

— The —

Preacher's Magazine

VOL. II NO. 5

MAY, 1927

WHOLE NO. 17



Jerry McAuley
"An Apostle to the Lost"

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NAZARENE PUBLISHING HOUSE
2923 TROOST AVENUE
KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, *Editor*

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 2

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THE WELL ROUNDED MAN

IT has been said that reformers are usually extremists, and that it is their over-emphasis which makes their work effective. And when an especially good cause is the matter in question, it has seemed to some that it is a virtue to be "half crazy" concerning it.

And, seeing that the whole world itself is biased against things of the first rank, correct men will usually have the appearance of lop-sidedness. But there is a difference between appearing lop-sided to those who are themselves over-balanced on the opposite side, and actually being unbalanced. The ideal man and the safe and dependable preacher is well-rounded and balanced. "Equipoise" is an essential quantity in the safe and lasting ministry.

But the Spirit-filled life is the truly normal life, and the well-rounded man is a genuinely saintly man. "The Gospel Minister" records this remarkable eulogy written by Cotton Mather upon the death of Rev. John Brock, who was pastor of the Isle of Shoals, in 1650: "Rev. John Brock was a good grammarian, he spoke the truth from his heart, He was a logician, he presented himself unto God with a reasonable service. He was a good arithmetician, he so numbered his days as to apply his heart unto wisdom. He was a good astronomer, his conversation was in heaven."

Whenever we are called upon to choose or recommend a preacher our thoughts do not run immediately to talent and extraordinary ability, but to sanity and balance and dependability. Will this man hold steady under trial? Will he be kind when he is reproved? Will he be gentle when the people are resentful? Will he go off in a tangent and think to pull the proposition through or else ruin it? Will he be tactful and considerate and religiously pliable? Will he be well rounded and full as a man and as a minister? These are the questions which we most quickly ask.

THE PRIME FACTOR IN THE EVANGELIST'S QUALIFICATIONS

Rev. A. B. Earl, one of the pioneers of the modern holiness movement, a minister in the Baptist Church and an evangelist of exceptional success, was rather open in urging ministers to consider the possibilities of a life devoted to special evangelistic efforts. But in describing the qualifications necessary for such a career, he named only one with any special emphasis, and that was spirituality.

Mr. Earl reasoned that a genuine revival must begin with a deepening of the spiritual life of the church, and if the evangelist is to make any worthwhile contribution in this particular he must be a man of more than average spirituality himself. He must be a man of special devotion, a man of prayer and faith and sincerity and fervor. A preacher who is spiritual can help others to become spiritual and if others become spiritual the revival will come. It is a pity to spoil even a mediocre pastor to make a mediocre evangelist, and it is a great pity for any to capitalize a cheap musical ability and "gift of gab" where genuine Pentecostal grace is the real demand.

ARE YOU GOING TO BIND YOUR MAGAZINES?

Mr. P. H. Lunn asks us to say that the Publishing House is making its last call for copies of the first volume of the Preacher's Magazine to be bound in book form. If you intend having your copies bound, send them in at once.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XVII, Divisions of Sermons—Continued

WE have already said, "Do not be trammelled by anybody's rules about the number of your divisions." There is an under-current of argument, a continuity of thought and logical connection in all rational discourse. Preachers called of God should be expected to have sanctified common sense,—at least enough to discern the distinct truths of the text, which God intended to teach. Those should be stated in the clearest and most concise manner possible, whether two main divisions or six, or any other number required.

This is no license for a man to make a fool of himself, following the fashion of the hour. Dr. Pattison tells of a Puritan preacher, Thomas Lye, discoursing on 1 Cor. 6:17 who endeavored to explain the text "in thirty particulars for the fixing of it on the right basis, and then adds fifty-six more to explain the subject." With a modesty which touches the sublime and an obscurity which comes equally near to the ridiculous he proceeds: "Having thus beaten up and leveled our way to the text, I shall not stand to shred the words into any unnecessary parts, but shall extract out of them such an observation as I conceive strikes a full eighth of the mind of the Spirit."

We venture the assertion that no sane man would have composed a sermon in that way, if he had not been insanely following a senseless fashion. That is one extreme: and the fad of the hour—to have no divisions, is the other extreme. Happily, there is a golden mean.

There are texts that naturally point to only two main divisions.

Examples

"For the law was given by Moses: but grace and truth came by Jesus Christ" (John 1:17).

Theme—God's two agencies for saving men.

I. LAW

1. To reveal duty.
2. To convict of sin.

II. GOSPEL

1. To reveal God's love.
2. To make known the way of salvation.

Bishop Taylor would visit a new town in Africa and preach the Ten Commandments three days and get the people under conviction. He would then preach Christ three days as their only Savior. He thus won thousands.

EXPOSITORY SERMON

Text: 1 Psalm.

Theme: Two characters; two destinies.

I. THE RIGHTEOUS MAN

1. Described negatively. What he does not do.
2. Positively. What he does do.
3. The life and end.

II. THE UNGODLY, "NOT SO" IN ANY PARTICULAR.

1. Life unhappy.
2. Worthless as chaff.
3. End destruction.

Text—"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Theme—The Visible and the Invisible.

- I. The visible—The material world that constantly appeals to our bodily senses.
- II. The Invisible—The things that appeal to our higher nature—the spirit. Moral qualities, character, spiritual things that will go with us into the next world and be a part of us forever.

These three texts almost arbitrarily settle it, just how they shall be discussed, with two main divisions.

But other texts just as naturally demand three divisions; and the mind almost resents any more.

Examples

Text—"Take this child away, and nurse it for me, and I will give thee thy wages" (Ex. 2:9).

Theme—God's care for Children.

- I. Take this child—Every child is a gift from God.

- II. Nurse it for me—Every child ought to be faithfully and lovingly trained for the service and glory of God.
- III. And I will give thee thy wages—How wonderfully and abundantly God rewards faithful Christian parents for the training of their children.

Text—"Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

Theme—Practical Godliness

- I. Not slothful in business—Managing all temporal affairs with becoming energy.
- II. Fervent in spirit—"Boiling hot." Not careless, lukewarm, indifferent spirit.
- III. Serving the Lord—Conducting all temporal affairs as if God were your partner and you were doing all to build up His kingdom.

Text—"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12).

Theme—Conditions of Christian endurance.

- I. Rejoicing in hope—A joyful, hopeful frame of mind is like oil to machinery, and doeth good like a medicine.
- II. Patient in tribulation—Because "all things work together for good to them that love God." "And whom He loveth He chasteneth" (Hebrews 12:5-11).
- III. Continuing instant in prayer—In trials and temptations, disappointments and discouragements, even failures and defeats. Take everything to Him in prayer who is full of sympathy and Almighty to help.

Such texts that naturally lead to a three-fold division can be multiplied endlessly.

But there are other texts that can be developed more naturally and effectively by four main divisions than by anybody's "rule of three."

Examples

Text—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20 and 21).

Theme—The conditions of final perseverance.

- I. Building up yourselves on your most holy faith—We are justified by faith. But we must build on that a godly character by holy living.
- II. Praying in the Holy Ghost—Praying when the Holy Spirit prompts, and as He prompts. We once heard Moody say: "I do not believe that any prayer the Holy Spirit suggested

and endorsed has ever been unanswered from Adam's day till now."

- III. Keep yourselves in the love of God—Something more that we must do. Live continually as love would prompt, such conduct as would not grieve the loving heart of God.
- IV. Looking for the mercy of our Lord Jesus Christ unto eternal life—The expectant look of faith, that will not waver, nor dishonor God by doubting. Holding fast the confidence without wavering that hath great recompense of reward.
- "Building up," "Praying in," "Keeping in," "Looking for." What an outline to preach a sermon from, that will steady the Christian in his homeward journey. What point could be left out without detriment?

Text—"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus 2:11-12 R. V.).

Theme—The purpose of the grace of God.

- I. Grace—Unmerited favor of God to a sinful world hath appeared
1. In everything God has done to save us from merited doom.
 2. Especially in the gift of His Son (John 3:16).
- II. Making salvation possible for all men—No horrible theology here teaching that "Some men and angels are foreordained to everlasting life, and all the rest are foreordained to everlasting death; and the number of each class is so definite and fixed that it can neither be increased nor diminished." No "limited atonement" and "unconditional election" and "Neither can any other be saved, but the elect only." Thank God! such blasphemous slanders on our heavenly Father's grace are not found in this text, nor in any other.
- III. Instructing us
1. How to get it (Matt. 11:28-30; John 3:16, 36; Acts 16:31; Romans 5:1; and 1 Thess. 5:23, 24).
 2. How to keep it (Hebrews 12:1, 2, 14, 28; 2 Peter 1:1-10).
- IV. How to live the Christian life.
1. Negatively, "Denying ungodliness and worldly lusts."
 2. Positively, "We should live soberly and righteously and godly."

3. When and where, "In this present world." Not after purgatory, nor after death, but here and now (1 Peter 1:15, 16; Luke 1:73-75).

An outline of my own lies before me with seven main divisions and the first time I preached it, forty got through at the altar. Another is before me with eight main divisions and the first time I used it, forty-six were saved or sanctified. The lesson from these facts is—do not be afraid of using six or eight main divisions, if necessary to fully state the great eternal truths that are perfectly manifest and are naturally involved in, or may be deduced logically from the text. The master preacher will wear no bonds. I have known the immortal Finney to use seven or eight or nine main divisions and drive home the truth with sledge-hammer logic until men would tremble before the Lord.

Dr. Pattison says in his Homiletics: "Never announce your sub-divisions." We take exceptions to this remark also. Sometimes the sub-divisions of one main point are so very important as to carry the burden of the whole sermon, in which case they ought to be announced and made to stand out most impressively before the mind.

I have an outline of my own before me, which I have used forty-five times successfully, always winning souls. In that outline there is one point, under which I have seven sub-divisions, which I number and announce and discuss very definitely. Why should I care about anyone's homiletical theory, if I catch the fish?

FALLING AWAY

"In time of temptation fall away" (Luke 8:13). All through the Bible, God holds out the red light of danger to teach the possibility of falling away. Both sacred and profane history are full of warnings. Aaron Burr, Benedict Arnold, Demas the deserter, Judas, Solomon, Saul, Esau, weeping with bitter tears over his birthright irrecoverably lost; Adam driven from the garden; Lucifer falling from heaven. "How are the mighty fallen!" Why?

I. WE HAVE A MIGHTY ADVERSARY.—

"We wrestle not [merely] against flesh and blood." "Satan would deceive the very elect." Up to the Last Supper no one but Jesus knew that Judas had fallen. He had doubtless preached and worked miracles like the rest. When Jesus said, "One of you will betray me," not a fellow disciple suspected him. He was the last one to say "Lord, is it I?"

"The devil put it into his heart" (John 13:2).
"Then Satan entered into him" (John 13:27).

It is the Devil working through the carnal heart that causes all backsliding.

II. NOTICE WHAT FORMS DEPRAVITY TAKES TO HELP SATAN.

1. Love of the world (2 Tim. 4:10). Bishop Gore: "The world is human society organizing itself apart from God." Bishop Ellicott: "The world is the aggregate of everything opposed to the kingdom of Christ." It is those habits, customs, fashions, principles of action and that self-indulgent spirit of ungodly society that, taken together, is hostile to true piety. "If any man love the world, the love of the Father is not in him."
2. The love of money. Balaam: "If Balak would give me his house full of silver and gold I cannot go beyond the word of Jehovah to do less or more" (Numbers 22:18). "The Spirit of God came upon him." He heard the words of the Lord, had visions of the Almighty, his prophecies came true. Yet Balaam "loved the wages of unrighteousness" and fell, and met his death and damnation among the enemies of God.
3. Pride. "Pride goeth before destruction" (Isaiah 14:12-14). Uzziah in pride wished to usurp the work of the priests, and was struck with leprosy. Amaziah puffed up with pride challenged Joash to war, and was ruined for it.
4. Lust (2 Samuel 11:2-4).
"God gave up the heathen world in the lust of their hearts unto uncleanness."
"Let not the sin principle reign in your mortal body that ye should obey the lusts thereof."
"Put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof."
"They that are of Christ Jesus have crucified the flesh with the passions and lusts."
"I beseech you to abstain from fleshly lusts that war against the soul."
5. Greed and Covetousness (Joshua 7:21).
"Covetousness which is idolatry." "Take heed and beware of covetousness." "They that are minded to be rich fall into temp-

tation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (1 Tim. 6:9).

III. CONSIDER THE REMEDY.

1. Get sanctified. The evil tempers and tendencies, envy, pride, greed, worldliness and lust, and such like can only be removed by the cleansing power of the Holy Spirit.
2. Avoid temptation. Keep out of its atmosphere. "Little children, keep yourselves from idols" (1 John 5:21). The temple of Bacchus is no place for the converted drunkard. The temple of Venus is no place for those once impure. Let the converted gambler keep from cards and the gambling hall. Two members of Brother George Sharpe's holiness church in Glasgow emigrated to America. They had been saved and sanctified and wondrously used. But a man gave them a flask of brandy for sea-sickness. They took it, and both backslid and went back

to drink. One recovered; but the other died a drunkard.

3. Cry to God for keeping grace and help God to keep you. He can "keep the feet of His saints" if they will only keep their feet "in the paths of righteousness."
 - a. "Watch." "Eye-gate" and "Ear-gate." "Watch and pray."
 - b. "Work." Do not bury your talent in a napkin of slothfulness and backslide by the "sin of omission."
 - c. "Guard your thoughts."
 - d. Avoid evil associates. They "corrupt." "Come out from among them and be ye separate, saith the Lord" (2 Cor. 6:17, 18). Associate with holiness people and with God, and "give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (2 Peter 1:10).

Why should not impressive sub-divisions be announced?

HINTS TO FISHERMEN

By C. E. CORNELL

ADAM AND EVE

When a man makes up his mind to satisfy his curiosity and have his own way, he usually brings it to pass, and this is especially true of a woman. This is pertinently expressed in the following poem by the popular poet Edgar A. Guest.

Said Eve to Adam: "All fruits we've tried
Except the ones of the tree denied.
I can't for the life of me understand
Why the good Lord issued that strange command.
If one of those apples we choose to take
What possible difference could it make?"
"I wouldn't," said Adam, "the Lord said not."
Eve answered: "We'll tell Him that we forgot,
Besides if we leave it that fruit will rot."

"Forget it!" said Adam. "We've fruit to waste."
"I know," answered Eve, "but I want to taste
Of the tree denied, be it sour or sweet,
It's that one apple I want to eat.
I'd never have given it a thought, if He
Had not forbidden us that single tree."

"Apples are apples," said Adam, the tame,
"Why bother for one when they're all the same?"
Said Eve: "Let's try it, I'll take the blame?"

Whatever on earth could poor Adam do?
His wife was set on the fruit, he knew.
He could argue against it both day and night.
But he knew he was doomed for that fatal bite.
He could show her fair apples on every side.
But she'd still insist on the fruit denied.
That act forbid she was bound to do.
She would eat of that fruit though she died, he
knew.
And I fancy the good Lord knew it, too.

A LAYMAN COMPLAINS

A prominent layman and Sunday school worker complains of the jazz music introduced into Sunday schools and churches. He says: "Much as I enjoy Sunday school work, I gave up the office as Superintendent because of the ragtime rot and jazz junk music in the song books the board of officers compelled me to use.

"You know how they come back at a fellow with the statement that we have to give them 'lively music' to compete with the 'worldly type.'

"That stand is like the stand of many of our ministers of today, who have turned to 'practical' subjects and have gotten 'clean away' from the old 'Jerusalem Gospel.'

"I may be old-fashioned—old-fogy—while yet in my fifties, but I want to tell you, the modern type of music and sermons used in a majority of the churches is not going to convert the world and keep it converted."

SLEEPING IN CHURCH

Henry Ward Beecher once said to his church janitor, "If you ever, while I am preaching, see a person in the congregation asleep, come straight to the pulpit and wake up the preacher."

"Do you know Charlie Smith out there?" asked a man in the smoking car of a gentleman who had remarked that he was from Wichita.

"Know him! I should say I do. We have slept in adjoining pews in the church for the last twenty years."

What is the cause of so many people sleeping in church? Is it sluggishness, disinterestedness, bodily fatigue or what? Just as the preacher announces his text the "brethern and sisterin" begin to nod. Half dazed they hear the sound of the preacher's voice but fail to hear the sermon.

Suppose a preacher discovered the activities of the brains of his hearers during the Sunday service. How many people, with eyes upon the preacher, have their thoughts, at the same time, careering up and down the earth! It is to those that the preacher must preach. He must catch the attention, and he must hold it; otherwise, why wear out the pulpit carpet and bang the pulpit stand?

MONEY

- Money for automobiles.
- Money for automobile up-keep.
- Money for personal pleasure.
- Money for home comforts.
- Money for ice cream and sodas.
- Money for purely selfishness.
- Money for presents.
- Money for extravagances.
- Money for jewelry.
- Money for that which you can do without.
- Money for crochet material.
- Money for traveling.
- Money for the savings bank.
- Money for houses.
- Money for furniture.

Money for real estate.

- A little money for God—sometimes none.
- A little money for the church—sometimes none.
- A little money for missions—sometimes none.
- A little money for the poor—sometimes none.
- A little money for worthy benevolences—sometimes none.

"WILL A MAN ROB GOD?"

MYSTERY

- The mystery of Godliness.
- The mystery of iniquity.
- The mystery of the Trinity.
- The mystery of the incarnation.
- The mystery of Omnipotence.
- The mystery of Omniscience.
- The mystery of Omnipresence.
- The mystery of Revelation.
- The mystery of prayer.
- The mystery of the Spirit's witness.
- The mystery of the brain.
- The mystery of the eye.
- The mystery of the ear.
- The mystery of the tongue.
- The mystery of feeling.
- The mystery of digestive system.
- The mystery of assimilation.
- The mystery of the heart-beat.
- The mystery of the circulatory system.
- The mystery of the nerves.

How Christ is revealed to the human consciousness is a mystery, but it is an indubitable fact. "We *know* that we have passed from death unto life." We live in a world of mystery; we move in a body of mystery; we enjoy a salvation of mystery. **Mystery EVERYWHERE.**

A TIMELY ADMONITION

Paul writing to Timothy admonishes him to "reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). This phrase *preach the word*, and the companion phrase, *reprove, rebuke, exhort*, is of *universal* rather than *personal* application. It is *not* to be understood as a private admonition addressed by Paul to Timothy and intended for his ears alone!

This *reproving* and *rebuking* is serious and delicate business. Not everyone is capable to do this skillfully without causing offence. Some preachers have taken this admonition in a personal sense and used it as a license to club and berate their people.

Rev. F. W. Boreham writing in the *Expositor*, on "A sword Bathed in Heaven," gives this pertinent illustration that is to the point:

"I was reading the other day that, after preach-

ing on a certain village green, Mr. Wesley was invited by a wealthy Methodist to take luncheon at his beautiful home. Several other preachers, workers, and leading residents were present. One of the preachers happened to sit next to the daughter of the host, a girl who was noted for her extraordinary beauty and charm. He noticed that, on the young lady's hand, she wore a number of rings—perhaps too many. Catching Mr. Wesley's eye, he seized the soft hand, held it up, and asked: "What do you think of *this*, sir, for a Methodist's hand?" The girl turned crimson. For Mr. Wesley, with his known aversion to finery, the question was a peculiarly awkward one. "But," says the record, "the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, 'The *hand* is very beautiful.' The blushing beauty had expected something far different from a reproof wrapped up with such felicity in a compliment. She had the good sense to say nothing; but when a few hours later she appeared in Wesley's presence, the beautiful hand was stripped of every ornament except what nature had given." The incident somehow reminds me of One at whose feet Mr. Wesley must certainly have sat, One who, when burning words of *reproof* and *rebuke* were expected from him, stooped in silence and wrote upon the ground: "And, being convicted by their own conscience, they went out one by one, and Jesus was left alone, and the woman standing in the midst." One of the old Hebrew prophets speaks of the sword that is bathed in heaven: what does he mean? (Isa. 34:5.) As I reflect on *David Gracey and John Wesley, I catch myself wondering whether Isaiah refers to the power, that such choice spirits possess, of *reproving* and *rebuking* in the very spirit of Jesus. For unless that sharp, sharp sword is bathed in heaven, it is best left in its scabbard for good and all."

*I remember that it was my privilege to sit for some months at the feet of Principal David Gracey. During those months I never once heard him chide, or scold a companion. He was one of the gentlest and most patient of teachers, always eager to help and wonderfully swift to express appreciation to honest effort, however imperfect the results.

A SAMPLE MISSIONARY TOUR IN AFRICA

The Nan Kru Mission of the Methodist Episcopal Board in Liberia, West Africa, has made a vigorous reply in action to the notification from

the home board of a necessary reduction in the year's budget calling for retrenchment on the field.

Instead of retrenching, the Kru Mission launched an aggressive advance and called upon the native churches to stand back of it. The result is that the work has been carried forward beyond all previous records.

Here is an itemized record of one preaching tour of eighteen days in the interior:

1. Settled a big woman palaver in Dewh.
2. Got back for training in a Christian school a Christian man's child who was held by heathen people.
3. Settled a serious witch palaver in Nureh.
4. Arranged for building six dwellings for preachers.
5. Raised \$1,200 in gifts and pledges for new church buildings.
6. Baptized 200.
7. Created a hunger for schools so that many towns pledged money for school supplies.
8. Administered the Lord's Supper to 700.
9. Preached the Word of life to thousands.

THE WONDERS OF GOD'S GREAT UNIVERSE

Man is constantly delving into the wonders of God's great Universe. The revelations of science are multiplying. The following will illustrate:

The X-ray, the Millikan ray—discovered by Dr. Robert A. Millikan of Pasadena—and now the Cathode ray. Science multiplies its marvels. And many of its discoveries are beneficent and are used with beneficial effect in contributing to the health, comfort and welfare of human beings.

The Cathode ray discovery comes from no charlatan, but from Dr. W. D. Coolidge, a man of scientific attainments, who holds the position of assistant director of the research laboratory of the General Electric Company. Official announcement of the Cathode ray was made before the Franklin Institute, which bestowed a medal upon the inventor.

It is interesting to note a few of the remarkable manifestations of the power of the new Cathode ray tube invented by Dr. Coolidge. The inventor says the tube produces as many beta rays—the most important rays of radium—as could be obtained from a ton of radium. There is known to be only one pound of radium in the world. And yet this super-powerful new ray produces what is equal to one ton of radium. It is estimated that a ton of radium, at current prices, would be worth one hundred billion dollars! The

price, however would go down sharply, if a ton were produced.

The new ray, applied to animal life, has shown startling results. It removed hair from a rabbit; and grew hair of a different color on the same spot. It has made cold stone luminous. The rays kill insects and bacteria quickly. When brought under control, the rays may be used with beneficial healing effect upon the human body.

What marvels there must be, in the realm of Nature, as yet undiscovered.

Elements and forces of marvelous potency lie yet unknown and unheralded, beyond the present ken of man.—*Pasadena Star-News*.

A SILLY QUESTION AND A SOBER ANSWER

Dr. S. Parkes Cadman, in his special column in *The Boston Herald* entitled "Every-Day Questions," has answered a popular query in a most convincing way. The question reads as follows:

Why do preachers and priests insist that fearful punishment follows wrong-doing? Is it not true that many sensitive people are driven mad by your horrible sermons? I believe that every person has a right to live his or her own life as he or she pleases. What have you to say about this?

Dr. Cadman's answer, with its solemn warning to sinful men and women, deserves wide circulation as a corrective to the loose thinking and still looser living of our day. He said:

The most terrific sentences on sin are pronounced by scientists, and not by preachers or by priests. Many artists, dramatists, and novelists portray its fearful consequences as the pulpit has seldom done. If clergymen should talk as plainly as Dante, Shakespeare, Ibsen, George Eliot, or Huxley talked about sin their hearers probably would resent it.

The question is not what either laymen or clerics say, but what are the facts. So far as I can learn, sin's fruit is so deadly that no description of its perils passes beyond the limits of actual human experience. A fire bell ringing in the night may disturb some slumberers. Nevertheless, it must ring if we would not roast in our in our beds. Likewise, some incipiently insane people may have yielded to religious mania while listening to denunciations of sin. But those are few enough when compared with the millions whom such denunciations have aroused to newness of life and righteousness. This age is in no particular danger from the insanity you mention. It indulges in other and far more

destructive forms induced by excess and turpitude.

View the entire matter in all its aspects and you will perhaps see that the only right you have in life is to choose to whom or to what you will surrender that right. The theory you propound is that individualism run amuck. Its goal is social and moral anarchy.

CHURCH ADVERTISING

Should not be cheap. Our salvation is not cheap.

Should not be confusing, but stated simply and directly.

Should not be irreligious or comic. Our religion is a serious thing.

Should not be without the Word. State the call with a verse of Scripture.

Should not be indirect, misleading or uncertain. Make your advertising talk as well as advertise.

Should not pattern after the devil by lowering the standard of the church, or cheapen religion, but clear, straight, honest, dignified.

Preachers should study the "art" of advertising to make it effective.

KINDS OF ADVERTISING THAT ARE MORE OR LESS EFFECTIVE

My observation is that the most effective and the less costly advertising is the daily or weekly press. Use the newspapers.

The Door-Knob Caller is a good piece of advertising. A good-sized express tag with the announcements printed thereon, with a string tied in the end and put on the door-knob of the dwellings, will be read by somebody who removes the "caller" from the door-knob.

Blotters make a useful as well as effective piece of advertising. Print the ad on the blotter and put them in stores, offices, etc.

A 40-foot banner across the street at a street-intersection if permission from city authorities can be obtained. Put it up at a "busy corner." It will be read by thousands.

An advertising card printed on colored paper or cardboard placed in an envelope and the envelope sealed, with printing on the outside, "Worth-while News Inside," can be used effectively by passing them out.

Automobile signs printed on cloth and put on as many autos as possible, will be read by many.

A plainly printed sign on the church will be read. (Use red and black lettering.)

Window cards quite often can be used to advantage.

Big cards to tack on the outside of the homes, red, green or yellow, are novel. They look like scarlet fever signs. They will be read.

HOMILETICAL

BIBLE READING ON HOLINESS

By C. E. CORNELL

I. SUGGEST TERMS USED THROUGHOUT THE SCRIPTURES.

Holiness, a Clean Heart, Pure Heart, Christian Perfection, Perfect Love, Baptism with the Holy Spirit—and other terms.

(a) God's Commands to Israel.

O. T., Deut. 6:4-9. Lev. 11:44.

N. T., 1 Pet. 1:15, 16.

II. OLD TESTAMENT EXAMPLES.

Gen. 1:27. Gen. 5:24. Gen. 6:9. Gen. 17:1.

Job 1:1 and 8. Psa. 51:10. Isa. 38:3.

III. NEW TESTAMENT EXAMPLES.

Acts 2:1-4.

Peter—Acts 4:8.

Stephen—Acts 6:5.

Paul—Acts 9:17, 18 and 13:9.

Barnabas—Acts 11:22-24. Acts 13:52. Acts 15:8, 9.

Paul's Commission—Acts 26:18.

For Believers Only—John 7:38-39.

THE SORROW OF REPENTANCE

By PAUL HILL

TEXT: 2 Cor 7:10-11.

INTRODUCTION: Paul's letter, its cause and effect.

1. This is one of the best texts of the Bible on the workings of the penitent heart. This is a godly sorrow in you.

2. Sorrow is an emotion. Impossible to see it. Only God knows its depths. Illustration: A man lay all night on the grave of his dead wife and was married again in a short time. Many at an altar shed many tears but are not possessed with godly sorrow for their sins. God knows when the sorrow is real and genuine.

3. Different from sorrow that comes from loss of earthly treasure or friends. This is a sorrow for sin before God.

4. Note its working. Produces a carefulness, as opposed to carelessness; a clearing of yourselves as opposed to a further entangling; an indignation (a highly incensed feeling at that which is criminal in yourself or another, in this case yourself); a fear (the less of the three terms fear, fright and terror. Noah was moved with fear. A certain dread of coming events); a vehement desire, frequently manifested with tears and loud praying; a zeal, untiring effort in one direction,

bound to be saved; a revenge; getting back at an enemy for a wrong or supposed wrong that has been done; in this case the devil is the enemy. You are no longer content to be a slave.

5. This sorrow puts a person on the same side of the sin question that God is, and makes forgiveness possible and certain.

6. How far into this sorrow have you entered? Has God forgiven you? Will you not seek him?

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

TEXT: "He was a mighty man in valour, but he was a leper" (2 Kings 5:1-27). THEME: The Leprosy of Sin and Its Cure.

TEXT: "And there was no more sea" (Rev. 21:1). THEME: The Land of Perfect Calm.

TEXT: "And they were all filled with the Holy Ghost" (Acts 2:4). THEME: Spirit-Filled Christians.

TEXT: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat" (Matt. 7:13, 14). THEME: God's Way—The Way of the World.

TEXT: "How long halt ye between two opinions? If the Lord be God, follow him. . . . And the people answered him not a word" (1 Kings 18:21). THEME: Halting Between Two Opinions.

TEXT: "The righteous shall flourish like the palm tree" (Psa. 92:12). THEME: The Palm Tree Blessing.

TEXT: "Search the Scriptures. . . . They are they which testify of me" (Jno. 5:39). THEME: Searching the Book of Life.

TEXT: "Ye are the salt of the earth. . . . Ye are the light of the world" (Matt. 5:13, 14). THEME: The Mission of Christians.

TEXT: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). THEME: The Summarized Bible.

TEXT: "In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6). THEME: The Blessed Rewards of Complete Consecration.

TEXT: "Follow me" (Matt. 4:19). THEME: The Call of Christ to Christian Service.

TEXT: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). THEME: Pilate's Question.

TEXT: "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). THEME: The Unregenerated Heart.

TEXT: "Ho, every one that thirsteth, come ye to the waters. . . . Come, buy wine and milk, without money and without price" (Isa. 55:1). THEME: Christ's Most Wonderful Invitation.

TEXT: "Choose ye this day whom you will serve. . . . But as for me and my house we will serve the Lord" (Josh. 24:15). THEME: Life's Supreme Choice.

TEXT: "The eternal God is thy refuge and underneath are the everlasting arms" (Deut. 33:27). THEME: The Christian's Refuge.

TEXT: "Certainly I will be with thee" (Ex. 3:12). THEME: The Certainty of Divine Presence.

TEXT: "That was the true light which lighteth every man that cometh into the world" (Jno. 1:9). THEME: Jesus, The Light of the World.

TEXT: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (Jno. 14:26). "He will guide you into all truth" (Jno. 16:13). THEME: Our Spiritual Guide.

TEXT: "But the greatest of these is love" (1 Cor. 13:13). THEME: Life's Supreme Grace.

TEXT: "Ye are our epistle, written in our hearts, known and read of all men" (2 Cor. 3:2). THEME: God's Living Epistles.

THE CALL OF GOD

By J. E. LINZA

TEXT: Heb. 3:7-8.

INTRODUCTION: The Holy Ghost is a person.

- I. HE CALLS (Isa. 55:1).
 1. Through the Bible.
 2. Through friends.
 3. Personally.
- II. MEN MAY HEAR HIM CALL (Mark 9:7):
 1. If they listen.
 2. If they give attention.
 3. If they shut out other voices.
- III. MEN MAY NOT HEED THE CALL (Psa. 66:18):
 1. If they will not.
 2. Because of rebellion.
 3. Because of their unbelief.
- IV. IF YOU HEAR, HARDEN NOT YOUR HEART (Prov. 29:1):
 1. By rejecting.
 2. By refusing to act.
 3. By refusing to accept.

V. WHY IS THIS ADVICE GIVEN (John 3:16)?

1. Through love.
2. Because of knowledge.
3. Because of future results.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: 1 Cor. 16:2.

INTRODUCTION—Short statement as to Paul's responsibility as a leader of all the churches.

- I. THE CHURCH TO HAVE WELL DEFINED ORDER IN HER WORK.
 1. Respect for leadership.
 2. Uniform financial system in all churches.
 3. Tithes to be given out of prosperity.
 4. All funds to be brought in by the members.
 - II. UNIVERSAL CO-OPERATION AMONG LOCAL CHURCHES.
 1. Same orders given to all churches.
 2. All churches interested in the same thing.
 3. All may do what the few can not.
 - III. THE OUTCOME OF SUCH UNITED EFFORT.
 1. The weak are made strong.
 2. The givers are blest.
 3. The good news is preached.
 4. The kingdom of God is built up.
- CONCLUSION—Christ is exalted through the church.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Heb. 7:21-24.

INTRODUCTION—Short statement as to the order of Christ being like unto the order of Melchisedec.

- I. CHRIST IS THE HEAD OF THE CHURCH.
 1. Prophet, Priest and King.
 2. His conquest—evangelizing the world.
 3. His army—the church militant.
- II. THE REVENUE OF HIS CONQUEST.
 1. The tithes and offerings of His people.
 2. Tithes designates God's authority on earth.
 3. Tithes and offerings given through constituted channels.
- III. THE OBJECTIVE OF HIS CONQUEST.
 1. Redeeming the world spiritually, intellectually, materially.
 2. The final and complete overthrow of Satan and sin.
 3. Setting up of His everlasting kingdom on earth.

CONCLUSION—God and redeemed man in control of the earth.

HOLINESS

By J. E. LINZA

TEXT: Deut. 26:18, 19.

INTRODUCTION—The Bible is plain, emphatic and its truth is binding.

- I. HOLINESS IS A DOCTRINE (2 Tim. 3:16-17).

1. Bible taught.
 2. One standard for all.
 3. Interpreted as it reads to all.
- II. HOLINESS IS A LIFE TO BE LIVED (Tit. 2:11-14; Rev. 22:14).
1. In the home.
 2. In the church.
 3. Before the world.
- III. HOLINESS SHOULD BE BELIEVED (Heb. 11:1-6).
1. By all people.
 2. Without question.
 3. With all the heart and strength.
- IV. HOLINESS SHOULD BE RECEIVED (Acts 19:2).
1. With gladness.
 2. By all believers.
 3. Should be received instantly.
- V. IT IS MAN'S PRIVILEGE TO ACCEPT HOLINESS (Isa. 55:1).
1. While he has light.
 2. While God is calling.
 3. While he has opportunity.

THREE MAJOR PROBLEMS OF THE CHURCH

By E. E. HALE

INTRODUCTION: They concern the Church, general.

The Church local.

The members individually.

- I. A PROPER TYPE OF VISION (Prov. 29:18).
1. A Proper Vision is
 - (a) A right conception of God.
 - (b) The opposite to pessimism.
 - (c) A view, unobstructed by selfishness or sin.
 - (d) Realizing God's power goes farther than the horizon of natural circumstances.
 2. In this age a vision is needed that is in keeping with God.
 3. It is absolutely possible to have such a vision.
 4. The greatest vision ever possessed may be lost.
- II. THE PROBLEM OF THE RIGHT TYPE OF FAITH. There may be three types or classes of faith.
1. Nominal—A mental, but not a heart conception. Believes God's promises and truths much the same as history is believed. Nominal faith is powerless as a key to unlock heaven.
 2. Faith increased, as may be found in most Christians. Great enough to overcome ordinary obstacles, but shrinks before mountains and swollen streams, and burning deserts.
 3. Faith full grown, sees not man's inability but God's ability. Realizes that every limitation is with man, that God is not

limited, leaps over a wall, laughs at trials and cries it shall be done.

4. Unlimited faith calls for spontaneous revivals, healing of the sick and other miracles.

III. THE PROBLEM OF BROTHERLY LOVE.

1. Nominal love, like nominal faith, has but little effect. May merely mean no hatred. Or like the husband who didn't love his wife enough to show it, yet he could find no excuse for leaving her.
2. There must be brotherly love before there will be a love for sinners.
3. Brotherly love to a church is what reinforcement is to concrete.

IV. THESE PROBLEMS SETTLED.

1. There should be old time revivals.
2. Christian fellowship.
3. Unity in the Spirit and in faith.
4. Proper type of stewardship and Christian conduct.

SANCTIFICATION OF THE SPIRIT

By C. E. CORNELL

TEXT: 2 Thess. 2:13.

I. INTRODUCTION.

Paul's admonition to Timothy.
How to preach. 1 Tim. 4:13.

II. GOD'S ORIGINAL PURPOSE.

"Hath chosen *you*."

III. "SANCTIFICATION OF THE SPIRIT."

Not growth.
Not death.
Not works.
Not purgatory.

IV. THE FRUITS OF SANCTIFICATION.

The cure for inbred sin.
Increased spiritual capital.
Larger Christian activities.
Complete satisfaction.

ILLUSTRATION: Solomon said, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Psa. 90:14. The word "satisfy" is somewhat akin to the chemist's word "saturate." A saturated solution means a fluid as full of substance as it will hold. "Not a pinch of a drug to a pint of water."

TEXTS AND SERMON THEMES

The Christian Heritage of Freedom.—John 8:32.
Making Heroes.—Daniel 11:32.
The Great Emancipator.—Acts 7:35.
In the Paths of the Great.—Prov. 4:18.
Learning the Lord's Way.—Psalm 27:11.
Light on the Road.—Gal. 2:2.
Life's Greatest Conquest.—Prov. 16:32.
Alone with God.—Gen. 32:24.
Men of Mighty Days.—Deut. 33:25.
The Foundations of Religion.—Psalm 127:1.
Counterfeit Virtue.—2 Cor. 11:14.

The All-Sufficiency of Grace.—2 Cor. 12:9.
 The Ministry of Song.—Isaiah 35:10.
 Knights of the Red Cross.—Phil. 4:3.
 Carry the Cross.—Mark 15:21.
 The Toiler's Hope.—1 Cor. 9:10.
 The Result of Sin.—Gal. 6:7.
 Pre-Lenten Meditation.—Luke 9:51.
 Playing the Man.—1 Cor. 16:13.
 Making Life Count.—Acts 4:13.
 The God of Comfort.—Isaiah 66:13.
 The Fruit of Kindness.—Ruth 2:15.
 Following Jesus.—Matt. 9:9.
 God's Call to Noble Living.—1 Thess. 2:12.
 In the Hour of Trial.—Isaiah 43:2.
 The Unknown Neighbor.—John 1:26.
 The Unchangeable Love of Christ.—John 13:1.
 Holy Ground.—Gen. 28:16.
 Our Unseen Helpers.—2 Kings 6:17.
 The Atonement.—1 Cor. 15:3.
 Going Through Samaria.—John 4:4.
 The Investment of Life.—Matt. 25:28.
 National Greatness.—Prov. 14:34.

—*Expositor.*

WHEN THE SOUL TURNS TO GOD

TEXT: "And he trembling and astonished said: Lord, what wilt thou have me to do?" (Acts 9:6).

The conversion of Saul was the most wonderful happening of Christianity in the first century. The *after-effects* of that conversion told mightily in establishing Christianity on a firm basis. Some emphasize the *act* of conversion and not the *afterward*, both must be considered.

- I. First of all, the elements of this conversion are readily seen. The life without Christ is a failure.
- II. The willingness to commit the future to the will of God.
- III. We must remember the aftermath of this wonderful conversion.
 1. The inseparable evidences of a new life.
 2. Christ the source of that life.
 3. "Saved to serve"—Lord, what wilt thou have me to do?
 The world is the field for Christian service today, as it was when Jesus said to His disciples: Look upon the fields, they are white already unto harvest.—REV. W. FRANKLIN HARKEY.

UNQUENCHABLE ZEAL

By C. E. CORNELL

TEXT: Acts 4:20.

- I. THERE IS A BAPTISM WITH THE HOLY SPIRIT FOR BELIEVERS.
 The relation of the disciples prior to Pentecost.
- II. WHAT CHANGE CAME TO THEM?
 The change was marked and radical.
 Read the Acts.

III. NOTE SOME DEFINITE CHARACTERISTICS.

- (a) Spiritual senses awakened.
- (b) Refined apprehension of the divine will. "The angel of the Lord said," etc.
- (c) Magnificent force of character.
 1. Fear gone.
 2. Contention for place gone.
 3. Doubt gone.
 4. No revenge.
- (d) The fire of a quenchless enthusiasm. "We must obey God rather than men." "We cannot but speak, etc."
- (e) Joy in time of trial. "And they raised persecution against Paul and Silas, and expelled them out of their coasts; and the disciples were filled with joy and the Holy Ghost."
 "At midnight Paul and Silas sang praises unto God."
 A holiness praise meeting under rather untoward surroundings.
 Jails do not hinder a victorious spirit.

WHAT ABOUT THE SIN QUESTION?

By C. E. CORNELL

TEXT: Rom. 6:1.

- I. BATTLEGROUND OF THE THEOLOGIANS.
 - (a) Location of sin.
 - (b) Born with righteous tendency.
- II. BUT WHAT SAYS THE BIBLE?
 - (a) Conceived in sin and born in iniquity."
 - (b) "None good, no not one."
- III. FOUR DEFINITIONS OF SIN IN THE N. T.
 1. Rom. 14:23. "For whatsoever is not of faith, is sin."
 2. Jas. 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
 3. 1 John 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
 4. 1 John 5:17. "All unrighteousness is sin."
- IV. FAULTY REPENTANCE.
 - (a) Sinning and repenting.
 Illustration:
 1. The little boy and the preserves. Brooks in "The Carnal Mind," page 109.
 2. The neighbor stealing chickens.
 3. The man selling gold—1800 pounds for a ton.
- V. THE COMPLETE PROVISION OF THE ATONEMENT FOR SIN.
 1. Matt. 1:21.
 2. John 1:29.
 3. Heb. 1:3.
- VI. "GO AND SIN NO MORE."
 - (a) The woman taken in adultery.
 - (b) The man at the pool of Bethesda.
 - (c) The text.

SERMON SEED

By T. M. ANDERSON

TEXT: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:22).

Introduction: "He that hath an ear," means anyone who is willing to receive truth from God. Even if that message of truth convicts them of a need, or sets them in a bad light; they want to hear it.

The message of the Spirit is:

1. That they were neither cold nor hot. What a state to be in that a person is neither all out for God, nor wholly given to the world. Little wonder that such would be "spued" out of His mouth in disgust. Such a state of moral being is much in evidence today. To say that some are altogether worldly is to say too much, or to say that they are separated from all sin and are holy is to say too much. God wants such to be all His or nothing.
2. This state is evidenced by their "works." Verse 15. By their fruits and profession we know them.
 - a. "Thou sayest; I am rich, and increased with goods, and have need of nothing! Because temporal things are in abundance is no evidence of the divine favor. Nor are things sufficient to satisfy the soul. Yet many are satisfied with them, and see no need to be intensely religious, or deeply spiritual. They give to the church of their substance, but make no contribution to its spiritual life.
 - b. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Behold the charge against them! This despite all they possess. Destitute and in want before God. Study this well, and mark its every word.
3. God's counsel is given. Their need is threefold. Verse 18.
 - a. I counsel thee to buy of me gold tried in the fire. With what may one purchase pure gold? Such is at the cost of all we have. It comes at that price to all. Sell all that thou hast, and thou shalt have treasures in heaven. Lukewarmness is evidenced by an incomplete consecration to God. Such as are not entirely dead to self and the world will neither be cold nor hot. Nor will they have the pure gold of a real faith which

endures unto the salvation of our souls. See 1 Pet. 1:9.

- b. I counsel thee to buy of me white raiment. This is the wedding garment. This is holiness. Its purpose is to clothe one in holiness, and to hide the shame of nakedness. Behold the shame and humiliation of many professed Christians before God and the world who lack this garment. They appear as one improperly dressed. Something is wanting to make them appear as they should. Despite all the forms and ritual the nakedness of the soul is seen until they are clothed in holiness. Think of a church boasting of its wealth and possessions while they are in want of the garment of holiness. Hear this from the Spirit.
 - c. I counsel thee to buy of me eye salve to anoint thine eyes that thou mayest see. This is the anointing of the Holy Ghost. 1 John 2:27. Just how much this is needed we all can clearly see. How blind those are to spiritual things! Also blind to temptation and dangers are those who have it not. Thus this church needed the gold of real faith. The garment of holiness, and the anointing of the Holy Ghost to cure spiritual blindness.
 4. Such as are in need the Spirit promises to rebuke and chasten. What mercy of the Lord that we receive this lest we be lost because of ignorance. Let all heed it and be zealous to repent.
 5. The Lord awaits the opening of the door. Hear his voice and let Him in to dwell. This will cure all the trouble. Verse 20.
 6. There is a promise to him that overcometh. Let this promise be enough to cause one to act as the Spirit has admonished. The reward will be given.
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- TEXT: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7). In this message of the Spirit the truth is presented from another position.
1. There is due credit given where it belongs. Verses 2, 3.
 - a. Labor and patience. Such works are good indeed.
 - b. Thou canst not bear them that are evil.
 - c. Thou hast tried them which say they are apostles. Such were standing for truth and

would not permit a false teacher to stay in the church.

- d. For my Name's sake thou hast labored, and hast not fainted. Such fidelity and sacrifice are credited.
2. The indictment. "Thou hast left thy first love." One may have to his credit the above works and at the same time be fallen in heart, if not in life the practice. We fear many are continuing to carry on the works while they are sensible of a break with God.
3. In this the Spirit shows love to be pre-eminent. First love means chief love. Love that is first in place and consideration. The first fact of regeneration is love of God shed abroad in the heart. Two things may be seen concerning this love:
 - a. It is the source of preventing one from sin. It is because these had left this love that God had something against them. He found fault with them; they were not pleasing Him because love was not in control.
 - b. Again it is love that gives value to works. What we do for God must be done because we love Him, and not for any other reason or motive. To do works because we are saved is love, but to do them in hope of being saved is wrong. In spite of the fact that they had many good works, these were not sufficient to please God nor assure them of salvation from wrath. Love only can do that. It will be well to note that the major part of their works mentioned are spoken of in the past tense. They had done these things, and had possessed these virtues, but they were now past history. To bear and have patience, and not faint or be discouraged will depend on love to keep them up.
4. They are admonished to remember from whence they are fallen. Think on your ways now, and compare them with your past experiences. Also remember that thou art fallen. Let it be a serious matter. Your state has been forfeited. Your relationship broken. Bear this in mind.
5. Bear in mind that you have left your first love. It was a matter of your leaving God, not Him leaving you. You are to blame. No matter on whom we try to lay the blame, God places it at our door.
6. Repent and do thy first works. That is go over the ground again like you did at first

when you confessed all to Him and sought His pardon and purity. You are fallen. You must return as any sinner. Except you do repent you will be removed entirely from all hope. Your light is out, now your candlestick will be removed. Utter hopelessness will result except you repent. He that hath an ear, let him hear.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Prejudice

John Bunyan, with that incomparable insight of his, has noted the terrible part prejudice plays in the lives of men. In that allegory of his, "The Holy War"—which, if he had not also written the "Pilgrim's Progress," would be counted the greatest allegory in the world—he pictures the soul as a walled city having five gates—Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate—representing, of course, the senses. When Emmanuel's forces came to capture Mansoul they direct their attack first upon Ear-gate. But Diabolus had taken his precautions to meet it, for he had stationed at Ear-gate, says Bunyan, "one old Mr. Prejudice, an angry and ill-conditioned fellow, and put under his power sixty men, called deaf men—men advantageous for that service forasmuch as they mattered no words of the captains nor of the soldiers." Which, being interpreted, means that men's ears are closed against the Gospel by prejudice.—DR. J. D. JONES.

Ye are the Light of the World

I was sittin' in the gloamin' an' a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out doon the street, until he had left a beautiful avenue of light.

Ye're a' lamplighters. They'll know where ye've been by the lights. Ye'll want your son to be a noble man. Let him say wi' pride when you've passed on: "Ma faither lit that lamp."

The first burst of light that the world had was lit by Jesus, or rather He was the light Himself. He said truly, "I am the light of the world." Ye're in His succession. Be careful how ye bear yourself's.—HARRY LAUDER.

Christ in You

Dr. Ralph Baldwin is responsible for the following story of the portrait of Dr. Pusey which hangs upon the wall of Christ Church College, Oxford. About the time of the appearance of the "Life of

Pusey" this portrait appeared and was hung in Christ Church. It was known that Pusey had always refused to sit for his portrait and the art of photography had not yet been perfected. How then came such a splendid likeness into existence? It was there for all to see; the small familiar cap crowning his head; the furrowed brow; the sharp, straight-lined mouth; the deep, keen eye; the very expression of the face was familiar to his many students. A woman who had never seen the great divine painted this portrait. As one of the leaders of the Oxford Movement he was greatly admired. A woman in a small village was moved by an almost idolatrous affection and admiration for him. She read all his writings. Whenever she came in contact with anyone who had been in Oxford she insisted upon minute descriptions of the object of her adoration. Gradually she formed her own conception of the man from the descriptions received and the impressions made by his writings. Then she began to put on canvas his likeness as she saw it within her own soul. The result is there on the wall of Christ Church for all to see. Thus the Christian reproduces the likeness to Christ, whom having not seen, he loves.

—DR. J. C. MASSEE.

Behold He Cometh!

When the cause of Christ's Crown and Covenant was almost dead, when the hands that held the blue standard were beginning to get feeble and to slip, when the battle of the Kirk of Scotland was almost lost, a few faithful ones sent an urgent message to John Knox in Geneva, where he was staying in exile. "John Knox, O come to Scotland!" John Knox came to Scotland once more. He accepted the summons and one bright day the news spread in Edinburgh that John Knox is coming up from Leith. Ay, he is on the High Street on the way to his own house. John Knox has come! And the horsemen spring on their steeds, and with foam flying from bit and bridle, they spur through the market places of every town and village, and cry the one message to the astonished people. "John Knox has come! John Knox has come!" The gates of castle and keep and baronial hall throughout the land, the challenge and counter challenge, the question and reply are "John Knox has come! John Knox has come!" And out there on the sea the ships and smacks bear up and "ahoy there!" and another with "John Knox has come! John Knox has come!" And the priests stand shivering and cowed at their fireless altars, and the monks draw their cowls in sullen terror over them; and

Scotland, our beloved nation, calm again in the glad confidence of God's messenger sent to help her, takes out the Solemn League from under her misty cloak and binds to her heathery bosom once more the blue ribbon of the gospel of grace. The whole land, like the bay in a landward gale, surged with excitement. This by the coming of a faithful minister of the cross. Oh, what will it be to this weary earth of ours when that white cloud appears on the horizon and rolls up to the zenith to be seen of us all, when instead of the minister it is the Master, when instead of the Christian it is the Christ, when instead of God's servant it is God, when instead of the cry at midday, "John Knox has come!" it is the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet Him!"—JOHN ROBERTSON.

The Active Agent in Sanctification

What is it that cleanses or sanctifies, and how? Jesus says, "the truth;" John says, "the Blood;" Paul and Peter say, "faith" and "the Holy Ghost." Can these be reconciled? Let us see.

Here is a child in a burning house. A man at the peril of his life rushes to the spot above which the child stands in awful danger and cries out, "Jump, and I will catch you!" The child hears, believes, leaps, and the man receives him; but just as he turns and places the boy in safety, a falling timber smites him to the ground wounded to death, and his flowing blood sprinkles the boy whom he has saved.

A breathless spectator says: "The child's faith saved him." Another says: "How quick the lad was! His courageous leap saved him." Another says: "Bless the child! He was in awful danger, and he just barely saved himself." Another says: "That man's word just reached the boy's ear in the nick of time, and saved him." Another says: "God bless that man! He saved that child." And yet another says: "That boy was saved by blood; by the sacrifice of that heroic man!"

Now, what saved the child? Without the man's presence and promise there would have been no faith; and without faith there would have been no saving action, and the boy would have perished. The man's word saved him by inspiring faith. Faith saved him by leading to proper action. He saved himself by leaping. The man saved him by sacrificing his own life in order to catch him when he leaped out. Not the child himself alone, nor his faith, nor his brave leap, nor his rescuer's word, nor his blood, nor the man himself saved the boy, but they altogether saved him; and the boy was not saved till he

was in the arms of the man. And so it is faith and works, and the Word and the Blood and the Holy Ghost that sanctify.—COL. S. L. BRENLE.
The Way up is Down

Mr. Boardman tells us that one day he was passing through a large city, and having an hour to spare, he called upon an old friend, a shot manufacturer. As they were sitting together his friend asked him "if he would like to have the world under his feet? Mr. Boardman understood the suggestion that he should go to the top of the shot-tower and at once fell in with the proposal. Presently he reached a passage in which he saw a stone staircase going winding up into the darkness, and he began to mount the steps.

"No," said the friend, "you are going wrong. It is down here."

Mr. Boardman stopped and thought there was some mistake. "We are going to the top of the tower, are we not?" he asked.

"Yes," said his friend, "and you must go down here to get there. That is the old way; dark and dusty and full of cobwebs. And you would find a door near the top which is nailed up now. You would only knock your head and get covered with dust, and then have to come down again. This is the way." And he pointed to two or three steps that went *down*.

"Going down is a strange way to get up," he thought.

"Now, all you have to do is to sit still."

"But I can never get up by sitting still, surely," said Mr. Boardman.

"Trust me," was the reply, "and you will see."

Instantly they began to rise. They were on a lift; and in two minutes they stepped out high above the city, to find the world under their feet.—MARK GUY PEARSE.

Can Two Walk Together except they be Agreed?

Some years ago in a time of political peddling and puddling between our country and Russia, that threatened to end in a roar of battle, a steamer started from a Turkish town for up the Danube. A lovely day it is, and the prow of the vessel parts into two sparkling lines the sunlit waters. The passengers forsake the stuffiness of the cabin and seek the cool breezes above. A hurried whisper runs through the crowd and all eyes turn to the stern. What's ado? Up and down the deck there two gentlemen are promenading arm in arm. Who are those two thus linked together in friendly converse? and what's about

them to stare at? They are the ambassadors of Britain and Russia. They had been recalled by their Governments in the first step of the declaration of war, and now here together they are. Those representatives of the two countries in collision, and that had flung together with the vow to cross swords on the field of blood, are here walking together. No sooner does that steamer drop anchor at the first river-port, than along the wires there flashes this electric message to every capital in Europe: *There is to be no war between British and Russia*. The swords are driven back to the sheath, the quarrel is made up. The ambassadors have been seen walking together, and "can two walk together except they are agreed?" —JOHN ROBERTSON.

Love is Kind

There is a beautiful story about Sir Bartle Frere. A gentleman who was to be his host, but who had never met him, wanted to know how he should identify him. The answer was this: "If you see a tall gentleman helping somebody—that will be Sir Bartle Frere." What a beautiful description! But ought not that to be the description of every Christian?—DR. J. D. JONES.

THEMES, TEXTS AND SUGGESTIONS

By D. SHELBY CORLETT

Children's Day

The second Sunday of June has long been used as a special "Children's Day" in the American church. The value of these special days is determined by the use the wise and faithful makes of them. There are certain themes which need to be emphasized and for which a special day or occasion is needed to make the demand. In the case of Children's Day it gives the pastor an excellent opportunity to emphasize the needs of religion, the place of children in the church, the training of the children for Christ, and other themes that should be brought to the attention of the congregation.

Suggested Themes and Texts

Theme—The Family at Worship.

Text—"And all Judah stood before the Lord, with their little ones, their wives, and their children" (2 Chron. 20:13).

Theme—Wise Parental Discipline.

Text—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

Theme—The Duty of Children to Parents.

Text—"Honor thy father and thy mother" (Exod. 20:12).

Theme—The Child and the Kingdom.

Text—"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:2-3).

Theme—The Value of Christian Training.

Text—"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

Theme—The Duty of Religious Instruction

Text—"Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1:3).

Making Children's Day Evangelistic

There is scarcely a time when evangelism can be carried out among the children in a more fruitful manner than on Children's Day. It should be made a day when numbers of children are earnestly intreated to give their hearts to Christ, and others who have previously done this to join the church. We cannot hope to hold our children to the church by keeping them out of membership until they are up in their "teens." The neglect manifested before this time usually places a barrier between them and the church, so let us urge our children to join the church early.

Especially should they be urged to give their hearts to Christ. Many of the leaders of the church have been converted when children. Polycarp, we are told was converted at the age of nine; Matthew Henry at eleven; Dr. Issac Watts at nine; Bishop Hall at eleven; Robert Hall at twelve; Alfred Cookman at ten; Bishop McCabe at eight; Francis Asbury at fourteen. Who can tell but among the children of his congregation may be found an outstanding leader for future years if the pastor and leaders of the church manifest the proper interest in them.

Prayer Meeting Suggestions

Here is a series of prayermeeting talks based upon the message of Christ to the seven churches in Asia.

An orthodox church but lacking in love—Ephesus. Rev. 2:1-7.

A victorious church, though wretchedly poor—Smyrna. Rev. 2:8-11.

A loyal church, but slack in discipline—Pergamos. Rev. 2:12-17.

A working church, but careless about pure doctrine—Thyatira. Rev. 2:28-29.

A church with a few faithful members, but generally dead—Sardis. Rev. 3:1-6.

A church numerically weak, but spiritually strong—Philadelphia. Rev. 3:7-13.

A fabulously rich church, but poor in faith—Laodicea. Rev. 3:14-22.

Missionary Sermon Suggestions

Theme—God's Vision For the Gospel.

Text—"From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Malachi 1:11).

Theme—The Missionary Debt to the World.

Text—"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20).

Theme—The Missionary Vision of the Word.

Text—John 4:35-38.

Evangelistic Suggestions

Theme—Unprofitable Labor.

Text—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, . . . For the wages of sin is death" (Romans 6:16, 23).

Theme—Poor Excuses.

Text—Luke 14:18-20.

Theme—A Necessary Preparation.

Text—"Prepare to meet thy God" (Amos 4:12).

Theme—A Question all must answer.

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

Theme—The Arrested Spiritual Development and its Cure.

Text—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. . . . Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 5:12; 6:1).

Theme—A Foolish Bargain.

Text—"Who changed [exchanged R. V.] the truth of God into [for R. V.] a lie, and worshiped and served the creature more than the Creator" (Rom 1:25).

Fourth of July—Independence Day

The Sunday nearest the Fourth of July enables the pastor to emphasize some themes along the line of national righteousness, personal respon-

sibility of the citizens to our republic, and also to review the goodness of God toward our nation.

Suggested Themes and Texts

Theme—Making Our Nation Christian.

Text—"Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34).

Theme—The Duty of a Citizen.

Text—1 Peter 2:13-14, 17.

Theme—The Greatest Need of the Nation.

Text—"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psa. 33:12).

Theme—Conditions for National Prosperity.

Text—"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Lev. 26:3-4).

Theme—The Secret of National Success.

Text—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

Themes and Texts for Sunday Mornings

Theme—The Reward of the Faithful.

Text—"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Theme—The True Worshiper.

Text—"God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.)

Theme—Victory on Life's Battlefield.

Text—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

Theme—The Security of the Church.

Text—"And upon this Rock I shall build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

I. The Nature of the Christian Church.

Composed of those to whom God has been supernaturally revealed.

II. The Owner of the Christian Church.

Christ—"My Church."

III. The Foundation of the Christian Church.

"This Rock." The rock of Divine revelation.

IV. The Security of the Christian Church.

"The gates of hell shall not prevail against it."

Theme—Worth while Christians—Men of Vision.

Text—"Where there is no vision, the people perish" (Proverbs 29:18).

Evangelistic Sermon Suggestions

Theme—The Tragedy of a Disobedient Life.

Text—"God is departed from me, and answereth me no more, neither by prophets, nor by dreams" (1 Sam. 28:15).

Theme—Dragged By the Under Tow.

Text—"Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

Theme—The Way of Salvation.

Text—"Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31).

Theme—The Poor Rich Man.

Text—Luke 16:19-31.

FOR THE MISSIONARY SERMON

By R. G. CODDING

The Unfinished Task in Japan

This subject is ably presented in the January number of the *International Review of Missions* by William Axling, D. D., since 1901 a missionary of the American Baptists and at present a secretary of the National Christian Council. The article is well worth reading. A few excerpts here:

"The impression that missions and missionaries in Japan have reached their goal is fast gaining ground. The reaction to this from the home base has been swift and staggering. One mission board which has had an important place in the Christian movement from its very inception, and has rendered a conspicuous service, has already voted gradually to withdraw. . . .

"Japan has a great student army, 600,000 strong. Four of Tokyo's eighteen universities alone enrol 33,000 students. There are more students in the higher educational institutions of this one city than in the whole of the British Isles. These students, the members of the Young Men's Movement and the Boy Scouts are the Japan of tomorrow.

"Furthermore, Christian strategy demands that we face fairly and squarely the fact that the far-flung rural districts of the empire are still beyond the Christian frontiers. The 36,000,000 sons and daughters of the soil, who make up eighty per cent of the nation's population, are still absolutely unevangelized. The gospel is as much an untold story to them as it was to their fathers and forefathers. Japan, like every nation, must look to the farms for moral backbone, stability and the values that flower from the soil. The Christian

Church will never root itself in the best life and take on stability and permanency until it wins these simple, sturdy, unspoiled folk of the fields.

"Christianity has won notable victories among the intelligent, ever-increasing and influential middle class. It has revolutionized the nation's social and moral standards. It has lifted womanhood to a new and higher plane. It has inspired the press and literature with new ideas and ideals. . . . Nevertheless, there are these vast untouched areas, and facing this unfinished task the Church of the West cannot fold its hands and say that its work is done. Neither can the missionary serenely pack up and sail for home. The responsibility cannot as yet be shifted to the indigenous Church. It has made commendable progress. Of the 1,690 Protestant churches in Japan proper—this is exclusive of the 570 preaching places—331 are wholly self-governing and self supporting. They have brought to the birth a strong native leadership both in the pulpit and in the pew. . . . But it takes time and creative energy to evolve a living organism. . . .

"To throw the whole responsibility upon it now would be abortive. The Church of the West must still stand by with men and means, with sympathetic interest and an understanding heart. No one feels this necessity more keenly than the Japanese Christian leaders themselves. Listen to their estimate of the situation. Bishop Uzaki of the Methodist Church says:

"Can it be said that Kyushu and the Hokkaido are occupied? 150,000 Protestant Christians in Japan and a population of 60,000,000, what a need for help from and what a challenge to the mother Church! The multitudes are still unreached. Listen to the call of rural Japan. The weak churches of this area need the missionary."

"Dean Ibuka of Meiji (Presbyterian) College in Tokyo says:

"Japanese Christianity is firmly planted. The larger denominations are self-supporting and self-propagating. Yet even though these should unite their forces are they strong enough to Christianize the nation? Have they adequate men and means to evangelize the 36,000,000 of the rural districts? Decidedly no. The Japanese mission societies and the indigenous Church are inadequate for the task. Here is a field, not for any kind of a missionary, but for the right man in the right place.' . . .

"Treasurer Matsuno of the Japan Christian Council says:

"The evangelization of Japan is not simply a national question, because Japan's influence is going to be world-wide. There will always be need for exchange missionaries between Japan and other nations. Here is a great opportunity for the finest type of American and English youth. We must put the urge into this appeal.' . . .

"The testimony of one who stands outside Christian circles but is vitally interested in Japan's moral and religious life is doubly instructive. Professor M. Anesaki, of the Department of Religion of the Tokyo Imperial University, influential educator and moulder of public opinion, says:

"Does Japan still need missionaries? It is wholly a question of type. If he is possessed with a sense of racial and cultural superiority, and, murdering the Japanese language, talks down at the people, there is no place for him. However, if he has come to grips with the language and conquered it, has a heart-understanding of the Japanese people, senses their spirit and stands and serves among them as a man among men, he is as greatly needed today as he ever was. In fact, in view of the international angle of his task and the growing need of the cultivating inter-world goodwill and understanding, the right type of missionary is probably needed more today than he ever was."

"The conclusion is clear. Christian missions have as yet only touched the outside fringe of the Kingdom in Japan. The work of Christianizing this nation has but begun. Withdrawal now on the part of missions and missionaries is absolutely out of the question. Curtailment in men and money will mean a failure to conserve the work of the past and will cripple the future. The way out is to develop a technique of co-operating from within in such a way as to help and not hinder the indigenization of the Christian movement and to learn the lesson of functioning increasingly in and through the Japanese Church in this critical and creative stage of her development. If we of the West are wise we can help to make this new era an epoch-making one in the history of building the Kingdom in this forward-looking, forward-moving nation, this strategic area of the world's life."

Item of Interest from Doctor Hynd, Swaziland, Africa

1. Swaziland needs the missionaries of the Church of the Nazarene, because;

a. There is not a Protestant missionary in the

northern part other than those whom we have sent.

- b. There is a steadily increasing influx of Roman Catholic missionaries into our territory, and they show great enthusiasm, have six or seven missionaries on a station, where we have two or three, appear to have no retrenchment policy, and have no lack of funds. Can the dead formality of the Church of Rome accomplish more than the experience of Pentecost which all of our members should possess?
- c. Scores of natives in our area are bound in fear and witchcraft, born of a most credulous superstition. Our gospel can set them free.
- d. In an area of about one hundred square miles there is no doctor to attend to them in their suffering, other than the doctor we have sent out to help them.
- e. For this area there are only two nurses and these are maintained by our church.
- f. There are about six hundred native Christians who look to our missionaries for the help to their souls that we alone can supply in the name of our Lord. Take away our missionaries, or diminish their numbers, and you condemn scores of these dependent souls to spiritual starvation which leads to spiritual death.
- g. The heathen Swazi wrestles not against flesh and blood but against all the marshaled, deeply entrenched forces of darkness that the Arch-enemy of the souls has evolved during the centuries that he has had a free hand. Our church has in its heart a power greater than this.

Mohammedans in the city of Johannesburg handed over a check for \$2,000 to the hospital authorities on the occasion of the opening of a Non-European hospital in that South African city.

Mohammedanism is spreading amongst the natives of Africa. Its doctrine of polygamy and eternal happiness satisfies the African.

The immigration of Indians into South and East Africa is looked upon seriously by the white population of these parts, mostly from an economic point of view. A large percentage of the population is now Asiatic in origin. From the point of view of Christian missions this ought to

stir to action our churches whose missionary budget shows a tendency to decrease.

Visit twelve Nazarene churches; sound the pastors on their attitude toward spreading the gospel in heathen lands; note those who have a W. M. S., a missionary prayermeeting regularly, a large subscription list for *The Other Sheep* and who gladly welcome an address that will throw a little more light on the needs of our mission work; then tell us in which churches the fire of God seemed to burn most brightly. Also tell us which churches had the greatest difficulty with their all-round church finances.

The Swazi king, who is an educated heathen instituted legal proceedings to enable him to get back some of his land which was in the hands of white people. While the case was being tried in London he summoned all native Christians to pray to God for the success of his case. He himself, however, did not repent of all his heathen practices in sackcloth and ashes. The number of his wives was still legion. The case was lost.

An old woman crawled on her hands and knees for several miles to get to our African campmeeting.

A native Christian in Africa will give all that he possesses and render himself literally penniless when a special offering is called for.

In many parts of Africa there are now native churches without any white supervision—purely native churches. This has not arisen because of the advance of the African Christian toward spiritual maturity sufficient to warrant independency, but because missionaries have either gone home or have been forced to retire because of retrenchment in the home policy of the mission boards concerned. This has been accompanied by a most serious spiritual declension in the native churches concerned, until one is often horrified that the name of Christ should be linked in any way with them. Churches at home will surely have to answer for with-holding from their converts the continued supervision which they need. great responsibility in this respect because of the Pastors of the home church especially have a privilege that is theirs of controlling (through example and by preaching) in a large measure the avenues through which the finances of the members of their churches may flow.

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF MODERN RESEARCH

By BASIL W. MILLER

Luke the Historian in the Light of Research

The veracity of the New Testament—and in all technical studies the Greek Testament is final authority—stands or falls with the truthfulness of the historical statements of Luke the historian of the early Church. If his historical statements will not stand the test of scientific accuracy, the New Testament cannot be looked upon with any more value, from the standpoint of supernatural origin, than the writings of Josephus, or of any ancient historian. But a scientific study of Luke shows him to have been a careful and diligent historian. Sir William Ramsay, the greatest living archæologist in the realms of ancient New Testament lands, says that Luke stands out as the leading historian of ancient day. He states that Luke measures up to and even surpasses Thucydides. So far no one historical fact mentioned by Luke have the critics been able to disprove; but rather as the days go by new sources are discovered which prove the veracity of the writings of Luke. This matter is of supreme importance in the study of the Greek Testament; for if Luke has made erroneous statements in connection with his delineations of the rise and development of the Church, then we would have most certain evidence against the inspiration of the same. But from every standpoint Luke measures up to the most minute standards of historical certitude.

The same author for the *Gospel and the Acts*. All doubt even in the realms of higher criticism has been eliminated but that the same writer wrote Luke's Gospel and the Book of Acts. The author of the two makes the distinct claim of identity in Acts 1:1, "The former treatise I made, O Theophilus, concerning the things that Jesus began both to do and teach." If one will turn to the first four verses of the Gospel he will find were Luke writes to "most excellent Theophilus" (Luke 1:3). It is probable that Theophilus was

a man of rank because of the epithet "most excellent"—*kratiste*—which is a technical and distinct term for the equesterian rank, as Ramsay shows in *St. Paul the Traveler*. In both books there is an evident unity of authority, as well as a general vocabulary and style. In a study of the medical terms it will be seen that the same peculiarities appear in each book. Likewise it is evident that the author of the Acts was a companion of Paul, and was a physician. Hobart has shown that this author was a physician accurately acquainted with Greek medicine, and same would have us believe that he was a leading physician of his age. It is also known that Luke is this physician and companion of Paul.

Little is known of the life of Luke. He was possibly a Gentile, as Paul states in Col. 4:12-14. And from the name *Loukas*, which it is known is a pet-name (*kosennames*) for Loukios, seems to show that he was probably a Greek. The place of his birth is still a matter of dispute, but many favor Antioch as the birthplace; for both Jerome and Eusebius speak of his coming from this place. Suffice it to say that his literary talents, his knowledge of Roman law and of contemporary ethnology and history, as well as his accurate use of medical terms, mark him as one of the best trained men of ancient day, which training could have been received from either Alexandria, Athens or Tarsus, the seats of the great universities of that time. After his conversion Luke became a medical missionary and seems according to Acts 28:9-10 to have practiced medicine at Malta during his three months stay there. At Rome he was both preacher and physician, where he stayed by the side of Paul, then in frail health, until the end. Robertson thinks that under God Paul owes his long life to the skill and constant attention of Luke, "the beloved physician."

Luke's method of research. Luke alone of all writers of the Bible has a prologue to his Gospel (1:1-4), that also answers for Acts. It is immaterial whether or not Luke consciously imitated the prefaces of Herodotus, Thucydides or that of Dioscorides, the famous writer on plants (*materia*

medica) and of Hippocrates, the great physician of ancient day. The preface of the Gospel is "modelled on the conventional lines of ancient literature," writes Moffatt. Luke's method is historical, but his object like that of John is religious. He intended to write religious history. This preface is not only literary in structure and vocabulary but it is periodic in form. Its style is grand, in the best literary *Koine*—common Greek—of the age. The sentence is composed of six members, three in protasis and three in apodosis, and they correspond with each other in the style of a finished literary artist. The language is ornate, but precise, the literary skill of which marks beyond a doubt Luke as a man of real culture and training. Renan called this Gospel "the most beautiful book in the world." Sanday says that something of the scholar's exactness is included in Luke's aim—he is evidently an educated man with scientific training and habits.

Luke is stimulated by the works of others. "Forasmuch as many have taken in hand to draw up a narrative . . . it seemed good to me also." Some think that the words of Jesus—the *Logia*—were taken down in shorthand as Jesus spoke. The discovery of the sayings of Jesus in the papyri show how this could have been accomplished. Then before Luke wrote Mark had produced his Gospel. From these written accounts, the *Logia*, Mark's Gospel, and others that have been lost long ago, Luke by the help of the Spirit wrote his Gospel. Luke was a contemporary of the events of the life of Christ, though he seems not to have been a participant in any of them. He also spoke with eye-witness—*autoptai*—and listened to the ministers of the Word—*uperetia tou logou*—and used the accurate information they gave him. He aimed to draw up a narrative—*anatazasthia diegesin*—which Greek includes more than mere notes and anecdotes; but rather means a carrying through of a connected story to the end.

He then clearly sifted the evidence, as any accurate historian does, before finally writing his connected story as inspired by the Holy Spirit. He "traced the course of all things accurately from the first" before writing—*parekolutheketi anothen pasin akribos*. He is careful—possibly thinking of the day when men should doubt the truthfulness of his narrative—to add a word—*akribos*—accurately. He certainly believes himself to be a historian. Then his history is orderly; for he writes, "To write unto thee in order"—*kathezes*. Such an order would be chronological.

Here then we find serious history, with a definite purpose. Luke claims throughout to write that which is perfectly trustworthy. In all he employs something like seven hundred and fifty words found no where else in the New Testament. His personality, his versatility, his artistic touch—a master of style—as well as his psychological and medical knowledge appears on every page.

Luke's use of medical terms. Luke's accurate use of medical terms adds to his historical certitude. Wherever he used medical language it was always employed in the same manner by him as by the leading writers of medicine of that age. If Luke had blundered in the use of medical terms, then the contentions of critics that he was historically incorrect would have a basis. But not once is this the case. His accuracy is marvelous, which marks him as "the beloved physician" well trained in the medicine of his time. Many changes are made by Luke over the account of Mark, which mark the interest of a physician in the cures of Jesus. In the account of the healing of Simon's mother-in-law Luke adds that she "was holden with a great fever"—*sunexomene pureto megalos*. Precisely this medical phrase occurs in the writings of Galen and Hippocrates, the physicians of ancient day. Galen says that physicians divided fever into great and small—*megas* and *paraxrema*. The leper is described by Luke as "a man full of leprosy"—*aner pleres lepas*, the hideous disease was at an advanced stage. Luke speaks of "a man that was palsied (5:18)," *en paralelumenos*, instead of using the popular term, *paralutixos*. His use here is in strict agreement with that of medical writers. Luke (18:25) employs a different word for needle—*belone*—the surgeon's needle and not the ordinary needle as is used by Mark. The "dropsical man (Luke 14:2)"—*anexathisen*—is described by a word found no where else in the New Testament and is the usual word used in medical language to denote one suffering from dropsy. In the healing of the lepers (Luke 17:11-19) Luke uses the ordinary term for leper, *lepros*, not "full of leprosy" as in the other case referred to, possibly to show the degree of the sickness. The ten lepers had a milder form than the other.

Luke has six miracles not in the other Gospels and all but the draft of fishes are miracles of healing (the son of the widow of Nain, the woman with the spirit of infirmity, the man with dropsy, the cleansing of ten lepers, and the restoration of Malchus' ear). Luke alone gives the parable of the Good Samaritan, with its account of the

wounded traveler. The word "half-dead," *emithanes*, is found in the writings of Galen, denoting one in a condition similar to that of the wounded man. Wellhausen makes mockery of the cure or the remedy used, wine and oil; but this is shown to be the ordinary treatment for such bruises, sores, wounds, etc. For Hippocrates, the father of medicine, recommends "wine and oil," *elaio kai oino*. The terms for "binding up," "wounds," "pouring," are all common as medical terms, *xatadeo, trauma, epixes*. The story of the Rich Man and Lazarus has a number of medical terms. Lazarus was "full of sores," *eilxomenos*, the regular medical term describing ulceration. The words for "cool," and "in anguish," *odunomia*, are medical terms.

The same is true of the words of the Acts. Medical terms abound here also. In Acts 1:3 Luke alone has the word "proof," *texmerion*, which was technically employed in medical language. In 3:7f., the word for "ankle-bone," is the technical language of the medical man. The term for "gave up the ghost" seems to be confined in the Greek to medical writers. The same is true for the word "wrapped him around," *sunesteilan*, which is used but once in classical Greek in the sense of "shroud" but in medical language it frequently occurs. The "scales fell" from the eyes—terms found only in medical works. One could go on through the Acts and find the same to be true in case after case. And in every place where Luke speaks of sickness or cures his terminology is in accurate accord with the language of medical writers of ancient times. As a historian Luke is the most accurate that wrote during his days, declares Sir William Ramsay. There is no realm in the study of the original language of the Greek Testament but when the light of philology and science is thrown upon it, which does not stand the test of certitude and veracity. We shall deal in a later article of the census, the chronology, and the archæology of Luke's writings, all of which as well as his knowledge of Roman law and ethnology stand the most scrutinizing acid tests of modern scholars.

A TRUE PASTOR

By R. W. HERTENSTEIN

The qualifications of an ambassador of Jesus Christ are many. Every pastor has not all the graces to make him an ideal preacher. He should have the *courage* of a leader. The courage of others may lessen but he stands firm. He should

have the *care* of a shepherd. Others may let the wolves in but he protects the lambs. He should have the *tenderness* of a father. Others may wish to excommunicate and be severe, but he prays and weeps over the neglectful one. He should have the *awe* of a ruler. Others may have their words lightly received, but his words *are freighted with power and unction*. He should have the *patience* of a fisherman. Others may *leave the chronic seeker at the altar, but he prays* on till victory comes. He should have the *toil* of a laborer. Others may join a religious union for shorter hours, but he takes his task by the job. He should have the *wakeful eye* of a watchman. Others may sleep while the enemy creeps upon the city, but he is ever on the wall to cry out. He should have the *calmness* of a guide. Others may be lost in the woods, but he must know the way out and bring all to safety. He should have the *inspiration* of a prophet. Others may pull wires and use methods in a doubtful way, but he must deliver the message of God. He should have the *knowledge* of a teacher. Others may slight the great cardinal truths, but he knows by experience and study. He should have the *love* of the Savior. Others may rest content on having ninety-nine sheep in, but he must go for the one on the mountain side.

Prayer: O God, help me to be a true pastor; for Jesus' sake. Amen.

CHRISTIAN COURTESY AMONG BRETHREN, OR, THE ETHICS OF COLLEAGUES

By ORVAL NEASE

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8).

ABOUT three years ago J. B. Chapman, editor of the *Herald of Holiness*, wrote a series of pointed editorials on "Little Things that Affect Great Causes." He discussed under many topics the faults that had embarrassed the success of Christian endeavors. To this series he might well have added an article on another seemingly small thing that affects great causes, namely, "Christian Courtesy." For the want of as apparently a little thing as Christian thoughtfulness many a man has been lost to a "Great Cause" and thereby the "Cause" has suffered irretrievable loss. While it is true that suave diplomacy and venerated culture have often concealed an unkind heart, yet, too many times thoughtlessness, tactlessness and brusque manner-

isms have belied the pure intent of a good heart, and have thereby made obnoxious the person upon whose successful leadership the battle depended. It must be remembered that it is generally true that we must win men to ourselves before we can win them to Jesus Christ. Therefore the discussion of the ethics of Christian courtesy is not out of place in a company of men and women called to the responsibility of leadership in the Church of Jesus Christ.

Now we realize that the term "ethics" in general covers a much larger field than courtesy. But when we have limited the application of the term as we do in the present treatment, to the relationship which exists between brethren of a common profession and calling, we are not so far afield when we make brotherly ethics nearly synonymous in meaning with Christian courtesy.

There is too great a void between the theoretical and the practical. That there is too much theoretical holiness and not enough practical holiness, we will all agree, and it is certainly as true that there is more theorizing than practicing in the application of brotherliness to life. There is constantly an increasing demand for the pragmatic in our modern world. Different orders of professional men such as physicians and lawyers as well as ministers, are now formulating and bringing pressure to bear to enforce codes of ethics which have bearing on their particular lines of practice. In recent issues of "Church Management" we have read such codes as were formulated and endorsed by bodies of Presbyterian, Methodist and Unitarian brethren.

To ask, "Who constitute our colleagues?" is almost as broad a question as "Who is our neighbor?" Our colleague is that man or woman, of whatever denomination or faith, who is associated or united with us in the realization of like ends and ideals. This would include those of our own denomination, such as our predecessors and successors, our superiors, visiting ministers and retired ministers. It would include the ministers of all other denominations who with us are called to the holy ideals of a common Christianity. Christian courtesy among colleagues is, then, that sincere attitude of Christian brotherliness expressed in the everyday activities of ministerial experience. It is the Golden Rule in practice! The thirteenth chapter of First Corinthians in action!

We will consider first how brotherliness will express itself in Christian courtesy to fellow ministers of our own denomination. I sometimes think we pay a great price for our emphasis upon spir-

itual liberty and congregational or democratic government. It is too often true that men feel, even though it is not always so harshly expressed, what an unkind brother was recently heard to boast, "Our church is not run by bishops and I will preach when and where I please." We would not defend a leader who lorded over God's heritage, but neither would we condole those who are in spirit and practice disrespectful and disloyal to the advice and wishes of "those in authority over us." A Christian attitude of courtesy and love toward our district and general officers would be one of respect and consideration. If they are not worthy of this, then let us place men in power who are. But indeed they are worthy of such love and may the Lord help us to render it to them.

There are few things that test more certainly whether self has really been slain in a man than his attitude toward his predecessor or successor. It is a poor source of commendation for a man to draw recommendation to himself at the expense of his predecessor. Too many articles and reports are written which leave the impression that the church under consideration was left in a most deplorable condition by the good brother who preceded, but that is now making wondrous strides under the present leadership. A true brotherly spirit would cover the defects in the predecessor's ministry and would be freer to laud than to criticize. For are we not all working in a common cause, not for our personal glory, but for the glory of our common Lord? It is an administration of uncertain worth that is builded upon the weaknesses of the yesterdays. Not all preachers can be equally talented or equally successful and blessed is the man who can see his brother march grandly on in advance of him and join in the hosannas which proclaim his coronation.

Probably most ministers give little attention to their successors. In the rush coincident with leaving the old field and the anticipation of the new one, one easily becomes too busy to give much considerate thought to the successor. But what ought a pastor do for his successor? For one thing, he can do his utmost to leave the church in as good condition as he would like to find it. He can endeavor to have a united, happy and active people who will be ready to work heartily with his successor. He can make his people to feel that they are to be loyal to the church for the sake of the kingdom of God no matter who is the pastor, for it must be remem-

bered that the church is of more importance than any pastor or group of pastors.

If the pastor has had a misunderstanding with any of the members of the church he had better settle that misunderstanding in a confidential interview or else bury it. Some pastors have fallen into the error of thinking it manifested real bravery on their part to use their last appearance in the pulpit as an occasion to find fault with the church. It rather manifests their cowardice and also their failure to measure up to their opportunity to proclaim the unsearchable riches of Christ. Impressions for the kingdom of God may be made from the pulpit on that Sunday which will last forever. Neither should the pastoral work be neglected just because such neglect might be overlooked in the busy closing days of his ministry. Faithful work in these closing days will bring richest rewards. Aged saints, bed-ridden patients, boys and girls and all thoughtful people will appreciate the more his last acts because of the necessary demands of the last busy moments. As long as a pastor receives remuneration from a church he is under obligation to that church.

Most new pastors would heartily call blessed his brotherly predecessor who left for his convenience financial statements and reports from all departments of the church, a calling list of all members and friends of the church with addresses corrected up to date, and last but not least, a list of persons who seem to be almost ready to unite with the church. Is this too long a list for the retiring minister to consider? I think not.

One other item that should not be forgotten in the brotherliness of the retiring pastor. Would it not be wise for him to let his connection with the church from which he has resigned be completely severed from the date his resignation takes effect? How many times a new man has been embarrassed, if not greatly hindered, by the continued correspondence of his predecessor advising and sympathizing with disgruntled members of his former congregation. How easy it is to unsettle the new minister while he is yet young in the field.

The case of a veteran minister of the gospel, once active but now upon the shelf, to me has an appeal worthy of special mention. He has for years been the leader in the work of God but must now be relegated to the rear. True, he is sometimes too free to tell how he did the work of the Lord in his day and oftentimes takes more time in testimony and prayer than one wishes he would. But, my brother, this aged warrior calls

for an extra exercise of charity, tact and brotherly consideration. He grows sensitive with the years and his feelings should be guarded by the younger men that are now filling his place. A place on the platform, and an occasional minor part in the service and now and then a word of commendation of his life and work will certainly do the present leader no harm and will brighten the lengthening shadows for the old prophet of God. The case of the beginner is not so much different from the case of the retiring minister. He needs our encouragement and recognition. We, too, were once taking our first ministerial steps and will one day, all too soon, be numbered among the tottering things of yesterday.

Our attention thus far has been taken with the ethics of pastors but let us venture a word relative to the ethics of evangelists. The evangelist should feel that he is on the field as the personal friend of the pastor and what is done should be done to forward his influence with the people, that the revival may continue after the evangelist has left the city. It may be that buzzards and vultures are a necessary evil to search out and devour the carrion of a country-side, but God help the evangelist who feels he must make it his or her business to investigate rumors concerning the character and standing of the pastor and report same to the district officials and too often, fellow ministers of the district.

I have sometimes wondered why some few of our ministers seem to hold a bit of acid in their system for ministers of other denominations. It may be due to some unfortunate experience they have encountered across the years in dealing with some poor representative of the sister denomination. It is certainly not due to any influence secured from the New Testament and especially from the thirteenth chapter of First Corinthians. I do not mean to say that we are to agree with all the doctrines and methods of our neighbor churches, but it is a sorry case when one has so run out of the gospel of Christ that he must descend to an attack on personalities and reflection on other denominations. Our own backyard must be better cleaned before we seek to perform that task for our neighbors. We cannot help men by antagonizing them. Some men seem to think that in order to be a radical exponent of Bible holiness one must spend about so much time skinning and flaying other preachers and churches. It reminds me of a young sergeant with whom I had to do during the World War. He had been a small-town school teacher prior to the service. I had come up for examination for Officers' Training

Camp. He knew me to be a minister of the gospel. He took me aside and said, "Do you ever swear?" I said, "No sir!" He replied, "Nease, you will never make an officer! For a man who expects to handle men successfully, must be able to get mad and curse a little." Some men seem to think that in order to be a "red-hot, radical exponent" of full salvation they must be noted for their stinging attacks on persons and things. Let us preach Christ, brethren, and emulate His courteous life as we preach Him.

In this connection a word concerning our attitude toward the man either in the audience or in a neighboring pulpit, who does not agree with us and may even openly oppose us. Of all wretched mortals none is more to be pitied than the minister of Christ who attempts to preach the gospel with a quarrel on his conscience and an enemy in his heart not yet forgiven. True forgiveness would enable one to be courteous and kind to his opposer, whether he be in the pulpit or in the pew. A minister of the gospel of love, who has an enemy whom he is unable or unwilling to forgive and treat with the kindness of a forgiven brother ought to repent or resign.

We do not have the accusation of proselyting laid at our door as often as we one time did. I trust we are entirely free from the guilt of such unchristian and unethical conduct. However, my fears outnumber my hopes. Proselyting, in the technical sense, has reference to change in faith; but I use it in the common use of the term which is little better than member stealing. It has not been three years since I sat in a District Assembly and heard a brother pastor, in his report, gloat over the fact that he had received a number of new members from a certain sister denomination and further stated that he was doing his best to get a number more. He concluded by saying, "Bless God, I would as soon save a man out of the Methodist or Baptist ditch as I would from the drunkards, the gamblers or any other ditch." Of course he was rebuked by the General Superintendent in charge, but the spirit and attitude of the brother remained unchanged. While it is entirely within one's privilege and duty to let those of other denominations who attend our services more or less regularly feel that they would receive a hearty welcome should they desire to make a change in their church home, yet the spirit of a pastor who runs after another man's sheep and by persistent insinuations and wilful designs finally builds up his fold at the expense of another shepherd's flock is most certainly of a questionable nature. Ecclesiastical fences are no

longer high and some men are adepts in the knack of inducing sheep to jump from one field into another. Sometimes the work of proselyting is carried on slyly and with great adroitness, at other times it is prosecuted with boldness in the full glare of noon. Dr. Jefferson in "Hints to Growing Ministers," makes bold to declare that, "Even men of dignity and undoubted piety have engaged in this unhallowed business, displaying among many graces of the spirit the strategy of the kidnapper and the cunning of the fox. But whenever and wherever and however and by whomsoever the work of building up one church by the tearing down of another is attempted the minister who lends a hand is guilty of one of the most contemptible and dastardly of all ministerial sins. What shall it profit a man to build up his own church membership and lose his own soul?"

Let us turn for a moment to the public conduct of our ministers. When two or three of them are in the pulpit at the same time what is likely to happen? Very often they begin to whisper not merely about some forgotten detail of the service, but about matters in general. They begin to do what would make them very indignant if indulged in by members of the congregation during the sermon. Dr. Jefferson has a word to say on this matter also. "It is required in ministers that a man be found a gentleman, but the marks of gentle breeding are occasionally lacking. When a man seated in full view of an audience holds an animated conversation with his neighbor during the rendering of an anthem, or bustles from place to place attending to odds and ends of business when he ought to be listening to the solo, or fidgets and looks bored while another man is preaching, or holds up his watch and shuts it with a snap which sounds like a cannon-shot to the man who has not finished his address, he shows a lack of thoughtfulness and refinement which brings a blush to the cheeks of those who like to see in ministers a resemblance to that supreme Gentleman whose messengers they are." There is a certain courtesy which belongs to our audiences that would pay large dividends in the respect of our listeners. The man who habitually runs into his pulpit at the last minute before service opens and boldly disturbs the opening songs and prayer running about making arrangements that could either be omitted or should have been made before the service started, ought to remember that there are no preliminaries to a service of worship. Song and prayer have as much to do with acceptable worship of God as does his would-be masterly address. Here too, it would be well to

practice the Golden Rule and look upon one's audience as colleagues in worship.

The ethics and courtesy of a minister of Christ ought not to be confined to his pulpit ministrations, but should reach to the other departments of his responsibility. It is surprising how easy it is for some men to break their engagements with their churches as well as with individuals. An English writer of note has said that the devil in our day comes to ministers disguised as a railway train and men fall an easy prey to the allurements of scampering over the country giving strength and time to miscellaneous audiences, while their own people remain at home unshepherded and untrained. There is no reflection to be cast upon a man called of God to evangelism, but that man who can escape the problems of the pastorate, leaving the lay membership who cannot so easily pull away to fight out their battles as best they may, is guilty of cowardice and is unworthy of a place of trust among us.

Tardiness is almost synonymous with the names of some brethren. Habitual tardiness is a flagrant violation of unselfishness. When my delay keeps one or more individuals waiting upon my movement, my act infers that I deem my time of more value than theirs. This is discourtesy if not selfishness. I should plan my days to keep my appointment or at least inform friends in sufficient time so that they will not be inconvenienced. Punctuality is a mark of discipline and good breeding.

It has often occurred to me that ministers of the gospel ought to have engraved in their code of ethics some standards relative to their colleagues of correspondence. How many times we have written to pastors enclosing stamp for return, asking for a bit of information or perhaps a letter of transfer, but weeks slip by and neither the stamp nor the answer was forthcoming. Common courtesy demands the prompt answering of correspondence. We wonder if creditors of ministers of the gospel would not have more faith in the preaching of such men if correspondence relative to indebtedness found a more ready response. It is not a sin to be in debt, but it is a sin against the standing of the church and the gospel we preach, for a man to treat his credit and creditors in any other manner than with respect and courtesy becoming honesty and the high calling of our profession.

Perhaps some items which we have touched upon may seem to be irrelevant or trivial when they stand by themselves. But when it is found that these items affect the success of the cause of

Christ certainly they cannot be passed by as trivial and unimportant. We all have our weaknesses and difficulties, and perfection has not been attained by any, but let us take the courteous, gentle Christ as our standard and cultivate our consciences and ideals to scrupulous and thoughtful practice of the Golden Rule, that we may be a hindrance to none and that we may by "any means win some."

COLUMBUS, OHIO.

THE SINGING EVANGELIST

By A. E. SANNER

IN late years there has sprung up in the holiness movement a special singing evangelism. It is difficult to organize the revival campaign any more without engaging a song evangelist as well as the preaching evangelist. And this is well: the ministry of the Gospel in song is worthy and blessed. The Church of the Nazarene has recognized this ministry and made provision for the licensing of the song evangelist. See Manual, paragraph 192. Certain qualifications and amenability are required.

In the observations of the past we have noted some of the successes and failures of song evangelists; and it may be, if some of these are discussed, someone may be helped in a day to come in this ministry, either as a song evangelist, or a pastor engaging a song evangelist.

As to the gifts and grace a song evangelist should possess, the need is obvious. We will not discuss that phase especially. It is with reference to conduct and attitude we wish to speak—the practical contact.

It seems to this writer the song evangelist should recognize:

(1) That his ministry is principally auxiliary—that nothing can take the place of the preached Word. "It pleased God by the foolishness of preaching to save them that believe."

(2) That his ministry (like that of the preacher) must be prayed over, unctionized, and *felt*. A good voice is not sufficient equipment for success and blessing. Many, many times has this been evident. A young woman sang one night beautifully and with perfect voice. But the audience while pleased, was not especially moved. Another singer, older and with more experience, also sang, but with a deep feeling back of the message in the song. The audience wept. One must pay the price of success in singing evangelism none the less than in any other ministry.

(3) That the pastor's wishes and plans must

be respected. A much loved song leader made a serious mistake in this very matter the first night of a campaign. The pastor had worked hard to prepare the way for the campaign to make it a real revival. He had gathered in a number of promising young men with musical instruments and organized them into a sort of "assistant" orchestra, and expected to have them all in the altar and get them saved. The first night the song leader stated that this orchestration would be superfluous, and announced to the young men publicly that they would not be needed in that capacity. They were grieved and most of the hard work of the pastor in their behalf was lost by the song leader in five minutes. God holds the pastor responsible for the pastorate, and certainly all other Christian workers should appreciate his responsibility.

(4) That the evangelist must necessarily carry the greater weight of responsibility and burden, and, hence, he is therefore worthy of the larger consideration and financial remuneration. If there is failure, the evangelist will be blamed for it, not the song evangelist. The evangelist's advice and desire therefore, should be as consistently followed as may be by the singer.

(5) That he must be a *worker*, as well as a singer. He should not exercise himself only in the five or ten minutes of delivery of the "special message in song," but in the entire service, to add his strength for its success. How many times the song evangelist, after rendering his solo, has been seen to sit down and slump into indifference as to what the outcome of the rest of the service may be. How many times the altar service has seemed to be of little interest or consideration to him. He should worry. He has done his bit. He has sung a solo.

However, one of the greatest singers known in the holiness movement, was often seen doing personal work in the audience among the people, leading souls to the altar and helping to pray them through.

God has blessed the holiness movement with some marvelously gifted singers, and this ministry properly backed with the right motives and spirit, is fruitful of great results. May this ministry increase.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

THE TEETH

Several years ago I was riding on a train with a preacher over seventy years of age, whose

beautiful teeth attracted my attention. He took pride in the fact that there was not a decayed tooth in his head. He asked why it was that when he was a child a dentist could not have made a living, and nearly every individual before he is out of his teens has to have dental work done. Of course in those days people had trouble with their teeth, but not as they do now. There may have been many other answers, but I answered by saying: "Foods and the proper use of their teeth."

Seventy or eighty years ago people existed on coarser foods and those foods were more nearly in their natural state, than today. Such foods demanded chewing, and that is one great source for cleansing the teeth. Of course we are aware of the fact that our teeth were given to us for the purpose of chewing, but how little are they utilized! Nature has provided, through the sensory nerves of the mouth and throat, that it is almost impossible to swallow hard coarse and rough foods. So one must chew until it does not produce unpleasant sensations. Swallowing is a reflex action, so all that is necessary is for the food to become soft and smooth and then swallowing takes place without any thought on the part of the individual. With our many modern ways of preparing foods, this sensation is realized in most cases as soon as the food reaches the mouth, consequently they are swallowed at once, with very little chewing.

Chewing has several objectives. One of course is to crush or grind the foods, but another is the producing of a flow of saliva which is a digestive fluid and must be mixed with the food in the mouth, as here it does most of its work in the digesting of the food. This fluid is alkaline in its chemical action, and helps to neutralize the acids which are produced by the acid forming bacteria found in the decaying foods which remain between the teeth. Also chewing causes an extra amount of blood to flow to the gums, this helps to counteract any condition which may lead to decay of the teeth.

How important it is to keep the teeth in first class condition! Science has now discovered that many so-called diseases are only indicators telling us there is some where a cause. Rheumatism, neuralgia, and neuritis and many other conditions, may, in many cases be traced to the teeth.

Best authorities tell us that our teeth should be examined at least once in every three months to detect any early decay. That they should be cleaned from tartar formations every six months.

Tartar causes inflammation of the gums, which soon leads to pus pockets around the teeth. This of course produces abscessed and decayed teeth, and pyorrhea. With pus being absorbed from these conditions we are sure to have one or more of such diseases as rheumatism, neuralgia, neuritis, ulcerated stomach, ulcerated mouth, bad breath, heart trouble, kidney trouble and various kinds of indigestion. In fact there are many other conditions of bad health which have their origin with the teeth. No physician today considers that a patient has had a thorough examination until the teeth have been examined by a good dentist. Many times teeth have had the appearance of being sound, but under the X-ray they are shown up as being set in a pocket of pus. Poisons from these will show up in some part of the body.

The care of the teeth is very important. Many times the individual thinks he is very religious in caring for the teeth, when the care does not amount to very much. Tooth powders and other dentrifices which are on the market today are plentiful and although varied claims are made for each, it is very doubtful that much in the way of antiseptic or bactericidal effect in the mouth can be proved for any of them. However there may be an excellent mechanical cleansing effect from most of them and they may well be utilized for such purposes. But bear in mind that the effect is evanescent and the first breath or mouthful of food may bring in a host of new bacteria.

If there is any tendency to avleolitis, inflammation of the gums, or if pus is present, then an antiseptic dentrifice is needed and should be used often. After its use wash out the mouth with an alkaline solution. Plain soda water is fine. For a time, a weak solution of peroxide or hydrogen may be used—about three teaspoonfuls in a cup of warm water is sufficient. If the gums are spongy and bleed easily, get the druggist to make a five per cent solution of potassium chlorate and use this as a mouth wash.

Do not think because you have a tooth brush and that you use it with your tooth paste once or twice a day that that is sufficient. The gums need to be brushed as well as the teeth. The gums should be massaged every time the teeth are washed. Take the first finger and massage the gums briskly, both in front and behind the teeth. Common soda and salt make an excellent preparation to use on the teeth and gums. This is far better than most preparations that we buy and is said to be the best for the beginning of pyor-

rhea. We should remind the reader that the ordinary tooth brush does not remove the food from between most teeth; this should be done with wood tooth pick or quill tooth pick. In some cases where the teeth are close together dental floss is used to a better advantage. Money spent with a good dentist is well invested.

Gies in his study of the teeth came to the conclusion that most things used to cleanse the teeth and mouth did not accomplish the desired purpose. He believes that the vegetable acids, such as diluted vinegar and fruit juices and their acids are the most successful cleansing substance that can be used on the teeth. He also believed that starches and sugar should never be eaten alone, but should certainly be followed by some acid substance, as some of the acid fruit or vegetable sours. After most meals it is a good thing to eat some fruit and on going to bed perhaps the most successful cleanser of the teeth is a little sour fruit, or diluted fruit vinegar.

A word of warning before I close, do not treat pyorrhea indifferently. It is too dangerous to accept every treatment that is advertised as a cure. To the best scientists there is no cure after it is gone to a certain stage. Prevention is the best cure. We are told that it does not develop with clean teeth and healthy gums.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Dr. William L. Stidger in his very interesting book "The Place of Books in the Life We Live" has considerable to say about books in the life and work of the preacher. I thought you might enjoy a few excerpts. Personally I believe that fire is as essential to the preacher as it is to the locomotive. And by fire I mean a combination of several things—enthusiasm, glow, radiance, dynamic. Now you can't maintain fire without something to feed the flame. Try reading! Companion with books. Books that are profound and those that are in lighter vein. They will give you depth: they will broaden your horizon and enlarge your vision; they will lift you up into the altitudes of clear thinking to fraternize with great minds. But, I was going to quote Stidger:

"When a man came along who was interested in helping other preachers and made me a Book-Reading Preacher, I say, without a single exception, that he contributed more to my own effectiveness as a minister than any single individual has contributed to my professional life.

"And I have seen books given this Big Boost to many a preacher of my acquaintance. I have seen preachers who have become, almost overnight effective; who began to broaden out and become interesting to their audiences just because they became Book-Reading ministers."

Stidger tells of one Book-Reading Preacher who had formed the habit of reading a book a day: "How do you do it?" I asked him.

"I get up at six o'clock and read two hours. Then I have breakfast and read another hour. That is my morning schedule of time for reading. Then at night I read from ten to eleven."

A volume that every book-loving preacher will enjoy is *THE MESSAGE OF F. W. ROBERTSON* (Revell \$1.25). This is an anthology from Robertson's many writings arranged by Rev. F. G. Frost. There are six hundred quotations in all—brief, pithy and invigorating, all classified and indexed alphabetically. Here is a gem selected at random from this treasure chest: "The Influence of Holiness—Blamelessness and accuracy are beautiful to look upon, but they do not save the soul. The world has enlisted into her service the power of talent and eloquence, but these are not the things that lead to God . . . it is the divine mysterious power of holiness that tells upon the world." There are many more equally good.

The frequency with which books dealing with Christian stewardship and giving come from the presses of large publishing houses is just one indication of the interest along this line that is being awakened as the result of persistent propaganda by the different denominations. Surely no wide awake layman can now bring the excuse "No one has ever told me of my obligations as a steward of God." Doran's have just brought out Hugh A. Martin's *CHRIST AND MONEY* (\$1.00). Nothing camouflaged about that title. It is a book for serious minded folks who insist upon clear, sane, comprehensive presentations of whatever matters are brought to their attention.

A. Z. Conrad's book "Jesus Christ at the Cross Roads" (Revell \$1.25) has established the author as one of the foremost and most able defenders of fundamentalism and the "Faith once delivered to the Saints." Conrad's new book *COMRADES OF THE CARPENTER* (Revell \$1.50) is just off the press and is practically assured a hearty reception among the laity as well as the ministry. The title is not exactly self-interpretative. It suggests a study of Christ's intimate associates. The book, however is a call of friendship with the Son of

God and the title might more appropriately be *Comradship With the Carpenter*.

Neither man nor angel could improve on the following diagnosis and prescription for present day conditions: "The crime wave today appals men. Courts and constabulary seem helpless to cope with it. A vision of God as the Great Reality, with which all men will have to reckon, is the only thing that can bring about normal conditions. A new sense of duty and a new vision of judgment to come must arouse and awaken the forces that can stay back the demonized devotees of lust and the multitude lost in the passion for pleasure."

And let your soul thrill to this indictment of "pussyfooting" generalities with which the modern church is attempting to reform and socialize and intellectualize this present evil world: "Great issues are avoided or dealt with gingerly. A good deal of Christian doctrine is handled in the same way. Phraseology is used that may satisfy Evangelical or Unitarian. As long as men proceed on broad generalities, no one will be antagonized. But what is the use of marking time in that way? All error and evil ask to be let alone. . . . No man is worth crucifying whose heart is not aflame and whose words do not sometimes become scimitars. That is why most public speakers are not disturbed. They are not worth fighting. They do not say anything, they simply talk. Well rounded rhetorical periods concerning the 'Magna Charta' of some dead nation permit the debauchee and the libertine to sleep quietly in the pew. The gambler and the drunkard are not aroused by rhetoric. Etc. etc."

Not for some time have I sketched through a book that showed more promise as a thought provoker and as a source of sermons material and suggestions. Every preacher should not only read this book but recommend it to his hearers. It is a message for the times by a man who understands conditions, whose feet are upon the earth but whose vision tops the peaks and reads in God's clear sky the panacea for human ills.

Of the making of books there is no end." Thank God for it! Some of them are bad, many are indifferent but an inestimable number are good and contribute something definitely worthwhile to intellectual and spiritual culture. I was ruminating along this line as I picked up Edmond F. Cook's *THE MISSIONARY MESSAGE OF THE BIBLE* (Cokesbury Press—\$1.00). This volume has its particular field all to itself. Its message and treatment are unique but tremendously worth-

while. First of all it is a text book, each chapter divided into sections, each section having its own sub-title. Review questions follow each chapter.

For societies, classes or groups with sufficient genuine interest in missions to make a thorough study of missionary endeavor from the Scriptural standpoint, this book is in a sense invaluable. A study of mission fields and of missionary heroes is essential but nothing can take the place of a foundation study of the real basis for missionary effort as set forth in the Bible. The book is so strikingly devoid of unnecessary detail—so “boiled-down” that we shall not attempt to quote any portion. A list of the chapter titles, however gives a good idea of the broad, inclusive scope of this text book—Our Theory of Missions, Israel a Missionary Nation, The Missionary Vision of the Prophets, The Missionary Message of the Psalms, The Burden of the New Testament, Jesus the Master Missionary, Christians Called to be Missionaries, The Dynamic of Missions, The Outreach of the Early Church, Paul the Great Apostle to the Gentiles, The Missionary Message of the Epistles.

FATHERS AND SONS by Samuel S. Drury (Doran \$1.50) is a book in which every pastor should be interested. Most fathers take too little interest in their sons and most pastors are too little concerned about this lack on the part of fathers in their congregations. A proper relationship between fathers and sons is mutually beneficial. To some extent the church at large is losing its hold upon young people; teen age boys and girls by the hundreds are leaving Sunday school. A deficiency in the home atmosphere is largely responsible. Carefully reared children usually maintain their interest in and attendance upon the services of the church. So it seems clear that the father's problem and the mother's difficulties with the children should be made a vital concern of the pastor and perhaps also of the evangelist. Doctor Drury has been in school work with boys since 1911. He knows his subject. Also he knows how to write in an interesting, easy style. One of his earlier books “The Thoughts of Youth” is in my estimation one of the most helpful and enjoyable books for young people that I have read. He advises young folks without being “preachy,” and that's not easy. He understands young life; his attitude is more than one of sympathy—he is one of them and sees things from their point of view, to which he adds the discretion which maturity and experience have added. You preachers with sons need to read **FATHERS AND SONS** for

your own personal benefit and you who haven't any, need to read it in order to better sympathize with both fathers and sons. Also you need the book to loan to fathers who need its earnest message.

FACTS AND FIGURES

By E. J. FLEMING

SOUTHERN MOUNTAINS. “The mountain section stretches along the southern portion of the Appalachian Mountains and extends into northern Georgia and Alabama, embracing a region of two or three million acres. In the Southern Mountains the people live for the most part by hunting, fishing and growing such corn and vegetables as are absolutely needed. The chief occupations are agriculture, logging and until recently, distilling.

The main features of the problem in this section are isolation, illiteracy, and arrested development. Housing and general living conditions are not good and result in widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world, and small interest in either local or national politics. Large portions of this country have no religious services of any kind.”—*Interchurch Survey*.

MEXICANS. The World War opened doors of opportunity to the common laborer. It was a day when railroads were pushed to their utmost capacity and unnumbered miles of track must be kept in condition; a day when the staccato of bursting shells made copper king.

Into the mines of Arizona, the orchards of California and the ranches of Texas, the Mexicans swarmed in vast hordes. Behind was the urge of want; ahead the lure of plenty of work at fabulous wages. As an outcome one-eighth of Mexico's population is living under the Stars and Stripes.

These people have changed their homes and work and surroundings and philosophy of life. Most of them have cast aside their faith and their hearts are empty. Unless Christ can be brought into the house that is swept and garnished, the last state of these people will be worse than the first.

The total number of Mexicans in the United States is perhaps conservatively estimated at a million and a half.

THE CUBANS. The population of Cuba is approximately 2,500,000. Of these seventy per cent are white, thirteen per cent Negroes, sixteen per cent mixed, and the rest are yellow. Cuba is the richest of the West Indies.

Millions of dollars of American capital are invested in Cuban sugar plantations. How much will the Christians of America invest in uplifting the lives of the Cuban people?

Gambling and impurity are Cuba's national vices. Her people are naturally temperate as to the use of intoxicants, but American brewers have undertaken to overcome this by the introduction of beer "kindergartens."

Cuba has school facilities for only half of her 600,000 children. In the cities 49.9 per cent of the children attend school; in the country districts 31.6 per cent.

ALASKA. The entire population of Alaska is about 54,000, more than half of which is white. Two thirds of the white population is composed of Swedish, Norwegian, Canadian, German, Irish, English and a small representation of a few other stocks. The natives are divided into four groups: Eskimos, Aleuts, Thlingits, and Athabascans.

The very great preponderance of males over females in the population creates peculiar problems. In 1910 there were five times as many white men as white women in Alaska.

There are relatively few churches in Alaska, hundreds of square miles being without a chapel or meeting house.

New Christian hospitals with doctors and nurses are particularly needed.

We close "Facts and Figures" for this month with the following taken from the "Interchurch Survey:"

"The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church—Jewish, Catholic, or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

"If these three armies should form a double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

"These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nature of childhood."

YOU'LL KILL THE CHURCH BY GIVING

The criticism is often heard, usually from those whose hearts God has never touched, and all the church wants with men is their money. That the church is always making an appeal for money; give, give, give, until many are disgusted. This, of course, is not true; it costs a good deal less to be a Christian than to be a sinner. The world constantly demands more money than the church. Here is a little story that went the rounds of the religious press many years ago that is to the point.

It is said that just before the preaching of the annual missionary sermon in a certain church, a member objected to the pastor in the following terms: "Yer gwine ter kill dis chu'ch ef yer goes on sayin' 'Give.' No chu'ch kin stan' it. Yer sho' gwine ter kill it." Nevertheless, at the close of a powerful appeal for the biggest missionary collection on record the minister came back at his objector in the following manner: "Brodder Jenkins tol' me I wuz gwine ter kill dis chu'ch ef I kep' a askin' yer to give, but, my bruddern, chu'ches don't die dat way. Ef anybody knows of a chu'ch dat died 'cause it's been givin' too much to de Lord, I'll be much obleeged ef my brudder will tell me whar dat chu'ch is, for I's gwine to visit it, and I'll climb on de walls of dat chu'ch under de light ob de silver moon and cry; '*Blessed am de dead dat die in de Lord!*'"—C. E. CORNELL.

A SUGGESTIVE ACROSTIC

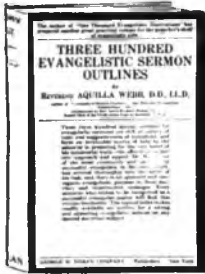
Luke 11:9.

Ask, and it shall be given you.

Seek, and ye shall find.

Knock, and it shall be opened unto you.

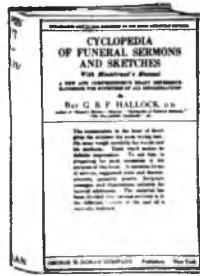
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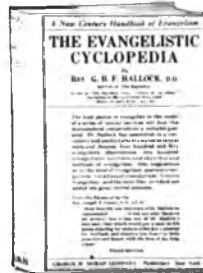


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