

# The King's Highway

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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### PULPIT MANNERISMS

A mannerism is any act performed by a speaker which distracts from the facts which ought to receive attention.

Many sermons fail because of some peculiarity in manner or in apparel, or something which draws the attention from the message.

Statements like these are frequently heard: "I didn't get a thing of what that man said, because he cleared his throat all through the sermon." "The way that man hollered hindered me from hearing what he said." "If he only had looked us in the eyes we would have thought he really meant what he said, but he looked above us or between us, never at us." Or, "Do you know how many times that man repeated the word 'friends' — 'yes-sir-ee' — 'Praise the Lord'—'Amen,' etc., etc., etc.?"

Then there are the gesticulations, too, which are so annoying to cultured people, and the distracting postures, not to forget the matter of personal appearance.

It doesn't take much to distract attention. And the devil will make the best use of everything, too, to further his cause in the meeting. We should realize this and avoid as many of the distracting features as possible.

There are other things also which could be mentioned in this connection. For example, the tendency to bring yourself into the limelight. Walking home from a revival meeting with a friend, I remarked, "It was a good meeting." "Yes," answered my friend, "but he mentioned himself fiftyseven times." "Oh," I said, "that's as many as Heinz's varieties of pickles and preserves." "Yes," he replied again, "and it was sour pickles to me."

It is an achievement to keep one's little self in the shadow and bring Christ to the front—especially if we have diplomas and talents and wonderful experiences. It is no easy matter to say with the apostle, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

Christian workers often look for praise more than they look for results. It is too bad that it should be so, because we have such a wonderful Savior to present to the people. Nothing should distract attention from Him.

The way in which the congregational singing is led is likewise often a source of great annoyance. Oftentimes it aims to be an exhibition instead of directing. Wit, sarcasm, irony and stale jokes, together with senseless and sacrilegious repeating of verses and phrases, have murdered the effect of many a hymn. The congregation has been drilled in what the leader considered to be edifying and inspirational singing until everyone participating was exhausted and in a state of listlessness.

It would, perhaps, be a fine thing if some petition could be laid before us preachers, teachers, composers, and song leaders, requesting us all to refrain from all these annoying and distracting mannerisms, so that the bigger things could get their innings.—Evangelical Beacon.

### HELPFUL HINTS TO PREACHERS

#### Did Jesus Christ Teach His Deity?

The answer to the above question is to be found in the four Gospels, in the words spoken by our Lord Himself. We have this statement in John 10:30: "I and my Father are one"; and that by this He meant more than one in sympathy, desire, etc., the following texts will show:

1. They are one in work (John 5:7, 19, 21; 10:28, 29; 15:26; 16:7; 20:22; uke 24:49).

They are one in possessions (John 16:15; 17:9, 10; 5:26).

They are one in glory (Mark 8:38; Matt. 16:27; Luke 9:26; Matt. 25:31; John 17:5).

They are one in person (John 10:38; 14:10, 11, 23; 8:19; 14:7, 9; 12:45; 15:23, 24; 5:23; Matt. 28:19).

2. He teaches His omnipotence (Matt. 11:27; Luke 10:22; John 16:15; Matt. 28:18, John 6:39; 2:19; 10:18).

He teaches His omniscience (John 5:20; Luke 5:4; John 21:6; 1:48; 4:18; 6:70; 21:18).

He teaches His omnipresence (John 3:13; Matt. 18:20; 28:20).

He teaches His eternal existence (John 8:58; 17:5, 24).

He teaches His holiness (John 7:18; 8:46).

3. He teaches His deity in what He says:

1. As to His words (Matt. 24:35; Mark 13:31; Luke 6:63; John 6:63; 15:3).

2. As to what He is Himself (John 8:12; 9:5; 12:35; 11:25; 14:6, 19; 17:3).

3. As to what He does (Matt. 9:2-6; Mark 2:5, 10; Luke 5:20, 24; 7:48; 24:47; Matt. 11:28; Luke 24:36; John 14:27; 4:14; 6:35; Matt. 16:19).

"My Lord and my God."—Thomas.

—R. A. Orr.

### A TALE OF TWO CHURCHES

"I found," says Mr. Wesley, "the plain reason why the work of God had gained no ground in this (Launceston) circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, or they spoke it only in terms general, without urging the believers to go on into perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper."—Vol. IV, page 459.

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"I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, wherever a work of sanctification breaks out the whole work of God prospers. Some men are convinced of sin, others are justified, and all are stirred up to greater earnestness for salvation."—Vol. IV, page 437.

"If the Russian youth ever discover that there is any merit in religion," Stalin wrote last year, to the Militant Godless Association of his home town, "our Communist regime is doomed."—Sel.

### PAUL SEEKS AN APPOINTMENT

Dear Sisters and Brothers:

Withoutless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I should like to learn before giving my decision. I would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that, once a man begins work on a circuit, it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call.

There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to get. While it is true that I am not preaching for the money, there are certain things which need to be taken into account. I have been through a long and expensive course of training; in fact, may state with reasonable pride that I am a Sanhedrin man—the only one in the ministry today. The day is past when you could expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be serious. Nor could I afford to swap "dollar for dollar" as the saying is. Kindly get the good Macedonian brethren together and see what you can do in the way of support.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help me with the board of Macedonia you might mention these facts, and also some of the brethren in Judea have been heard to say that if I kept on in a few years I might have anything in the gift of the church. For recommendations, write to the Rev. Simon Peter, D.D., at Jerusalem.

I will say that I am a first-class mixer and specially strong on argumentative preaching. If I accept the call I must stipulate for two-months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachma of any man's money.

Sincerely yours, Paul.

—Author Unknown.

### THE MIND

One of the most important, but one of the most difficult things for a powerful mind is, to be its own master. A pond may lie quiet in a plain; but a lake wants mountains to compass and hold it in.—Addison.