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DO MEN GET PAY FOR COMING TO YOUR CHURCH?

ROGER Balsam, in his Special Letter for March 1926, and in the subject "Why More Business Men do not Attend Church," says, "When the churches have been keen for theology, organization, ritual, political power, wealth or building—that is, to obtain success by acquisition—the churches have lost their influence and have suffered. When, however, the churches have forgotten these things and been content to give men faith, courage and inspiration—that is, to obtain success through prayer—then power, growth and material prosperity have been showered upon them.

The law of supply and demand applies to church attendance the same as the law of gravitation applies to church structures. People no longer go to church for economic instruction, political discussion or for amusement. In all these branches there are experts who know far more about their subjects than do the preachers. One church probably has the votes which people who can get more readily from much better equipped sources, and are failing to give the help that they are supposed to supply and which people cannot get elsewhere.

Yes, the churches continue to be the only source where men can get faith, courage and inspiration. Moreover, these are the three things for which business men are craving today. They are told that they can get these things by attending church; but when they go to church, instead of getting this bread they are given a stone. Instead of enabling men to get away from business when at church on a Sabbath morning, the preacher too often puts business up to them in another form. They are failed to about politics or economics, if not given a discourse on theology or appealed to for money.

"We are not criticizing any of these things and believe in holding special evening services in the interests of these and other good objects; but we don't believe in bringing these things into the Sunday-morning service of worship, which should be devoted mainly to prayer and giving men faith, courage and inspiration. Of course, some preachers will say, 'If I have a special week-day meeting in the interest of the Near East or some other good cause, no one will come, as the people are not interested therein. Therefore, I must put it in on Sunday morning.' At first thought this seems logical, but isn't it like a grocer advertising Quaker Oats just to get the woman in and then trying to sell her some unknown brand? No practice will so quickly kill a merchant and drive away trade from a store; and the same principle applies to preaching and churches.

"Business men know what is right and what they ought to do and ought not to do. They know that they should not misrepresent their goods or their real estate, abuse their employees, or neglect their families. All these and other things we know only too well. What we need when attending church Sunday mornings is to get injected into us courage to resist the temptation, faith to come from worry, and inspiration to do the hard thing."

Mr. Babson is a layman and no doubt speaks from his own personal point of view as such, but does he not also represent the men and women who sit in your church from Sunday to Sunday? What do these people need and expect from the church and from you as the preacher and do they really get what they come after? If they do, they will be quite likely to come back; and if they do not, they will probably drop out pretty soon; without going to the trouble to tell you why. Perhaps they could not put their reason into words any way, but the fact is they quit because they did not get pay for their time and trouble in coming to your church. But the
things the people want, if Mr. Baboon is correct, are the things they ought to have, so may we not sit ourselves out to give them the faith and courage and inspiration which they seek?

THE FAULT OF AUTOBIOGRAPHY

One's own experience is his greatest treasure, and yet how few of us can make any proper use of it? The experience of the modern man is usually somber and ordinary and the telling or writing of it sits neither on his own nor the hearts of others. On the other hand, the imaginative man has many vivid experiences, but there are more apparent to him than to others, and so he is open to the charge of exaggeration, if not to that of falsifying.

Just the other day a heartless newspaper man said 'I see that Tepee is grooming Col. House for the presidency, but after reading his recent letters in the papers, it seems to me that he is ineligible because of the tradition which limits aspirants to two terms.' In other words, readers of Col. House's letters do not get any other idea so clearly as that Col. House was the most important character connected with the Wilson campaigns and the Wilson administration. And yet most preachers seem inclined to 'introduce' themselves pretty often to their congregations and to tell of their remarkable successes in other places, and the mark is flooded with books which could all be listed under the common title 'The Story of My Life.' Perhaps about the best we can do is to observe the great advantage of personal experience as preaching material, warn against the dangers of over-using and mis-using such material, and then leave it to the preacher's judgment.

TAKING CARE OF YOUR MATERIAL

Very early in his work as a preacher, the wise man will make arrangements to preserve the material which he gathers from the various available sources. There is, perhaps, no filing system that is perfectly adapted to everyone. This matter is much the same, as books in that it must be worked out and adapted by each person for himself. But a beginning must not be made without. The process is to be of a certain duration, and finally you will value your early clippings and selections as among your books.

A good scrap book is indispensable to a proper preservation of much material, and it is one of the simplest ways of taking care of a small amount of material and of certain kinds of material right along.

And notes and outlines and Bible readings and all sorts of original material should be carefully preserved in such form as to make them instantly available.

Just as one's economical prosperity is determined more by his ability to save than by his power to earn, so the preacher's wealth of material is determined by his power to preserve in available form rather than by his extensive opportunities for reading and acquiring.

Every young preacher will be greatly profited by visiting the libraries of a few elderly, scholarly brethren and obtaining from them some ideas on selecting, acquiring and preserving preaching material. And any experienced minister will be glad to give you the advantages of his experience in this matter.

THE FINALITIES OF FAITH

Speaking in the Founder's Week Convention at Moody Bible Institute, Chicago, Dr. A. Z. Coudy, who for more than twenty years has been pastor of Park Street Congregational Church in Boston, chose as his subject: "The Seven Finalities of Faith:" and these he defined as follows: "God Is," "God Created," "God Spoke," "God Came," "God Redeemed," "God Is Here," and "God In Christ Is Coming Again."

We think this crisp summary is well worth thinking about. Stanley Jones, the Missionary, is required to live and, "We cannot defend everything at once," and we all know that it is possible for a general to scatter his troops over more territory than he can hold against the enemy. It is sometimes wiser to make fewer propositions and make them stronger. We do not need a longer creed, but rather we need a stronger creed, and perhaps there is a relation between length and strength.

THE TONGUES MOVEMENT IN HISTORY

By H. Orval Wiley

4. The Irvingites. Edward Irving has been called "one of the most pathetic and tragic figures among all the tongue people." He was a minister of the Church of England, a congregation of Scottish people in Hanton Gardens, London, and while there was the center of the religious public's attention. So great was his popularity as a minister that it became the fashion among the elite of London to attend this church to hear Irving preach.

Edward Irving later became interested in the study of prophecy and preached the imminent return of the Lord. He soon came under the influence of a group of people who professed to prophesy and to speak in tongues, and soon the great church that had been built to accommodate the throngs that came Sabbath after Sabbath to hear Irving preach, ceased to be the center of interest and instead it became the rallying center for the curiosity seekers and religious cranks of the time.

When the tongues first appeared, Irving himself, while regarding them as something supernatural was yet loath to have such manifestations in the public congregation. It was in October, 1831, that the first manifestation of the tongues occurred in the public congregation. A Miss Hall who for some time had spoken in tongues, was suddenly seized with a desire to speak and being unable to restrain herself rushed from the congregation to the vestry, and another seized with the same attack rushed out of the main door. The peculiar sounds could be heard by the congregation, and the great audience of between fifteen hundred and two thousand people arose in their seats and were soon in violent disorder. Irving did his best to quiet the congregation and finally succeeded.

But this was only the beginning. From one extravagant to another, they soon attempted the formation of the Holy Catholic Church, introduced the use of holy water, and incense, formed a hierarchy of the ministry consisting of Apostles, Angels, Evangelists, Helpers and other officers, issued messengers to the Pope of Rome, the King of France and the Emperor of Austria with many other fanciful notions. The unlearned and unstable people wrought the ruin of the great man, and when the hierarchy was formed, Irving himself wasbrushed aside and counted unworthy as becoming one of the Apostles and was subsequently outlawed as the "Antichrist in London." He died on a Sabbath day in December, 1834, a great man led into error and failure by a fickle people seeking strange signs and viewing these manifestations as indications of St. Paul's prophecy.

5. The Mormons. When the tongues first appeared among the Mormons, they were regarded as a manifestation of the Devil. The Mormons had been troubled with peculiar manifestations of this nature, but on the arrival of Joseph Smith at Kirtland, he called the church together and stated that "if a man arose in meeting to speak, and was seized, with a kind of paroxysm that drew his face and his limbs in a convulsive and unnatural manner, and if he gave utterance to strange sounds, which were incomprehensible to his audience, they might rely upon it that it was the spirit of the Devil."

It was in January 1833, only a little over two years after this same kind of phenomena occurred in London among the Irvingites, that it appeared also among the Mormons. This time however, it was not regarded as a manifestation of the Devil but as a mark of divine favor. They had long claimed to be endowed with the peculiar gift of healings, but their many failures had rendered these gifts no longer interesting to the people at large, and this new gift appeared in time to revive their spirits and attract the attention necessary to make new converts. The following account is from Mr. Higby, quoted by Mackie and is interesting in that it contains their rule for speaking in tongues.

"About the tenth of April following, R. Cahoon and D. Patton came again to the place. A meeting was called, and previous to the meeting, they said that someone would speak with
The Eternal Dwelling,” the departed “Living,” and the coffin “The Chest of the Living.” Only evil spirits were spoken of as “dead.” An image of the god-Osiris placed in the deceased’s tomb carries a hoe, pick and bag of wheat, indicating that the departed is employed in useful employment. Amun, in the statement, “Thy soul rests among the gods, respect for their immortality dwells in their hearts.” The Hindoos too believed in the eternal man as the Veda clearly implies. “He who gives alms grows to the highest place in heaven, he goes to the gods.” and “Oh, Mārata, may there be to us a strong son, who is a living ruler of man; through whom we may cross the waters on our way to the happy abode; then may we come to your own home.” These and other passages in the Veda indicate a belief in immortality held by the Hindoos.

Roman thought in regard to immortality is inculcated in the words of Cicero, “For I am not one of these modern philosophers who maintain that our souls perish with our bodies and in his quotation of Apollo, “The souls of men are divine and when they have quitted their body a return to heaven is open to those least difficult to those who have been virtuous and just.”

The feast of Lemuria held in May in which the evil spirits are driven away and homes shows a belief in the existence of the soul after its departure from the body.

The African in his superstitious fear of objects both animate and inanimate believes the soul of man eternal, because he may imagine that souls there must be continued existence or that can be no identity of the soul in passing from the human body to animals or stones.

The American Indian buries with the dead warrior implements necessary for his use in the “Happy Hunting Ground.”

As God mixed up the Romans to preserve law, so he raised up the Hebrews to conserve religion. Therefore, we will look at the view of the doctrine of Immortality as believed by the Hebrews. That the Hebrews knew of the doctrine of Immortality is evidenced by the fact that even the nations round about universally believe it; the Egyptian believed it and as the Hebrews were in servitude in Egypt they could not but have learned it through them. The superstitious practice of necromancy, against which Moses affirmed a death penalty points to their knowledge of it. Inasmuch as the patriarchs and prophets must have learned it from heaven, and

The Hebrews believed in the immortality after the death of the body. The soul, they taught is forever. The scriptures tell us that the soul is immortal and indestructible. The Hebrews, like the Indians, believed in the soul’s continued existence as the body passes on. They believed that the soul was forever and would move on to the next life. They believed in an afterlife and a judgement day. They believed that the soul would be rewarded or punished based on its actions in life.

Immortality is a concept that is widely accepted by many cultures and religions. It is the belief that the soul or consciousness continues after death. This belief is found in many parts of the world, from ancient Egypt to modern-day Christianity. It is a core belief in many religions, including Judaism, Christianity, and Islam.

Immortality is often associated with the afterlife, where the soul or consciousness is said to experience either a blissful or痛苦的 existence. The concept of immortality is closely linked to the belief in an afterlife, where the soul is believed to continue existing after death.

Imagining the concept of immortality is a way for individuals to contemplate their existence and the purpose of their lives. It encourages individuals to live a virtuous life and to make choices that align with their values and beliefs.

In conclusion, the concept of immortality is a fundamental belief in many cultures and religions. It is a way to contemplate one’s existence and to encourage virtuous living. It is a concept that continues to inspire and guide individuals today.
science's admission of the impossibility of annihilation; are all proofs of the universal belief of immortality.

There is a world which no one can explain, hence there must be a God, God and immortality are indeed "real." Therefore, immortality is a reality. The instinct of the soul testifies to this, and God the author of both the soul and the instinct has revealed this to man by nature and Holy Writ.

The soul is immortal because it is incorporeal. There are two kinds of existence; one compounded and the other simple, the former subject to change, the latter unchangeable, one perceptible to sense, the other comprehended by mind alone; one visible, the other invisible. When the soul employs bodily sense it is confused, when it abstracts itself from the body it attains to knowledge which is uncompounded, unchangeable and immortal. Therefore, the soul being incorporeal, incorporeal and invisible must be indissoluble—that is, immortal.

Furthermore, the soul is immortal because it has an independent power of self-motion—that is, it has self-activity and self-determination. No arrangement of matter or combination of body can lay the soul open as the originator of free and voluntary movement. That which derives its motion from something else may cease to move and perish, but that which is self-moving never ceases to be active and is the cause of motion to all other things that are moved. Whatever is continually active is immortal. This self-activity is the very essence and true notion of the soul. Being thus essentially causative it partakes of "liberty" or "freedom" and it is the nature of a principle to exclude its contrary. That which is essentially self-active can never cease to be active; then that which is the cause of motion and change cannot be extinguished by the change called "death."

If the soul can conceive an immortality it cannot be less than immortal. If by its very nature it has hopes that will not be bound by the grave and desires and longings that grasp eternity, its nature and destiny must correspond.

The utmost capacity of the soul has never yet been tested on earth. Philosophy has spread open her wide fields for the range of the human soul. The deep mysteries of nature have been explored. The sublime doctrines of revelation, surviving from the cradle of time, promises have been given by the soul as the pledge of an undying hope and a blissful immortality.

Can it be that powers so noble, so lofty and capacious are designed just to begin to unfold themselves on earth and then like a bubble bursting on the bosom of the sea disappear forever?

Has infinite Wisdom and Power, created an intelligence so highly endowed merely to flutter a brief moment on the surface of the earth and then sink back into nothingness? Can we suppose that all that has ever been great and majestic in the human soul has passed into eternal unconsciousness? Reason and every enkindling hope within us and every attribute of God above us forbid the hypothesis that this lofty nature is born today to perish forever tomorrow.

Hear the allayed saint of Us say, "I know my Redeemer liveth, and he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Again the language of the sweet singer of Israel, "My strength and my heart faileth; but God is the strength of my heart, and my portion forever." "My flesh also shall rest in hope. For thou wilt not leave me in hell; neither wilt thou suffer me to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Just as nature springs forth from death into life, so this mortal shall put on immortality, in the budding flowers, springing grass, and leafing trees, so is the soul in its longings, aspirations, and hopes, answering the call of Him who speaks, "Whosoever believeth in me shall never die."

Hear the apostle say, "For we know that: if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for to me to live is Christ and to die is gain."

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Christ says, "Fear not them which kill the body: but are not able to kill the soul: but he that killeth the soul, and the body also destroyeth; for where the soul, and body is, there is life."

To the dying thief on the cross, "This day shalt thou be with me in Paradise." Finally, in my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

THE FIRST SABBATH DAY OF THE YEAR 2 OF THE EXODUS

By Rev. H. G. Cowan

The Children of Israel were one year lacking two weeks, out of Egypt, and had come to Abib 1 of the year 2 of the Exodus, or the first day of the first month of the second year after their departure from the land of bondage. They were still in the wilderness of Sinai. It had been a most eventful year for them, having witnessed their deliverance from Egypt, their progress through the wilderness unto Sinai, the giving of the law, the sending of the manna and other, gracious provision for their needs, and the preparations for the building of the tabernacle and its furnishings for the proper worship and service of God. The Aaronic priesthood had been appointed and consecrated, the offerings and sacrifices provided for, and the altar and other equipment built, together with the tabernacle which was to enclose all and be the place where God should meet with His people.

A notable day had come, when the tabernacle was to be reared up and all its furnishings put in their proper places. Among the articles of furniture placed in the tabernacle was a table made of acacia wood and covered with gold, as were all its attachments, and its dishes of pure gold, this table being placed in the north side of the tabernacle, in the holy place, and its use was to hold the showbread which was placed upon it every Sabbath day. The showbread was to be the portion of Aaron and his sons, the priests, who were to take it in the holy place. Now all this was done by God's command, as may be seen by reference to Exodus 40:1-33. The tabernacle was reared up that day, and all its furnishings placed in it, including the table and the showbread placed upon it. The making of the table is described in Exodus 25:23-30, and the making of the showbread the time and manner of its placing on the table in Leviticus 24:9; 10. "Every sabbath he shall set it in order before the Lord. This shall be the gift of the year 2 of the Exodus as a Sabbath day."

But, says an objector, if the tabernacle was reared on Abib 1, stating that it was a sabbath day, it would prove a violation of the sabbath law, "in it thou shalt not do any work." This work was what the Lord commanded, and not the ordinary occupation of man's choice. The priests in the temple profane the sabbath day [in the labor of offering sacrifices, and are blameless" (Matt. 12:5), and the labor of rear ing the tabernacle and placing its furnishings in order was that which the Lord commanded. But, again says the objector, although the showbread was to be placed on the table every sabbath day, yet the first placing might have occurred on some other day, when everything was ready for it, then the practice was continued on the sabbath days. But to continue is to keep on doing that which was done before, not to begin something new. "Without interruption," "unceasing," "uninterrupted succession," "constant succession," are some of the definitions of the word "continuance" and its derivatives. In this case there was an uninterrupted succession of placing the showbread on the table on the sabbath from the sabbath of Abib 1, not from the day after the sabbath, or some other day.

But we are not confined to the dictionary for proof that the sabbaths of the year 2 of the Exodus was a sabbath day; for there is historical proof of the most convincing kind that God did not plan to have His work done "on any day." A reference to Exodus 20:8-11 will show that everything was done by Moses on that day by a prearranged plan, that nothing was left to chance or arrangement by an afterthought, but that every detail of the work had been carefully foreordained by the hand of God. Many things had been specially enjoined by God, "and that thou make them after their pattern, which was showed thee in the mount." (Exodus 25:40), and the record of the completed work is, "Thus did Moses; according to all that the Lord commanded him, so did he." (Exodus 40:16). And seven times in the record of the work of that day, it is said that it was done "as the Lord commanded Moses," and this includes the placing of the showbread upon the table, which was to be set in order before the Lord continually every sabbath.

But what is the evidential value of Abib 2 as a sabbath day? It is a sign board showing the way through the sabbaths of the year, being the day after the first and Abib 1 of the year 2 of the Exodus was the seventh day of the week was the sabbath, but being on a fixed date in the month the week was
Devotional

LETTERS TO PREACHERS

By A. M. Hillis

V. Sermons by the Wayside

ANY think of sermons as great oratorical efforts delivered in a formal way from a pulpit. Sometimes such efforts are very effective. They often move vast audiences, and arouse many hearers to make choices that shall tell on their eternal destiny.

But, alas! Many able sermons are often preached by prayerful and gifted men without visible results. Nobody knows it to their sorrow more than the preachers themselves. It has always been so. Moses and Aaron were the best two preachers in all the world. But they preached six months to Pharaoh with no apparent result but to harden his heart and bring upon him a deeper damnation.

What a series of discourses Isaiah preached to the people and nations of his day! No nations and few people were saved and his salary was a martyr's crown. Jeremiah preached with impassioned eloquence and his pay was a prison and the tears he shed over "the slain of the daughter of his people." Jesus preached as man never preached and often the results were only the curious and revilings of His audience, His ministry ending at last on the cross! So great sermons by great preachers do not always win golden opinions and the submission of hearts.

But many times the wayside sermons are the most effective. We want, no better illustration again than the experience of the Master. Twice in His public ministry He preached unexpectedly to an audience of one (if anything could be unexpected in that Superhuman Life). In each instance He won a soul. And reading critically all that is recorded of His wonderful ministry we cannot find that He ever delivered but two other addresses, namely "The Sermon on the Mount" and the conversation in the upper chamber, that were so masterful and so fruitful of good to mankind.

Take the first one—His address to Nicodemus. Nothing will live longer in human thought.

Nothing could be more important. The first sentence with which Jesus broke the midnight stillness so astonished Nicodemus that he was nearly breathless—"Verily, verily, I say unto thee, except a man be born again (from above) he cannot see the kingdom of God." You see, it was a general, universal statement, applying to the cultured and noble man before Him, and to every other man however exalted by race or natural endowment or culture or official position. It was so plain, so uncompromising, so opposed to all human pride and self-sufficiency! It set at nought all self-righteousness and all human excellence and morality as a fitness for heaven.

No wonder Nicodemus was amazed and cried out, "How can these things be?" And multitudes of others are just like him. They do not want to hear about the necessity of regeneration and sanctification, to make one like God. A distressingly learned Chicago professor said some years ago, "Modern technique under the influence of the family, the school and the society must take the place of regeneration and sanctification!" Indeed!

But did Jesus withhold His utterance to please the learned and the great? No, no! In John 3:16 He taught Jesus from the human mouth and from the Holy Spirit. He repeated the same thought in verses 5 and 6.

Here let me observe in passing, Many have erroneously supposed that the phrase "born of water" in the fifth verse refers to baptism and teaches "baptismal regeneration." But a scholarly writer justly observed: "It has no more reference to baptism than to Napoleon Bonaparte or the planet Mars. It is a childlike phrase, the same that is taught in Isaiah 51:1. It meant nothing but 'born of the mother and born of the Spirit.'" Jesus taught Nicodemus further, that this new birth was a mystery and that it came about by faith in a crucified Savior. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whoever believeth in Him should not perish but have
eternal life. For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish, but have everlasting life. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:14-18).

What a sermon! 1. We must all be born again to see the kingdom of God. 2. It is a spiritual mystery. 3. It comes by faith in a crucified Savior. 4. It was brought to us by the love of God. 5. It is provided for all mankind. 6. The one who does not believe in this crucified Savior is lost forever! And such a sermon was preached to an audience of one! But it is the most widely known passage in all the Bible and it has been the doorway to heaven for hundreds of millions of souls.

In the very next chapter of John we have the great sermon of Jesus preached to one fallen woman at Jacob's well. She was argumentative, pert, quick-witted, full of pride and—full of sin. What an opportunity she gave the Savior to try the gospel! He came to bring to the woman life and joy.

No doubt. He purposely sent all His disciples away to the market. He wanted to be alone with that weary person that He might the more successfully reach her heart. Had there been a third present, they would have hedged and проведен and the spiritual longing of her soul. Such a course will be taken by every wise Christian worker; he will want every temptation to concealment removed and will refuse to be influenced from the main line by any debate or frivolous and inconsequential remarks.

Jesus took the occasion and the water of Jacob's well for a theme and taught her.

1. That "Every one that drinketh of this water shall thirst again." No worldly good, no earthly pleasure, nothing of time and sense can permanently satisfy. Not merely the body but the soul must have an abiding satisfaction that can come alone from God.

II. He taught her, "Whoever drinketh of this water shall give him: I shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." In other words, Jesus can give a restless hungry heart an inner experience which, like an intemperate, ever renews itself, because forever supplied from the heart of God—the infinite fountain of all good.

It is always sin that parches the spirit and dries up the fountain of joy. But Jesus can satisfy because He can forgive sin and sanctify and fill the cleansed heart with His own abiding presence and peace.

II. He told her: "The hour cometh and is now when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship Him. "God is Spirit: and they that worship Him must worship Him in spirit and in truth." This was one of the profoundest truths Jesus ever uttered. He made it to one sinful woman. It taught her, and all of us, that God is not a tribal or local Deity, and that true worship is not confined to place or to any form of priestly ceremony or liturgy. Such limited notions are to be dispelled by the sublime thought of an omnipresent Father, who can be worshiped anywhere, by any sinful soul, who desires to find salvation and God. What an appeal it made to that sinful woman to be told that the infinite Heavenly Father was willing to receive and was even seeking the worship of her poor heart.

IV. He declared with greater plainness of speech than he had ever used before to this改造 whom He himself was "The Messiah, the Son of the living God." She opened her heart at once to accept the truth and received Jesus. For very joy she forgave her water-pot and ran to the town and told her neighbors and all she met that she had found Christ. She was a living and effective missionary the first hour of her salvation!

"I heard the voice of Jesus say, Beloved, I freely give, The living water, thirsty one, Stoop down and drink and live!"

"I came to Jesus and I drank Of that life-giving stream; My thirst was quenched, my soul revived, And now I live in Him!"

—Horatius Bonar

THE IMPORTANCE OF SYSTEMATIC STUDY

By W. B. Walker

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

I WANT to call your attention to systematic study in the life of the preacher. If it is necessary for public school teachers to spend months and years for book and normal work, it is equally as important for preachers of the gospel to spend money and time for a better preparation for efficiency.

If we are to study systematically, there must be regularity as to time for study. The morning hours are without doubt the best time for deep study and meditation. During these hours the mind is fresh, in a rested condition, and more active, and can more easily understand and remember things read. The great preachers of history have been men that devoted the early hours of the day to diligent study and prayer.

Then again, if we are to study systematically, we must have a place to study. A place to study is as necessary as a table to study. No preacher can study as he ought when children are running across the floor, and the door bell ringing by frequent callers. If there is no study in the church or parsonage, an office should be rented, if not under permit. A preacher needs privacy for quiet hours of study and prayer, and should not be interrupted by callers. By all means the preacher should have a private place for study, meditation and prayer.

This brings us the thought, WHAT TO STUDY. In the first place, we should read good books. The Bible should have first place in the preacher's library. It is very alarming how little of the Bible some preachers know. In these last and awful days we need more Bible preachers. We cannot be Bible preachers without diligent study of its sacred truths. The Bible should be studied systematically, analytically, and by subjects. It looks very embarrassing to a preacher and his congregation to turn from page to page in his Bible, during his sermon, in search of scripture to prove his points. He should form the habit of memorizing his scripture, and thus he will be a more effective preacher.

Not only should a preacher study the Bible systematically, but he should study other books. Books should be bought even at a sacrifice of other things. Books are not a luxury to the preacher, but a vital necessity. Books to the preacher are as necessaries as food and clothing.

The very best books should be purchased. Money, time, and energy should not be wasted in reading useless books. Only a look at a preacher's library will tell the kind of preacher he is. Books have more to do with molding the preacher than any other force, except God. The preacher does not always know what books contain the information that he needs. Often we are compelled to wade through many muddy waters to reach the bubbling fountain of needed information. Hence, one great difficulty is in purchasing the right books. If we preachers only had someone to select for us the books that we need, it would save us much unnecessary reading and money.

One great man said, "He that loveth books is never without a friend." Good books are friends. They talk to us when earthly friends cannot. They talk to us during the stillness of the night. If a preacher is a great reader, he will never run out of sermon material. Sermons will be lumping for a time to be delivered. The preacher that meditates and saves carefully will wonder when he will have
time to preach the many sermons that cry for deliverance. It is poor readers that run out of sermons.

All preachers may not have a college degree, but all can have a well-rounded education. In these days of opportunity, there is no forgiveness for ignorance in the ministry. There are only two things that will keep a preacher from having an education, and that is poor health and laziness. The preacher that has had any educational advantages, all can by systematic study, so apply himself, that in ten years, he can have the equivalent of an A. B. degree, in general information and knowledge.

Some may say, "I haven't sufficient money to buy books." This is no real excuse, for Abraham Lincoln, and others of renown, did most of their studying with borrowed books. It has been said that Lincoln walked twenty miles after working all day, to borrow a set of commentaries, and read nearly one hundred pages returning home. He had a hunger for knowledge, and in knowledge, he would not be denied. If that hunger for knowledge was as intense as Lincoln's, we would have an education at any cost.

One very serious difficulty with some preachers is, that they cannot be still long enough to study. It is a very serious thing to begin reading a book, but before finishing it, turn to another, only to repeat the same thing. A book should be read so carefully and understood so correctly, that an intelligent examination could be taken on its contents. The preacher that makes it a habit of turning from the reading of one book to another without finishing either, is likely to be the preacher that begins a project in his church, but forsakes the proposition before finishing it, and goes still another, to repeat the same. Such a preacher is a good beginner, but a poor arriver.

I have known preachers to remain in the course of study for nearly fifteen years, and wonder why the assembly didn't ordain them. The preacher that has good health, and sufficient money to buy books, ought to be ashamed to face the District Assembly, having failed to bring up the course of study.

On the other hand, there are those that have, completed the course of study as outlined by our church, but feel that the days of hard study are past. We should be more studious after reaching ordination than before, as more is expected of us. The four years' course of study is the least thing that the church expects of her preacher educationally.

In the next place, I want to consider the Preacher with his Correspondence. If we expect to be efficient ministers of the gospel, we shall practice writing and spelling correctly. Some preachers write so poorly, and spell even worse.

With dictionaries and other helps at our command, there is no excuse for bad writing and spelling. I once heard a District Superintendent say, that he received a letter from one of his prominent pastors, with fully a dozen misspelled words. We should form the habit of writing our letters paragraphically. To write and spell correctly will greatly improve our English in the pulpit.

I recognize the fact that many of us were reared with an environment that was not conducive to good English. Expressions were heard and used that were not correct, and thus made deep impressions on our plastic minds, that are very hard to overcome. It is as natural to express early impressions as to breathe. But many of those early impressions can be corrected and overcome by careful watching, and the constant use of right words.

Not only should a preacher study books systematically, and spell and write correctly, but he should study himself. We should carefully analyze ourselves; we should know our self. In the first place, we should analyze our best traits. How many of us have but few, but regardless of the ruggedness of our character, there are some good things in our favor. The apostle Peter had a very rugged character, but taking him as a whole, he was among the most successful apostles.

But to study our best traits is not sufficient. We must carefully analyze our defects, or to express it in another way, it means a careful study of those things in us that if not corrected and overcome, will defeat us in the great work whereunto God hath called us. It is one thing to have the call to preach, but still another thing to succeed in that calling. Just because we have the call of God to the ministry is no sure guarantee that we will have success. There are certain elements to success that if property complied with certainly bring success. Every preacher should know his weak points, and strive to make his weak points strong. No doubt one reason that some of us are not more successful is because we have not striven to improve and correct the things in our make-up that tend to defeat us in the work of the ministry.

In the last place, we should study systematically, how to be efficient leaders. We should study during the morning hours, but study human nature in the observation of the unusual and the unexpected. We should have accomplished greater things for our Lord and His kingdom, had we known better how to lead the people. There is such a thing as leading people, and still, let them feel, that they are having their way. Human improvements and dispositions are so varied, that hardly any two can be led in the same way.

The preacher is pre-eminently a leader. To know books, and preach strong and powerful sermons, and to be efficient leaders, means failure. For as the big things of the ministry are concerned. A preacher should buy books on leadership, but the best book on the subject is, THE BOOK OF HUMAN NATURE. May the Lord help us to be more efficient leaders, stronger and better preachers.

DEURANT, ORE.

PREACHING FOR THE GLORY OF GOD

By REV. A. W. OWENS

CERTAINLY there should be no other kind of preaching. And that means that he who is called and the upbuilding of Christians should be the only motive of every preacher of the gospel. But alas! this does not always seem to be the case. As to the guilty ones, may we not ask, "Lord, is it I?" The apostle Paul said, "If I plague me should not be the servant of Christ." And he also declared, "Nor of men sought we glory." The divine command is, "Do all to the glory of God." In nothing is it more applicable than to the work of the ambassador of the Lord Jesus Christ. Oh, how he should be crafted and self-abased and crucified! An eminent and very useful preacher once declared that at one time he sought the praise of men more than the glory of God. And when the great "Welsh Revival" was in progress some years ago, its human leader, Evan Roberts, on one occasion suddenly and quietly left the service, simply because the curiosity and expectation concerning him were so very distasteful to his consecrated soul. Then a pastor asked him, "What are you after, Evan Roberts or Jesus?" And the meeting proved more than ordinarily successful because only the glory of God was sought. Verily our constant aim should be "that God in all things may be glorified through Jesus Christ."

ILL-OVED DREAMS OF SEVERAL PREACHERS

An old incident is that of disstinguished Rev. Dr. Bonar had a dream that some angels analyzed his motives as a preacher of the gospel. To his astonishment they found fourteen parts of selfishness, fifteen parts of self-will, twenty-two parts of ambition, twenty-three parts love to men, and twenty-six parts of love to God. Deeply humbled, he very earnestly sought a perfect desire to glorify God only.

Quite a number of years ago I very intimately knew a preacher (now deceased) who dreamed that he had died and ascended to the gate of heaven, expecting a welcome entrance. But an angelic being said to him, "You cannot enter now. Go back to the earth and preach for the glory of God alone, and some day you may be admitted." He had told the solemn and inauspicious dream to a friend, but it afterward came to my knowledge.

The sad occurrence was that of another preacher who dreamed that a popular ministerial friend of his approached him and said, with great emotion, that he had just dreamed that he died at four o'clock in the afternoon and that he was lost. To this, the other preacher, in his dream, solemnly and alarming, replied, "I am Why?" The meaningful answer was, "Not because I did not preach the real gospel, but because I sought the applause of men more than the glory of God, and verily I have my reward." The first mentioned preacher of the two, dreaming that while he was on his way to church for the evening service, was met by a friend who asked, "Have you heard of the sudden death of the able minister, Doctor—7?" The reply was that he had not, but still agitated by his strange dream, inquired as to the time of the death. "At four o'clock this afternoon," was the reply.

Of course almost all the three preachers were most intensely glad that their dreams were not dread realities. But that they were delivered from all looking upon their own glory can scarcely be questioned. And what a great mercy on the part of God thus to warn his servants! It may be, however, that God, according to his sovereign will, does not always warn all who prostitute their gifts, and so fail in self-denial. The sacred Scriptures inform us that some highly gifted men, able gospel preachers and even mind-workers, will be rejected by the Lord,
HOMILETICAL

WINDOWS TO LET IN LIGHT

"Compiled by Stephen S. White"

A CLEVER American writer once wrote a story of an old Negro preacher who wore a Prince Albert coat on which the Ten Commandments were embroidered in many colors. (These words are taken from Dr. Lynn Harold Hough's recent book: "Evangelical Humanism"). The old negro's exterior might have made a very significant impression upon his brethren. The externals or apparel of religion as well as that of many men do often catch the eye of the public. But it is very different with God. For the Lord is not a man that he should be holden: the heavens and the earth, and a way, and it shall be called the way of holiness.

Ohio places a white cross along the main state roads where some person has been killed in a motor mishap. It is said that a person will encounter many of these on a fifty-mile drive in that state. The same plan is to be followed by the Kiwanis Club of Oklahoma City, Oklahoma, in marking the place of the death of any person of that city. All of this is done as a part of a "safety first" campaign. It is a solemn warning to all motorists who would be careless. Oh! that we had some such concrete method by which we could mark the time and place of moral and spiritual tragedies. If we could only indicate by some definite means those who have recklessly or carelessly permitted opportunity after opportunity to slip by to their own undoing. Perhaps such a plan would cause more of the young and tender-hearted to decide for God before it is too late. "The harvest is past, the summer is ended, and I am not saved." The oldest known will in the world, that of Uah, executed in 2534 B. C., is commented on as follows by the editor of the Daily Oklahoman: "All through the document there runs the story of a good and bestowing brother. He built the house, he gave most of the personal property. He is not named anywhere as a beneficiary, but always as a contributor." Uah's beneficiary was no blood kin to him. He was an outsider. Let us turn our minds to Christ. He is our Elder Brother and yet He is no blood kin to us. However, He is our Everlasting Benefactor. He has always been a contributor to us and not our beneficiary. He gave Himself for us and with Him has come every good and perfect gift. "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." The Main Street of the Bible is holiness. All other streets of the holy Scriptures lead into it. If you desire to live on the central highway of divine truth, seek and secure the blessings of your mechanical men and women. Let your hands be hardened to the temptation to speed and take risks. The care with which they drive around curves and over the more dangerous sections of the roads is not observed. This fact has a spiritual application. "Wherefore let him that thinketh he standeth take heed lest he fall." A certain writer has called our attention to the way chickens act when a plate of meat is placed before them. They stand around and look at the filled plate for a time and then one gobs a piece and runs. Immediately all of the other chickens begin to chase the chicken which has the piece of meat. They forget all about the meat which still remains in the plate. This is a very telling illustration of covetousness. Covetousness is really nothing more than selfishness. Too often we occupy ourselves with an attempt to rob our neighbor of his possessions or experience instead of going direct to the storehouse of nature and of God for our supply. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his mantua, nor his maddcr-vent, nor his ox, nor his ass, nor any thing that is thy neighbor's." Occasionally a snake is found along the road choked in death with a half swallowed rabbit. He has killed himself by being a glutton. If we become a glutton as to Stammor or material goods we shall surely choke ourselves to death spiritually. "Ye cannot serve God and mammon." Material goods are legitimate in their place, but if we center our attention upon them, serve them, bow down to them, make them our god they will destroy us spiritually. Marcion claims that within two years the problem of television will be completely solved. Already we have the gigantic telescope which bends the infinite distances within the circle of our vision. Also, the microscope has come to reveal to us the infinitesimal. The X-ray has bare the secrets of the human body. But television will make it possible for us to penetrate the most distant stars, find the mountains, the forests, and all such opaque substances. This is all very wonderful, but God has always possessed television. God's all-seeing eye easily penetrates the night or the depths of the human heart. "If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness and the light are both alike to thee!"

There are many self-servmg attempts of our city today which are not waited on by clerks, but they go in and serve themselves. God's stone-house is full of rich blessings but it is operated under the self-servmg plan. If you would possess these blessings you must have the faith and energy to go in and help yourself, that is, you must take the initiative. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The traffic signals which are operated on the main business streets of most of the large cities of today may convey to us a spiritual lesson. The word "stop" appears in a setting of red. This signifies that there is danger for us if we move in that direction. We may not always realize it, but the stop sign or check of the Holy Spirit has a red setting. There is danger in going on after we have felt the check of the Holy Spirit. The term "go" has a setting of green. To move when it appears means safety. So it is when the Holy Spirit whispers "go." It may not always seem best to us, but let us always remember that no harm was ever upon a misson for him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "All things work together for good to them that love God, to them who are the called according to his purpose." I heard P. P. Claxton, former U. S. Commissioner of Education make a very natural and yet rather unique use of the great image of Nebuchadnezar's dream. Of course he lifted it completely out of its prophetic setting. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet of iron and part of clay. A stone which was cut out of the mountain without hands smote the image on its feet which were of iron and clay. Thus the image was destroyed and the stone that smote the image became a great mountain and filled the whole earth. The image was set upon its feet which were of iron and clay. Its foundation was faulty and that resulted in its destruction. Above everything one's foundation must be strong. This reminds us of the man of whom Christ told us in the Sermon on the Mount.
The Prophets Magazine

The Second Coming of Christ

The Prophecy

'Therefore,' said the Lord, 'I will send upon her the祸 of famine, and the sword, and pestilence, and the wolf shall devour her, and the roebuck and the wild goat shall waste her, and I will destroy her cities, and all her inhabitants shall die by the sword. And I will lay her waste: her high places shall be desolate, and all her cities shall be full of mourning; and upon her shall be the voice of weeping, and the voice of crying, saying, Alas, Alas!'

The Revelation

Jesus Christ, the Son of God, appeared to the disciples after His resurrection. He said: 'Blessed are those who wash their robes, that they may receive the right to sit down with My Father on His throne. And if anyone wins My crown, let him eat of the tree of life, and the leaves of the tree are for healing the nations. And if anyone is found worthy, let him take the water of life freely.'

The Prophets

The prophets spoke of the Second Coming of Christ. They said: 'And the Lord God said, Behold, I will send My angel before thee, and I will prepare a way before thee. And the angel of the Lord shall go before thee, and the Lord shall clear the way before thee.'

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"The Sigh of God."

By C. E. CORNELL.

TEXT: Deut. 5:29.

I. INTRODUCTION


II. "O THAT THERE WERE SUCH AN HEART IN THEM!"

1. Implying: they ought to have such an heart. Ask Me for it, I will give it to them.

II. KEEP MY COMMANDMENTS

1. What is meant.

2. God's commandments not unreasonable.

3. Commanded to be holy.

4. "That it might be well with them."

1. Well here, an active life.

2. Well hereafter, eternal life.

V. THE SIGHT OF OUR FATHERS

1. We once met it.

2. We must strive for it.

Illustration: A student's surrender.

"It will be remembered that Hannah Whitehull Smith was summoned to Princeton a few years ago by the announcement of the sudden death of her son in the senior class at Princeton College. He was a young man of uncommon influence and promise. The secret of his life was made known to all in the following surrender, which he had written out, signed, and which was found in a little book that he carried in his pocket:"

"I take God the Father to be my God; I take God the Son to be my Savior; I take God the Holy Ghost to be my Sanctifier; I take the Word of God to be my rule; I take the people of God to be my people; I likewise dedicate my whole self to the Lord, and I do this deliberately, sincerely, freely and forever."

Sainthood

By H. M. CHAMBERLAIN

TEXT: "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:21). Scripture lessons: Phil. 2:1-8.

This is a text of encouragement. The encouragement of mutual and appreciated fellowship.

Three facts are in this text: 1. Sainthood; 2. Sainthood on speaking terms; 3. Sainthood under difficult circumstances.

1. Sainthood. The word comes from the Latin, "sanctus," meaning holy. This is the Divine call, "Wherefore, holy brethren, partakers of the heavenly calling." (Heb. 3:1). This shows it is a condition to be reached here, not to be deferred until death. We are called to be saints. Every church should be a saint factory. Otherwise it is missing its calling.

We must have sainthood as an established base of operations or quit an army without an established base is a failure.

2. Sainthood on Speaking Terms. All the saints salute. Fellowship develops some of the most valuable qualities of sainthood. It is not necessary to be a monk, a nun, or a hermit in order to be a saint. Heaven will be found to be a place of robustous sociability.

Therefore, we must warm up to saints. Make them and others welcome at church. Great strangers. Don't be stiff and formal. Be sympathetic and hospitable.

Saints salute. They are not at loggerheads. In a divided church something is interfering with sainthood. It appears that the "old man" is not dead (Matt. 25:11, 13).

3. Sainthood under Difficult Circumstances. Here comes a letter with a special delivery stamp on it, sending greetings out of one of the most difficult places for sainthood to visit. Caesar ( Nero) was then the embodiment of a power his court was the carnal fallen world in miniature. The worst excesses, the foulest vices were welcomed and encouraged within his household. However, some of these depraved practices, breathing an atmosphere heavy with the epithets of hell, became saints and lived the life, even though called to seal their testimony with their blood. Therefore, "Christianity is the art of giving us a sublime victory over circumstances, rather than to allow circumstances to become our masters."

Parable of the Sower

By B. F. HAYNES


I. PARABLE GIVES THREE WAYS OF QUARITING WORK.


(a) Inattentive from preoccupation.

(b) Caught away by criticism.

(c) Temptation or persecution. Matt. 22:23-25.

2. Fear of not holding out.

(a) Evils associated.

(b) Persecution from family or friends.

(c) Persecution from employers, either expressed or implied.


(a) The ruling word is passion or topic.

(b) Evil associates.

(c) Possession.

(d) Pursuit.

(e) Speculation.

II. THREE CLASSES OF HEARERS.

1. The Uninformed.

2. The transiently impressed.

3. Those with deeply implanted, but finally supplanted impressions.

III. THEY HEAR AND UNDERSTAND AS FOR ETERNITY.

1. All binges on the hearing.

Take heed therefore that ye hear.

Eagle Saints

By B. F. HAYNES

TEXT: Deut. 32:12-13; Ex. 19:4.

1. Eagles are stronger than other birds. Christians are stronger in faith and hope.

2. Eagles have elevated aspirations and instincts, fly high, build nests high on crest or crags.

Eagle saints have citizenship in heaven (Heb. 12:22-24).

1. Eagles are royal birds. We are children of a King. Crowns and principalties wait us.

2. Eagles have great courage and sublimity. We should be encouraged and elevated in meetings for. Can accomplish the seemingly impossible.

3. Eagles goes forth to prey against night when the moon is gone, home from the field. We should be wise, timely, discreet and tactful.

4. Eagles maintain their lives and celebrity to a great age.

5. Eagles are great watchers; can see from afar with very small, but penetrating eyes; we are made to watch for our Lord.

We are to be gathered to Him (Matt. 24:26-28; Luke 17:29-37; Rev. 4:1; 5:1; Rev. 5:8-10).

Pentecostal Baptism

By B. F. HAYNES


1. A trial of faith, to have to wait.

They remembered his words (Jno. 13:10-11; Jno. 15:3; Jno. 17:6, 8, 9, 14-16).

2. Trial greater because they did not know how long they had to wait.

III. Glorious offices of ten days. Time to recall deliberate:


(b) Peter's denial and profanity.


(d) Peter, James and John, their ambitious contention. Luke 9:46-49.

4. They wait; Spirit falls, cleanses and empowers—Then:

1. 8000 converts in two days.

2. Peter cured of cowardice.


4. Peter and John cured of revenge.

5. James and John cured of ambition.

The Biography of a Saved Sinner

By C. E. CORNELL

TEXT: Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the ever lasting life."

I. JUSTIFICATION.

(a) Being made free from sin.

II. CONSECRATION.

(b) "And become servants of God."

III. SANCTIFICATION.

(c) "Ye are the fruit unto holiness."

IV. ELEVATION.

(d) "And the ever everlasting life."
HINTS TO FISHERMEN
By C. E. Cornell

THE CHURCH RECORD

A preacher would exercise the greatest care in the keeping of the Church Record. Each Church of the Nazarene should have a prepared record book, published by our Publishing House. The pastor or someone should keep the Record very carefully. In my judgment, the pastor ought to do this. When new members are received, make sure to get names correctly and in full as well as properly spelled. It is not wise to call off a list of prospective church members by saying, "Brother Peters, "Mr.," Smith and wife, "Susan" Jones, etc. There may be a number by the same name. Get the "initials" of each person and call the full name and address. The Church Record is to last a number of years and ought to be carefully kept for the present as well as the future. A hint to the wise is sufficient.

STREET MEETINGS

In every community where possible, arrangements should be made to hold open air meetings. Often someone will be reached by the gospel or Christian testimony, that cannot be reached in any other way. But plan carefully for this kind of work. Do not display your eccentricities nor howl your peculiar way on the street corner; sinners do not understand and get the wrong idea of spiritual religion. Use your sense, mind the Spirit and exalt the holiness of God. Some few folk when they go on the street think they must cut up all sorts of tricks, much to the disgust of those who look on, and with positive injury in the cause they desire to represent. Use only the very best speakers, those who have good voices, and who can talk intelligently. Make street meetings a payoff for salvation.

SUGGESTIVE SERMON TEXTS FROM THE PSALMS

For he will give us an angel charge over thee, to keep thee in all thy ways. Ps. 91:11.
I laid me down and slept; I awoke; for the Lord sustained me. Ps. 35:5.
God is angry with the wicked every day. Ps. 7:10.

The wicked shall be turned into hell, and all the nations that forget God. Ps. 9:17.
The poor commit themselves unto thee; thou art the helper of the fatherless. Ps. 10:14.
The wicked... God is not in all his thoughts. Ps. 10:4.
Our fathers trusted in thee; they trusted, and thou didst deliver them. Ps. 22:4.
He maketh me to lie down in green pastures (tender grass). Ps. 23:2.
Worship the Lord in the beauty of holiness. Ps. 97:2.
Let them shout for joy and be glad. Ps. 35:27.
Thy righteousness is like the great mountains. Ps. 36:6.
Mark the perfect man; behold the upright: for the end of that man is peace. Ps. 37:37.

PERTINENT PRAYER POINTS

A.W. R. Greene gives the following prayer points, that are well to consider.
True prayer scatters seed for the greatest blessing the world knows. Are you sowing for a great harvest?
For all knowledge and unwholesomeness; from selfishness, shallowness, and self-indulgence.
From the false piety which cannot laugh; from being self-centered in our pity; from being narrow ecclesiastic; and from loving systems, more than we love Thee.
Due to the obliquity of being satisfied with things as they are, in the Church and in the world; and from failing to share Thy indiguation.

Many of these petitions if taken deep into our utmost hearts would start revolutions in our habits and ways of thinking and living.

BEAUTIFUL TO DIE THIS WAY

A number of years ago there lived in Allegheny City, Pa., a very prominent physician by the name of Dr. John F. Cooper. He was a leading physician and connected with many of the first class hospitals. At the time of his death he was seventy-six years of age. He bade his sons a cheerful good night and retired. The next morning, when one of his assistants called, there was no response; he gently opened the chamber door and peeped in to see the aged saint upon his knees. Not wishing to disturb him, she quietly retired, but the stillness of the figure troubled her and she returned to discover that the good, old man was dead.

How marvelous to meet the "Aimed of Death" while communing with God. Could one wish for anything better? While speaking with Him who listens to the simplest prayer, to sweep into His presence is comforting. Is there an indelible
anywhere upon the earth that could object to dying this way?

ILLUSTRATIONS AND PERTINENT COMMENTS FOR THE PREACHER

LEAN HARD
Child of my love, lean hard,
And let me feel the pressure of thy care,
I know thy burden, child; I shared it;
Pained in mine own heart; made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said;
I will be near, and while she leans on me,
This burden shall be mine not hers:
So shall I keep my child within my circling arms
Of my own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet cheer come:
Thou art not near enough. I would embrace thy care.
So I might feel my child repose on my breast.
Thou hast me. I knew it. Doubt not then:
But, loving me, lean hard!

IT'S A JOY
To have spiritual freedom.
To pray without ceasing.
To read the Bible daily.
To stand true in trial as well as sunshine.
To relieve the suffering and assuage sorrow.
To be always about the Master's business.
To have a personal interest in the souls of others.
To triumph over all temptation.
To gain heaven at last.

THE WILL OF A DRUNKARD
"I leave to the world a ruinous example.
"I leave to my parents all the sorrow possible to bear.
"I leave to my brothers and sisters all shame and dishonor.
"I leave to my wife a broken heart, and a disgraced life.
"I leave to my children poverty, wretchedness,
And the memory of a father in a drunkard's grave.
"No drunkard shall inherit the kingdom of God."—Gal. 5:19-21.

MEMORIZE THE WORD
We urge upon every minister, and for that matter every individual Christian, the importance of memorizing the Word of God.
It will fortify you against the attacks of the enemy, give you a rich experience, enlarge your faith, make you versatile and fresh in testimony, and give you skill in handling the "sword of the Spirit.
It will freshen your memory as well as make it elastic and useful. Begin by taking a single verse, then a couple of verses until you can retain and readily memorize a whole chapter. Review each day until it is thoroughly fixed in the mind.

This is so important and so delightfully helpful, that we trust that some one who shall read this will begin at once.

THE VALUE OF MIND TRAINING
If I had my life to live over again, there are at least two things that I would do. I would commit the Scriptures to memory and then quote them accurately, and I would commit the old hymns and the very best poetry that I could find.

Dr. J. M. Buckley, for thirty years the editor of the New York Christian Advocate and one of the bravest men that Methodism ever produced, began as a young man to memorize poetry. He became so proficient that he could read a poem of twelve verses once and then quote them accurately.
He would recall legislation by the General Conference that passed thirty or forty years ago and quote verbatim. He had trained his mind until these astonishing feats were accomplished.

Two of my brethren of First Church, Los Angeles, after they had passed fifty years of age, memorized forty or fifty chapters of the Bible and could quote them accurately. If any one has the pluck to stick to it, the mind can be made to work and behave itself. The value of memorizing the Scriptures and the hymns is of inexpressible value to the minister, a preacher who can quote Scripture and poetry, may not be scholastic, but he will be able to hold attention.

SOME CHARACTERISTICS OF THE DEVIL
He is active. He is ceaseless. He is very subtle. He is never discouraged. He plans to get you, if he can.
He is always trying some new form of temptation.
"Resist the devil and he will flee from you.

THE MINISTER AND BIBLE STUDY
Methods of Bible Study, Continued
By Basil W. Miller

1. The historical method of Bible study yields valuable results for the minister. In the revelation of God to man there is a progressive unfolding of truth; the truth revealed in the earlier ages containing the seed of which that of the later periods is the enlargement of the unfoldment. In the first books of the Old Testament we find the spring of truth, and as the years pass on this becomes the sweeping river of revelation. It is thus well to study the topics of the Bible historically.
In Scofield's Reference Bible this plan is used in the treatment of all topical studies. The minister can take any topic, as salvation or grace, run the references in their chronological order, and in this manner understand better the different states of the revelation of the truth; until the perfect arc of the New Testament is reached. It will be found that these subjects to Moses, to David, to the prophets, contained but the seed of what the New Testament is the fruit.
The "ambassadors of God" should also be acquainted with the books of the Bible in their chronological order. In other words we should study the books chronologically as we do the history of nations. After one has placed each book in its proper historical period, great advantage is obtained in learning, the facts of the history of the different nations that had intercourse with the races and people of the Bible in their respective periods. This can be done by taking any period of the Word of God, studying the several nations mentioned by the books of this age in order to learn all the Bible has to say concerning them, and after making a special effort to learn of their activities during this period from the writers of profane history.
In this arrangement falls the process of division of the Book into its several periods such as: the antediluvian; the patriarchal; the years of the Egyptian captivity; the wanderings in the wilderness; possessing Canaan; the age of the judges; the period of the kings, with their divisions; the

years between the Testaments; the life of Christ; the life of Paul, with a study of his missionary journeys.

Many good books exist treating the Bible from a historical standpoint, outstanding among these are Smith's, "Old Testament History," and "New Testament History." Sell's, "Bible Study by Periods."

2. The biographical method of Bible study is especially rich in affording sermons on the characteristics of God's great men. The minister that makes a study of the lives of God's holy men of old will never lack for refreshing and inspiring sermonic material. To make our messages life-like we must fill them with the glory of the saints of the past. The methods of biographical study are varied and numerous. One of the most favorite is the chronological plan, consisting of following the details of the chosen life as they occurred. Begin with the first mention of the person you are studying and become acquainted with all the activities of his life. Here the man thing is historical accuracy in knowing the incidents. The minister cannot be too careful on this point. Many of us in preaching are not certain of the correct order of the incidents in the lives of our Bible characters. This wakens the force of our message. By accurate in details.

Another form of this method is made up of searching for leading characteristics, qualities and spiritual lessons from the holy men. Most of the men of the Bible have their true messages for our age composed of one outstanding characteristic. Abraham is the personification of faith and obedience; Moses of separation, and communion; Samuel of faithfulness; Enos of communion; Elijah of prayer, etc. Find the leading soul quality of each man of the Bible; trace out the sources of their gifts; learn of their prayer life; find the spring of their strength; meet them as ordinary companions. It will be surprising the store of sermon material that is derived from such a study. Here are individual messages, series of sermons from the several men of the Scriptures.
filled with lessons on spiritual power as applicable to present day conditions. A very happy series of sermons or prayer-meeting talks can be formed from your biographical study of the Bible.

There are certain books on Bible characters that the minister should be more or less acquainted with. Three of P. B. Meyer's books on Bible characters are worth mentioning. The first of these was **"The Representative Men of the Bible."** But best of all, is the Bible. The power of Meyer's books consists in the great spiritual truths he is able to bring out from the many incidents of the lives of the characters of the Bible. In his wonderful descriptions, of the qualities of the characters.

3. The geographical method is especially valuable in helping one to be able to locate readily the important places of the Bible. This type of study goes hand in hand with all other methods. For as the minister delves into the truths of the Book he should study the geographical facts thus discovered. Many preachers of years of experience are not acquainted with the map of Palestine, and are unable to locate even the principal cities spoken of by Jesus. It is well to be acquainted with the geographical layout of which many exist, and go through it studiously chapter by chapter. Such a book, treats of the different nations of the Bible during the several periods of sacred history, the principal cities, mountains, plains, rivers, etc. The life of Christ by all means should be studied from a geographical standpoint, tracing out the cities He visited, and what He taught and did at each place. The same is true of the life of Paul. Learn the nations and cities he visited, the places where the several episodes were written. Interchange sermons are often found in such geographical information. One can preach on the mountains of the Bible, drawing spiritual lessons from the activities that have taken place on each; on the holy places and occasions of old.

In conclusion on methods of Bible study, let us say, learn the Book. Master its precepts. Be at home in its nations and cities. Conquer its truths. Apprise its lessons. Live in this majestic treasury of God's truth. Know its holy men. Dwelt in its solemn sacred places. Associate with its leaders on age-remembered occasions. Make the Bible pivotal to all your thinking, fundamental to your ministry. Feed the congregation on the mastered truths of this Book of God. Then your ministry as the years pass will deepen and broaden out into a mighty God-blessed stream of holy glory; a benediction to your congregations and an electric blessing to the world.

SAN BERNARDINO, CALIF.

THREE QUALITIES

**By A. E. Sanner**

THERE are a number of qualifications in peace and experience which the holiness preacher must have. Some of these have been mentioned in previous articles, and others will be noted later. But there are other "qualities" or "helps" which will enter into his success, or if absent, their lack will enter into his failure.

There are several such "qualities," but for the present occasion I invite your attention to three:

1. **Definition.**

**Definition**—this is a quality or trait the holiness pastor will find a real asset. What could be more disgusting to the people than a time-serving, tempering, apologetic, holiness preacher? It is the lack of a definite conviction and a definite message which as any one thing has caused many a pulpit to lose its hold on the people. The pussy-footers have no place in the Nazarene or any other holiness pulpit. According to a recent number of the American Magazine there was once a preacher so afraid of offending someone in his congregation that he devised a creed containing a loophole for everyone: "You must believe, as it were, and repent in a measure, or you will be damned to some extent." Of course he pleased no one. The Pathfinder lately had editorially a statement like this: "What we need in the pulpit today is a bunch of Theodore Roosevelts—men with convictions and a message, who are ready to speak out with a message." Yes, sir, that's it. The holiness preacher to succeed must be definite in his convictions, definite in his message, and definite in his objectives. He simply cannot put across a message on any subject he doesn't feel, nor can he arrive if he has no objective. In these things he must be positive. He must be insistent. "He must be a messenger with the other man's message, and not speak his own notions, but the Word of the Lord." The people love a positive, earnest man who believes his message intensely and speaks it with authority.

Take finances: Here the preacher must be definite, fair, frank and straightforward. He must take his official board and his church entirely into his confidence, and he perfectly fair and frank with them concerning the church finances. The appeal must have sense and reason back of it, with the truth, the whole truth, and nothing else but the truth told. He will find it the better and easier way to raise money.

Again, our preacher must be industrious. We might as well confess up. It is generally conceded by our enemies that the holiness preacher is lazy. Said a layman to this writer once, "What's the matter with our preacher? He crawls up on that seat out there, and sits there, immovable, with his head down, for hours at a time, by any usual count. If you can't jar him loose, we will have to have another preacher." Sure. Who would want a fixture like that for a pastor. A friend recently told me of a report he once heard given by a preacher in an assembly over which Dr. Breece was presiding. The young preacher went on to report how he and his wife had prayed and fasted and spent many hours on their faces, crying and weeping over the people within his charge, and (hint here) he couldn't understand why they hadn't been able to get hold of the people and have better results. But Dr. Breeze kindly said and asked: "Brother, it is well to cry and weep over the people, but did you also make dust with your heels? There must be no idleness in connection and study. But the successful pastor can never take it all out in these devotions. He must visit his people. If you are a Nazarene, see the Manual "Duties of the pastor," and decide if a lazy man can get by with that program outlined. He must visit other people not members of his church. He must become acquainted. He doesn't love tobacco smoke, but he must be willing sometimes to let the stuff be blown on him, when establishing the "point of contact" with some young man, or the like. He should make it a habit to preach beyond 12:15 p.m. Sundays, will by fighting a losing game. Dr. Chapman is right. Don't bere the people with an innumerable list of announcements. "Don't bawl and squall until all out of breath and making sport for the Philistines." Mix sense and salvation.

**THE PREGRESSER'S MAGAZINE**

PREACHER PROBLEMS

**By C. H. Yndemeyer**

The Preacher and his Books

ACON says, "Some books are to be tasted, others to be swallowed and some few to be chewed and digested. Reading makesa full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not."
The preacher’s library is his work shop. Books to the minister may be likened to tools to the laborer. A preacher should have a well selected library. Your good books are like good friends, they must be chosen. It is necessary, for a wise reader, for a preacher to make a wise selection of books, for they will help him to build his own character as well as the character of others.

One has said, “Of the multitude of many books there is no reason a preacher decides to build or buy his library, he will find a wide field from which to make the selection, for there are books and books. Books should not be chosen because they are cheap, but rather because they serve the purpose of the minister. The preacher should not seek to build a large library for this may prove a hindrance rather than a help. In a library of five or ten thousand volumes much time will be consumed searching for information.

The preacher should possess such books as will help him in understanding the Scriptures, in building the sermon, and providing him with a good supply of illustrations. Just enough books should be selected to meet the demands of the owner and should be so classified and arranged that the minister may place his hand on the shelf, and should be kept in that place. Some preachers have an abnormally large taste for accumulating books and seem to think that a large library is a proof of wide reading, but this does not always follow. Books are not placed on the shelves to be looked at; and seldom used. Then too, beware of the man with one book, for that person will certainly be deficient in the preparation and presentation of the sermon. There is just as great a danger in having too few as too many books.

The minister should know how to use his books. Some system should be adopted whereby he may readily and quickly bring together the information found in reading. A system of marking or perhaps better, have a large book in which numerous subjects will be listed, and then information is found, list book and page under the subject as arranged in the large book.

The writer does not mean to discourage a person who desires a large library, but if one is to be chosen, the considerate reader can be taken in too much time he spent to prepare the mental and the spiritual be neglected. However a minister must have a reasonably large library if he would reach the highest point of usefulness. But always give attention to quality rather than quantity. One has well said, “The press has become a powerful engine for either good or evil, and in view of this fact it is necessary for a wide-awake and well informed minister to be continually dissuaded with books and periodicals that are influencing the age in which he lives.” A few selections may be helpful at this point.

The preacher should, first of all, secure and read carefully the leading books by the leading men of his day. Denominational restrictions and books read, but periodicals published by the church. This is necessary if one would keep in touch with the life and spirit of the denomination. If a preacher reads extensively from the publications of other denominations he will soon lose the ideal and spirit of his church, and as a consequence will soon find himself out of touch with his brethren, and he will fall to criticizing rather than constructively building the work of the church. Furthermore, if the preacher does not read and use the books of his own denomination, his people likewise will not read.

A preacher must exercise great care as to the types of books that he reads, for reading influences the thinking. Perhaps more preachers have been influenced too much by this means than by any other. German, French and English books and writers know little of the spiritual life of the American Church.

In the preacher’s library there should be found the leading papers; a few, but very few of the best periodicals; also a well selected series of Church histories, for as Bacon says, “History makes men wise.” Church history must be carefully studied by every preacher, for here is where the preacher will gather his facts. The preacher will do well to specialize in this department.

Someone has asked, “Should the preacher have any books of fiction in his library?” To answer this question one must know what is meant by fiction. One might read some from the works of Dickens, Scott, etc., and find some valuable material. But most modern novels are valued by the number that can be sold, and should have no place in the preacher’s library, or in his being devoted to personal culture. Then as to the answer about books of fiction, the writer would say a large no and a small yes.

Each preacher must work out the problems of his library gradually. Buy useful books and use the books that are purchased. In the words of Emerson we should say, “Books are the best of things; well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire and to help to make a man a vessel useful, not wasty by its attractions clean out of his own orbit, and made a satellite instead of a system.”

WHAT THE PASTOR EXPECTS OF THE EVANGELIST

By ALFRED CHRISTENSEN

First, the pastor expects the evangelist to be God-Commissioned. Local conditions make it necessary to do so; partial failure and the year-around hardships of a pastorate should not be considered a call to evangelize. Nor should a successful pastorate and a burning zeal to reach more people he considered a divine call. We are in need of more successful pastors than evangelists. However we prefer an evangelist that has had a successful pastorate, so that when he says, “If I were pastor I would do so and so” it will have more weight.

Second, should he be a more capable man in the pulpit than the pastor. He should be a preacher. The evangelist’s hands are tied when the people say, “The pastor preaches better.” The evangelist is not expected to do a “call and the things that a pastor is expected to do, therefore his only chance to reach the people is from the pulpit, if he fails here, he is a failure. The reason the pastor calls an evangelist is because he is unable to carry the burden and he depends therefore on the evangelist.

Third, the pastor expects the evangelist to treat his congregation courteously. It is very embarrassing to newcomers to have them called out of gists and such like. God has not delegated this form of judgment to anyone but himself. It is not ours to divide the sheep from the goats. Often evangelists will resort to clap trap methods and we are called for tests to create enthusiasm and get seekers. Hoody exercise, and loud preaching are not unctuous and holy sure, they may be but human heat. Again, please do not ask the congregations to wave handkerchiefs and throw their gowns over the audience, to prepare them for your message. If the gospelot of Jesus Christ does not cause the fire to burn in the heart, and holy laughter and shout to come forth, please do not resort to other spectacular things and call it the workings of the Spirit. Evangelists have injured the standing of local churches by such things.

Fourth, the pastor does not want the evangelist to spend too much time on the rivers. Because results are not being realized, do not always blame the church, it may be you. We can have results, Adkins or no Adams. Paul proved it. There will be Adkins after we are gone. We want you to reach new people for the church. To me a report that the church was greatly blessed and no new born babies in the hospital is a report of failure. Again please be careful how you preach away the confidence of God’s land. It is better to settle them than to unsettle them. Advise the chronic seekers to seek in private. A warned over church, chronic seekers, and the muddling up of people’s experiences leaves a very bad impression in a community. It is a poor way to advertise full salvation and God’s keeping power. It is unkind to make Christians feel the guilt of condemnation because they are not on the mountain top shouting. Because one did not get it as you did and does not act as you do is no evidence he hasn’t got him. The Holy Spirit has different manifestations.

Fifth, be a boaster for the local church with its several interests, such as prayer meetings, Sunday school, church parties, etc. Do not steal the affections of the people that belong to the pastor, help him all you can. Do not forget to help him string the fish that were cast during the revival. Do not hold the people so that they hold on to you. You can sleep late but they cannot. Some of your messages would be more effective, if shortened. In closing, let me ask the question, Is it fair to expect as much money for a three weeks’ meeting as the pastor gets for three months? We would use our evangelists more if they were more reasonable with us.

THE PASTORS SUPER-SIX

By N. B. HEBBLE

THERE starter in the pastor’s super-six is of very great importance to the success of his work. With a carefully planned schedule announced to the public, it is necessary that his time is well spent, for once he dissipates his expectation and hopeful congregation he will find it hard to retain the lost confidence. In deciding with this subject we call your attention to the fact that three things are outstanding in a super-six church. First, the sermon; second, divine wor-
ship; third, faithful stewardship. All preliminaries leading up to the sermon are merely the starter. Therefore, the pastor of a super-six church must not spend too much time cranking on the starter. The machine is standing still while he cranks the starter. Real speed is only made when he begins with the Holy Ghost sent down from heaven.

The public has a right to expect the church to live up to its announced schedule. When the sermon is announced for eleven o'clock the pastor should be on the lot. Not eleven fifteen or eleven thirty, but eleven o'clock. Too much time is spent on preliminaries. Cranking on the starter has taken the joy out of many a trip. Cranking out announcements for thirty minutes besides the collection, and special songs or sermons, is enough to kill any sermon. We are crying for shorter sermons. Nine-tenths of our trouble is with our starter. We wear the people out waiting for the machine to start. We have been so bored by some pastor's grinding on his starter that all we think of is what is going to be said and especially after we had just passed twelve thirty o'clock.

A story goes like this: A mother took her son of five summers to Sunday school and stayed for the sermon. After a slow-drawn-out cranking on the starter, the pastor announced his text and began to preach. It was twelve fifteen and the boy was weary and hungry. He said to his mother, "Let's go home." "Be quiet, boy," she replied, "he will soom be through." At twelve thirty, the boy growing more restless said, "Mother, let's go home now." She patted him and said, "He will be on in a few minutes. The pastor paused a moment and took a full breath at which the boy said, "Look mother, he is filling up again." She quieted him again, but soon the boy, with tears in his eyes, said, "But mother, he makes my stomach hurt." The trouble was not in the length of the sermon but in the thirty minutes he lost in getting started.

The merchant, milk man, mail carrier, and others who serve the public, create and hold the interest of the people. First, by what they have to sell, second, by faithful service. The pastor's super-six is the greatest asset to a community. He deals in things eternal. Of all the public enterprises, the church is at the front. Both as to quality of goods and service the pastor and his super-six should lead all other enterprises. Therefore, well planned pastoral schedules for the pastor's super-six should be well announced and then the pastor should see to it that the schedule is lived up to.

In planning the schedule for the pastor's super-six, it should be made subject to the sermon. Preaching the gospel is the heart of divine worship and any weakness of this point will be felt all through the church. For the gospel to drift from preaching to entertainment is sure death to the church. Nothing must overshadow the sermon. How refreshing to the worshippers to see the pastor step on the stage and not art and hymn singing and the co-operation in service until they find themselves lost in wonder, praise and devotion in the Lord's ordinance.

The timeshows all too short for the services and the sermon was so well-timed and served that even the interest of the children was held until the last. Yes, the founder in the pastor's super-six is of the greatest importance to the success of the day's journey.

If I was the pastor of a super-six, I'd have a starter that was super in power. When the clock hand pointed to the schedule time, I'd crank up the starter and leave on time.

With my engine running smoothly, I'd know no fear
I would hook my horn, and pull in the gear; I'd step on the gas, as I pulled down the spark, And shout all about for Salvation Park.

I would start her off easy, with my guns in order, And develop my speed, as on I would go; I would challenge her to high, as on we would roar, And drive her on schedule, my super-six pride.

SOME BOOKS I HAVE READ

By H. C. Cosby

The first book I will mention is the last one read, and it is one in which every pastor may feel an interest. It is entitled, "The Preacher's Problems," by Hugh Latimer Elder. A. M., D. D., LL. D., President of the Westminster Theological Seminary, Westminster, Maryland, and is issued by the Methodist Protestant Book Concern, Baltimore, Maryland. The author was a friend and a scholar of the Western Maryland College, Westminster, Maryland, over forty years ago. I knew him as a farmer, since Christian student who graduated with success from his alma mater and from Yale, was a successful pastor in Maryland, and for thirty years or more has been the successful president of the school of which he is now the head. His experiences in the parsonage and in school work, added to his native ability, have abundantly qualified him for the authorship of the book under consideration, and in the six chapters for lectures, or the contents, are a series of lectures delivered to ministers almost every phase of preparation, perils, pulpit, parish, and, the preacher's invisible salary is considered and set forth in a simple, conversational style that grips and holds the reader's attention to the end. The treatment is practical, rather than doctrinal, therefore the book should be acceptable to the pastors everywhere, and I recommend it to our pastors as a useful addition to their libraries.

In the 'Lord's Day From Neither Catholic Nor Pagan," the author, Rev. D. M. Canright, shows clearly that neither the pope nor the papalists of Rome had anything to do with the setting apart of Sunday, or the Lord's Day, as a day of rest and worship on the part of Christians, but that the day was so observed from the time of the Apostles as a memorial of the resurrection of Christ, which is confirmed by the united testimony of the Scriptures and Church history. Where my book, "The Scriptural Sabbath," stops, Mr. Canright's work continues, and complete testimony of the Fathers, in the action of all the various councils, and clearing up the much disputed edict of Constantine, in 313 A. D., forbidding Sabbath on Sunday and the holding of court in town. The book shows that Sunday's life and worship on the part of Christians dates back to the resurrection, and was an established institution in Constantine's day, and that his edict required, the popes in the Roman Empire to rest on that day, to spend their release before unknown to them. The policy was not established at the time, and far from the Lord's Day, or Sunday being a Roman Catholic Institution, the decree of Constantine and the action of the principal councils in favor of Sunday rest originated in the territory of the Eastern, or Greek Church, which has never acknowledged a pope, and which contained the old and original apostolic churches of Jerusalem, Antioch, Cappadocia, Ephesus, Galatia, and many other churches which were organized by the apostles or their fellow laborers and immediate successors. After reading "The Scriptural Sabbath," which shows that the Hebrew Sabbath was a movable festival at the feast of Pentecost, from one day of the week to the next, and that Saturday worship on the part of the Jews did not become established before the fourth century A. D., it will be well for our people to get and read Mr. Canright's book which gives a complete history of the Lord's Day observance from the beginning and down through the centuries.
Old Fashioned Revival
FIRST CHURCH OF THE NAZARENE
340-44 Walnut Street, Joliet, Mo.
Rev. and Mrs. A. R. Miller, of Kansas City, Mo.
SONG LEADERS AND SOLOISTS

SOUL STIRRING
SOUL SAVING
STRAIGHT GOSPEL
EACHING SERMONS
GOOD MUSIC

WELCOME!

Oct. 22 to Nov. 5
Each Evening 7:30
Sunday 11 a.m., 2:30 p.m., 7:30 p.m.
Bible study at 10 a.m.
Each Day except Monday and Saturday

The above is a striking example of a conglomeration advertisement. We have tried to improve it in the following rearrangement:

Old Fashioned Revival
FIRST CHURCH OF THE NAZARENE
October 22 to Nov. 5

Rev. J. M. SMITH of Chicago, Ill,
Prof. and MRS. A. R. MILLER, of Kansas City, Mo.

Soul stirring, Soul saving, Straight Gospel
Preaching with inspiring music.

Services each evening at 7:30, Sunday at 11 a.m., 2:30 p.m.
and 7:30 p.m. Bible study at 10 a.m. every day except Monday and Saturday.
The church is located at 340-44 Walnut Street, Joliet, Mo.
A cordial welcome awaits you.
I

_The Preacher's Magazine_

ensions during the last 25 years. The old book is not dead yet.—Sel.

An exchange says, "There is increasing interest in the sixty-five story building that is being erected by Oscar E. Konkle, in gratitude for the recovery of his son, Howard Konkle, who is now a student in Colgate University. This building will house a hotel, with 4,500 rooms, a church auditorium, a hospital and a bank. Ten per cent of the earnings of the building will be for missions. The price of rooms will be comparatively inexpensive. Drinking and smoking will not be allowed. The cost of the building will be $14,000,000."—Sel.

The latest Roman Catholic statistics claim a population for that church of 345,000,000, of which more than one-eighth, or 43,000,000, is to be found in English-speaking lands. It is claimed that there are 18,000,000 Roman Catholics in the continental United States, and almost 10,000,000 more 'in the colonial possessions of this country. The Roman Catholic population of the British empire is set at 15,000,000, of which only 2,000,000 are in England. The division between continents gives the number of Catholics in Europe at 190,000,000; Asia, 15,000,000; Africa, 3,000,000; America, 122,000,000, and Australasia, 2,000,000.—Sel.

In 1922 there were 57 persons lynched by mobs in the United States; in 1923 there were 35, and in 1924 there were 18; and in 1925 there were 17. The 1925 lynchings were distributed among the states as follows: Alabama, 1; Arkansas, 1; Louisiana, 1; Missouri, 1; Utah, 1; Virginia, 1; Florida, 2; Georgia, 2, and Mississippi, 5.

It is reported that nine out of the fifteen colleges supported in China by American mission boards show normal or increased enrollments in all but three. Yenching University, Peking, has 350 students, its maximum limit, and Shantung Christian University has 360 students. Most encouraging reports were received from the University of Nanking, Canton Christian College, Hangchow Christian College and Wenchau China Union University.

It is reported that the strike of the 158,000 anthracite miners, which has recently been ended by a "peace without victory" for either side, is estimated to have cost $1,000,000,000, including wages, profits, loss of railroad, revenue and wastage due to the shut-down of the mines for five and a half months. In wages alone it cost the miners $1,250,000 per day.

Antioch College has been making a careful study over a considerable period of time of the effect of tobacco on scholarship. It was found that 31.4 per cent of the non-smokers had maintained a required grade, while 42.2 per cent of the heavy smokers similarly failed. It was found that heavy smokers have lower grades than light smokers. Heavy smokers average 3.0; light smokers, 1.3. Of non-smokers 31.8 fall below diploma grade; of the light smokers, 42.3 per cent; and of heavy smokers, 64.3 per cent. Smokers remaining in college fall steadily in scholarship—f rom 3.5 to 3.1 in three years. Non-smokers maintain a nearly uniform average. The report states: 'It is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency.'

Prosecutor Remy of Indianapolis, Indiana, shows some figures from his records that in 10 years the average age for burglars decreased from 29 years to 23-month, from 28 to 21; and murderers, from 33 to 37. It is his belief that the apartment house has much to do with juvenile crime. 'He does not blame booze, but says, that the adults furnish the bootleggers. Three-fourths of the movie fandangoes—those who go several times per week—are under 21 years of age, and a study shows that fully 85 per cent of the films use vice, crime and sex scenes in their scenarios. The habitual movie fan has it all brought to him; there is no healthy exertion but instead an unhealthy stimulation of the senses. There are, it is true, the moral sequences in the plays, but the suggestive adolescent is liable to miss the moral in the submergence of his rational faculties by appeals to instincts that have not yet been habituated to restraint.'


c

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SPECIMEN OF TYPE

ZECHARIAH. Redemption of Man. 2:3

Sages that were in the bottom
and being that very large
began, hearing, and with
9 Thus said I, It lay
any thing? And the said
that talked with him into me

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The Preacher's Magazine

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

J. B. Chapman, Editor

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THREE DAYS WITH G. CAMPBELL MORGAN

While in South Bend, Ind., during the latter part of April, we listened to three of G. Campbell Morgan's lectures on "The Historic Christ." His plan was to speak four times on the subject, using one of the four Gospels as a basis each day. We heard him on the Synoptic Gospels, and would have heard him on John, except pressing engagements had called us away.

Dr. Morgan called attention to the folly of those who are adopting the notion of a "shorter Bible," for he said the four Gospels, all we have in literature directly upon the life of Christ, will make but one hundred and twenty ordinary pages of reading matter. And he compared this with the extensive biographical literature dealing with the lives of ordinary, great men. But he said even this, the Gospels are not biographies of Christ in the sense that we ordinarily speak of biographies; but rather they are four stories of Jesus Christ, written each from a different standpoint and with a different purpose. Matthew's motif might have been, "Behold the King!" Mark's, "Behold the Servant!" Luke's, "Behold the Son of God!" And John's, "Behold the Man!" And taking the days one by one that are definitely mentioned in the narratives of the Gospels, there are only about forty-eight days out of a life of thirty-three years.

Dr. Morgan said one must appreciate the human element in the Gospels before he can properly appreciate the divine. He said God used such human instruments as were adapted to His purpose, and he called attention to the reports of Mark and Luke, by way of illustration. Mark, although the son of a rich woman, lived his life among the common people and used the language of every day life. Luke was an educated man and a physician. They both record the story of the healing of the woman who touched the hem of Christ's garment. But Luke reported as a physician would report, and said, "She had spent all her living upon physicians, and could not be healed of any." While Mark, with the brutality of the true layman, said, "She had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

Speaking on the question of Modernism and Fundamentalism, Dr. Morgan said he refused to wear a tag. He said that what is called "Modernism" is really antique, and that every proposition of the Modernists is as old as Christianity and all their objections have been answered by Christian scholars during the last two thousand years. But the lie is drawn, he said, between Naturalism and Supernaturalism, and he declared that he is a Supernaturalist.

"On the question of the Virgin Birth, Dr. Morgan said that some were fond of saying that the proposition in favor of the Virgin Birth is not strong because neither Mark nor John speak of it. But he said the proper way to say it is this, "Only two of the four who have written stories of the life of Christ speak of His birth at all, and both of these say that He was born of a virgin." This makes all who speak on it at all unanimous as to how it happened. But Dr. Morgan warned that attempts to explain the Virgin Birth on a scientific basis could never succeed. The only explanation the Bible makes of it is that it was supernatural and that is the only explanation anyone can make of it. And all have to accept the explanation of supernaturalism, or drift into doubt. But when you accept the philosophy of supernaturalism, the explanation is altogether sufficient.

Dr. Morgan's explanation of the genealogies of Matthew and Luke was that Matthew gives the legal and Luke the real genealogy. I have heard it said that for a great many years (I am not sure
whether the plan is still followed), while serving in the parsonate, Dr. Morgan reserved five hours every morning for the study of the New Testament and refused to be called away from this work even for a funeral or a wedding. And now it is remarkable how many things which trouble the most of ordinary mortals seem clear enough to him. Any way, I made up my mind to devote myself to The Book with renewed interest and zeal.

THE MORALITY OF THE PREACHER'S VACATION

SOME slight intimations of reflection upon the preacher's annual vacation have at times appeared, but these intimations are not well founded. It is the preacher's physical, mental, spiritual and pastoral duty to take a vacation at least once a year, and this vacation should be a month in duration, should not be spent somewhere in a revival, should not be made up too completely of travel, but should be a time of real rest and change.

Only a little time ago a preacher was commending himself for having been "at it" for fifteen years without a vacation, and he was even then speaking in a weary voice about the many weeks ahead during which he was sure that there would be no let up in his toils. He was trying to be very religious about it, but even a casual observer could see that he was physically weary, mentally fagged, spiritually strained and not more than eighty per cent efficient. Such a preacher needs a guardian. Some of these times he will break; then he will take a good long vacation during which he will not rest. He may not die, that would be a mercy upon his folly; he may simply break down his nerves or fall into the snare of the Devil because of his over-strained condition.

The extremes of life are much closer together than the means and one extreme, and an overworked preacher, who scorns vacations is just the kind of a preacher who will overeat, eat foods that do not agree with him, eat late at night when the service is over, indulge in social intimacies that border on evil, and finally break down morally and go wrong.

The preacher in order to be safe and efficient must be physically fit, mentally fresh, and spiritually keen, and he cannot be all these all the time. The only alternates are to be mediocre a lot of the time or to be efficient part of the time, and there is no question but the latter is preferable, and it is possible only if the preacher is religiously careful and punctual in his vacation.

D. L. Moody never allowed himself to become so absorbed in his evangelistic work but that he would religiously take off four months of the year and spend it in rest and prayer and study. He loved to get away in some mountain resort where the call of service would be the smallest. Here he would rest and pray and read and when he appeared in his next great campaign he would be as fresh as a daisy. Beersheba, Tenn., a mountain resort which was so far away from the roads of travel that in several years of preaching in that section, we never found opportunity to visit it, was one of Moody's favorite resting places. And Mr. Moody counted his rest period of four months absolutely essential to his eight months of strenuous activity.

And you will find that Spurgeon was careful to take his vacation, and that other eminent and successful preachers found it positively necessary to observe periods of rest and adjustment in order to do what they did. It is June now, what are you going to do about it? Oh, you say my charge is too poor, I cannot afford a vacation. Take an inexpensive one. That is the best kind any way. Go off and spend at least two weeks in the woods—you can live as cheaply there as you can at home, and you will come back a new man.

This is the first time we ever wrote on this subject, and we do it now because we can plainly see that life, health, efficiency and morality are all involved, and because we know that many who read this (holier preachers have not usually believed in any but enforced vacations) need to be stirred on the subject.

The summer months offer opportunity to the zealous preacher to hold street meetings, park services, and other out door and informal services, and the man who is not too "conventional" to enter these open doors will have the record of much good accomplished to his credit when the season is over.

THE PREACHER'S MAGAZINE

PREACHERS and others frequently speak of the sermon and the message as though they were the same thing; but a little reference to his own experience will convince the preacher that they are not by any means identical; or at least they are not always identical. For how many times have you felt that a certain line of truth should be presented at a given time, and a word you should preach? Now that certain line of truth was the message and it was your task to make or recall a sermon that would serve to make the message as clear and effective as possible. On the other hand, and at another time you have preached a good sermon, but you brought no real message to the people.

It is sometimes a difficult matter for the preacher to decide on just what to preach. Sometimes he may have a sermon, sometimes he may have a message—and fortunately indeed, sometimes he may have both. When he has both, it is easy, but when there is a conflict and the preacher must choose between a well prepared sermon in which the message is not clear, or else he has an emphatic message which seems not to lend itself readily to organized form, the decision is not so easy, but if he is as a rule a studious and careful man, we think he can safely allow the message to be the deciding factor.

And in the actual matter of preaching, we believe the message, rather than the sermon, should take precedence. Some preachers are bound to preach their sermon whether there is anyone there to hear the last half of it or not. But it would be better under the circumstances if they would strive rather to deliver the message and let the sermon suffer. The preacher probably had planned to preach an hour's sermon on holiness; but there was a collection and a number of other special interests which occupied the time until it is practically time for the benediction. Now if this preacher is bound to preach his sermon, he will probably be forced to use the opportunity; or having one, will not be able to use it. But if the message is burning on his heart, he can stand up and deliver his soul in twenty minutes and get seekers to the altar. Usually it is a good rule for the preacher to deliver the message by all means, though he may content himself with preaching the sermon if there is opportunity.

And let us remember that sometimes the people remember the sermon and sometimes they get the message. The man who recognizes the sermon may have received it only as a literary production, while the one who cannot recall the order and form of the discourse may have received the message of warning or of exhortation in a much more effective manner.

THE PREACHER IN THE PULPIT

Although the determination to make the best spiritual and intellectual preparation possible is always commendable, still when the actual hour arrives the preacher must stand up to preach the word of life to men. It is then too late to take lessons in hemitities or oratory. The only thing left then is for the preacher to latch forth with all his soul and strength to make the most of his opportunity.

Between services let a preacher study, but in the pulpit let him drop the student's air and pour out his soul upon the people. Processes are no longer in place, results are now the demand. It is useless to describe the course you took to reach your conclusions, the conclusions are what count now. If you are still speculating, wait, don't preach on that subject yet.

During the week it is proper for the preacher to read books on public speaking and to criticize and seek to improve his mannerisms, but when he stands up to preach, let him put all petty considerations behind him and drive quick and hard and fast right into the main issue and preach the gospel to the people.

There is really no way to learn to preach except to preach, and yet the preacher should preach, and not merely practice preaching, every time he gets up. To him, the present effort should be his best effort. The only way to ever become a good preacher is to be the best preacher you can every time you try it.
DOCTRINAL

PREDETERMINATION

By F. M. Mosher

The doctrine of predestination is an old one, but as taught in the days preceding the great Wesleyan revivals we hear comparatively little about it, and yet, like seed sown in a field, one is surprised to learn how many people are tainted with the belief that somehow we are creatures of fate and although we may have received a blessed experience in grace, we were predestined to receive that experience.

That there is truth in the idea of predestination no one can intelligently deny, but when taught as fatalism, it destroys man’s free moral agency on the one hand, and God’s free grace offered to all men on the other. It nullifies the meaning of the atonement, it denies that “prayer changes things,” it makes the sacrificial offering of Christ unnecessary, and does away with the power of Jesus’ blood to cleanse away and save from sin.

It may be asked, “Does God look down the ages and determine a soul’s destiny before its death?” Certainly, “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him who calleth.” How can this statement be reconciled with the many invitations of Christ, like “The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whoever will, let him take the water of life freely.” If a person is born to be damned—foreordained to perdition—how can such a one come? Just here is where the error creeps in.

No child is born to be damned. God is infinite while we are finite. He can look forward into the future just as well as He can look backward into the past. While we can do only the latter, and that imperfectly, God has made laws which are unchangeable—laws which no one but He himself has created and which the human subject has no option. How is the statement “Whom He will He hardeneth” relieved, seeing that a soul becoming sufficiently hardened would then be incapable of choosing? True, but the hardening process comes with the exercise of free choice on the part of the individual. It is a known law of God that each time the light of God is rejected the harder it becomes to accept the next one, so that repeated refusal to accept and obey will, in time, render even conscience so hard that the truth no longer affects him. “My Spirit shall not always strive with man.” As use of the hands causes callousness, so resistance of truth makes hardness of heart and conscience. It is the free agent that resists, it is the natural law of God against resisting light which hardens.

Does God ever suspend His law of free grace in a single case and for the good of man create him to be damned? No. Ah, but God said in the case of Pharaoh that He—God hardened his heart, and added, “In very deed for this cause have I raised thee up, for to shew in thee my power and that my name may be declared throughout all the earth” (Ex. 9:16).

Knowing even before the children are born who it is that will exercise their own will against His will, it is an easy matter for God to select such a one as will serve any particular purpose and do so without interfering with any man’s free moral agency.

The Bible says God hardened Pharaoh’s heart, and again that Pharaoh hardened his own heart; both statements are true. The light, and the proofs of God’s power are shown by Moses’ plagues performed by Moses alone on Pharaoh’s resisting heart and God by His natural law hardened it, and Pharaoh by resisting this light and refusing to choose to obey hardened his own heart. The housewife prepares the pan of biscuits, puts them in the hot oven and by so doing the housewife bakes the biscuits, and the oven, having been heated to the proper temperature imparts the proper heat to the biscuits and the oven bakes the biscuits; the housewife bakes them by a voluntary act on her part, the oven bakes them by a natural law on its part.

THE SUBLTLE AND DANGER OF SPIRITUALISM

By C. E. Connel

When such distinguished men as Sir Arthur Conan Doyle, Sir Oliver Lodge and William T. Stead, advocate a teaching, their influence attracts general attention, and many are ready to follow and believe their subtle teaching.

P. Whitwell Wilson, the author of “The Christ We Forgot,” and “The Church We Forgot,” has been a close student of the spiritualistic cult in England and America. He has recently written: “Against necromancy, which is the true name for spiritualism, the verdict of the Scripture is absolute and final. In Deuteronomy 18:10, 11, we read: ‘There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchantress, or a witch, or a charmer, or a he that operateth familiar spirits, or a wizard, or a necromancer. For all that do these things are abomination unto the Lord.’”

Mr. Wilson further says: “For fifty years or more spiritualism, substantially as it is manifest today, has been exposed to ridicule by masters of heart-demon like the Mawclynes of London or Houdini. These men have reproduced the ‘phenomena’ as a part of their program of tricks.” And at a multitude of performances thought reading has been a feature. That innumerable frauds have been exposed is undeniable.”

Doolittle has written voluminously, after painstaking investigation, that all spiritualistic sources can readily be reproduced and that they are frauds pure and simple.

Christians who face such pernicious teaching, there is but one safe rule. It is to assiduously avoid the forbidden path. Trace production becomes a guide and at times it may happen that the medium is the sinner producing the life in a trance. This is the mystery of iniquity, spoken of in the Scripture. Or in other words, “the soul losing its way.” Keep off the enemies’ territory, warm by some other fire, if you would be safe.

Dr. A. C. Dixon once wrote the following proverb: “Every church is divided into two classes that may be called trees and posts. Plant the tree and it begins to grow. Plant the post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The post prefers the dull and monotonous life, watching them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down.” Which are you, tree or post—Selected.
VI. LETTERS ON PREACHING

By A. M. Hills

THE TEXT

On our third visit to England we were invited to speak at the Southport convention, the great annual holiness convention of English Methodism. We could be spared from our regular work to preach only three times.

The convention afforded a startling revelation of the depraved condition of things in the Methodisti churches of England. It seems that their ministers have expected to preach holiness until they have forgotten how, or the present generation of preachers never knew how.

They had two sessions at each service, but no altar call and no altar service. The man that came before me was the leading official of English Methodism for that year. He stood up, leaned against the desk, thrust his right hand in his pocket, took no text, and made rambling remarks for a half hour, never once mentioning "holiness," "sanctification," "Christian perfection," or "baptism with the Holy Spirit!" It was the tamest, vaguest, most pitiably sermon I ever listened to on such an occasion. It was a most striking illustration of how not to preach.

The custom of ministers preaching from a text of Scripture, more or less extended, comes down to us, sacred from the usage of many centuries. Luke 4:18 shows that even Jesus, the greatest of all preachers, took a text and from it preached His ministry of mercy to the world.

There are many manifest advantages in preaching from a text:

1. It gives the seal of God's authority to the message. The Scripture comes by inspiration, from God. Therefore, when a thoughtful, prayerful, studious, intelligent preacher unfolds the great thoughts of God really contained in the text, or logically deduced from it, the congregation must feel that it is a "Thus saith the Lord" to their souls.

The advantage of this is immeasurable both to the preacher and the hearer. The preacher will ever have before his soul the reminder that he is not there on his own business but on God's business: that he is not uttering some invention or imagination of his own little mind, but is proclaiming a message from high heaven as "an ambassador of Christ," representing the government of the infinite God! He has any science or sense of Christian honor how studious and careful he will be to find the exact meaning of the text, and the very thought of God contained in it! It will be well nigh impossible for such a preacher to be a lazy-minded, careless, prayerless person. He will put a holy purpose and ambition into his sacred calling, and "study to show himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth." And with such a conception of preaching in him who occupies the pulpit, will the congregation be slow to find it out? No, indeed! The house of worship itself will soon be to them a sacred place, where God speaks to their inmost souls. They will "take heed how they hear," and they will leave the sanctuary feeling that "God was in that place" and they had heard from heaven.

2. The honest use of a text will cure the preacher of the wretched habit of intellectual wandering. Many people are not naturally very logical in their mental make-up. They do not know how to reason. Their training has been defective. They may have marked gifts in other directions and God may call them to preach. With real pith and a rich vocabulary and fine imagination they may have a marked success and rise high in the clerical profession. But such persons have a special need of a text to hold them to a subject and keep them from desultory rambling. And they should carefully study how to develop a text, and get out of it in an orderly way the truths God put into it.

It is a notorious fact that many preachers take a text simply because it is a ministerial custom. In their so-called sermon they hid it in their sight at the outset and never get back to renew their acquaintance with it. If the text had the small-pox the sermon would not catch it. It is only by a charitable figure of speech that such incoherent, rambling remarks can be called a sermon at all. It does no honor to God's Word, and it does not show respect for the intelligence of the audience.

However brilliant and eloquent and attractive, at times, such pulpits addresses may be they will inevitably fall short of the good that might have been accomplished.

There is altogether too much of such preaching at the present time; and all ministers, so inclined, should diligently study and learn from the great preachers of other days, how to unfold a text.

3. The faithful and honest development of each text will tend to variety in preaching. The pulpit themes are few: and they who preach only on themes, will soon run their round in tiresome repetition, and pastors will be short.

But God's texts are innumerable; and the preacher who learns how to develop them will always have freshness and variety, and will not wear out. This is one of the secrets of long and fruitful pastorate. Men studied their Bibles and dug deep into the great gold mines of truth, and continually "brought things new and old" and kept the mental appetites of their people keen for fresh food from God.

Doctor Hawes and Albert Bubnich of Hartford, Charles Spurgeon, Dr. Albert Barnes of Philadelphia, Dr. Richard Storrs, Henry Ward Beecher of Brooklyn, DeWitt Talman, Charles G. Finney, Alexander Maclean and hundreds of others that might be named had wonderful pastorate of thirty or forty years' duration, and their flocks grew fat under their ministry because they knew how to unfold texts and get the water and the honey from the rocks of truth wherever they touched them. It is a disgrace to a preacher to wear out in a few months; for the mine of truth from which he can draw is inexhaustible.

"To be impressed with the infinite variety which the Scriptures contain and suggest, one has only to reflect that while for ages they have supplied the richest themes for human thought and instruction they are now, like a living fountain or a boundless ocean, as exhaustless as ever. Who, then, would not resort for subjects of pulpit address to this wide spring of living waters rather than to that shallow source—his own ingenuity?"

IV. An appropriate test, well-developed, aids the memory, and stimulates future reflection. It helps the congregation to carry home the divine message, and sometimes fastens it in the soul to stay.

"Some thirty years ago we were lending a revival in Alpena, Michigan. A young lawyer was there from Virginia on business, son of a Methodist minister. It was in the month of April. He was impressed by the homiletical method of my discourses and invited me to dine with him at the hotel. The next winter we chanced to meet him in Chicago and he told us this: 'Last summer I visited my father in Virginia. He had a camp-meeting on his hands and a preacher had failed him. He asked me to preach and I had never preached in my life. But I remembered one of your texts and every point you made in the sermon and I preached them, and seven persons came to the altar and were saved.' Now I am sure if I had not preached in a systematic and orderly way my discourse would have made no such impression upon that legal mind and that blessed result would not have followed.

Now this and many other like facts should teach the ministry the folly of aimless, rambling and desultory preaching that does not drive home the truth upon the minds and hearts and consciences of the hearers. A minister should learn to preach the truth that is in the text, and preach nothing out of harmony with it.

V. The great tests of Scripture, faithfully developed, often furnish on adding intellectual stimulus to whole communities of people. The foundations of this republic were laid and the cradle of liberty was rocked by the hands of our godly sires. And they were trained and their civic and domestic virtues, their morals and their religion were developed by a noble band of trained preachers who knew the Holy Word and 'shunned not to declare the whole counsel of God.' The preachers made that marvelous New England, which for virtue and piety was the wonder of the world.

What a white spot on a sin-besmirched world that Pilgrim and Puritan New England was! Its Palm-singing, glad-hearted people, its family altars, its devout conversation and its holy Sabbath made it a delight to God. And no wonder! It was a land built on the Bible, whose rulers and thinkers and statesmen were devout Christians, and whose chief men were preachers who knew how to proclaim "the unsearchable riches of the gospel of Christ"
MINISTERIAL WEAKNESSES AND THEIR REMEDY

By C. H. Strong

1. The Weaknesses.

1. Professionalism. We can preach better, more humbly, more logically, and even more scripturally than we could, but is our motive as singular to glorify God as in other days? Do we not look well to the size of the congregation, the amount of remuneration, before we decide which field of labor shall be ours, and do we not almost invariably feel led of the Lord to go where the congregation is the largest and where prospects are the most lucrative? Now I am not ignorant of the fact that you are thinking that such a field offers the best opportunity. Maybe so. But what is the motive that casts the ballot of decision? Is it the voice of God saying this is the way, walk ye in it, or is it the business sense of a better job?

2. Want of Personal Testimony. We have an abundance of talk, preaching, exhortation, exegesis, such as it is, and sometimes we grow eloquent and register our visions and dreams, but there is a lack of positive personal testimony of what God has done and is now doing for ourselves. Paul said he was called to be a minister and a witness; not merely a preserver of what the gospel could do but a witness of what the gospel had done for himself. Happy is the preacher that isn't too dignified when he gets in the brush to call to life some bit of personal experience to save the day. Paul carried the day in many a hard fought battle by relating the Damascus episode. I am not saying that a personal testimony is a substitute for pulpit preparation but I am saying that it is supplementary to it.

3. Smallness of caliber. Little one-track men, men that are jewels of the success of others. Small, selfish men who never do much of anything themselves but are always looking for some one to make a nest for them. Little, suspicious men who feel they are always being discriminated against, mistrusted, and never given a chance. Little calmer men that have but one pattern or mold and every member of the church must "bear their personal stamp or be anathema.

4. Theirs struck with femininity. Men who are careless in their association with women.

5. Too much driving power. Going to force things through or break it up. We often make a great deal over our courage and holy boldness when it may be nothing more than human determination, or worse yet, carnal stubbornness.

6. Want of Intercourse. I fear as a group of men that we do not bear the marks of soul burden and compassion, that should characterize the ministry of God. Give me souls or I die has ever characterized great lovers of men and successful soul winners. But where is the Jeremiah that is willing for God to reduce his life to tears that men might be saved? Where is the man among us that will incorporate the prayer of Paul into his own life when he challenged God to make him a curse for his brethren and kinman's sake? Where are the Nashes, Knoxes, Batters, and more modern Mr. Bounds that will step into the breach and turn the tide from worldliness to righteousness in our ranks today? Until we can find such a man or determine to be such a one let us not retreat and leave the battlefield to the enemy.

7. Too much of the Jacob spirit. Not that Jacob spirit that prayed all night for the blessing, but the Jacob that supplanted, the spirit of wanting to root out some other man from his pastorate or position, the spirit that savors of policy and politics to get what you want or want your friends to have at the sacrifice of a brother minister. The spirit that has a few speak-easy henchmen to drop a word of the possible availability of you to the place that another rightfully holds. The spirit of a scavenger that goes about dabbling in cesspools to find an argument to further his own kingdom.

8. Self Inflation. Joshua was the successor of Moses, that is, he took the pastorate that Moses laid down. Hear Joshua talk about Moses. "Remember the word which Moses the servant of the Lord commanded you." Again, "ye shall return unto the land of possessions, which Moses the Lord's servant gave you." What did the people say? They said, Joshua, we will go anywhere you say and will be as loyal to you as we were to Moses. Now suppose Joshua had sent in his report to the Herald of Holiness of the awful condition he found when he took up the Israeli church, how things were run down, that idolatry was among the people, collections poor, etc. But by his master hand, after six weeks collections were coming, crowds increasing, Spirit was again working and that he expected the best year of his life. What would his church have thought? What would his old parishioners have said? There is little gained by one man's trying to build his fame on what he thinks is someone else's mistakes. Then too, after the new man has been on the job as long as his predecessor and has done as much, it will be ample time for him to plume his wings for flight and tune up his crowing appraisals. A man once became famous at another's expense is poor business. Politicians may do it and get away with it. Human tried it to his own sorrow, but God is persuaded better things of us.

9. Top tune, tedious, tiresome, time server, men pleasers, job seekers. Men justers. Nothing can be more paralyzing than this. When one becomes such a minister and fears to speak out the message of God that man becomes a mollycoddle, a nonentity, a patsyfeather, a tool of the Devil and the sooner he ceases to cumbr the ground of God and gives way to men who fear nothing but God and hate praise the better for the cause of God and His Church.

10. Shortness on biblical, doctrinal preaching. While the world is waxing worse and worse and when preachers are propagating doubts that would put Payne and Ingersoll to shame, and when Sunday night services are being given over to book reviews instead of to the gospel, it is no time to tame down and generalize the gospel. It is ours to ring the changes on such cardinal doctrines of the Bible as the creation of man, sin, incarnation, redemption, resurrection, repentance, salvation, sanctification, regeneration, second coming, blessing, healing, hell, eternity, heaven. To fail here means to breed about us followers who are weak in the faith, shallow in experience, crippled in Scriptural hope and will result in our ministers being tossed about by every wind of doctrine and by the cunning and craftiness of men.

III. Why Such Weaknesses prevail.

I believe there is just one fundamental all absorbing reason, and this reason answers a multitude of tributary reasons and that is the Holy Ghost has been grieved. I do not say that He has left us, but I believe His work has been slowed up. Holy Ghost men do not preach merely for a job or profession but because of a burning passion that finds rest in no other occupation. Holy Ghost men do not dry up the fountain of personal testimony but by frequent and spontaneous testimony tell of the mighty works of God. Holy Ghost men are not little men. The Holy Ghost is too great to tabernacle in a little man. When He comes He makes men big, magnanimous, considerate, charitable. Holy Ghost men are not hanging around and making auto trips with other men's wives, flirting with old maids, or having private council with young widows. Holy Ghost men are not drivers, but are leaders, they deliver their soul and do not to force the issue but trust God to work out in His own time and way His program. Holy Ghost men live in an atmosphere of prayer and intercession. They get things from the hand of God, and commune with Him as a friend. Holy Ghost men are never sponsors for themselves or for others, they love their brother as themselves and always treat their brother minister as they would be treated. Holy Ghost men are not interested in blowing their own horn or having a committee appointed to do it for them, they obey God and trust Him for promotions. Holy Ghost men are not dry, barren pulpiters; what they say is fresh and not threadbare, time-worn and shop-dusty. Holy Ghost men have a creed, a doctrine, a message of "thus saith the Lord.

THE PREACHER'S MAGAZINE

206 05-06-24
W. E. WILSON

A MESSAGE VS. A SERMON

We believe there is a distinction between a sermon and a message. A sermon may be defined as a public discourse on a religious subject delivered by a clergyman. It may be a real gospel message, it may not. We are living in a day and age of what is called "Book Sermons" delivered by popular preachers on some current books. A message carries with it something more than a mere sermon. A message is more than an outline or manuscript with introduction, divisions, amplification, application and conclusion, and we do not write disparagingly of full preparation for the pulpit. We believe it is important for a preacher to be lazy mentally and to assume the sacred role of the ministry and not take his calling seriously. The preacher should be an industrious student. He ought to toil early and late. What then is a message? It is defined as follows: "A divinely inspired or revealed communication, as of a prophet; divine tidings; hence an inscribed utterance of truth." The seraph John Fletcher said, "It is the incantation, that makes the preacher." Preaching without incantion and power and passion and burden, even though it be orthodox and biblical, will have a killing effect. "The letter killeth but the Spirit giveth life." It was said of the great Richard Baxter that he preached as a dying man to dying men. He also stained the walls of his study with prayer. A message must have heart in it. Profundity, professional service will not do. The preacher must be blessed and have the glory on. His soul must be filled with holy passion. He must come forth from his closet bathed in tears. Others may be prayerless but the preacher, ever. Others may be formal and cold but the minister must be a veritable flame of fire. Level headed theology and practical common sense is indispensable, but the needs of the hour demand more than this. The people want a preacher who can preach with power and stir the hearts of men Godward and bottomward. The preacher that can be a jack-of-all trades will not be a power for God in his pulpit. The man that spends more time with his old Ford than communion with his Lord will not succeed in the ministry. David Brainerd had a burden and a message for his beloved Indians, and on one occasion when he was without an interpreter, the gospel message so burdened his heart that he preached anyhow, though not a word was understood by his Indian audience and salvation forced in the midst. But Brainerd knew how to wrap himself in his deacon's coat and pray in the snow until he was wet with perspiration and sometimes blood would flow from his nostril. Why a burden?

The clergymen of England sermonized and discovered on religious subjects, but Wesley and his companions had a message and old England was stirred and revivals came and mighty outpourings of the Spirit were witnessed on the Isles and in the United States. Finney had a message that burned like fire in his bosom and the New England States felt the power of his message. Booth had a message for the poor and the outcast. A soapbox was his pulpit and a crowd heard his auditors but the message of Booth has been felt about the world. A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Gene." We have read of a minister who discussed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained himself in his bassoon cantata and the outcast. A soapbox was his pulpit and a crowd heard his auditors but the message of Booth has been felt about the world. A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Gene." We have read of a minister who discussed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained himself in his bassoon cantata and the outcast. A soapbox was his pulpit and a crowd heard his auditors but the message of Booth has been felt about the world. A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Gene." We have read of a minister who discussed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained himself in his bassoon cantata and the outcast. A soapbox was his pulpit and a crowd heard his auditors but the message of Booth has been felt about the world. A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Gene." We have read of a minister who discussed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained himself in his bassoon cantata and the outcast.
Tuberculosis is not transmitted by heredity, according to the best medical authorities. However, individuals may receive from their forebears a constitution which is especially susceptible to tubercular germs. The only thing for, such a person to do is to seek for and live in an environment which is as free as possible from the germs of this disease. Those who are not by birth predisposed to this malady may throw off many germs, but not so with those who have the weakness which we have indicated above. Their only safety is found in living in a climate and under conditions which will reduce to a minimum the germs that they may come in contact with. All of this has a spiritual application. After conversion and even after entire sanctification human beings have in a sense a peculiar susceptibility to sin. The effects of sin still remain upon their mind and bodies. They continue to be liable to temptation. They are still on probation. What then should we do? We should always preserve about our lives by means of prayer, Bible reading, faith, church attendance, and Christian fellowship an atmosphere which is spiritual and holy. Also, we should seek to dwell in the best possible material and geographical environment. A Christian is foolish who rises into a situation in which evil abounds. Only the direct call of God should cause anyone to frequent regions where the germs of sin and hell are in abundance. "Therefore let him that thinketh he standeth take heed lest he fall."

It is a well known fact that some diseases make a person pessimistic, while others have the opposite effect. Diabetes tends toward the former, and the white plague toward the latter. The same is true of sin. Some types of sin, such as adultery and murder, are readily recognized as dangerous to the one who indulges in them. It is not so difficult to convince people that these sins are sinful. But there are sins such as lack of church attendance, failure to tithe, manifestations of pride and jealousy, faith in good works as one’s savior, which produce a spirit of optimism. People do not take these seriously. They feel that somehow such sins will not damn them, will not prove fatal. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

It has been found that the superiority of natural light over artificial light is due largely to the fact that the former is more uniform in its distribution. We have often thought that natural light was better for the eyes because of its greater intensity, but this is not the case. As the light of the world, Christians will accomplish much more if they will shine uniformly. Constancy is much better than occasional spurts of brilliancy. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

One of the native trees of Oklahoma is a scrub oak. Its dead leaves are very tenacious. They remain on the trees until spring. Then they are rather suddenly pushed off by the rising sap and immediately the new green leaves begin to appear. The only sure method of transforming man’s outward life is by means of getting the life of God within. We cannot expect evil deeds and practices to disappear until the new life sap or sap from above flows into and throughout man’s spiritual constitution. This brings to mind Thomas Chalmers’ famous sermon on the following subject: "The Expulsive Power of a New Affection." Its central thought is in line with the illustration given above. The love of God will drive the love of the world out of the human heart and all of the evil practices that would flow therefrom.

A certain kind of wasp sting the caterpillar in its motor centers. Thus the caterpillar is prevented from getting away and yet it is still alive. The young wasps have plenty of fresh meat to feed upon when they arrive. One of the tricks of the Devil is to sting us in our motor centers, that is, obstruct us in our service for Christ. He does not care how much we pray, to love and adore Christ provided we fail to manifest this fact by activity in behalf of His kingdom. "Faith without works is dead." The termites, an ant-like insect, "keep certain other insects in their home as guests." Such guests are "thus entertained among both the ants and the termites are harmless or even friendly; while others are distinctly harmful, and feed upon their unsuspecting hosts when the latter are caught off guard." If a Christian associates with those of the world and makes of them his guests, he will sooner or later be the loser. The evil companions or guests will cause their hosts to die spiritually. The Christian who continues to cultivate the friendship of sinful men will either quickly be the means of bringing these wicked individuals to Christ or else he will in a short time permit them to backslide him. This illustration may be applied in another way. The saved man who harbors the carnal mind as a guest within his heart will soon fall a prey to the wiles of this treacherous enemy.

The following is taken from the Daily Oklahoman: "Lightning which struck an Oklahoma Gas and Electric Company pole at Park Place and Oklahoma Avenue Thursday night startled many citizens and lighted up the streets and buildings momentarily for several blocks around. A half-dozen insulators were knocked off, but electric service was not interrupted." I was studying in a room with the curtains down and of course the electric light was out. Suddenly the light flickered and then went out for a very brief time. Just after the light failed me, and darkness began, a heavy clap of thunder was heard. This is about all that the thunderstorm amounted to. But upheld by the pole (one of which was struck) were copper wires which were quickly conveying power to street cars, interurbans, mills, factories, and homes. There was nothing spectacular about what they were doing, no sudden flash or roar, no excited and frightened people, and yet much work was being done. Very often a man comes forth with great show and much noise, but it is "much ado about nothing." When the excitement has passed, it is discovered that very little if anything has been brought to pass. God did not come to Elijah in the earthquake or the fire or the cyclone. After these had passed He came in the still small voice. I cannot refrain from quoting the following: "Archibald Hopper Whaley used to say it (some extemporaneous preaching) reminded him of Bottom’s answer in the play when Snug, the joiner, asked if the lion’s part was yet written—'No it can be done extempore, for it is only roaring.'"

"Young men in learning a trade are compelled to serve as an apprentice for several years. They are not paid much and often they are worked too hard. It is expected of them. We who have been in the way for years often forget that every Christian has to serve as an apprentice. He has to learn the trade. We must not be too quick to criticize those who are just starting out in the way of life. If their conduct does not measure up to those who have served long on their apprenticeship. "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ."

"Choose you this day whom ye will serve. Man is an absolute king. He is supreme in the moral empire of his soul. The Bourbons of France and the Stuarts of England were enlightened despots. They were absolute in their rule and they did not administer that power for the good of their subjects. Peter the Great of Russia was an enlightened despot. He was supreme in his power but he sought for the best for his people. Far too many men are using their moral authority to damn their souls, to wreck their moral empire. They are surely unenlightened despots. They should be enlightened despots and wield the sceptre with understanding."

Evil has often truly been likened to a tree. Social reform movements like the liquor traffic are destroying the tree by cutting off one branch at a time. Evangelism, getting men saved, is bringing destruction to the tree by cutting off its very roots. Moral reform movements are good and worthwhile and Christians should stand back of them. Evil is of such a terrible nature that it must be combated in every possible way. But the surest and quickest method by which we may cause the tree of evil to die is to get men saved and sanctified. To use another illustration moral reform movements might be likened to the shores of the Christian movement, while the complete salvation of sinners is the real task.

The chief business of the packing house is to kill and cure meats. But this industry has certain
by-products such as soap-making and the preparation of fertilizers. This is done in order to make use of what would otherwise be wasted. Just how our attention may be called to the fact that feeling is a by-product. If feeling is studied either psychologically or ethically this will be found to be the case. The seeker who comes to the altar to feel will feel nothing. He must first meet the conditions and get God and then sooner or later he will get plenty of feeling as a direct effect of salvation. The Christian who would have an abundance of feeling must keep up his activities for God. These activities are such as prayer, Bible reading, church attendance, tithing, going out after the lost. To fall here means to lose the glory.

It is reported of the late Bishop Bashford that he was prevented from becoming a Unitarian by finding out that the Unitarians conducted a mission in Boston (Bashford was at that time attending Boston University), but always employed a Methodist to carry it on. The Unitarians explained that Unitarianism was not suited to that kind of work, that while it could minister to the intellectual and to the higher classes, it had no power in saving such people as came to the Seamen’s Bethel. The Unitarians in taking this position had to break with Christ. He came to seek and to save the lost, the publicans and sinners as well as the aristoc- ratic. The gospel of Christ was just as capable of meeting the need of the Sam- maritan woman as that of Nicodamus, a ruler of the Jews.

The following is a second illustration taken from the life of Bishop Bashford written by G. R. Grose. During 1872 Bashford became pastor of the First M. E. Church in Jamaica Plain, N. Y. There were only thirty-five members, mostly women. There was a heavy debt on the church property. Bashford wrote: “I had an impression that I ought to go to see him (a very rich man in Boston). I was advised not to go, as he would likely lose his temper and insult me. (Bash- ford went anyway.) I told him the desperate condition in our church and that I had an inward conviction he would not refuse my request. His reply was: ‘I will speak to my son about the subject and answer you in the morning.’ Bashford took the train that night to a nearby town and went to see the son and told him what his father had said. The son turned to his desk and wrote a check for a hundred dollars and said: ‘Young man, I will give one hundred dollars to any man who has the courage and faith to take my father for it. You save the money.’ ‘Ask and ye shall receive.’

SERMON OBSERVANCES

Come

By A. N. Bills

TEXT: Luke 14:17. “Come, for all things are now ready.”

Jesus uses every kind of imagery to set forth the promised of his salvation. He calls Himself “The Bread of Life,” “The Water of Life,” “The Good Shepherd,” “The Way, the Truth and the Life,” “The True Vine,” “The Door.” In the text he likens his salvation to a great feast.

All take a peculiar interest in feasts. If there should be a great feast in a modern city the enterprising papers would print a full account of it, and the people would read about it, though very few were invited to it.

But a greater feast is made by “The King Eternal, Immortal, Invisible.” The angels are the first in heaven to partake of it. The children of God are invited to partake of it, “whom he shall be the heirs of salvation.” The redeemed shall sit at the banquet, and blessed be God, every son and daughter of Adam is urgently invited to look in.

The invitation is being accepted on every hand. There will be a great multitude at the feast, “of every tribe and kindred and tongue and people,” to sit down at the “marriage supper of the Lamb.” We need not ask whether there are few to be saved. The question for us is to ask “Will we be there?” I am persuaded, concluded to say to you all, “Come for all things are now ready.”

1. NOTICE BOM OF THE “ALL THINGS.”

1. Forgiveness of all sin is ready. I once heard a man say, “I have just been to the death of my father,” “When I saw that he was so far gone that he would not speak to me again I would have given all I am worth to have had my father come back and forgive me for all the unworthy things I had ever said or done to him.” Forgiveness is a wonderful thing for a convulsed and guilty heart. And how wonderfully our Father in heaven forgives. He tells us that—“He puts our sins behind His back,” to be seen no more.

“He buries them in the sea” of His love. He removes them “as far from us as the East is from the West.”

“He will remember them no more forever.”

2. Jesus saves from the bondage of sin. He is the Lion of the Tribe of Judah that breaks every chain of evil habit and sets the captive free.

3. Peace with God is ready. Is there a moral governor in the universe who is opposed to sin? In the scheme of things there is no peace for the wicked. But “God was in Christ reconciling sinners unto himself.” There is therefore no condemnation to them which are in Christ Jesus.

Peace in the soul is ready. God has written his law in our being. We are too Godlike to be satisfied in sin. Judgment is at war with desire. Conscience is at war with the will. The Spirit is at war with the flesh. The sinner cries out: “O, wretched man that I am! Who shall deliver me from the body of this death?” But through Christ we may have the peace of God that passeth understanding.

5. The presence of the Comforter is ready. We cannot make the world understand that. But it is blestly real to those who have him. In temptations, in trials, in sorrows, in bereavements, O, it is so much to have Him!

6. Life, spiritual life is ready. This is a dying world. Everything here is doomed to die. What humanity is longing for is life. Jesus says to all, “I came that they might have life, and that they might have it abundantly.”

7. Christ in you the hope of glory, is all ready. How peaceful is a Christian to a few of his days! How dark the end of one who dies without hope.

Two young people in the same High School died. One, a moral young man but without Christ. His death is heard to be a square. The other, a poor girl, dying of consumption, but a Christian. She divided her humble possessions among her brothers and sisters; picked up a hymn and sang it to the end, “Do you believe your soul is safe in heaven?” was the text from which she should preach, and then commended herself to Christ in perfect peace, and went to sleep in Jesus. When I saw it I could not but love and admire the courage of the righteous.

The joys of heaven are all ready. Jesus has gone ahead to prepare them for us. The rest, the bliss, heavenly employments, heavenly joys, heavenly companionships, likeness to Christ and pleasures forevermore.

II. WHO ARE READY?

Feasts are prepared by some persons.

1. God the Father, who gave His Son for us.

2. God the Son who died that you might live.

3. God the Spirit who does so much to get us saved.

4. The angels—ministering spirits.

5. The Church on earth.

6. The redeemed in heaven, all waiting for us.

Now are you ready to be saved, and become a heir to the eternal inheritance prepared for you? What an insult to God not to be ready! A soldier was dying; he suddenly lifted his hand and said “Here!” He was asked what it meant. He answered: “They were calling the roll in heaven and I was mentioning to my name! Friend, will they find your name in the Book of Life?” Will you be able to answer: “Yes, Lord, by Thy saving grace and dying love, I’m here!”

God’s Identifying Name for His Way

By W. W. Clay

TEXT: “And it shall be called the way of holiness” (Isa. 35:8). “And they shall call them the holy people” (Isa. 63:13)

INTRODUCTION

1. Isaiah was pre-eminently the prophet of redemption. To other prophets were given messages concerning sin and its punishment, concerning the captivity of the Jews and their restoration. Some even caught a glimpse of the last days, of its awful tribulation, and of the dawning of the millennial kingdom of Christ. But to Isaiah was given in addition to these themes, a full view of God’s redemption and salvation.

2. First God gave him a personal experience of holiness (Chapter 5), then revealed to him the way of holiness (Chapter 35). Just as, during the Great War, observers in airplanes could see submarines in the depths when they were invisible to those near the surface where they were. So in Isaiah’s case, the vision of the war in heaven during the Great War, observers in airplanes could see submarines in the depths when they were invisible to those near the surface where they were. So in Isaiah’s case, the vision of the war in heaven during the Great War,

Chapter 35: 21.

Isaiah 40:17, 21 a time coming when it shall be the motto not only of the temple and the spiritual leader, but shall be found everywhere from the clashing bell of the locomotive to the tinsel dimming on the kitchen range.
3. No other name so prominent in the New Testament. (Refer to the places where it is prominently mentioned.)

II. THE NAME GOD GAVE A PURPOSEFUL NAME, AN INSPIRING NAME.
When God names anything the name is always indicative of a paramount characteristic of the thing, e.g., Abram, Israel, Jesus. So holiness is the paramount characteristic of God’s way of salvation. Note how the Scriptures show it to be:
1. The Will of God (1 Thess. 4:2).
2. The Call of God (1 Thess. 4:7).
3. The Purpose of the Atonement (Eph. 5:25-27).
4. The Heart Cry of Jesus (John 17:17).
Nothing in this period about big churches, or divine healing, or even a lost world.
5. The Preparation for the Lord’s Return (Rev. 20:6, 1 Thess. 3:13).

III. God’s Way Alone Bears This Name.
1. God holds the credentials of His way in His own hands. No holiness apart from God. It can never come by birth, environment, growth, education, a colossal effort nor by death. No holiness in this world or the next, whether of inanimate things, or of angels, that does not come through impartation from God or association with God or possession by God.
2. The means of holiness is in God’s hands alone. Through the blood (Heb. 13:12, Heb. 2:21).
3. Unless you meet His conditions and come through the blood you can never enter this way.
4. The agency by which you are made holy is God alone at Holy Ghost. See reading of context (Isa. 35), “For he shall be with them,” instead of “And it shall be for them” (See Acts 15:8, 9).
5. The human act of faith by which you touch the blood and receive the Holy Ghost is wholly supernatural (Acts 27:18). “Faith which is in me,” and God never bestows this faith till you have laid all on the altar, and said an eternal yes to His will.
6. The Order in which you get into the way is God—always a second experience. Acts 26:17—An inheritance for children only. John 14:17—“Whom the world cannot receive. Rom. 5:1, 2—“also.” Text, “the redeemed shall walk there.”

IV. Our Relation to God’s Name for His Way.
1. Accept it. There may be reproach connected with it; Heb. 13:12; 13 says there is. Yet it is not the name that stirs reproach, but the purity back of the name. Let us love the name, definitely testify to its possession, its cleansing, and its secondness.
2. Walk in the Way of Holiness. Live as high as you profess. Not mixers but separators. Keep step with God, for He walks with you if you walk in this way.
3. If you are not in the way, seek it now. No other way leads to heaven (Heb. 12:14). I want to hold up holiness to you, not merely as your privilege, or to satisfy your desire for power, but because it is a necessity. It is God’s safeguard. He will not let sin into heaven, and He purposes to keep it out of the way that leads there. Text, “For this cause let Him sanctify you and walk with you in holiness here, to the holy city of God, HIGHER, MUCH.

Paul Before Felix
By Roy L. Hollembach
Here we have the contact of the gospel with a heart and life of corruption. Even the vilest have at least one good chance to be saved. Felix and Drusilla were of the “baser sort.” They were “royal culprits.” She had divorced her former husband to marry Felix. As a librettist and regale, she died in an eruption of Mt. Vesuvius. Felix was fercious, sensuous, “and a lover of bribes.” (See Acts 24:26.)

But let us note:
1. The Truths Which Paul Addressed to Them.
   - Righteousness—political and social righteousness, to which Felix was a stranger.
   - Temperance—the moral life. Paul dealt with the great forms of intemperance and excess.
   - Judgment—He drove home his daring discourse with the fact of present and final retribution.

II. The Effect of These Truths Upon Felix.
1. “Felix trembled.” His terror was noticed by others.
2. He sent his bailiffs.
   (a) A sense of guilt presupposes that there is a God of justice and judgment.
   (b) It is designed to secure the repentance of the guilty.
3. The truth did not coerce his will.

III. The Mark in Which These Truths Were Neutralized.
1. By procrastination—A most common, subtle sin—He sought for a “conveninet season” never came.
   1. A “convenient season” will never come.
   2. You will never have more ability to act.

(b) You will never more acceptably to God.
   (c) You will never have fewer restitutions and involvements to make.
   (d) You will never have less difficulties of environment.
   (e) The chains of evil habit will constantly bind you more tightly.
   2. By delay you gain nothing, but lose all.
   You are playing for time that is uncertain, delaying God, who says, “Now is the accepted time; yield yourself to Christ, and trust Him now.

On Sin in the Flesh
By B. F. Haynes
The doctrine of sin in the flesh, i.e., that the corporeal flesh is sinful:
2. Invests Christ with an evil nature.
3. Cannot be true, for the body will return to dust, and thus death will end all.
4. Contradicts Mk. 7:21-23; Rom. 2:29; Rom. 16:10; Jas. 2:16; Rom. 2:5; Rom. 6:17; Eph. 6:6.
5. It is untrue because evil is a moral quality and involves a moral agent.
6. Sin is said to be killed, crucified, destroyed, etc., which cannot be said of the flesh.
7. It is arguing for their sanctification (1 Thes. 5:23) Paul carefully distinguishes between the people and their bodies.
8. The tendencies of this doctrine are bad, for they lead either to asceticism or to unbridled lust.

The Qualities of a Good Soldier
By C. E. Cornell
Text: 1 Chron. 12:33
I. A Brief Reference to David.
   A man of renown, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world; by him alone were the Israelites raised to a pitch of the highest splendor.
II. The Quality of His Soldiers.
   (a) Loyalty.
   (b) Skilled.
   (c) Courage.
III. The Marks of the Kind of Kings.
   (a) We are in a tremendous battle.
   (b) For time and eternity.
   (c) Every soldier skilled.
   (d) Every soldier loyal.
   (e) Every soldier courageous.
IV. God’s Army Cannot Be Double-Hearted.
   (a) Singleness of heart.
   (b) Determined to win.
The Supernatural Element in Religion

By C. E. Cornwall

Text: St. John 11:12, 13.

The Foundation.

1. The text illuminated.
2. "Which were born." Supernatural inter-
   vention. Note the word "born."
3. "Not of blood. Not as the blood of the
   parents flows into the veins of the offspring.
4. "Nor of the will of the flesh." Nor from
   the natural side of human nature.
5. "Nor of the will of man." The will of man
does not regenerate.

Man has a part, God has a part.

1. Self-regeneration is an impossibility.
2. Man converts, God regenerates.
3. Man repents, God forgives.
4. Man turns, God converts.
5. Man believes, God justifies.

Regeneration the New Life in the Soul.

1. A "new creation." 2 Cor. 5:17.
2. Reconciliation. 2 Cor. 5:18.

"The Mind of Christ"

By C. E. Cornwall

Text: Phil. 2:5, 6.

1. An intelligent and deliberate choice.
   1. Christ the embodiment of intelligence.
   2. The plan of redemption an accident;
      get a miracle-savior.

II. His voluntary self-humiliation.

1. This mind, to be in the Phil. also in us.
2. His self-denying sacrifice for others.
   1. Our.

III. Having the same disposition that was in
   Jesus.
   1. His humility.
   2. His love.
   3. His patience.
   4. His arduous toil.

IV. His triumph and compensation.
   "Greater love than was he could not be, to a
   lower depth of humiliation He could not go.
   A more powerful argument against strife,
   sinning, and all self-seeking could not be
   framed."

V. Our triumph and compensation.
   1. Deliberate choice.
   2. Pardon-Purity.
   4. Eternal reward.

Who Goes to Heaven?

Text: Rev. 21:17.

1. Introduction.
   Review of the other two sermons.

II. Heaven's inhabitants.

1. Shall we know each other there?
2. Our activity, mental grasp, etc., is it less
   in heaven than on earth.
3. Do those in heaven know all that is

"Suppose a sainted mother there sees a way-
ward daughter or son here going to destruction;
could the mother be happy? Answer: Are there
not thousands of happy children here who wit-
ness their loved ones going rapidly to destruction.

III. Fitness for Heaven.

1. We must have it here.
2. How to get ready.
3. Our assurance.

IV. Heaven's environments.

1. Songs and everlasting joy.
2. Growth and development.
3. Eternity of bliss.

"Destiny!"

By C. E. Cornwall


1. Man as a free moral agent.
   1. Every man has the right of choice.
      Good or evil; heaven or hell.

2. The measurable value of character.
   1. Character here predicates destiny-yonder.
   2. The law of habit upward or downward
      tends to fix the permanency of character.

3. Man's eternal destiny.
   1. "Into the hands of the living God."
   2. The physical life ends and the spirit life
      begins.

Eternity with its hidden mysteries, changed
relationships—never knowing.

Heaven or hell; death or life; joy or sor-
row; hope or hopelessness; gladness or despair;
God's continuous smile or the Devil's hellish
grim; songs of inspiration or despairing groans
never heard outside of hell; light or eternal darkness.

Final.

1. The final judgment.
2. The final verdict.
3. The final sentence.
4. The final doom.

Life for the Christian; death for the sinner.

See "A Better Country," by M. E. Borders,
and "Recreations in Astronomy," by Bishop War-
ren for illustrative matter.

Hints to Fishermen

By C. E. Cornwall

Text: St. John 11:12, 13.

The tendency is to follow the styles of the world, and it re-
quires much of the grace of God to resist such
temptations and make the outward adornment
adorn the beauty of perfect love.

Low necked dresses, short sleeves, short skirts are more or less immodest and should be avoided.
Looking like a peacock and dressing like a barbiet
is no advertisement for the delightful grace of
holiness. Big hats, big plumes and the like are
strikingly like carnality. The birds that have
the finest plumage also have the smallest head.
The reader can apply the force of the illustration.

The adornment of a "meek and quiet spirit"
is far superior to the adornment bought in a
millinery store. Have the former, avoid the latter
and Jesus will be lifted up and pleased.

Humility

Here is a delightful definition of this adorable
grace. "Humility is perfect quietness of heart.
It is to have no trouble. It is never to be fretted,
or vexed, or irritated, or sore, or disappointed.
It is to expect nothing, to wonder at nothing,
that is done to me, to feel nothing that is done
against me. It is to be at rest when nobody
praises me, or when I am blamed and despised.
It is to have a blessed home in the Lord, where
I can go in and shut the door, and kneel to my
father in secret and am at peace, as in a deep
sea of calmness when all around and above is
troubled." Jesus indicated that humility is grea-
ter than love—Matt. 18:3-4.
STOP! HONOR THE SPIRIT

Commercialism, greed, rapid living and cold indifference are about us. The churches, many of them, are in the swim. There is no perceivable God power; no supernatural display; no great revivals breaking out. Why? We are not taking time to honor the Holy Spirit. If the churches are to have anything worth while, something that will move on the hearts of cold-blooded men and women; something that is surprising, that has the God-stamp on it, something from heaven, we must have the anointing with the Holy Spirit. He must be recognized. He must fall upon the people. When He comes the tide immediately rises; the ways are girded; the meeting runs smoothly, happily; some occur, the saints are exhilarated and edified. Scenes like those that occurred in Wales a number of years ago will occur. Multitudes will desire to weep and pray. Thousands will be truly "born again." O, for a united heart-cry for the Holy Spirit to fall upon us!

BRAGGADOCIO

Two light-weight prize fighters had a battle in a big city a few years ago. One was a world champion with a big name which he used treacherously to belittle and frighten his opponent. He had whipped a dozen times before they entered the ring. The other young fellow, not so favored, knocked him out, but gave himself to long, hard training. When they faced each other "Mouthy" tried to "tattle" the boy with words, but he would not rattle. He was there for business, cool, courageous, determined. He outclassed Mr. Mouthy and won the battle after twenty rounds.

A large number of men and women are given to brag about themselves. Self-praise is a very feeble recommendation. What "I" have accomplished, what "I" have done is the burden of the talk of a large number. This applies to Christians as well as to the world in general. Would it not be much better to let someone else say good things about us? Would it not be better to exalt Christ, bring things to pass, and say but little?

GREAT

This is a much used and much abused word. It seems when correspondents run out of adjectives that nearly everyone falls back on "great." A "great" meal; a "great" conversation; a "great" address; a "great" time; a "great" singer; "great" entertainment; a "great" revival; a "great" sermon, etc. The Standard Dictionary says that "great" means:

"Of large importance, mighty; of considerable degree, extreme: involving important interests, momentous, magnificent, great, extraordinary, wonderful." No doubt, there are some sermons reported "great" that are very common; some revival meetings said to be "great" that are very small; some "great" assemblies held that are just ordinary; some "great" men that make addresses, that have no marks of greatness. Anyway, the word "great" is overworked. Let's have a change in phraseology. We might say, the assembly was par-excellent; the members of the assembly were edified. The lectures by Dr. —— were keen, sharp, instructive. The revival did not draw as many persons as we had hoped, but it was a gracious meeting nevertheless. Dr. —— made a telling speech, he captured the crowd by his wit and eloquence. Let us have something besides "great," for all of our activities are not great in the true meaning of that overworked word.

PRAYER IS WHAT WE NEED

We have no idea of decrying intelligence, reading, and the like. We ought to have intelligence, no man has any right to be an ignoramus in this day of enlightenment; we ought to read, we ought to know, we must know! But we need more preachers who "pray," and who have a place to pray, and who go there and pray despite every circumstance.

The secret place of prayer is the gate of heaven, to the banqueting hall of God's grace and power. It is there that the heart is usually honest. It is there that secrets are told; it is there one listens to the voice of God; it is there God whispers His choice secrets; it is there the soul is inspired; it is there spiritual vision is enlarged; it is there that faith mounts up with wings; it is there the heart grows hot. My brother, have a secret place of prayer somewhere, and go there and pray. Preachers may be very quiet and undemonstrative, but if they have their unconfessable messages they will move men to God. Unconfess is the result of prayer and holy living. We must have unconfess or drift into mere professional preachers. Drawing salaries, but failing to draw men. Giving a preaching performance which has no spiritual food in it for the sheep. My preacher friend, for your own sake, and the sake of pleasing souls, wait on God until your message is unctuous.

THE MINISTER AND BIBLE STUDY

By Basil W. Miller

Methods of Interpretation

Basic to a study of the Bible and its doctrines is a knowledge of the principles of biblical interpretation. Sound doctrine has its foundation in proper exegesis; and the value of exegesis is determined by the right use of rules of interpretation. To be sound in faith, true in doctrine, grounded in orthodoxy, a defender of the faith, one must understand these methods of interpretation.

During the great polemical battles of the past in which the heresies were defended by incorrect biblical hermeneutics, and overcome by true exegesis, the victory of orthodoxy always resulted from a correct use of the Word of God. Hereby has its source in incorrect interpretation; error arises from warping, or wresting the Scripture. Failures of doctrine, creedal errors are the offspring of an improper understanding of the Bible.

To defend the faith correctly, know the Scriptures correctly. To preach logically and convincingly, interpret the Bible according to the principles of right biblical exegesis. Our sermons are often weakened because our texts are wrested, in order to make them fit the meaning of our messages. Any minister who knowingly misinterprets the Scriptures to defend his doctrinal position or creed, or to produce an untrue meaning, in the court of high heaven, is a traitor against his worthy calling, and against his God and the immortal Word of Life.

1. Interpret the Bible grammatically, etymologically. Words are the vehicles of thought; and thought cannot be properly understood unless the meaning of the words is known. The first necessity in studying the Bible is to know the meaning of the words under consideration. Analyze every word. Give each its proper emphasis. Otherwise we think we know the meaning of the words of the Bible, but through the centuries since the writing of the Bible, and since its translation, words have changed their meanings. An example of this is the word charity, which formerly meant love, d'ute love, but which today may mean even such things as the giving of cast off garments during Salvation Army drives. To properly understand the Bible, we must know what the words used meant to the writer.

Hence to understand or to interpret the Bible rightly, one should be a student of the original languages of the Book. But since this is not always possible, each text should be studied in the light of a good reliable commentary. No field is more fertile in the yielding of sermon material than this study of Bible words and phrases. Two good works have appeared in this line of endeavor during the past and the present ages: Bengel's Gnomon and Vincent's Word Studies in the New Testament. Herein the outstanding words of the New Testament are traced back to their original meanings. The use of commentaries to the student of the Word is of utmost value. With them Ipe a good dictionary to find the present day usages of the words, and a Bible dictionary to know the biblical usage.

Never pass over any proper name, geographical location, or historical incident. Where such are included in the passage under study, turn to the passages dealing with them and refresh the mind concerning the facts. The words and meanings will appear if we will but take the time to learn what has transpired through the ages of sacred history. The same holds true concerning any ceremony or type mentioned. In proper biblical interpretation nothing is of such importance as accurate knowledge of each word, personage, location or illusion made in the text. Accuracy is the first principle of exegesis. Mine every jewel in each word of the text. Dig for each treasure locked in illusions. Uncover the hidden gems, the valuable riches hid in the depths of places and personages. Dig deeper and our messages will raise the soul higher. The church's secret and our sermons will touch the heart with the glory and fire. Skim over the meaning, rush through the types, facts and illusions, and our messages will die as they are spoken.

Our rule then is: Never preach from any text.
THREE ELEMENTS

By A. E. Skinner

CERTAIN elements will enter into the sermon according to its purpose. But no matter the purpose, or the construction homiletically, whether the preacher (Dr. Poetfon's divisions), or any other, there must be at least three elements therein to make the sermon in the holiness pulpit worth bearing. There are, we think:

1. Thought.
2. Fervency.
3. Objective.

If this be true, then the pastor who aspires to fill acceptably any holiness pulpit, must set himself to the task, and pay the price necessary for the accomplishment.

We note first, Thought. By this we mean the sermon must have thought content. The day is passing when people with the blessing of holiness will be satisfied to hear their preacher make noise. He cannot get by longer with a "lit by God, God said if you'd open your mouth He would fill it" type of message. Ranting about the backslidden churches or discussing women's styles will not do for a regular Sunday menu. I saw a poor fellow work laboriously once for a whole hour trying to lift a feather out of a woman's hat. He ought to have had more consideration for himself than that, even if he didn't consider the innocent hearers. I saw a bunch of "older" and "wiser" preachers try from the distant pulpit for more than a month to get a young man to take off his necklace. It doesn't take many brains to hand out quips about dress, but it takes both heart and brains to be a teller of good news. There are wrongs which must be denounced at proper time and place, but this kind of type of preaching will not work. Holiness people can die spiritually under this type of preaching. You had better come to the pulpit with a positive and practical subject, with your mind full of your subject, with your heart warm with your subject, intelligently handle the text and develop the theme. If the people see that you evidently have something to say, and that you know what you are about, they will be more intently listen. Some have taken the position that to see the end from the beginning, and as we were, to drive certainly down a sure road would be to bind the Holy Spirit and defeat "freedom" and uncirtainty. But this is absurd, and contrary to fact. It is possible to be blessed and free and uncourt and make mistakes assertions and say the wrong thing. On the other hand the message may be guarded and well thought, and also free and uncourt. The message of thought provokes thought, and thought provoked will be followed by consideration, which in its turn will lead to reaction. Thought then is the key. You can change the other man only by showing him a new idea which commands his own. Either to feed the faith, or to win the sinner, endeavor to pack the message with thought—thoughtful expression, illustration, and appeal. The better these, the more the Holy Spirit can and will use them for the purpose.

Second, Fervency. I would not mention this as a segregated something—element—of the sermon, but rather to be associated with the foregoing. Thought. In Acts 18:25 we are told that Apollos, before coming to Corinth and teaching there, taught diligently the things of the Lord. In Romans 12:11 we are exhorted to be "fervent in spirit." We get its real meaning in the original word "to boil," that is, figuratively, to be fervent or earnest. Jude tells us, "to earnestly contend for the faith once delivered to the saints." There is no substitute for thorough-going, earnest, and sincere earnestness. A fervent spirit, a spiritual enthusiasm, permeating a message, will create an earnestness that will enlist every power of soul and mind to win the objective. And it will be contagious. It will grip the other fellow. Dead-in-earnest in his message and work must be the Nazarene, or other, holiness preacher. It will add patience, give more endurance, overcome pain, conquer difficulties, strengthen weakness, brave danger, sustain hope, keep him working for the crown. He'll feel he must succeed or die, and before he dies he will pay the necessary price for success and he'll win. Said Chafer, "Man should trust in God as if God did all, and yet, labor as earnestly as if he himself did all."

Third, Objective. You will find it easier to preach if you have a goal—a well-defined objective, to which you speak. There are doctrinal subjects which are needed; teaching, admonition, personal duties, relative duties, hundreds of subjects bearing upon the salvation of men on the one hand, and their upbuilding in the faith, on the other. Discover the need and endeavor to supply it. Don't preach just to preach. An old preacher friend of mine of years ago said he would rather preach than to eat. I believe it. His mouth was a regular Mauna Loa, preferring to be in constant eruption, casting up mud and lava. That dear man was good. Don't misjudge him. Me. But preaching with him was the end, the objective. He entertained his audience mostly by amusing them. They marvelled at the eruption. It is better to have a goal. Have a purpose. Go into the pulpit to put over something, to get somewhere, to do something—something worthwhile and well-defined. Cast the net for men. "I will make you fishes of men."

THE PREACHER AND HIS HEALTH

By C. E. Hardy, M. D.

The Voice

This is the first of a series of articles on the personal subject of The Preacher and His Health, which are to appear in THE Pulpit'S MAGAZINE from the pen of Dr. Hardy. There will be an article on "The Heart" in an early issue, and another on "The Voice". Dr. Hardy will also answer through THE PULPIT'S MAGAZINE such questions as may be sent him and which may seem to be of general interest. The questions must come from preachers and must be confined to matters of health. Send your questions direct to Dr. C. E. Hardy, 2412 Broad Ave., Nashville, Tenn.—EDITOR.

O NCE of the greatest assets of a preacher is his voice. It makes no difference how much he may be qualified otherwise, if he loses his voice he cannot preach. It seems then he should know something about the organs of speech and the care of same.

Sound, which makes the voice, is produced by the forcing of air from the lungs over two cords located at the upper end of the trachea, commonly called the windpipe. This particular cartilaginous box, in which are located the vocal cords, is called the larynx. These two cords are under control of the laryngeal muscles which control the individual, when contracted or tightened and the wind from the lungs is forced over them they make a sound. This sound is not the voice. A voice depends upon the control of these cords and the shape and condition of the larynx, pharynx, posterior part of the nose, the nose proper and
the mouth. A great deal of stress by some is laid upon the training of the voice, but this is not all. Every public speaker or singer should have a certain amount of voice culture, but all training possible does not make some people's voice equal to that of others. The quality of the voice depends more upon the resonance of the above named organs. This great work is that of nature and nature's alone. However, all of our voices could be improved and we should be taught to care for them better than most of us do.

One of the first things that confront us in caring for the voice is the proper breathing. (The reader understands I am not giving lessons in voice culture, I am treating it from the standpoint of anatomy and physiology.) No one need expect to take care of his voice as he should until he trains himself to breathe through his nose when speaking as well as when not. Nature has caused hole to grow in the nose for the purpose of catching all dust and foreign particles which may be breathed in with the air. There are also glands located in the mucous membranes of the nose and the other organs which secrete moisture to give to the air the right humidity before it is taken over the vocal cords and into the branchial tubes and the lungs. Besides, in passing through the nose and other cavities the air is raised or lowered to a temperature which will not produce such marked effects upon the delicate tissues of the larynx. Air breathed that has dust and other foreign matter in it, as well as hot dry air, will certainly produce marked effects upon the vocal cords. Any individual who will exercise a little power will learn to breathe properly at all times. This is so important for many other reasons as well as for that above.

As little as we may think, the proper dieting and elimination has a great deal to do with the care of the voice. No preacher need expect the voice to keep its proper quality and stand up under the strain that it is subject to whose body is exchanging with the poisons due to the lack of right kind of foods, over eating and the lack of proper eliminations. That saying is true that "most people dig their graves with their teeth." Most of the preachers with whom I am associated yield too easily to their appetites and earn sad solicitude of the good housewives where they stay. I confess it is hard to resist both at the same time. Look well to the organs of elimination. See that they perform their function well. The sweat glands of the body are also organs of elimination. That passage of Scripture that tells us man shall eat bread by the sweat of his face can be applied to the preacher as well as any other. If a preacher does not produce enough energy when preaching, he can cause free perspiration then he should take some kind of exercise daily, if it is sawing wood, which will cause him to perspire.

Sometimes the quality of the voice can be improved by seeing to the conditions of the nose. You hear it said that "he talks or sings through his nose." No, that is not the trouble. It is when he is not talking through his nose. This may be due to the lack of breath or it may be due to some abnormal condition or to some growth in the nose. I am asked so many times what is good for the cataract of the head or throat. To the doctor this term does not mean anything, or may mean a number of things. There are sometimes growths in the nose, such as polyps, which produce a condition which is called cataract. Then there may be a thickening of the mucous membranes or enlarged conditions of some bones, such as the turbinate bones. These also produce trouble which is called cataract. Also, there may have been time in our life when we had a blow on the nose, as when a child, that was not remembered. This produced a deviation of the septum. This also will produce trouble which may be called cataract. A nose specialist can remedy this by removing the growth or thickened mucous membrane, or enlarged bone, or straightening the septum. These abnormal conditions produce obstructions and bad breathing which affects the voice and hinders making the best tones. Then there may be an over-growth of lymphoid tissue in the posterior part of the nose, commonly called adenoids, which affects the voice. This condition is found more in childhood than in an adult, but may hinder the proper development of this part, or produce a condition that may be called cataract in later years. These adenoids can be removed by the specialist. I have mentioned some of the common things which can be helped or remedied by the specialist. These things certainly have their effect upon the voice and its care. The structure of the mouth has something to do with the quality, but the mouth, tongue, lips and teeth have more to do with enunciation. Just here, let me say, training can produce some of its marked results.

The vocal cords, like other organs of the body, can stand a great deal of abuse. No one would expect to hold out to do a day's work if he should start off the day as the expression is "like fighting fire." So many start to preach with the effort they should close with. Consequently, they find that their voice cannot stand the strain. But if you give the muscles and cords a chance to adjust themselves to the strain, you will find that they can stand a great deal more than they would have stood otherwise. So much hoarseness is due to strained cords and muscles. Many a good voice, has been ruined by this over strained condition. I have heard this expression so much, "I have taken cold and I am hoarse," when I was satisfied that this was due to over worked muscles and improper breathing. Hot dry air, or air not of the proper temperature, or too forced inspiration, the sudden drawing into the lungs a large amount of air, will produce a dry mucous membrane and sooner or later cause a chronic inflammation of the vocal organs. So we find that most public speakers sooner or later develop what is called "clergyman's sore throat." In this case there is found mostly in the pharynx little nodules, which are enlarged lymphoid tissue. This condition is found more with operatic speakers than any others. Nothing can be done for this. The best thing is to let some throat specialist cauterize these nodules. The habit of taking warm water or speaking or soon after will certainly in time produce a bad effect.

Now to a very important part. Leave off all patent remedies and proprietary preparations which can be bought at the drug stores. If anything must be taken be sure it is prescribed by someone who understands the need. Most of these preparations have in them menthol or similar drug or drugs which has a marked effect upon the mucous membranes, and will give quick relief and the individual feels he has been benefited, but in most cases if taken very often will leave bad results. For hoarseness due to over-used muscles and cords, I know of nothing better than a thorough massage of the muscles of the throat and the entire body. For hoarseness due to inflamed throat, makes no difference what this inflammation is due to, use cold applications externally. Take a towel or some cloth. Place it in small pieces of ice, apply to the throat, then bathe a dry cloth around that and let them remain for some time, say from ten to twenty minutes. If you have no ice, use cold water and apply in the same manner. Take also some small pieces of ice, do not swallow but let them pass back in throat as far as possible without swallowing, keep there for some time. Massage the muscles of the throat as has been mentioned. Give the body a friction rub with a bath towel and with the palm of the hands. Then take deep breathing exercise followed with massage of the muscles of the body.

Anyone speaking in the open air should be very careful not to speak directly against the wind or with it blowing against his back, but if possible speak at right angles to the wind. The habit of wrapping up the throat with some warm cloth of some kind after speaking is uncalled for and usually does harm. The throat can and does adapt itself to the changes of temperature just as the face and hands. Another dangerous thing is the drinking of water, especially cold water, just after preaching and eating a heavy meal before the system has a chance to return to normal. This kept up will give our friends a chance to pass by us and say "Alas, my brother."

T HE world lies in revivals. We need not spend time in trying to convince our hearers that what is said is true. By being interested in finance, and a revolutionizing of ideals is an uncommon thing.

Edicational circles have at different periods experienced tremendous earthquakes. New ideas, of mentality tests, or the development of scientific laws almost to an astounding degree are brought to light. Frequently such revivals occur following the excavating of some King Tut, or still more illuminating, a skeleton of a prehistoric animal whose vertebra resembles slightly another such skeleton on exhibition in London,—which all proves to all clear thinking, unprejudiced minds, that man is a direct descendant or ascendant from monkeydom.

Revivals of religion are most common. New thought, old thought and no thought at all is popular in promoting revivals among persons of religious temperament, whether natural or cultivated. Almost any religiousist, no matter what his creed or interpretation can promote a religious revival, and if tactful and much given to advertising, can be assured of some following with a likelihood of that following becoming sufficient to give some recognition and remuneration.

Every period of Church history has been familiar with church revivals. Most religious organizations have had their birth in a revival of
We face a condition in our own denomination as present different in some respects from that of twenty years ago. At first we received in quite large numbers, strong men and women from other well established churches, who had long been training in church work. They came to us with their experience and training and deep spirituality, which was useful to the church, and brought at once a substantial type of life into our organization.

Then the phenomenal growth of our denomination in the union of holiness forces from East, South and West created such widespread comment, that hundreds of holiness people from churches and interdenominational associations came to us in a very few years. Those fields are well gleaned, and our greatest task now and from now on will be the making of our own new converts. It is a tremendous one. Will we be able in the next twenty years of our history, to produce from Nazarene homes as strong, substantial, carefully trained and spiritual a type of man and women as have come to us in the past twenty years? Such is at least food for serious thought, and an incentive to new prayer.

We have stated our task is to get men and women converted. It is not a job for any who wish to experiment. Men will stand little trifling and fooling in religion. They expect sincerity. Men driven from our altars by tactless, insensitive, unamused workers may return again, but in all likelihood they will not. They may become converted, but in all probability it will be elsewhere.

For practical suggestions, may we consider our topic in two aspects: First—Preparation for the Revival. Second—Conserving the Revival.

1. Preparation for the Revival.

1. Proper Advertising. Good, sane, truthful, attractive, well printed advertising is of big value in interesting the public. Advertising has become a fine art. It is our sure way to thousands that otherwise we could not reach. Small poorly printed handbills thrown loosely on the cottage perch, are no longer an inducement to any kind of public gatherings. Small hand cards, postcards, window cards, street car cards, posters for prominent corners, banners for buildings, all set up in attractive type advertise and sell. The little cardboard which we use may not be best, but it is our personal judgment that too much can also be said, and in such exaggerated terms as to positively handicap the work.

2. Careful Organization of Our Working Forces. A church always needs a well organized committee to welcome strangers, but especially during revival when more strangers come. A wide awake, sensible group of men and women ought to be at the doors fifteen minutes before the service to welcome visitors.

We will find personal workers, selected and trained in a few special evenings preceding the revival, a benefit. altar workers need to be ready for that very important service. It is a reflection upon the church to compel the evangelist to exhibit publicly for altar help. Have such workers ready. They will know this is their place and will come prepared for that very important work.

Have some one appointed to secure the names and addresses of every seeker. Do not let them get away. You will lose them. Cards for this purpose are fine.

3. Prayer.

We may have a revival without organization. They have been conducted without any sort of advertising, but no revival can be a success without prayer. It is the duty of a pastor to enlist his entire church in prayer for the revival campaign. Such prayer will serve two great purposes. Prayer will move God, and prayer will move the people. When they begin to press they will begin to talk about the revival, they will go after their unsaved friends. No activities can ever take the place of prayer in a Holy Ghost revival.

4. Conserving the Results of the Revival.

It is not an uncommon thing for a revival, sometimes a good and successful one, to be followed by a slump in attendance and interest. We have occasionally known pastors to plan a short vacation at the close of a revival campaign to recuperate and rest up a bit. Such is surely a very unfortunate time to leave the church. Revivals alone cannot build the church. We no longer say "Amen" to some leader says, "We do not care what church you join, just get you religion." We do care. The "follow-up" work of the revival is positively essential to the building up of the church. Some pastors plan grand attractive advertising to be distributed the last days of the revival, announcing their subjects and plans for the next few weeks.

We think it well to have the reception of new members the first Sunday following the revival. Pastors should receive their members. It is not the evangelist's job. He may help in lining them up for membership, but the wise evangelist will seek to draw the people to the pastor, and not take their hearts with him when he leaves town.

The pastor should plan to visit, or have visited, the seekers as early as possible, helping any who may not have received that which has been coming acquainted with the people personally.

Distribute good literature. Sell good books. Put good reading into the hands of as many people as possible. Be friendly. Exhort your members to courtesy and friendliness. If our converts find us cold and shy, they must crowd past visiting groups of church members in the aisles and lobbies, and they will soon feel unwelcome and we will lose them.

If we keep the revival fires burning, and our friends maintain that same warmth in their personal relations that was so evident in the revival, they will soon feel at home among us.

O for an old time. Holy Ghost, character building revival, revivals of a lasting quality that move the hearts of young and old to a closer walk with God and genuinely pleased and devout living.

INDIANAPOLIS, IND.

THE HOLINESS PREACHER AND THE BUSINESS WORLD.

By Albert M. Blackmon

A wrong relation to the business world is the real reason for a pastor's failure. A right relation will tend for his success. Not only will he be successful personally, but it will bring the church in the right light before the world. In order to be rightly related to the business world, the minister must make himself a necessity to the life of the community around about him. Dr. Storrs said, "that a man who preaches only in a pulpit ought never to enter a pulpit."

The minister should join in any plan that seems practicable for promoting fellowship with any other Christian for that tends to raise the standard of morality in the community. Indeed, whatever needs to be done in promoting happiness, in developing resources, and uplifting human society.
The Preacher's Magazine

HOW TO FINANCE THE CHURCH AND KEEP THE MEMBERS SPIRITUAL

By FRANK E. WEISE

This is a most important subject and lies at the very foundation of the permanent success of church life, for no church can succeed that does not maintain deep spirituality, and no church can keep spiritual that does not recognize and fulfill its financial obligations. A church can no more retain its holy dignity while unpaid obligations stand out against it, than a business enterprise can maintain commercial standing while refusing to pay its bills.

How can we get our people to accept and operate the budget plan? Our answer is, by informing them, or educating them to the relation of the connectional interests of the church. The institutions of the church should be referred to and emphasized as often as consistent with the general good of the congregation. Speak of our schools and the good work they are doing, when you get some encouraging information pass it on to the congregation. Tell them of some instance where our Board of Church Extension has saved a church building to some poor unfortunate congregation. Relate some striking incident where the home mission work has planted a new church that has developed into a strong asset to the general church. Call attention to some blameless, helpless child that has been saved through our orphanage, and has made a refined, cultured Christian who is blessing the world with a godly life. Tell a pious story of an ostracized girl who was fished out by our rescue workers and reigned to society and to the Church. Call attention to the activities of our missionaries on the foreign fields, and insist that you people read the paper, the Other Sheep. Refer to our Publishing House and the church periodicals as the real hub of our church, which make possible the connectional interests, and the general information we receive from all over the world. Keep this up until your people are well informed of the merits of our church work that they will naturally develop a conviction of the responsibility, for they will feel that each institution is a real, living member of the family, and it thus becomes not only a conscientious duty but a happy privilege to support them.

We would suggest that at the very opening of the Assembly year you make out your budget; determine as nearly as possible what your local budget will be. Usually the following items are to be added together: pastor's salary, janitor, fuel, water, lights, insurance, upkeep of the building, etc. Then we know what our district and general apportionments are, add them all together, divide the total by twelve for monthly payments, or divide by fifty-two for weekly payments. When this is done have your secretary or treasurer and the itemized budget to the congregation and let them know that it will take the stated amount each week, or month for you to meet the annual obligations. Impress on them the fact that when they contribute to the budget they are paying to the support of the pastor, the items of current expense, the District Superintendent, General Superintendent, home missions, foreign missions, church extension, education, rescue and orphanage work. In fact, they are helping every interest of the church, and if they fail to contribute all interests will suffer. If at the end of the month there should be a deficit let the report so state, if there is a little meal in the barrel (a balance on hand), let the report show that too. Do not be afraid your people will quit giving when they know there is a balance in the treasury. They did not quit work when they closed the month with a balance in the bank, rather it stimulated them to work the harder to increase that balance the next month. The same is true of a properly instructed church.

CHURCH PUBLICITY

By M. LUNN

In our series of articles on the practical side of church advertising we have decided to interpose part of a chapter, "The Goal of Advertising," from F. H. Case's book, "Advertising the Church!" And by the way this book is just the thing for the pastor who wishes to make a special study of this subject. Our preachers would not care to use all the methods the author recommends but the book has a sufficient number of good suggestions to make it worth the price and more. It sells for $1.25 and the Publishing House will be glad to furnish it for you.

We thought the following was worthy of a place in The Preacher's Magazine, although possibly it should have preceded our present series on practical suggestions. No institution or individual gets very far without a goal. Considerable territory may be covered but one does not "arrive." But here's the exception.

The biggest thing in the life of every community is the center from which good influence ra...
We have the greatest gospel on earth. We have the thing that the people need and hunger for. They will come in throngs if we let them know that we have it. Consecrate the best means—the true gospel does not become tarnished by being preached to all creatures by the pulpit or through advertising, by epistle or radio.

It is not so very long ago that people were in the habit of talking about "things secular and things sacred"—as if to say the highest impulses of human life must not be contaminated with life's sordid aims and life's common duties.

Great progress has been witnessed in the way in which we have come to regard the intimate and essential relationship between what we call our religious and business life. How the one is bound up with the other as a counterpart of man's existence; because your most successful business man has made a failure of life if he has neglected his spiritual nature, and on the other hand, your most saintly example of character cannot maintain spiritual elevation for a single day if its ideals and most sacred principles do not enrich and beautify the duties of each hour.

And the church has suffered because men have had a misconception of the value of advertising as an elevating force. They have said in effect if not in words—"You must not advertise religion; to attempt to apply the familiar methods of publicity which are common is to vulgarize and make less sacred the great truth wrapped up in the life of our churches"—and I believe that one of the chief reasons why we have met together is because our best instincts tell us that this attitude of trying to shield our religious ordinances and our Christian organizations from the glare of publicity is an entire misconception of our purpose and our mission.

We are not a bit concerned about creeds and dogmas, about sectarianism or denominations—but if, as we all believe, we have got the glad tidings of the gospel story, revealed to us and expressed by us in various ways; if we feel in our utmost soul that we have to do a great work for the world's advancement and unparalleled solution for the world's care, we ought to give our churches the widest possible publicity, so that millions and millions more might be brought under the spell of the world's Redeemer.

So they will hear—it is inescapable that "times change," and so do means of communication and transmission of ideas.

You might as well whisper from the top of Arazat as to try to get a hearing for your church advertising without using the available type to make your point. To bury yourself in surroundings that, even if you start the world a cause and attack modern competition with insipidity or stupidity is to do one thing the church cannot afford, to waste its money.

Do not misunderstand me. I would not sacrifice the dignity of the Church. But if what we say and do and plan is Christian, then I should not hesitate to make it known, in the largest type I could buy, and I wouldn't leave all the thunder to the movies and the cigarettes.

This is a day of innovations, to be sure, but all history is but a record of innovations. Why can not those of today be as fully consecrated and dedicated to the task of spreading the "good news" as those of previous ages?

The Protestant Christian Church in America to a large degree is alphey to the great movements of religious agencies in the non-Christian lands. Church advertising is the only modern agency that will help to wake up the great body of 21-000,000 lay members of the twenty-sevens leading communions of the American Protestant Christian Church to the marvelous spiritual needs of America.

And the Protestant Christian Church in America is to a large degree is alphey to the great movements of religious agencies in the non-Christian lands.
and Jewish faiths. Nineteen of these organizations have workers on Ellis Island.

The Congregational Church has 280 foreign-speaking churches in the United States as a part of their Home Mission work. They are chiefly among the German, Swedish, Danish and Norwegian peoples. The Congregationalists sustain two schools for foreign-born students, The American International College at Springfield, Mass., and Schnaufer Missionary Training School at Cleveland, Ohio.

It is reported through The Western Recorder that some portions of the State of Kentucky present great home mission opportunities. In one creek region twenty miles long no religious services have been held for more than two years. On another creek where practically 10,000 people live, there is almost no religious privileges except those supplied by Mormons.

Someone has said: "The plasterer plastered, and the preacher preached. When the year was over, the plasterer mortared and cut his coupons, and the preacher walked and cut his corns."

In the last ten years the Near East Relief has disbursed more than $81,000,000 besides distributing more than $12,000,000 worth of food. American charity furnished 39,465,137 meals and rations for children in Greece, Syria, and Armenia during 1925. The Near East Relief is caring for 32,000 little children in the orphanages, while giving partial care to 20,000 additional refugee children outside of orphanages.

The following statistics are obtained from The American Standard:
Five states now have Catholic administrations.
Twenty thousand public schools have one-half Catholic teachers.
Three thousand public schools now contribute part or all of the school tax to Catholic churches and schools.
Six thousand public schools use Catholic readers and teach from the Catholic catechism.
Sixty-two per cent of all offices of United States, both elective and appointive, are now held by Roman Catholics.
New York City, Chicago, Baltimore, Philadelphia, Boston, Cleveland, St. Louis, Los Angeles, San Francisco, and Buffalo have 75 per cent Catholic teachers in their public schools.

In all the cities and towns of the United States of 10,000 or more inhabitants, an average of more than ninety per cent of the police force is Roman Catholic.

Roman Catholics are in the majority of the councils of 15,000 cities and towns of the United States.

In ninety per cent of the cases in which the criminals are executed for crimes committed, the victims of the execution have a priest at their elbow to administer the last sacrament.

More than sixty-five per cent of the prison convicts of all grades and of all kinds of prisoners are Roman Catholics while less than five per cent are graduates of our public schools.

These statements are astonishing, when we remember that only about twelve and one-half per cent of the population of the United States are Roman Catholic, while the other eighty-seven and one-half per cent are not.

The government furnishes the following: Out of 100 average men at the age of twenty-five, one has become wealthy at the age of sixty-five, four are well-to-do, five live on their daily earnings, fifty-four are dependents and thirty-six are dead.

An exchange states, "In one year there are 10,000 homicides, 15,000 suicides, and 80,000 fatal accidents." This means that during a period of profound peace, the annual toll of death from violence is more than double the losses of life incurred during the Great War.

Government figures show by the following items what the people of the United States spend in one year for luxuries:

- Perfumery and Cosmetics
- Tobacco and Snuff, Including Cigars and Cigarettes
- Furs
- Electric Fans
- Resorts, Races, Joy Rides, etc.
- Servants and Luxurious Service
- Soft Drinks and Ice Cream
- Opium and Cocaine
- When the Lord comes in judgment, what account will our nation give for the $22,700,000,000 which it spends for luxuries?