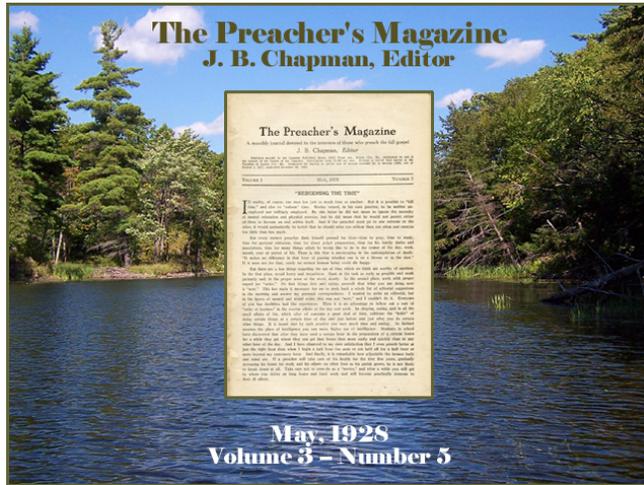


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

MAY, 1928 -- VOLUME 3 -- NUMBER 5

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01 -- REDEEMING THE TIME -- J. B. Chapman

In reality, of course, one man has just as much time as another. But it is possible to "kill time," and also to "redeem" time. Wesley vowed, in his own practice, to be neither unemployed nor triflingly employed. By this latter he did not mean to ignore the necessity of mental relaxation and physical exercise, but he did mean that he would not permit either of these to become an end within itself. And if the preacher must go to one extreme or the other, it would undoubtedly be better that he should relax too seldom than too often and exercise too little than too much.

But every earnest preacher finds himself pressed for time time to pray, time to study, time for pastoral visitation, time for direct pulpit preparation, time for his family duties and associations, time for many things which he would like to do in the course of the day, week, month, year or period of life. There is this that is encouraging in the contemplation of death: "It makes no difference in that hour of passing whether one is on a throne or in the dust." If it were not for that, surely no earnest human being could die happy.

But there are a few things regarding the use of time which we think are worthy of mention. In the first place, avoid hurry and impatience. Start at the task as early as possible and work patiently and, in the proper sense of the word, slowly. In the second place, work with proper regard for "order." Do first things first and satisfy yourself that what you are doing now is "next." This has made it necessary for me to push back a whole list of editorial suggestions in the morning and answer my personal correspondence. I wanted to write an editorial, but in the layers of mental and moral order, this was not "next." and I couldn't do it. Everyone of you has doubtless had like experiences. Then it is an advantage to follow out a sort of "order of business" in the routine affairs of the day and week. In sleeping, eating, and in all the small affairs of life, which after all consume a great deal of time, cultivate the "habit" of doing certain things at a certain time of day and just before and just after you do certain other things. It is found that by such practice you save much time and energy. As instinct assumes the place of intelligence you can make higher use of intelligence. Students in school have discovered that after they have used a certain hour in the preparation of a certain lesson for a while they get where they can get that lesson then more easily and quickly than at any other hour of the day. And I have observed to my own satisfaction that I even preach better at just the right hour than when I begin a half hour too soon or am held off for a half hour or more beyond my customary hour. And finally, it is remarkable how adjustable the

human body and mind are. If a preacher will take care of his health for the first five years, gradually increasing his hours for study and his efforts on other lines as his parish grows, he is not likely to break down at all. Take care not to over-do as a "novice," and after a while you will get to where you thrive on long hours and hard work and will become practically immune to their ill effects.

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02 -- AN APPEAL FROM THE EDITOR -- J. B. Chapman

Knowing how scarce really helpful material for the preacher is, and believing that there are abundant sources from which to gather material of the sort that is needed, I talked The Preacher's Magazine for several years before it was finally started. I believed that it would be possible to make such a magazine a great blessing to the preachers and that by this means it would be a great blessing to the church and to the world. And now I think, after two years of experience, that I was correct in these conclusions. We have received so many commendations from earnest preachers of various denominations that we have felt glad over and over again that the Magazine was undertaken.

But we were surprised when the Publishers' report showed that the Magazine cost between seven and eight hundred dollars more than it brought in during the year 1927. The Publishers had not expected to make any money, but we had not expected them to lose. Many have written us that they would be glad to pay two dollars for the Magazine, rather than do without it. But we think it can have a wider field of usefulness with the subscription price of one dollar than it could if it were more expensive. But there is "a better way." If we had more subscribers, we could make it. In round numbers, we have 1500 now. If we had 2500 we would be self-supporting. Now, brother preacher, can't you mention this matter to at least one neighbor preacher and secure his subscription and one dollar and send these to The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.? Get him to order his subscription to begin with the January number of this year and all the numbers now due will be sent at one time. This will, no doubt, be quite acceptable to him, and it will be doubly helpful to the Publishers. Please, brethren, help us out in this matter. **WE WANT 1000 NEW SUBSCRIPTIONS WITHIN THE NEXT THIRTY DAYS.**

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03 -- IRA D. SANKEY -- J. B. Chapman

Ira D. Sankey was brought up in a Christian home and from his youth was active in Sunday school and church work. He was gifted with a splendid baritone voice and always made good use of his talent. During his enlistment in the Civil War he interested the soldiers in a musical club called "The Singing Boys in Blue." Later, he sang for various meetings and conventions and finally, when he was thirty

years of age, met D. L. Moody at a Y. M. C. A. convention. This was a red letter day in his life. Moody asked him to join him in his work in Chicago, saying, "I have been looking for you for eight years." Sankey replied that he could not leave his government work. Moody suggested that they should pray over it and the result was the connecting of the lives of these two men. Moody was the preacher and Sankey was the "Singing Evangelist" -- the first, in fact, to be designated as such. To Mr. Sankey belongs the credit of bringing to the front the service of song in evangelism and of demonstrating its importance as an aid in enforcing the claims of the gospel. His talent for musical expression was consecrated unreservedly to Christian work and was blessed of God in equal measure. The hymns, "I'm Praying for You" and "Yet There Is Room," have been used for many years to the salvation of uncounted numbers of souls. Subsequent compositions placed him among the most gifted writers of devotional music. It is interesting to know that the music for the famous "Ninety and Nine" came as an inspiration in a service following an address of Moody's on "The Shepherd." Sankey had the words in the form of a newspaper clipping. Feeling their appropriateness for this special occasion, he seated himself at the organ and sang spontaneously. Moody and Sankey labored together for many years both in this country and Great Britain. Much of Sankey's influence was due to his magnetic personality. His wholesome spirituality and utter sincerity made him a dominant force for all that was good and right. During the later years of his life his health became so much impaired that he had to relinquish active service in the work he loved so dearly. The last two years were spent in physical darkness though the spiritual ever became brighter until in August, 1908, with eagerness and confidence, he passed from this life to that which is to come.

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04 -- LETTERS ON PREACHING -- By A. M. Hills

XXX. Winning and Holding an Audience

It is vain to preach to empty pews. They may be very plain and rustic; but they need no change of moral character. It is the people who ought to fill them that need your ministry. Somehow, in some way, the people must be induced to come and hear you. It may be God only knows how it is to be done. A previous, repelling preacher, or one about whom there was some unsavory notoriety, or a division in the church, or a discontinuance of services, or a long period of candidating, or some other of the devil's chosen methods of killing a church, may have scattered the congregation, or weaned it from the habit of attending services. Somehow an audience must be gained and retained.

I. It may be done by the pastor on his knees.

1. In answer to importuning prayer, the Holy Spirit has amazing resources for awakening a community from its death-stupor. He can, by some startling

providence, ring the bell of curiosity, or public interest, or conviction of sin, and get the people to the house of God.

2. Then a visitation from house to house with enticing conversation and prayer, such as St. Paul practiced in Ephesus, may stir a vast community and awaken a wide sweeping and lasting influence. It is an old saying that "A house-going pastor makes a church-going people." It would certainly be safe for a good many preachers to practice and experiment along these lines. When in England we heard of a rector who was very fond of hunting hares. One of his parishioners made this comment on him: "Our rector is invisible six days in the week and incomprehensible the seventh!" Now that may do for a rector in a state church. It will not build up a pastor's flock in an independent denomination. Nothing but wise and indefatigable work there can possibly win.

3. The man who wins must love the people for their own sakes, because they are children of God, possessing immortal souls, and heirs of eternity. That is the way Jesus loved. He saw not their rank nor station, nor wealth nor pomp nor power; He saw them only as moral beings with an endless future of bliss or woe before them. He who loves his fellowmen only for what he can get out of them, or profit by them, loves not at all. A truly soul-loving preacher has at least one element in him that draws. The people usually find out by instinct who only pretends to love for selfish ends, and who really loves. Sooner or later the life will show.

II. When people do stray into the sanctuary, whatever the motive that moved them, do not offend them by some personal idiosyncrasy. A little thing may send a person from the house of God in disgust, never to return. Let me name some of the things I have personally known.

1. I have known a talented preacher whose father was a prominent Doctor of Divinity. This son, with his fine education and princely gifts, was careless about his personal appearance, and also absentminded. He would appear in the pulpit with unwashed hands, and untidy apparel. Once he appeared with his pants tucked in high rubber boots, and he went through the entire service without knowing it. It was in a town with several thousand self-respecting people. He had more gifts than any other two preachers in the town, but he did not draw! The psalmist wrote, "Who shall ascend into the hill of the Lord? Who shall stand in His holy place? He that hath clean bands and a pure heart." When a preacher has neither, his success is not likely.

2. Again I have known truly godly ministers to offend by their public prayers. They disregarded the words of Jesus, "When ye pray, use not vain repetitions as the heathen do, for they think they will be heard for their much speaking." Then follows the model prayer with only one name of Deity in it. We have heard ministers use the names of Deity four and five times in a single short sentence, and continue on and on, until it was torturing to listen to them. And people said they would not go to church and listen to such blasphemy!

What if someone should obtain an audience with the President of the United States, and should address him after this fashion, "O Mr. President, dear Calvin. I have come into your august presence, O Coolidge, to ask you to appoint me the postmaster, O powerful Calvin, of Podunk Corners!" and keep it up for ten minutes. What would the President think of it? Now this is no exaggeration. We have listened to such public petitions from good men till it was painful to listen to them.

3. Another fault similar to it, is to repeat the same name of God forty or fifty times in one prayer. These things may be regarded as a trifle; but nothing is a trifle that offends the refined tastes of cultured people, and makes the sanctuary less inviting.

4. Absurd, unnatural gestures that do not help the thought or interpret the feelings of the speaker, and only awaken the sense of the ludicrous in the hearers is a great hindrance to usefulness. Anything that naturalist and justly repels, tends to keep people from the house of God. Even facial expression may here be named. The great actors and actresses who have captured the public, and won fame and fortune, pay the greatest attention to these minor affairs. They practice before mirrors and study the effect of every detail of expression of face and gesture to produce the desired effect. If they should speak the same words they now speak, with faces as immobile and limbs as motionless as those of the wooden Indian in front of the tobacco shop, their drawing power would not last a single season. Now, if a tragedian will make so much of these little arts just to amuse an audience for an hour, what ought a preacher to do who is entrusted with the most important business ever committed to mortal men, to turn people from the ways of death into the path that leads to heaven. A lusterless eye and dead face and motionless hands in such a profession are unpardonable!

A monotonous, or a harsh, undisciplined, raucous voice, that grates on the nerves and offends the ear, and wearies the one who hears, is a fearful obstacle to gaining and holding an audience. Oh. the power and majesty of the human voice! Who can measure the importance of this wondrous gift of God!

When we were in England a banker described to us a Sabbath spent in Spurgeon's tabernacle. He told with striking effect how Spurgeon read a hymn, that thrilled the people and nearly lifted them out of their seats. He captured and held spellbound seven thousand people by his voice, and kept it up for thirty years.

President Mahan led a great religious service in London. A cultured gentleman came forward and told him he would rather hear him read than any professional elocutionist in London, and he would go ten miles to hear him Mahan could speak to the satisfaction of ten thousand, but when he began his public career he could only make two hundred hear him.

Everybody has heard of Whitefield's voice that could thrill twenty-five thousand people. John Wesley was a little man, weighing about one hundred and twenty pounds; yet he once addressed successfully thirty-seven thousand people.

Mary A. Woodbridge, Frances Willard's great assistant, once addressed an audience of seven thousand people at Ocean Grove, and made them hear. Mrs. Aimee McPherson has addressed ten thousand people successfully, time without count, and is speaking to five thousand continually. Years ago when the National Democratic Convention met in Chicago, it was addressed for five hours by leaders of the Democracy of national fame. Then "The Boy Orator of the Platte" was permitted to speak. In three minutes those fifteen thousand weary men were listening breathlessly to his every word. In twenty-four hours William Jennings Bryan was nominated for the presidency, and was the most famous young man in all America. And for twenty-five years that voice never failed to sway the masses, pleading for righteousness.

But half of our preachers speak as if God had never given them a voice, or make such imperfect tones that they cannot be heard. Of course they cannot gain or hold the crowds. We heard an evangelist preach recently, and never got one full sentence of his sermon. We asked a young woman if she could hear him distinctly. She replied, "Practically nothing." To make sure, we asked a young couple sitting in the rear on the other side of the church, and the answer was the same. The preacher who opened the service with prayer, and whose every word could be heard distinctly, afterward told us that he could not get all the evangelist said, sitting on the platform within ten feet of him. And yet he made noise enough; but it was lost by too rapid utterance, and bad tones, and indistinct enunciation.

In the same church, with an equal audience afterward a woman preached with half the voice, but was heard by all, and made a profound impression upon the people. Now are such things trifles? No indeed! These things are all tremendously important.

III. When the audience comes, give them a message that will be worth hearing. With the matchless Book of all books in our hands, what an exhaustless treasury of truth we have to draw from! To preach a rapid, worthless sermon to an endangered audience of immortals on the way to eternity is unpardonable! What divine attractions may be offered them to break the spell of the world upon them! What comforts may be brought to those who mourn! What light to shine upon those who are sitting in darkness! What inspiration to offer the discouraged! What hopes to bring the sin-burdened and ready to despair! What promises and encouragements to bring to those who are weary of sin and long to be holy! There is no subject of such universal, profound and abiding interest as the concerns of the soul. There is no lack of themes to interest the public when the preacher loves the people and his heart is in his work.

It is this affectionate solicitude for the true interests of his congregation that we catch in Andrew Fuller's soliloquy in his study: "I am expected to preach, it may be, to some hundreds of people, some of whom may come several miles to hear me; and what have I to say to them? Is it for me to sit here studying a text merely to find something to say to fill up the hour? I may do this without imparting any useful instruction, without commending myself to any man's conscience, and without winning, or even aiming to win, one soul to Christ.

"It is possible there may be in the audience a poor miserable creature, laboring under the burden of a guilty conscience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or, it may be, some stranger may be there who has never heard the way of salvation in his life. If he should depart without hearing it now, and should die before another opportunity occurs, how shall I meet him at the bar of God? Possibly some one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure? It may be that I myself may die before another Lord's day; this may be the last time that I shall ever ascend the pulpit; and have I no important testimony to leave with the people of my care?" (Pattison, page 363).

When a man preaches with such a spirit, with such a love for his hearers, and such a passion for souls that people can hear the heartbeat of his sermon, they are likely to come again to get their own hearts prepared to "meet God" Have your congregations always before your mind when you prepare your sermon. Keep your heart tender with sympathy, and "full of love and light." The philosopher may study the nature of man as a scholar; the preacher must regard the people as spiritual beings who need to be saved. He must feel the solicitude of a brother, and speak to their hearts. "Strike the cords of common human feeling: they are there, behind the eyes into which you are looking; and you need not be doubtful of some response."

So, brother preacher, forget yourself, and be lost in concern for the souls of others -- the men and the women who toil and suffer and are broken-hearted, who hunger and thirst for the living God. Shepherd those lost sheep, as the Savior did, who called you to represent Him, and repeat His ministry to a needy world.

There is an un-Christlike style of preaching, with no blood-earnestness in it; the people in the pews with their burdens of business, and family, and cares and sorrows, and sins -- and in the pulpit a preacher displaying his brilliant intellect, discussing some irrelevant notion, utterly foreign to any spiritual concern or need of his congregation! How very far removed from the ministry of the Master. Cultivate, then, a passion for souls that will force you to "avoid all flippancy, jesting, and trifling," such as moved Whitefield to pray from the heart "O God, give me souls, or take my soul!" -- such as moved Richard Baxter to preach

**"As though he ne'er would preach again,
And as a dying man to dying men."**

"One reason, indeed, for the lack of interest shown in preaching is that it is often so unspiritual. Let a man speak from his conscience to the conscience in other men; let him stand before the people from Sunday to Sunday, and really interpret to them the spiritual life, bringing it home to their faith and feeling, and declaring the power in Christ to save, out of his own experience; and he will not fail of recognition. Some will turn away with indifference, some will wonder and turn away, and some will harden their hearts; but all will feel the touch of his power, and many will "receive the Word of God from his lips, and be saved" (Kern's Ministry, page 393).

The real object of all preaching should be the conversion of sinners, the sanctification of believers, and the extension of God's kingdom, and righteousness in the earth.

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05 -- HINTS TO FISHERMEN -- By C. E. Cornell

Ministerial Dignity

We do not mean so stiff and starchy that if one should bend it would crack the enamel. Neither do we mean so prim and precise as to be like an icicle. Nor do we mean to be robbed of liberty; nor so careful with gestures and pose as to be shorn of pulpit strength and power. But for a preacher to "rave," jump, swing his arms, run all over the platform, jump on the altar rail, down the aisle, swing his body in acrobatic fashion, clap his hands, jump on a chair, grab the chair and swing it over his head in perilous manner and do a hundred other gymnasium stunts during a sermon is, to say the least, questionable and undignified.

To preach is a very high and holy calling, and a minister should not do those things in the pulpit that seriously detract from his message, get the eyes of the congregation off Christ whom he is supposed to represent, and on to the acrobatic performer. Certainly those who are called to preach the gospel should do so with some dignity and authority. Here is a recent description of a popular pulpiter:

"Sometimes he paces to and fro on the platform like a lion caged. Again he doubles up like a jackknife, or -crouches like a leopard about to spring. Then he thrusts both hands deep into his pockets and throws back his head. Now he is viciously stabbing the air with his forefinger, driving in his point, or those long arms swing like pendulums. Again he frenziedly rumples his hair or clutches it by handfuls. There is no predicting what his next gesture will be. He slaps his thigh like a man telling a story to a group of his cronies. I have seen him stand for more than a minute on his left leg, kicking the calf of it with his right toe!"

*** * ***

Abnormality

Very often the Roman Catholic churches of the country celebrate the feast of Mt. Carmel and the foundation of the order of the Carmelite nuns. This is said to be the most rigid religious order in the world. There are eleven women, cut off from the world. They live in almost absolute silence, doing penance, fasting, and denying self. Their food is the coarsest; they wear next their skin at all seasons rough woolen clothing, frequently using sharp instruments in torture. They break their fast at five o'clock with black coffee and bread, eaten in silence. The only ornament is placed before the plate; it is a human skull, reminding them to prepare for death. After breakfast they go to chapel. In the morning they work on vestments and scapulars. They are never to be idle; even if ill some bit of sewing is at their side. The noonday meal consists of bread and tea, two vegetables and sometimes codfish. No word of conversation is spoken. They are allowed to talk a little before retirement. Their sleeping apartment is not much larger than a grave. The bed is made of two pine boards laid across two wooden benches. There are many other things that can be described. The daily habit the Carmelite nun wears is her shroud, and she is laid to her final rest with feet all bare, as having followed Christ in the path of poverty. No wonder that Charles Wesley wrote:

"Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Freely to all ourselves we give,
Constrained by Jesus' love to live
The servants of mankind."

* * *

How We Should Witness

1. By our attitude toward Christ and His cause. By our known position regarding the Bible, religion, and Christianity. Are we for them or against them? Or are we trying to take an equivocal position, play double, act neutral? We each owe it to ourselves, to our Savior, and to our fellow-men to be out-and-out in this matter.

2. But this general stand involves particulars. Let this enlistment be followed by all the evidences of loyalty. In holy living, in Christlike service, in good works, in opposition to evil in all forms. Our devotion to Christ must often be proved by how really and much we hate the devil. We cannot love Christ truly and keep on good terms with the evil one. Witness for Christ, then, not only through the forms of religion but through a consistent devotion to all forms of personal, social and political righteousness.

3. Then, if it is time, talk, profess, witness. And then talk will be more than pious twaddle, profession more than sanctimonious pretense, and witnessing more

than wasted breath. "With the heart man believeth unto righteousness, with the mouth confession is made unto salvation," and with the life evidence is given of the truth of these things.

* * *

Dying Rich

Andrew Carnegie at a reception was asked by a young woman whether he really believed that it was a disgrace to die rich.

Mr. Carnegie parried the question gracefully. "Well," he said, "I should hate, after my death, to have such a speech made about me as an old cobbler once made about a millionaire. This millionaire had been notoriously closed-fisted all his life. His tomb was a magnificent one, and on it was carved the Bible verse: 'He that giveth to the poor lendeth to the Lord.' The cobbler, having known the millionaire, took occasion to visit his tomb as soon as it was completed. He examined the monument carefully. Then he read aloud the verse upon it. Afterwards he commented on the verse like this: 'True, very true. But when that man died the Lord didn't owe him a cent.'" -- Selected.

* * *

A Perfumed Sin

If Christianity is the supreme religion, it will grapple with the deadliest and most conspicuous sin. So we argue, but when we open the book we find Jesus apparently ignoring the cardinal vices of humanity, devoting Himself to sins which have hardly been counted sins at all. He reaches over the heads of murder, drunkenness and lust, and strikes repeated blows at the perfumed sin of hypocrisy. Never did He speak a word with such blistering breath as this word "hypocrite." Never did He apply to any other class of sinners such scorching epithets as those which He overwhelmed the hypocrites. He called them "fools," "blind men," "whited sepulchers," "serpents," "a generation of vipers," "children of Gehenna." While other men were shivering at the awful iniquities of the Roman empire, He shuddered at the hypocrisy of the religious people of His day. Never did He speak with such passionate earnestness as when exhorting His disciples to save themselves from hypocrisy. -- Dr. C. E. Jefferson.

* * *

The "Second" Touch

1. The blind man desired to see Jesus.
2. He had confidence that Jesus could heal him.

3. He was not mistaken.
4. He began to see when Jesus touched him.
5. Improvement on his former condition.
6. The second touch restored.
7. Could see clearly.

* * *

Imperishable Literature

In Westphalia the manuscript of Tacitus was accidentally found by a miner.

Dante's great work was hidden for years under a window-sill.

The immortal Galileo's manuscript was being sold to a butcher for wrappings -- when rescued.

Luther's "Table-Talk" which convulsed the Catholic Church and was suppressed by Pope Gregory XIII, was discovered in the foundation of an old house.

* * *

The Heavenward Current

Rev. 7:13: "What are these which are arrayed in white robes? and whence came they?"

On the castle terrace we went through a long, narrow curve in a turret to seek a broader esplanade. As we approached it I felt . . . a little uncertain in my motions . . . But with a little unobtrusive guiding by one who knew better than I how to do it we soon came out of the dim passage on to the broad, bright terrace we sought, and in an instant my fears were as much left behind me as if I had not had them. So will it be, I think, I hope -- nay, I believe -- when, children that we are, we tremble on the brink and fear to launch away; but we shall find that death is only a bend in the river of life that sets the currents heavenward. -- Frances E. Willard.

* * *

Dead Men At The Post Of Duty

Rev. 2:10: "Be thou faithful unto death."

One night the United States submarine S-51 went down off Block Island, with all but three of her crew on board. The efforts to raise her occupied months and brought out acts of heroism the story of which, as told by Lieutenant-Commander Ellsberg, who had charge of the work, is as thrilling a tale of the sea as was ever written. When at last the divers penetrated the sunken hull and worked their way through the maze of pipes and machinery, they found every officer and every man of the crew at his post of duty. The wireless operator sat at his instrument, the earphones still on his head. Engine room, battery room, control room, all told the same story. Dead-" hands still rested on valves that it was their duty to close or on levers that it was their office to move. -- The Youth's Companion.

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06 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Says Bishop Matthew Simpson: "I shall never forget an exhibition I once attended. Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor, a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest recognition from his eyes, or to produce the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and he lay down beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind: 'It misses the sound of my voice.' He turned himself closely to it, brought his mouth near the child's hand, and after repeated efforts the little fellow succeeded in placing his finger on the teacher's lips, as if to say:

'Make that sound again.' The teacher said that moment he felt he had control of that boy. He gained his attention, and by careful manipulation of his muscles succeeded in teaching him to walk, and then to read. When I saw him at the end of five years he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions on our national history. I looked with astonishment and said to myself, 'Was there ever such patience and such devotion? and how strong should be the love of that little boy for his teacher!' I said, 'Was there ever an instance of one stooping so low and waiting so long?' Then I said, 'Yes, there was one instance -- the Son of God came

down from heaven, laid Himself down beside me, His great heart by my heart, watched me with perpetual care, infused into me of His own life, and waited for nearly twenty years before I reached my finger to His lips, and said, "Speak, Lord, for thy servant heareth"."

* * *

Reckon Ye!

In foggy or cloudy weather mariners at sea are often compelled to resort to what they term dead-reckoning. Sometimes for days together the sun is hidden by clouds and no observations can be taken with the usual instruments for determining latitude and longitude. Then the captain ascertains by the compass what direction he is pursuing, and by the log the rate at which the ship is sailing, and thus by marking out his daily advance on a chart he is enabled with astonishing accuracy to determine when and at what point he will sight the shore toward which the voyage is directed. What he reckons becomes real when he tells the passengers, "Within five minutes we ought to see the Irish coast," followed within the specified time by the cry from the lookout, "Land, ho!"

To the Christian believer the Bible is both compass and log and chart. Sometimes he enjoys the witness of the Spirit clear as the sunshine, assuring him that he is going in the right direction, and informing him as to his whereabouts in Christian experience, but when not thus favored he can still move on by faith, he still has his compass and his chart, and he can still employ the dead reckoning, and go forward with a holy trust that in due time he shall land in the heavenly port. -- Dr. Dougan Clark.

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Importunity

On one occasion in Kentucky I've seen a group of Negroes try to start a balking mule. Their efforts, however, were not successful. One slapped him on the back with a small board; another took his hat and whipped him in the face. Presently an old negro came down the road and told the others to stand aside. He took a small switch and whipped the mule lightly on the front knees. He continued, it seemed, a very long time, and whipped him in one place all the time. Presently the mule started to go. Those standing around asked questions about the method, and the old negro said, "There's only one secret in my method, and that is, you just got to keep pecking away until he starts," -- Rev. C. H. Holcomb.

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Can The Ethiopian Change His Skin?

A little colored boy, so the story goes, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds and lay down on the lawn in the hot sun with the hope of turning white. It was a very uncomfortable and disappointed little boy whom his mother admonished a couple of hours later.

"Chile! Don't you know ye can't make white folks of youse'f by bleaching from the outside?" she asked.

Did you ever see a man or woman trying to follow Christ by the bleaching method of the colored boy? -- Record of Christian Work. The

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Wiles Of The Devil

In ancient Greece among the fairest of maidens was one called Dejanira whom a host of suitors strove to win. Among the suitors were Hercules and Achelous, to whom the rest gave way, and these two mighty gods came to battle over her. Achelous, the river god, found himself no match for the powerful son of Jove, and found himself, after a terrific struggle, on his face with his mouth in the dust and his throat in the grip of Hercules' mighty hand.

But Achelous was possessed of a strange power to transform himself at will either into a hissing serpent or a raging bull. First he curled his body into a coil and hissed with his forked tongue in Hercules' face. But Hercules had strangled snakes in his infancy and was Soon choking the very life from his rival's body. Vanquished in this form, Archelous turned himself into a bull, but Hercules rushed upon him, threw him upon the sand, wrenched One of his horns from his angry head, and compelled him to acknowledge his mighty foe his conqueror.

That bull is a man's besetting sin in the sense that it is the ultimate form it assumes to cause a saint to fall. The devil is a past master in metamorphosis. The essence of evil is ever the same, but its form is as varied as the passions of men. You conquer it in one form, and it appears in another. But there are those who have victory at practically every point but one, and here is where the death struggle must take place. But thank God, there is divine strength of a mightier sort than Hercules ever knew, and even the bull can be thrown and throttled and overcome. It is not necessary to sin, and after all he is the mightiest hero who alone on his knees with God, with no applauding hands to cheer him on, meets his foe and remorselessly rides it down. -- Dr. W. E. Biederwolf.

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We Would See Jesus

In the recent "Life of the Anglican Bishop of Chelmsford, Dr. Watts-Ditchfield," appears an anecdote, the beauty of which will appeal to every parent. It will serve as an illustration of another yearning of the human heart, which is not always satisfied by the provision made for its needs by church architects:

One day his little daughter entered her father's study. "What do you want, my darling?" asked the future bishop, who was busy at his work. There was no answer. "Would you like a sweet?" went on the father, meanwhile opening a drawer in which he kept supplies for the bairns. "No, daddy," was the reply. "Well, then, tell me what you want." "I don't want anything, daddy," said the little one, as she came near her father and climbed up on his knee. "I just came to see you."

Some folks go to church for that reason. They don't want to be instructed. They do not want to be amused. They do not want to be admonished. They want to see God. That is in them which cries out for the living God, and pitiful is the church which is dedicated to His name in which He is not visible! Yet how many substitutes are offered -- the "sweet" eloquence, the entertainment of travel, biography, fiction, drama. The preacher has many things to remember, but one thing he must never forget. He is God's man, ministering in God's house, and his first duty after knowing God in his own experience is to help others to know Him, to make all the services contribute to the sense of his real presence. -- The Christian Advocate.

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Nahuala and Ixtahaucan are two very primitive Indian towns for which workers in the Central American Mission have often asked for special prayer from their supporters at home. Workers have been thrown into jail, their literature burned, and their lives saved only by miracle. W.C. Townsend writes: "Now where mobs formerly gathered to kill, sympathetic crowds listen hungrily to the Word of Life. Threatening frowns have turned to friendly smiles. The workers are sought out for explanations from the 'Wonderful Book.' When two students from the Bible Institute returned recently from a week-end visit to Nahuala, their eyes Learned with joy, although their faces at once wore a rather puzzled expression.. They had gone to this town expecting the usual persecution but instead had been. received in a kindly, fashion, by almost everyone. Then:we remember that 'prayer changes things,' This is the beginning of great things. All Guatemala will notice when the gospel receives a large entrance into Nahuala and Ixtahuacan." -- Missionary Review of the World.

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07 -- THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH --
By Basil W. Miller

Greek Theological Words

For the student of the Greek Testament a knowledge of the different original words used to express theological ideas and doctrines is essential. Improper exegesis either in writing or in the pulpit is due to a lack of such information. Basic to any study of theology is an understanding of the Bible in the original.

Certain Greek words are so outstanding in their importance that every minister should be acquainted with them.

1. Sin. A number of words are used in the Greek Testament to denote disapproved conduct.

The English equivalent of such are words like transgression, offense and sin. The most frequently used for the term sin is hamartia. The first meaning, etymologically, is that of "missing the mark" and it always signifies either an action, or a character that does not conform to the will of God, the Christian standard of life.

The word is used in two different ways: (1) the committing of sin, the doing of that which is not in accordance with the will of God. In general, the word as used in this meaning carries with it the idea of responsibility and guilt. (2) The sin committed: the deed as distinguished from doing it.

2. Repentance. The New Testament uses two words to express the idea conveyed by the English term repentance, or repent. The less frequent of these is metamelomai, denoting, "I have a care afterwards." It usually signifies to regret an action already performed. The more frequent word for repentance is metaneo, which means in the Greek Testament in moral terms a change from an evil to a good purpose -- a thought which will control one's action. The verb means to turn away from a sinful purpose which has had reference to a certain course of action; and also to change the sinful trend of the life, with no particular reference to a specified action, but rather to the whole course of one's career. Right conduct is the sequence of repentance. The correct kind of sorrow -- godly sorrow -- leads to repentance.

3. Forgiveness. The word used in the Greek Testament for forgive in the verb is aphiemi; and for the noun it is aphasis. Etymologically the verb signifies to send away, and the noun denotes the act of sending away. The usage takes on various meanings according to the context. Thus aphasis may signify release, dismiss (as a criminal), acquittal, relaxation, exhaustion, divorce, discharge, a letting go, or an omission. As employed with reference to sin aphiemi and aphasis are taken from the legal vocabulary of the time and refer to remitting or forbearing a debt or a penalty. To forgive sins is to forbear to enforce the penalty. To forgive the sinner is to remit the penalty which would have otherwise been enforced. Charizomai, meaning properly to be gracious, to bestow graciously, is also used to express forgiveness. With Jesus the legal sense is held in the background, for He used the term as including reception, fellowship and favor, as with the prodigal son.

4. Law. The word *nomos* translated law in the New Testament meant in Greek writers an established usage to which men should conform. The word most commonly used in the Old Testament carried the connotation of direction given to another, instruction, a rule of action, a body of instruction, and then a code of rules. In the New Testament as well as in the Old the idea expressed in the term law is pervaded by the thought that the law, the code of action, is from God. In the New Testament the usage is: a single statute of principle; the divine law, the law of the Old Testament, the revelation of the divine will as a historic fact, and finally the divine will in general. This had reference to the Mosaic law taken from the purely legalistic standpoint.

5. Faith. The words translated faith, *pistis*, and believe, *pisteuo*, in the Greek Testament are from the same root and are cognate in meaning. The idea common to both of them is expressed more fully and concretely in the verb than in the noun. The New Testament usage of *pisteuo* is: to accept as true a proposition or a person making a statement. This may be a proposition relative to religious truth. But in the majority of cases that which is believed is pertaining to God or Christ, or one bringing a divine message, and it is clearly indicated that the conduct is harmonized with this belief in the person or message. When the verb is accompanied by the preposition "in" or "on" it means to trust and to have confidence in, and when so used it refers only to Christ or God, or that which represents God. It also signifies, when thus employed, to commit one's self to Christ or God.

The word *pistis* commonly translated "faith" in the New Testament is used both in a passive sense of faithfulness or trustworthiness, and in the active sense of faith. As a noun in the latter case it signifies: belief in a proposition, or person, intellectual assent; belief of a truth, apprehension and acceptance of the truth concerning God and Christ with an emphasis on the intellectual element; belief in the power and willingness of God to bless and help and save, which Jesus enjoins His disciples to exercise toward God, belief in the power and willingness of Jesus to do a certain thing, heal the sick, etc., accompanied by a committal of oneself to Him, the acceptance of the gospel message concerning Jesus and submitting to His will for salvation. Three distinct conceptions appear in the New Testament that are worthy of note: the simplicity of the conception of faith in the Synoptic Gospels; the fuller expression in the Fourth Gospel; and finally Paul's association of Old Testament faith in God, with the distinctively Christian faith in Jesus as the Savior.

6. Righteousness and justification. There are three words that are treated in this connection: righteous, *dikaios*, righteousness, *dikaiousune*, and justify, *dikaioo*, all of which are closely related.

The adjective righteous, *dikaios*, in the New Testament is clearly a moral-forensic term in general signifying conforming to the true standard, meeting the moral requirements under which one is placed: the first emphasis is on the moral

element, persons who are upright, righteous in actions, purpose or conduct, who satisfy the moral requirement of God and so acceptable to Him; also actions which are conforming to the will of God. When the emphasis is on the forensic or legal phase the thought is that one is acceptable to God legally or as fulfilling the requirement of His moral government. Finally, there is the meaning in this term of being righteous in one's actions and attitudes toward his fellowmen.

The noun righteousness, *dikaiousune*, corresponds closely to the adjective and denotes in general the character or position of one who is righteous. It signifies conduct and character which satisfy the moral requirement of God and thus render one acceptable to Him. This term for righteousness is also used as the basis of acceptance with God. It also refers to the way of acceptance with God. Since such acceptance is provided by Him in His will, not on merit alone, but by faith in Christ, such an acceptance is called God's righteousness.

The verb, *dikaioo*, corresponding to the adjective and the noun is translated in the New Testament by the English word justify, and as such means to recognize, declare, or accept as righteous, or innocent, and in the strict moral sense declare one righteous as involving the action of grace, and finally to be recognized by God as acceptable to Him.

7. God as Father. The idea of God as Father both among Greek writers and in the Septuagint receives in the New Testament a marked development and as such becomes one of the outstanding elements of the Christian faith. In Jas. 1:7 God as Father, *Pater*, designates God's relation to the heavenly bodies. The conception of God as the Father of all men is rarely expressed. The use of God as Father of those who put their trust in Him, and believe in Jesus, is found in almost all parts of the New Testament. The term *Pater* is also found as signifying God as Father of Jesus.

8. Title of Jesus. Jesus is a personal name, the Hellenized form of the Hebrew name Joshua, which etymologically signifies Savior. This original connotation might not have lingered long in the usage of the New Testament, but rather it might have meant the name of the individual.

Christ, the English word, is an abbreviated form or transliteration of the Greek word *Christos*, which in turn is a translation of the Hebrew *Mashiach*, meaning anointed. In the literal sense the Hebrew word was applied to the high priest, the anointed of Yahweh. In the New Testament this term signifies: (1) the Messiah, along with the power of the Messiah; (2) the Messiah as identified with Jesus; (3) the title for Jesus the individual; (4) the title for Jesus in connection with other titles, such as Jesus Christ, Jesus Christ the Son of God. Throughout the connotation of the power of the Hebrew Messiah is found.

The term Lord as applied to Christ in classical Greek, *kurios*, designates a person who has control over another person or thing, either by right of divinity or ownership. In the Septuagint this term occurs hundreds of times, and is a

translation of twenty or more different Hebrew words and phrases. Two of the most important are Adonai and Yahweh. As a title for Christ in the Greek Testament it denotes or represents the Hebrew Yahweh or Adonai, and signifies the sovereignty of God. As applied to Jesus it is sometimes used in the theocratic sense. The title Lord as applied to Jesus did not originate, Burton thinks, in Greek or Hebrew, but rather in the Aramaic. In the Christian sense the following is significant: The Christian confession that Jesus is Lord; Christ as Lord, and Christians as His servants; the lordship of Jesus and that of God are closely connected.

9. Spirit. In the Greek writers, from Homer to Aristotle, the word which is translated in the New Testament spirit, pneuma, bears four meanings: wind, breath, life, air. This meaning of spirit in the personal sense does not occur. But from Aristotle to the beginning of the Christian era pneuma is used to denote wind, life and air. In both classical and post-classical Greek pneuma is occasionally employed to denote soul substance or the ultimate reality of all things. The Stoics say that the soul is pneuma and Posidonius states that God is pneuma, intelligent and fiery. In the Greek literature of the first Christian century this term adds the meaning of the medium or bearer of psychic energy. The term in Hebrew closely allied to pneuma is ruach, and bears the meaning of spirit, wind and breath.

In the New Testament usage this word signifies wind, breath, and spirit as incorporeal, sentient, intelligent, willing being. It is used for embodied spirits, the human spirit; and for the unembodied such as the Spirit of God, the spirit of man as separated from the body after death, the angels and demons.

10. Soul. The Greek term soul, psyche, appears in Greek literature from Homer to the present, and it is apparently related to the verb meaning to breathe, to cool, and its primary meaning is breath. In the Greek Old Testament it occurs regularly and is a translation of the Hebrew term nephesh. The following meanings occur in the Greek Testament: (1) life, the loss of which is death; (2) the soul of man as distinguished from his body; (3) the soul as a constituent element of man's nature, the seat of vitality, thought, emotion, Will; the human mind in the larger sense of the word; and also with reference to the religious capacity of man; (4) following the Septuagint the soul of life means a living being; (5) more frequently the soul indicates a human person, and by metonymy it is used for the powers, possibilities and interest of the human person.

11. Flesh. The Greek word for flesh, sarx, throughout all Greek literature bears the meaning of flesh, and occasionally the body as a whole. The Septuagint translates the Hebrew term basar by this word. In the New Testament the following meanings are found: (1) flesh, the soft muscular parts of the living or once living body; (2) body, the material part of the living being; (3) by metonymy, the basis or the result of natural generation, the flesh as the basis of natural kinship, and as a collective term equal to kindred; (4) the product of natural generation apart from the morally transforming power of the Spirit of God; all that comes to man by natural

inheritance rather than by the operation of the divine Spirit; (5) that element in man's nature which is opposed to goodness, that which in him makes for evil.

12. Grace. The Greek word translated grace, *chaffs*, is of the same root as the words for joy and rejoice. It has been used by Greek writers from Homer to the present time. In the New Testament while retaining all of its classical meaning, it takes on under the Christian influence new shades of connotation. (1) Gracefulness, attractiveness is so rendered; (2) kindly disposed, favorable attitude toward another, approval, kindly feeling because of the benefit received, thanks; (3) but in the New Testament it takes the added meaning of favor toward man contrary to his desert. In this sense grace is attributable only to God in His beneficent relation to sinful men and to Christ in the same relationship, or in the position of Savior. It means strictly all that God showers on His children as His free gifts.

12. Peace. Peace, *eirene*, is one of those New Testament words which shows clearly the influence both of the classical sense and of the Hebrew word *shalom*, of which it became the recognized representative. In the classical writers peace means a state of harmony, freedom from or cessation of war or strife. With the Hebrew term *shalom* the meaning has its fundamental idea as that of prosperity, well being, and acquires the sense of freedom from war, and harmony of nations or persons, only as a secondary meaning. The New Testament usage of the word *eirene* follows that of the Old Testament *shalom* more closely than that of the classical *eirene*, and it goes beyond either of these and takes on the distinctively Christian meaning of tranquility of mind. Thus it means harmony, the absence of strife of any kind; reconciliation between man and God; prosperity, well being, safety, spiritual well being as a state into which men are brought by the mercy and grace of God in delivering them from sin; and finally, tranquility of mind which comes from the assurance of being reconciled to God and under His loving care. -- Pittsburgh, Pa.

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08 -- THE PREACHER AND HIS HEALTH -- C. E. Hardy

That Hour After Preaching

The proper care of the physical man is the duty of every Christian. That passage of scripture, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile [or destroy] the temple of God, him shall God destroy," is oftentimes quoted to prove that it is sinful to destroy the body by drinking alcohol or the use of nicotine or other habit forming drugs. I would say there are more ways to destroy the body than the use of these things. It is an easy matter for us. to fail to observe the simple things and in that way subject ourselves to certain diseases, which may prove fatal or shorten our lives by several years.

The first thought that should come to the mind of every preacher after he has delivered his message is that his entire system must be restored to normal. He

should remember that his nervous system has been at a high tension, his brain has been at hard work, the lungs have been receiving and expelling a great quantity of air; the thousands of air cells, the walls of which are very thin and elastic, have over-expanded; the blood has been circulating faster, and the heart has been doing as much work at this time as it would do in several hours under ordinary conditions; the muscular system has had to undergo a certain amount of exertion; the sweat glands of the entire body have been open; the vocal chords have been on a strain, and have had to be subjected to air which was not of the right temperature, and at the same time the muscles which control the vocal chords, and in fact, all of the muscles of the throat and mouth have been doing an extreme amount of work. When we stop to think of these conditions, it should convince anyone that it is very important for the minister to know how to get himself back to normal, and at the same time, prevent, as far as possible, any condition conducive to disease. Most of us do not exercise as much care and good judgment in protecting ourselves as the horse jockey does in caring for the fine, blooded race horse.

The first thing that a preacher usually does after delivering his message is to relax all at once, and probably proceed to get water to drink. In many cases, he is delighted to get a large amount of ice water. In the meantime, he has put on his overcoat and binds up his throat with a scarf or handkerchief and probably stands around the church and talks to the people. After spending some time in this way he then walks out into the open, and goes to the place where he is being entertained where he sits around and talks to the people for awhile, and then eats a big meal. I have called your attention to these things in order to impress upon you, if I possibly can, the danger to which ministers usually subject themselves. My purpose shall be to bring before you three ways by which he may combat the same.

First, I want to call your attention to the practical things that enter into the care of a fine, blooded race horse. After the race he is immediately covered with a blanket and walked for an hour or more. After this exercise by walking he will then be given a good rub-down, and maybe at this time allowed to have just a little water, and later a small amount of food. It does seem that we could exercise the same care for ourselves. The speaker should never relax immediately after preaching, but if he is compelled to stay awhile at the church, he should at least keep moving, and as he leaves the building it would be well for him to put on his overcoat, go at once to his room, remove all clothing, rub down with a rough towel, or produce friction of the body by rubbing with the palm of the hand. After this, begin by massaging the muscles of the face, throat, arms and chest, and the entire body, and it would be well for him to take some simple exercise. Almost any of the deep breathing and other exercises that are given would be suitable at this time. After several minutes of such care it would be well, if thirsty, to drink only a small amount of water. If a speaker finds that he is extremely warm the most simple and direct way to cool is by washing the face and hands, the wrists, and even the arms, in cool water. This helps to cool the blood which is taken back into the system and in that way helps to reduce the temperature. It would be better, if convenient, for the individual to lie down for ten or fifteen minutes at least. After he is normal, it is all right to drink

water, and even eat a meal. If it is impossible to do that which has been stated above, before eating, I would advise to eat a small amount of food, and drink very little water. If the reader would like to know something of the strain which has been placed on the heart, he can experiment a little upon himself by counting the pulse before going into the pulpit, and then counting them again after he has finished preaching. He can see that the rate of heartbeat has been increased, and of course the flow of blood is faster and the pressure in the arteries is higher. I mention this in order that the reader can help to determine when he reaches that place where he might consider himself as being back at normal. When he finds that his pulse is beating about the same as before preaching the pressure is about the same, he can have an idea then as to the condition of his entire system. Unless some of these simple rules are observed, it is a very easy matter for anyone to subject the different organs of the body to conditions which will produce the effect upon them that may not be realized at once, but will be in later life. Then, furthermore, it is a very easy matter to contract certain, or we might say a good many, different diseases at this time. Rest assured that almost any individual can and does prevent diseases when he is normal. Most of us are daily breathing into our mouth and throat and lungs, or taking into our system by food or water, the different pathological bacteria which are ready to-set up activity and produce different diseases, but as long as our system is in a good condition we are able to prevent their producing any effect upon the body. When the physical vitality is lowered, and the system is not able to resist them, we may expect the development of some disease. Again, I would impress upon you, "Know ye not that your body is the temple of the Holy Ghost," and God will hold us responsible for its care. We can only be at our best in doing His service when we are at our best physically and mentally.

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09 -- SIX PASTORAL MISTAKES -- Frank Lehman

The saddest thing of life is a failure. The saddest failure of life is that of a preacher. The saddest of preacher failures are those which come by making mistakes that could have been avoided.

It is possible for us to make serious mistakes and yet not realize that we are doing it. Shelhamer tells us of a man who built a bridge over a gutter near his house. Later he was so dissatisfied with it that he tore up part of it and built it over again. One reason he made his mistake was, when he planned the bridge he looked at it from a point too close by. Had he walked away a few rods and looked the situation over, he would not have made the mistake. If perchance someone who reads this is making one of these blunders, and these remarks will help him to correct it, I shall be very thankful.

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No. 1. Not Aggressive

It is natural to let things "slip" along as they are. "Oh, yes, our Sunday school is small but it's hard to get the children out." "Our membership is still thirty, but we had a good backdoor revival this year." "There are only five in our Young People's Society, but you see young people don't want to take the narrow way these days." "No, our revival didn't pan out well, but then we live in a burnt over district where the people are gospel hardened."

These and similar remarks are heard from thousands of holiness preachers over the country. Just content to hold their own, feeling they have done their duty if they have kept their job and gone through the routine of the work. Listen to what God says: "Go in and possess the land." "Every place that the sole of your foot shall tread upon, that have I given unto you." "The people that do know their God, shall be strong and do exploits." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." With promises like these, every Nazarene preacher should be aggressive. He should be willing, if need be, to take a newly organized church, work hard, pray much, call at every open door, live on plain food, and get along on a small salary until the work grows and, thank God, ninety-nine times out of a hundred it will grow.

The chief stimulus to aggressiveness is the baptism with the Holy Ghost and fire. The Holy Ghost burns out carnality, the fire puts a move on us.

The next stimulus is vision. This enables us to look past the present into the future. Past conditions as they are, to conditions as God can make them. Vision will not let us be contented in simply holding our own. It makes us feel we must capture a big slice of the devil's territory in the name of the Lord. It sends us to our knees and to our study. It takes us up off of the lounge and sends us to the homes of the people. It makes us wear out shoe leather and burn up gasoline until things commence to move for God. Vision sounds out in our preaching and gets into our praying. Our people catch it and commence to push things. Best of all, it has results. The Sunday school picks up interest, congregations increase, more souls are seeking God, revivals break out. Beloved, the hill country is ours, let's believe God for great things.

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No. 2. Doesn't Conceal Trouble

There is a characteristic of the oyster that everyone of us ought to know. That is -- it conceals hurts. You can wound a pearl oyster, leave it a little while, come back again and you can't see the wound. The oyster has folded its flesh over the wound until it is concealed, there, protected from further injury, it has a better chance to heal.

I wish that all of us would conceal the faults, and blunders and even blame of our people, rather than spreading them abroad and perhaps that publicly. If you are unfortunate enough to have trouble in your church, seek to hide it rather than aggravate it.

There are several helpful rules along here:

(a) Don't take to heart all the things disgruntled people say. It's easy to believe criticism. Really, you are safe in believing only one-tenth of what you hear and half of what you actually see.

(b) Don't be in a hurry to settle matters. Time and the blessing of God will iron them out.

(c) Don't take sides, be fair to both parties, "without partiality" the book says.

(d) Don't feel bad when trouble arises. The early church had lots of it. We will never be free from trouble until the devil is cast into the lake of fire. Nine times out of ten it comes through misunderstanding. The mistake comes in admitting publicly that there is any trouble. That is the very worst possible thing that a preacher can do. All differences should be ignored from the pulpit. The right way is to get the parties together privately, following out the suggestion of Jesus: "Blessed are the peacemakers, for they shall be called the children of God."

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No. 3. Not Staying Put

I learned the expression, "staying put," at God's Bible School on Thanksgiving day, 1917. That is the day of the year when thousands of poor women and children are fed and preached to. To handle the multitudes in such a small space, there was one strict rule to the students. That was, "stay put." In the kitchen, in the dining rooms, at the runways, in the tabernacle, every student was exhorted to stay put. The rule that worked so well at feeding the poor, works well at feeding souls.

I believe we pastors, while we are pastors, should be pastors, working at the job all the time. An occasional leave to hold a revival may be permissible, but making a practice of it leaves the sheep without protection and without food. It sounds nice to say, "I will hold a number of revival meetings this year and still keep my church." The trouble is, it doesn't keep the church. Then, there are those who are always gadding here and there as if they had no responsibility. An English writer covers my ground when he says, "The devil comes to preachers disguised as a railway train." These days we could say, "He comes disguised as an automobile," coaxing them to run here and there so much of the time that the sheep wonder if they really have a shepherd.

One of my members once said to me, "We feel the best when our pastor is in town," and I believe there are thousands of other sheep just like that one.

C. W. Jones, pastor of our First church at Cleveland, gave a good rule for pastors when he said, "Work at your job all of the time." A better known preacher than Brother Jones said, "Having then gifts differing ... whether prophecy, let us prophesy . . .or ministry, let us wait on our ministering . . . he that exhorteth on exhortation Not slothful in business, fervent in spirit, serving the Lord."

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No. 4. Overstaying His Time

My platform is this: When it comes time to vote on the recall of a pastor, and there is a strong minority voting against me, I believe it's God's time for me to go. I do not mean when some opposer pulls wires and works politics till a goodly number vote against the pastor; but I mean, when I really know that a number of the strong members really desire a change, then I agree with them. There may be times in the calling of a pastor that because of trouble the new man is unable to get a united church; but I am speaking only of a recall.

It is nothing against a preacher's character that people vote against him, nor is it anything against the people. To me it looks as if it's God's time to move. And yet, some preachers have a bulldog tenacity that says, "I'll stay even if they don't want me. I'll stay and fight it out." That may hold his job but it spells ruin for the church. There are two reasons why a man might take that stand.

First: He lacks the spirit of perfect love.

Second: He is afraid of his bread and butter. Afraid to trust God to open another door for him, so he puts his foot in this door to keep it open, even though a church is wrecked.

Dr. Chapman said a splendid thing in the Preacher's Magazine recently. He said, "It is difficult for some preachers to believe that people can truly love God and not be especially fond of them; or, to think it possible for someone else to succeed in a church where their success has been small. The smallness or largeness of a man's caliber is shown about that time."

Brethren, I would think a man's loyalty to God's work, would make him willing to step down and out under conditions like these, and let some other man come on whom the people would unite in supporting. I am heartily in favor of an amendment at the Seventh General Assembly of the Church of the Nazarene, requiring a two-thirds vote to recall a pastor instead of a majority as the Manual now reads.

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No. 5. Not Quitting When He Leaves

This is what we mean. A pastor has resigned or has been voted out, another man is on the field, but pastor number one still keeps connected up with the people of his former flock and works against the new pastor. He may still reside in the same city, or he may keep up a lively correspondence with his former parishioners. At any rate he seems to want an active part in the affairs of the church. There will always be some disgruntled members and some that are up the miff tree in every church. About the smallest thing that a small former pastor can do is to sympathize with them against their present pastor. This cripples the new man and keeps up a turmoil in the church.

A big man in leaving a field will speak well of his successor, and will do everything in his power to assist him. Then when he meets with or hears from those who are displeased with present conditions, he will be a true friend to the man who has followed him.

* * *

No. 6. Becoming Mechanical

There is of necessity a certain amount of sameness in our work. We have our accustomed ways of getting a text, of gathering material, getting it in form, studying it and preaching it. Right along here is the danger of becoming mechanical. We may have an excellent sermon, clearly outlined, and saturated with practical truth; we may be earnest in manner, may shout loudly and pound the pulpit, yet our sermon may lack the gripping power that moves men's hearts. What's the trouble? I answer, "The message lacks unction. The preacher lacks anointing." That is why his words do not go down into the hearts of his hearers. To be brief, the greatest step toward an anointed heart is prayer, real intercessory prayer, heart burdens over the lost, sharing the burdens of our people, pleading our dependence on God, pleading for God's anointing on our hearts and on-the hearts of the people.

Some one objects, "How can I have time for prolonged seasons of prayer with all that I have to do? Between the work of the church and home cares and errands of all kinds, I am rushed from morning to night." The disciples got into a situation just like this one time so they called all the church together and said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Brethren of the ministry, we have nothing to do but save souls. Our time, night and day, belongs to God. What if our sermons are not as carefully prepared.

What if we don't run as many errands. What if we shorten our hours of rest. We must have time for the Word and for prayer. We owe it to God. we owe it to our people. We owe it to our hope of success. Let's do it.

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10 -- FACTS AND FIGURES -- By E. J. Fleming

The American survey of the Interchurch World Movement reported that 5,000 churches were needed west of the Mississippi River to care for communities still unevangelized. In Georgia 600,000 white people are out of the Church.

(What about Rhode Island and Washington and Louisiana and Minnesota and Maine and California and all the rest of them?)

* * *

"Less than one-third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

"Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers."

* * *

The force of chaplains in the United States Army represents twenty-eight denominations. During the last fiscal year 21,208 religious services were held with an estimated attendance of 1,780,578. The chaplains officiated at 581 army marriages, 1,079 baptisms and 1,283 funerals.

* * *

The latest compilation of statistics of American Baptists shows the following:

In the northern convention 8,285 churches are represented having 1,399,931 members. These churches raised for all purposes last year \$34,212,858. These churches report 65,951 baptisms.

In the southern convention are 26,003 churches with 3,708,253 members. These churches raised for all purposes \$40,106,791, and report 195,858 baptisms.

The National Baptist Convention (Negro) shows 20,665 churches with 3,253,369 members. These churches raised for all purposes \$2,199,823 and report 64,042 baptisms.

Figures from Canada show 1,335 churches with 144,537 members.

There are ninety-three Mexican churches with 6,653 members.

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We Cull These "Tithing Experiences":

Children enjoy tithing more than older people. Large givers uniformly begin giving systematically in early life. John D. Rockefeller began tithing when he was eight years of age.

Mrs. Russell Sage, who gave away \$100,000,000, was a tither when, as a country school teacher, she was receiving a salary of \$200 a year.

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The slave traffic is not dead by any means. The Slavery Commission appointed by the League of Nations has recently submitted its report to the League Conference. It declares that there are not less than 5,000,000 chattel slaves in nineteen countries and has developed a program for the abolition of slavery everywhere.

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The Publication Society and the Home Mission Society of the Northern Baptist Convention have many colporteur missionaries serving under their joint support and administration. These workers report 323 baptisms during the first six months of the current convention year; families visited, 67,728; conversions in homes and churches, 1,837; Sunday schools organized, 36; churches organized, 6; Bibles, Testaments, Gospels and other books given away, 13,448, and sold, 15,588; tracts given away, 397,365.

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The Baptist denomination has had a splendid growth in the State of Alabama. The first statistical report was rendered in 1880 showing 67,876 Baptists in the state. In 1926 there were 276,328.

In this connection, we would remark that the old building formerly used by the Nazarene Publishing House in Kansas City, Missouri, is now occupied by a plumbing school. On the front window appears the following statement: "Do not envy the plumber; be one." We say: "Do not envy the Baptist hustler; be a hustler."

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One-fifth of all rural churches receive "home mission aid."

Of these aided churches, about 71 per cent are in active competition with other aided churches.

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THE END