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THE PREACHER'S BACKGROUND

A certain historic church in New York City was criticized sometime ago because it always sends to Great Britain for its pastors. But in answering this criticism, the leaders of that church said they would prefer American preachers, if they could find any that would fill the bill. But they said it seems that the buried life in this country does not give preachers, especially young preachers, an opportunity to properly prepare themselves to fill a pulpit which makes exact and long continued demands upon its minister. The answer of these churchmen will probably be respected because of the element of compassion which it contains, but if it were widened out as to include the world, we would all probably be willing to admit its truthfulness.

The fact is this is a poor age for preacher making. The preachers of today do not, in our opinion, have sufficient background in study and meditation and prayer. They usually begin their work without proper preparation; or if they do not make the mistake of substituting a "Bible school course" for the grind of college and seminary training, they are likely to fall into the hands of wiseacres in the seminary who will substitute "religious education," and various "fancy" courses in psychology for the tedious process of thinking the fundamental problems of theology through to a finish.

And even in the active pastorate, the average preacher does not have time enough to really be deep. Most of preachers have to visit so much and attend so many secondary pastoral duties that they have to do their studying at odd hours and prepare their sermons in haste. A discriminating listener can detect elements of haste and immaturity in the majority of sermons which are preached.

The remedy for the insufficient background depends upon the age, situation and tendency of the individual. Every young, unencumbered preacher ought to complete his high school and college education, and, whenever possible, the actual seminary work ought to be done after, and not during, the college course. If age and situation forbid this preferable complete preparation, then the preacher must be content with the best he can get in the way of a basic education. But regardless of his school experience, every preacher should train himself to be thorough in general and special preparation for his preaching. He should never allow himself to quote statistics, if he has any doubt as to their reliability. He should fully convince himself of the righteousness of a proposition before alloying himself with it. He should reach out into the surrounding fields when he is preparing to preach on a given theme. He should not quote Hebrew and Greek and Latin and give derivations and definitions unless he is able to prove his propositions himself or else quote most dependable authority for the positions taken. He should not fly to the defense or condemnation of any well known preacher, or even a leader without taking time to investigate and weigh matters fully. He should not quickly interpret a race riot in Damascus as a sign that Jesus will come on the fourth day of next February, or fall into the delusion of supposing that he is called to re-state the doctrine of the holiness movement or to lead a crusade in favor of a reform of women's dress. The spectacular may get a crowd for a few times and may bring on something that will be interpreted as success, but only painstaking toil will produce intellectual and spiritual fruit that will be worth enough to merit its "remaining." The preacher who is wanting in his background is like a house which is built upon a sandy foundation, and neither of these can abide the storm and the rain.
WINNING SOULS THROUGH THE EYES

IN the most of instances we have confined our soul winning efforts to the ears of men. That is why we have sought principally, if not solely, to reach the hearts of men through what we say to them and through the ministry of music and song. But why should we thus confine and limit our borders?

It is said that a skeptic who had heard the greatest of preachers, visited a hall where a famous painting of Christ was on exhibition, paid the entrance fee and took his seat for a study of the artist's conception of the Christ. At the end of an hour and a half the skeptic came out of the hall with his eyes overflowing with tears and inquired the way to a prayer meeting.

The thunderings of the, orator may not speak as truly of God to many hearts as do the sparkling dew drops, and many a soul that has resisted the eloquence of the prophet has surrendered when he has seen Jesus hanging on the cross.

But we did not set out to be philosophical. We intended merely to say that art as well as utility should be considered in constructing houses of worship, and that "beauty is a duty" in the place where people expect to meet God. No doubt these things have been overdone, but the opposite extreme is not the correct position. The personal appearance of the preacher is a small matter, but it is worth attention. Either slothfulness or showliness may turn the balance to defeat. The proper decoration of the auditorium, and especially of the Sunday-school rooms, is a small matter, but it has its place. It is easier to have a live meeting in a well-lighted, properly ventilated, properly decorated auditorium than in a dank, tomb-like building. And pictures and mottos on the walls may be just as good investments as pew decorations.

A man visited the insane asylum and was surprised to find good rugs on the floors, splendid pictures, on the walls, a general atmosphere of cheer about the place. Asking about the purpose of the疯子, he was told that all these men interested in the curing of those whose minds were diseased. And so he said, "If these things will help people out of the asylum, will they not help those out who have not come here as yet?" And to this the answer of the superintendent was, "They will help, just as you say." And we go on to say that if artistic surroundings are helpful in an insane asylum and in the home, they are also an advantage in the House of God.

It does not seem that the time has ever yet come when moving pictures have been justified as a means for teaching the sacred truths of the Bible and of the Christian life—and such a time may never come. In fact, we do not personally believe that moving pictures are adapted to this purpose, but, nevertheless, we must not forget that seventy-five per cent of what one learns, he learns through the eye, and we must not neglect this in its application to our mission of getting the message of the gospel to men.

MAKING THE APPEAL PERSONAL

AFTER all has been said and done, the most difficult thing for the average preacher is to "move" the people. Almost any of us can "teach" the people what is right and proper, but to get them to do what we have convinced them they should do is the real problem. This applies to getting sinners to seek Christ or to getting Christians to respond to a call to service. Not many preachers are fortunate enough to be able always to escape the "money raiser's" duty, and we have watched the various methods employed, and have observed the success and failure involved.

About twenty-five years ago we had our first opportunity to hear a returned missionary, and we had added every call, braved every hindrance and went to that evening service. But we have never quite forgotten our disappointment on that occasion. The "preliminaries" were unusually long, so that the missionary had a late start. And when he did start, he simply took a text from Matt. 28 and preached a meditator sermon on "Our Duty to the Heathen." Once during the discourse he made a passing reference to the continent in which he had engaged in mission work. But we thought this mistake was probably unusual and it took us quite a while to make up our mind to the fact that returned missionaries, as a rule, are not interesting speakers.

Finally, after some years, being now the teacher of a theological class, we became the adviser of a young man who had spent some years in mission work in Latin America, and who was now home studying theology in preparation for further work in his chosen field. A missionary service had been announced and this young man was to be the principal speaker. He came to me for assistance in selecting material and in arranging his speech. It was our first real opportunity, so we "unloaded" on him in language somewhat like the following: "Now don't try to preach a regular missionary sermon. You are not as strong a preacher as many who will hear you, and if it is a question of merely preaching on this subject, better let someone else do it. But you do have material that no one else has or can have. It is composed of the experience which you have had in laboring among non-Christian people. Tell us your experience. Do not occupy much time with geography and statistics, those also are available to us. But tell us vividly and earnestly of your motives and of your deeds. If you had been one outstanding conversion, tell us about that. Do not try to tell us everything, but give us interesting and representative cases which will illustrate and stir us and make us remember." I shall not stop to tell how well he came out. But will say that we still give this same advice to those who have labored in mission fields, but we think it as applicable to those whose efforts have been confined to our own land. The average preacher is too general in his preaching and too general in his exhortations to be either interesting or effective.

Dr. John van Schaick, Jr., Editor-in-Chief of The Christian Leader, says, "Dr. Roland Cotton Smith, for many years rector of St. John's Episcopal Church in Washington, once said this: 'If I make an appeal in my church for a little crippled child, make a real picture; I will get perhaps $500. If I ask for two, I may get $600. If I ask for a dozen crippled children I may get one or two hundred dollars, but if I ask for the cause, I will be lucky to get $50.'"

The same editor, speaking along the same line says:

"When the World War ended, Henry P. Davison, head of the Red Cross, with able assistance, wrote a letter which was read to the nation, in which these words were used: 'It is a fact that these men have a high-grade book, well done, except in one respect, and in that respect it was a warning to the rest of us. The authors left out all names of persons who had done the work. They did it deliberately because so many people had rendered service who could not be mentioned that they thought it wise not to mention any. That was a sound principle to govern in giving decorations. It was an unsound principle for a book. More lists of names mean little. We must not err on that side. But it makes books, or articles vastly more interesting if we say 'John Jones' or 'William Smith' or 'Paul Leinbach,' instead of 'talented and versatile journalists,' without giving the names.'

We have all observed that illustrations are difficult to find, and that the 'ready made' kind do not usually help us much. And there are very few preachers who can tell general stories as effectively as they can tell those which begin with 'When I was in Ireland.' Of course one can carry the personal connection too far, as one did when he said, "Just a little while ago, when I was in California, an article in a New York paper said," etc., and yet "detached" incidents are not forceful.

A very successful evangelist recently said: "To get the best results out of an hour in a revival, I believe the preacher better preach thirty-five minutes and give twenty-five minutes to his invitation and altar service, than to occupy the whole time with the sermon and then expect to get results."

But to summarize it all, we may just say that the task is to get away from generalities and to get down to personalities. This is the task whether it is a question of getting seekers to the altar or getting money for Foreign Missions, or securing volunteers for canvassing the community for Sunday school scholars. Whenever it is a question of getting someone to do something or decide something, the problem is to make the appeal personal, both from the standpoint of the preacher and from that of the people.

The times call for Bible preachers. Preachers who occupy their preaching house with book reviews and in discussions of current topics are not meeting the demands of the hearts and consciences of men—only the Word of God preached in the world and the power of the Spirit can do this.
PREACHING ON THE EBB TIDE

It is poor policy for any preacher to make a habit of going to the pulpit tired. This applies to the spiritual, the mental and to the physical. A congregation may sympathize with the preacher who shows visible signs of physical weariness, but they will not like to hear him preach. Knowing his preaching hours, the preacher should plan his affairs so that he will appear in a fresh and rested body. A good sleep, a refreshing shower bath or an hour spent on the lounge may turn defeat into victory for a preacher whose day has been a little too full.

But mental weariness or exhaustion is as defeating as physical. The preacher to preach well must be “full of his subject.” His mind should be fresh and sparkling and ready to overflow. There should be a positive “burning” to preach. There should be a readiness that borders on inward impatience. There should really be a “champing of the bit” to get started.

And preaching makes a spiritual draft, also, upon the preacher, and there is a sense in which “virtue goes out of him,” as it did out of the Master when the woman touched Him with the hand of faith. So that the preacher, after preaching, is somewhat like a battery that needs re-charging. And this re-charging can take place only in solitude where prayer and meditation and communion with God are found. The preacher who preaches too frequently, visits too much, or occupies himself too constantly with any outward service whatsoever is likely to show signs of spiritual exhaustion. Not that he is necessarily backslidden, but he needs retirement and solitude. He needs to be frequently re-charged. The preacher who preaches with a tired body, an exhausted intellect, or a spiritual “over-draft” is preaching on a personal ebb tide and is under a decided disadvantage. It will take careful planning and much determination and courage to be “at your best” every time you stand up to preach, but you owe it to your calling to make every effort to approximate this ideal. Plan your affairs—your rest, your study and your devotional life so that at preaching time your forces will all be at flow tide, and avoid as much as possible attempting to preach on the ebb tide.

But the congregation, as well as the preacher, should be at flow tide at preaching time. Or dinarily, if the preacher really takes his work seriously and expects to accomplish anything, he should be at his task within half an hour after the service opens. If the edge of the people’s interest is dulled by “longevity” before the preacher stands up, he is at the disadvantage of preaching on the ebb tide.

Sometime ago we were announced as “the preacher of the evening.” The service opened with a “love song service” at seven thirty o’clock. This was followed by a somewhat extended “season of prayer,” in which a number of loud, long prayers were offered. Then came a “real hot testimony meeting,” which was in reality an alternation of singing, testifying and exhorting. The meeting, as a people’s meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon and personal care for the responsibility of the occasion were dissipated. But behold! at five minutes until nine o’clock, the leader of the meeting announced that we would “bring the message of the evening.” By this time the people had spent their physical energies, their mental edge was dulled and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill, and were now a long way toward the bottom on the “west side.” Being quite near the leader, we quickly whispered to him, “It’s too late to preach, just go ahead and dismiss.” “Oh no,” the leader cried, “these people came here tonight especially to hear you preach.” Well, we have observed that no good end can be served either by “creating a scare,” or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the shore as we could and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the divine order, then the sermon should have been given on the flow tide at about eight o’clock.

And there are some singers who think they have “prepared the people for the preaching,” when they have crowed an intense song service with a “special” of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to “draw the net.” Most meetings reach but one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.

Preach on the flow of your own forces and on the flow of the congregation’s interest and concern. Avoid the ebb tides. If the ebb tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good “landing place,” and draw your nets upon the beach. It may be that by quick movements you will take a few fish, and if not, quick landing will save you from that deepest confession of failure which is contained in the words, “We have toiled all night and have caught nothing.”

THE PREACHER'S MAGAZINE

A FEW THINGS A PREACHER OUGHT TO DO

We have read a good many “Don’ts for Preachers,” but we remember that the experts say we should not use the word don’t excessively, and we know that a negative program will never make a preacher. So there are a few positive and constructive “dos” that we think are worth saying.

1. Every preacher should “build himself a library of reference books and he should be so familiar with these books that he will know how to use them both for general and for special preparation. For the preacher should be adding to his general preparation all the time and he should know how to get material this evening for the sermon that he is to preach tomorrow. Many books do not constitute a library. A library is almost an organism and is almost as sensitive to its owner’s touch as though it were alive. But in this high sense a library can have but one owner, for we are referring to moral, and not to mere physical, possession.

2. Every preacher should establish as regular habits of physical, intellectual and spiritual life as possible. It really does not make a great amount of difference when one goes to bed and when he gets up, only he will do well to retire at a certain hour and arise at a certain hour one day with another. And it is important that one should find out by experimentation how much sleep it takes to do him and then not take either too little or too much. Eating is an important feature of the preacher’s life. He is fortunate if he has a digestive apparatus that enables him to eat from a widely varying bill of fare, this for the sake of his parishioners. But the preacher who eats more than his strength requires or than his amount of exercises warrants will suffer from sluggishness and will not be at his best. It will soon be found that if you study at a certain time each day or each night you will get to where you learn faster and remember better at that than at any other time. And mean as it sounds to say it, the modern preacher has to fight for his devotional life. There are so many demands upon him that it is easy for him to neglect prayer and Bible reading. He will be safest in this matter if he makes his devotional life a habit, and holds out for it against every thing except the most unusual circumstances. Spontaneous and intermittent devotion is no better than intermittent study.

3. Every preacher should find his proper field as soon as he can and then stick to it. Frequent changes from the pastorate to the evangelistic field, and frequent changes within the pastorate itself are detrimental to preacher growth and development. There seems to be unusual restlessness both among preachers and among churches just now, and it seems that every effort is made to root out the successful pastor from his pastorate and set him aside in uncertain itinerancy. But the best preachers twenty years from now will be the preachers who today are sticking to their bush.” The place you do not have always looks better than the one you have, and if it will be that way right along, but just as “the rolling stone gathers no moss,” so the moving preacher gathers no force for righteousness. The long pastorate is the best opportunity for a worthwhile investment of the life.

A wise advisor said to preachers, “Choose big themes.” And by big themes, he explained that he meant Sin, The Atonement, Salvation, Faith, etc. And we would add The Second Coming of Jesus, The Judgment, Hell, Heaven and Holiness.
THE PUBLISHER'S MAGAZINE

THE CONGREGATIONALIST for July 22, 1926 had two articles on the same page; one "Is the Sermon Going?" the other "The Meaning of the Sermon." Both articles were written by New England preachers and from the Congregationalist standpoint. The first, while not decided in its wall, seemed to regret that "The sermon is going." The second, more positive in its preference, bewailed the fact that the sermon was ever a prominent part of Protestant worship, and harked to the idea that a service that makes the liturgy the center, and which takes best advantage of the ministry of symbolism is the service that "will win."

But in reading these articles we discovered that both preachers assigned the sermon to the intellect and accorded it purely to the office of instructor. The one sought to somewhat defend the idea that the service of the Protestant church should be a "teaching program," rather than an assistant to emotion, while the other set forth the fact that "mysticism" is more important than doctrine, and therefore the special business of the service of the church should be to assist men in recognizing the presence of God, rather than to attempt to make them understand Him. We think there is something erroneous about this conception of preaching. It is erroneous because incomplete. Preaching is teaching, but it is more, it is, in its proper content, a means of devotion—or if you prefer the language, a minister to mysticism.

It is foolish now days to denounce doctrine, but our observation is that those who discount doctrine are not usually notable for their ability to foster true devotion. Ignorance is no handmaid of true reverence and God-consciousness. We need to know about God as well as to know God, hence our preaching must be as highly intelligent as we can make it. But we must also know God as well as to know about Him, and therefore our preaching must be spiritual and saturated with emotion.

In the best days of the Apostolic church the service centered about the sermon. And in the best days of the Protestant church, the church which is the real successor to that of the Apostles, the same is true. And our observation is that no church has yet been known as a genuine spiritual force which relegated the sermon to a secondary position. But on the other hand, no church has been spiritual which makes the sermon a literary and intellectual effort, in contradistinction to a spiritual production. So in order for the service of the church to be Apostolic and properly historic it must gather about the sermon, with other portions of the service taking subordinate positions. But in order for the sermon to merit this place of honor, it must be both highly intellectual and deeply emotional. It must inspire the intellect and inspire the heart. It must teach doctrine and encourage devotion. It must answer the proper questions of the mind and lead the soul in its search for the presence of God.

WHAT DO YOU THINK OF THE PUBLISHER'S MAGAZINE?

We have a certain personal responsibility to the Publishers regarding This PUBLISHER'S MAGAZINE, because it was their confidence in our unsupported statement that there is a field for such a publication that caused them to launch it. But our joy, has been made full by the fact that enough subscriptions have been received during the year to make the Magazine "an even break" from the financial standpoint. This was fully as much as we expected and promised for the first year.

But this is the ninth number of Volume One, and since all subscriptions were taken for the year, they will be in the future when three more numbers have appeared. And since the December number will appear about the first of that month, it seems to us that we are getting pretty close to "the jumping off place."

We have had many, many splendid commendations and are confident that the Magazine has really made a place for itself and that no one will vote to suspend it. But the Publishers are handling this proposition on the most economical plan, and in order for them to continue to do this, there must be no letters soliciting renewals sent out, there must be no waiting for the nominal subscription price, there must be no dropping from the lists.

Brethren, help me out just here. I want to make a better magazine next year than we have

THE PUBLISHER'S MAGAZINE

DEVO TIONAL

LETTERS ON PREACHING

By A. M. HILL

VIII. Selection of Texts: Continued.

It is well to have in mind a ruling purpose to win souls. But the soul, once won, must be trained, edified, built up in Christ.

Peter received a charge from the Lord both to "feed the lambs" and to "shepherd the sheep." A flock needs much more than just to be born; they need daily care, guidance and defense. Likewise Christians need to be educated, trained, warned, guided, encouraged, comforted, inspired, corrected, and led. Often this is done by pastoral visitation and private interviews; yet very much of this work is also accomplished by pupil ministration. What one Christian needs may be helpful to all.

We would therefore suggest:

1. That texts should often be chosen that will inculcate Christian duties.

Here we can hold up St. Paul as the model preacher. How helpful it would be to hear that old warrior preach from the text: "Provide things honest in the sight of all men." What congregation would not be benefited by an increase of business honor? What a sermon he could have preached on the grace of forgiveness from the text, "Bless them which persecute you, bless and curse not!" How he could have discoursed out of his own experience from the text, "The man that consumeth energy, how could he arouse a congregation from the text, "Not slothful in business: fervent in spirit (bellowing hot); serving the Lord." He might join with that other text: "When we were with you, this we commanded you that if they would not, neither should they eat." Without very great mental effort we could imagine his preaching an interesting and often much needed sermon from the text: "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies." How the idle, long-tongued gossips and scandal-mongers would winch under his scathing words! And how tenderly he might have commended Christian patience under trial from the words: "Rejoicing in hope: patient in tribulation: continuing instant in prayer."

And how a church might be knit together in the unity of the Spirit as the great apostle preached it from the words: "Be kindly affec-
honour them one to another, with brotherly love; in honour preferring one another!"

What steadfastness of life he must have preached from "Abhor that which is evil; elevate to that which is good!" or from that other text: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And what a maternal and eloquent sermon on the practical graces of godliness the old hero of the cross would preach with the thirteenth chapter of 1 Corinthians for a text, and for a theme, "Divine Love!"

The scholarly commentator, Dr. Albert Barnes, preached a noble sermon from the words: "like courteous" (1 Pet. 3:8). Dr. Albert Bushnell preached a most remarkable discourse on 'Unconscious Influence' from the words: "Then went in also that other disciple" (John 20:8).

The Bible is actually full of such-texts if only the preacher has anointed eyes to see them. We have culled only a few from the great forests of texts which the preacher who lives with his Bible will find begging him to use them to inculcate lessons of practical godliness.

II. Appropriate texts must often be chosen for special occasions. There are anniversaries, dedications, memorial addresses, seasonal sermons, such as Christmas, New Year, Easter and Thanksgiving. Patriotic addresses, the advocacy of moral reform are instances.

Then there are missionary addresses and what texts for them! "Go ye into all the world and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." "Repen
tance and remission of sins should be preached in His name among all nations beginning at Jerusalem." These were Christ's parting words to His disciples; it is easy to see where His heart was, and what His purpose was concerning the heathen world! St. Paul caught the spirit of his Master and cried: "I am debtor both to the Greeks and to the Barbarians: both to the wise and to the unwise!" And under that inspiration, what a prodigy of missionary zeal he became until the sword of martyrdom ended his earthly career and brought him his crown! What a mentally alert, broad-minded, man-sighted, all around man a minister must be to get a congregation converted and sanctified, and trained for Christian service! Who, without the filling of the Holy Spirit, is sufficient for these things?

III. Sometimes two texts or even three may will be selected to enforce the same truth, or to illustrate contrasted truths.

1. Preaching the doctrine of regeneration, one may well use two texts: "Cast away from you all transgressions... and make you a new heart and a new spirit, for why wilt ye die?" (Ezek. 18:31); and "A new heart also will I put within you" (Ezek. 36:26). These texts seem to contradict each other. But they do not; for regeneration is not a meageristic, but a synergistic work; man and God co-operating. God will never force salvation upon a man and convert him against his will. The same is taught by St. Paul in Phil. 2:12 and 13. "Work out your own salvation with fear and trembling: For it is God who worketh in you both to will and to do of His good pleasure."

2. Sometimes two texts are forcibly comple-ments of each other. Moses said of sinning Israel (Deut. 21:29) "O that they were wise, that they understood this, how they would consider their latter end!" Jeremiah said (Jer. 23:20): "In the latter days ye shall consider it perfectly." Dr. Win. M. Taylor put the two texts together and preached a powerful sermon, having for his theme, "Prospect and Retrospect." If men at the begin-
ing of a career of sin will not look ahead and consider their latter end, when will they? Jeremiah says: "In the latter days, when the bitter doom has come, they will consider it perfectly when it is eternally too late!"

3. Sometimes contrasted texts are exceedingly impressive. Luke 8:37 tells us that "The whole multitude of the country of the Gadarenes besought Jesus to depart from them." The fortell-er verse tells us that "the people on the other side received him gladly, for they were all waiting for him."

It is always so. The blessed Lord never stays where He is not wanted. Those who turn Him away do it to their damnation; and those who receive Him also with a glad heart receive Him gladly, for they were all waiting for him."

4. Different texts will sometimes reveal differ-
tent aspects of a common duty. Matt. 5:16 teaches: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." But Matt. 6:3-4 tells us: "But when thou doest alms let not thy left hand know what thy right hand doeth. That thine alms may be in secret," etc. In other words, we must live a godly life in the sight of men, but we must not go to public meetings and the plowing of feet and the strife of cruel tongues. He longed for the solitude of the wild-erness to be at rest from it all. But Jesus taught something better. "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). Not a change of place, but of companionship, fellowship with Jesus will calm the jabez nerves and rest the wounded conscience.

What wonderful texts! And how happily wedded!

"ACCORDING TO HIS CONSCIENCE"

One of the witnesses before the grand jury appointed to inquire into a case of alleged bribery in a local election, stated that he had received 25 dollars to vote Republican, and on cross-examina-
tion it was elicited that he had also received 25 dollars to vote Democrat.

The jury foreman in amazement repeated the examination: "You say you received 25 dollars to vote Republican?"

"Yes, sir."

"And you also received 25 dollars to vote Demo-

"Yes, sir."

"And for whom did you vote at the finish?"

The witness, with injured dignity in every line of his face, answered with great earnestness: "I voted according to my conscience!"

The moral question which is aroused by the above incident is, Had the man any conscience at all? It rather reminds me what I heard C. H. Spurgeon say once. "Some men are all things to all men, to save a sam." What kind of a conscience have we? Jacob had an elastic conscience, and stole his brother's birthright and blessing (Gen. 27:36).
Pilate had a weak conscience, and gave Christ to His murderers (Matt. 27:19-25).
Judas had a csrned conscience, and sold his Lord for thirty pieces of silver (Matt. 26:14-16).
Jonah had a sleeply conscience, and had to be awakened to his disobedience by the mariners (Jon. 1:9).
Balaam had an accommodating conscience, and compromised with the commands of Jehovah (2 Peter 2:15).
Gehazi had a schewing conscience, and tried to please his master and get what he could out of Naaman as well (2 Kings 5:20-27).
Simon Magus had a covetous conscience, and thought the power of God could be got for money for his own advantage (Acts 8:18-24). - F. E. Marsh in The Prophetic News and Israel's Watchman.

HINTS TO FISHERMEN
By C. E. Connell

THERE’S NO POCKET IN A SHROUD
Use your money while you’re living.
Do not hoard it to be proud.
You can never take it with you.
There’s no pocket in a shroud.

Gold can help you on no further
Than the graveyard where you’ll lie.
And though rich while you are living,
You’re a pauper when you die.

Use it then some time to brighten,
As though life you weary ploot;
Place your bank account in heaven;
And grow richer toward your God.

Help us preach this glorious gospel
To the merry or the few;
Put some money into Missions;
Plainly, Sir: This is for YOU.

A LOVELY EXPERIENCE
Longfellow once told Russell H. Connell about a visit he had made at the old home, long after his mother and father had died. In an upper room he found his mother’s old rocking chair, and seated himself in her mother’s place. Longfellow remarked that that was one of the loveliest experiences of his life. He felt that he was in a most sacred relation. The old chair that mother sat in.

WHAT IS PRAYER?
An exchange gives a delightful answer to this very important question:
The poet beautifully says it is the “soul’s sin-
cere desire, uttered or unexpressed.” Prayer has been called the golden key to unlock the Treasure House of God. Prayer is said to be the heart-cry of the child to the Father’s love for its needs. The Christian Evangelist gives the following beautiful and comprehensive answer.

Prayer is faith laying hold on God’s promises.
Prayer is hope realizing its fruition in anticipation.
Prayer is love coming into the holy intimacy of communion.
It is the child taking hold of the hand of its Father for strength and guidance.
Prayer is weakness leaning on omnipotence.
Prayer is the pilgrim’s staff by which he is helped along his homeward way.
Prayer is the heart’s trusting time with God.
Prayer is the thirsty soul’s cry for the Living Water.
Prayer is the atmosphere in which all Christian virtues grow to perfection.
Prayer is the breath of heaven breathing through the life of man.
Prayer is inspiration climbing the ladder of promise to lay hold on divine realities.
Prayer is the believer’s outstretched hand and upward vision seeking all the fulness of God.
Prayer is the divine wand by which we transmute life’s trials, temptations, and drudgeries into the gold of character.
Prayer is the open door by which the individual or the church may pass from weakness to strength and from struggle to everlasting victory.

LIGHT SHINING OUT OF DARKNESS
William Cowper wrote the following significant and beautiful poem:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unshakable mine,
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds of so much dread
Are big with mercy, and shall break
With blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behold a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Un reigning every hour;
The bud may have a bitter taste
But sweet will be the flower.

Blink unbelieving is sure to err,
And scan His work in vain;
God is our own interpreter,
And He will tell it plain.

GREAT THOUGHTS ON PRAYER
Prayer is not overstrained nor overworked. A serious lack on the part of many so-called Christians is prayer. Here are a few choice paragraphs from the heart and mind of great Christian leaders that ought to stimulate to prayer.

Three things make a divine—prayer, meditation, temptation—LUTHER.
If you do not pray God will probably lay you aside from the ministry, as He did me, to teach you to pray.—MACHER.
Recreation to the minister must be as whetting is with the meat that is to be used only so far as necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say, “God doth not require me to make a drudge of myself to save them?” In the face of stupendous need can we do less than PRAY?—RICHARD BAXTER.

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last an hour or two; your life speaks all the week. If Satan can only make a covetous minister, a lover of praise, of pleasure, of good eating, he has ruined your ministry.—McCUTCHEON.

The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write, I can read, or converse, or hear with a ready heart, but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it.—RICHARD NEWTON.

The great pastors and teachers in Christian doctrine have always found in prayer their highest source of illumination. The greatest practical resolutions that have enriched and beautified human life in Christian times have been arrived at in prayer.—CANON LIDDELL.

The act of praying is the very highest energy of which the human mind is capable; praying that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer.—GOLDSBROUGH.

I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man’s taste and another man’s prejudices. The ministry is a grand and holier art, and it should find in us a simple habit of spirits, and a holy but humble indifference to all consequences.—RICHARD CECIL.

SOME EVIDENCES OF BEING FILLED WITH THE SPIRIT
1. Personal consciousness.
2. Holy tendencies.
3. Religion made easy.
4. Spontaneity in Christian work.
5. Symmetrical character.
7. Unity of effort.
8. No clashing motions, no inward discord, no counter affections, no rebellion of will.—one RULER on the throne. The trend of the life toward God. The result: God’s Church triumphant.

God’s people victorious.
Satan defeated, God exalted.
THE ANCHOR OF THE SOUL

By W. B. Walker

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Hebrews 6:19).

The apostle here represents the follower of God in this world as a vessel striving to perform his voyage through a troublesome, tempestuous, and dangerous sea.

1. **Hope is Our Anchor.**
   - To the imaginative mind life is like a sea, the soul is a ship, and hope is the anchor of the soul. This is not the first time that this emblem had thus been used.
   - No doubt, the apostle had seen it in the Hebrew writings, and especially in Greek literature. He had met with the saying of Socrates, "To ground hope on a false supposition is like trusting to a weak anchor."
   - What the anchor is to the ship, hope is to the soul. I am glad that we have an anchor that will hold us "sure and steadfast" amidst all the difficulties of life.

II. **The Recommendations of the Anchor.**

1. The term "sure and steadfast" seems to refer to the reliable nature and the use of the anchor. It is not constructed of doubtful materials. Its cable will not snap in the tempest. No stress or strain upon it, and no resiling force will drag it from its anchorage.
2. The government inspects all the anchors that are made in this country. If they pass the inspection of the government inspector, the government mark is placed upon them. On the anchor of the soul we have the mark of heaven: "Sure and steadfast."
3. The term "steadfast" refers more especially to the use of the anchor. It is that which holds the ship steadfast amidst the storm.

II. **A Fatal Laugh.**

A Jewish Rabbi once said that Goliath lost his life because, when he saw the rosy youth, the shepherd David, coming to fight him with only a sling, he laughed loud and long, throwing back his head in his mirth, so that his helmet fell back and left a place for David's sling-stone to strike his forehead.

1. The outward actions only the manifestations of what the heart conceives.
2. Evil thoughts multiply and become more dangerous and sinful.
3. A breed of awful sins.
4. The heart changed.

**In Flanders Fields**

John McCrae, during the World War, wrote a poem with the above title that will make its name immortal. Here it is:

*In Flanders fields the poppies blow*
*Between the crosses, row on row,*
*That mark our place; and in the sky*
*The larks, still bravely singing, fly*
*Scarcely heard amid the guns below.*

*We are the Dead. Short days ago*
*We lived, felt dawn, saw sunset glow,*
*Loved and were loved, and now we lie in Flanders Fields."

**Take up our quarrel with the foe;**
*To you from failing hands we throw*
*The torch; be yours to hold it high.*
*If ye break faith with us who die,*
*We shall not sleep, though poppies grow In Flanders Fields.*

**Mother**

What kind of mothers will these cigarette-smoking, painted, doll-faced "sissies" make? Compare them with the intelligent, pious, solid mothers of the past who trained the children to be quiet, mannerly, courteous, especially to those who were older. Who revered the Sabbath and so taught the children. Who instilled into the children obedience and reverence for sacred things.

As 120 clergymen met together, and were talking over their religious experiences, one hundred assigned as the means of their conversion, their Christian mother. The mother rocks in the cradle not merely her child, but the fate of nations.

"I am rich in having such a jewel (a Christian mother) As twenty seas, if all their sands were pearl, The water nectar, and the rocks pure gold."
HOLINESS. GOD'S INEXORABLE REQUIREMENT

By W. W. Clay

I. INTRODUCTION:

1. A necessity for every sailor not only to have a chart but to know where his ship's position is according to the chart. We need spiritually to know where we are—there are some rocks ahead, some testing times coming. Thank God, we can get our bearings. We have a chart—the Bible; and a compass—the Spirit. There is a point that God has fixed to which the compass always points, and by which we may get our bearings in every phase of life; and that point is holiness. What the North Pole is to the compass, holiness is to the revealed will of God for men.

2. A brief word as to the nature and meaning of the holiness of God. A supernatural work, subsequent to regeneration, effective through the blood of Jesus, by faith based on the promises of God. Not a theory merely, or an emotion, but the presence of the Holy Ghost in His fulness, cleansing the heart from all sin. The essence of holiness is the fulness of the Holy Spirit.

3. The text is exclusive and conclusive and conclusive as John 3:7. You cannot tunnel under, climb over or get around God's "nautic" and "without which." This does not mean that those of God's children who die without knowing of their privilege to be sanctified wholly are lost—the blood will cleanse, must cleanse them ere they can enter heaven. But no man can neglect or refuse or daily with God's call to holiness without losing the favor of God and backsliding.

II. WHY GOD DELIVERED US TO FOLLOW HOLINESS

1. It is a necessity for perfect fellowship with God. God hates sin, not only the act; but that deformity, that disease, that awful taint of sin, "pernicious. Like leprosy in a child, the mother loves the child, but the skin is offensive. "We are purposed never can be perfect and unbroken fellowship with a holy God, either in heaven or on earth, without holiness of heart.

2. Holiness a necessity for happiness. Sin brings unhappiness. That is why God has forever shut it out of heaven with the words of His text. See also Rev. 21:27. Sin deflects every source of happiness on earth, the home, the ties of kindship, friendship, and heart peace. But it can never enter heaven, and to insure your happiness He seeks to close forever the door of your heart against it.

3. Holiness a necessity if we would have the full appreciation of God. God cannot approve of that heart which harbors that which He hates and which hates Him (Rom. 8:7).

4. Holiness a necessity for safety. No heart is safe where carnality dwells. If God must keep it out of heaven to safeguard His loved ones there, we must be perfectly saved to be perfectly kept.

II. OUR MEANING OR GOD'S COMMAND TO FOLLOW HOLINESS

1. It means to believe what God says about it: that it is necessary, (see text); that it is His will (1 Thess. 4:3); that it is for us (1 Thess. 5:23, 24); that it is the eradication of sin (Rom. 6:6).

2. It means we must let everything else go until we get it; not even the work of God dare take precedence of this (Luke 14:40). Make a complete consecration, whatever it may cost.

3. It means we must keep on following. How careful not to lose it.

4. It means we must definitely make it the outstanding feature of our preaching and testimony. If God has made it a test of fitness for heaven, we must give it the first place in our ministry.

Come on! Have you this experience? If not, what do you gain by waiting? And what excuse have you for refusing the blessed, blood bought invitation of the Christ who has saved you?

Man an Eternal Debtor

By A. M. Hills


This text is a portion of the parable of "The Unjust Steward." I use it not by way of exposition of the parable but by way of accommodation. The text perfectly suggests that the whole attitude of a debtor to God. I observe:

I. AS CREATED BEINGS WE ARE DEBTORS.

God might have dwelt alone forever in the inefable glories of the trinity. But He created. "He created the heavens and stretched them out; he spread forth the earth and made it firm at the beginning of the earth; he gave breath unto the people upon it and spirit to them that walk therein" (Isa. 42:5). "For by him were all things created that are in heaven, and in earth, visible and invisible whether they be thrones or dominions or principalities or powers. All things have been created through him and unto him" (Col. 1:16).

"Therefore we owe Adoration. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11).

"We are debtors for our preservation. He keeps your heart throbbing, and gives every breath. "In him we live, and move, and have our being." (Acts 17:28).

II. WE ARE DEBTORS FOR OUR PRESERVATION.

He keeps your heart throbbing, and gives every breath. "In him we live, and move, and have our being." (Acts 17:28).

37,000,000 people die annually, 5,000 will die during this service, 69 minutes! Why not you?

"He upholds all things by the word of his power. He hath set his heart upon me, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14). "O bless our God, ye people, and make the voice of your praise be heard: which holdeth our soul in His, and suffereth not our feet to be moved" (Ps. 66:8).

III. WE OWE FOR HIS FATHERHOOD AND OUR SOUL'S INHERITANCE.

We might have sustained some other relation than that of children, made in His own image. He might have said, "Behold what manner of love the father hath bestowed upon us" (1 John 3:1). "If I be a father where is mine honor?" (Mal. 1:6). "I have brought up children, and they have rebelled against me" (Isa. 1:2). Thus our irreverent ingratitude grieves God's heart.

IV. WE OWE TO HIS SOVEREIGNTY AND RIGHTEOUS GOVERNMENT.

Earthly rulers represent authority, low, government, protection. As such they are honored.

At Queen Victoria's Jubilee celebration the noble of her realm assembled to honor her. It was she, also, when the great Emperor William of Germany celebrated his nineteenth birthday.

But how much greater and nobler is God! How the vanity of all else and adore! And how you have treated Him!

V. WE OWE FOR HIS SELF-SACRIFICE GRATEFUL LOVE.

Vicarious sacrifice always commands the admiration and respect of all right minds.

Leonidas and three hundred at Thermopylae dying to save their country.

Cortez—defender of their country.

Doctors, nurses, firemen.

"God so loved—"John 3:16.

"Christ gave Himself—Bethlehem, Gethsemane, Judgment Hall, Calvary! Have you no gratitude?"

VI. FOR ALL HIS BENEFICENT PROVIDENCES WE OWE ONE SERVICE. Notwithstanding all we have done and are, what we are by the superintending providence and grace of God.

Suppose we had been born in a Hottentot's Kraal in Africa, or in the tope of a digger Indian instead of in a Christian home in a Christian land! John Newton, seeing a criminal on the way to the scaffold, exclaimed, "There, but for the grace of God goes John Newton!"

In January, 1892, Bob Ingersoll said to a group of lawyers, "No one has been kept awake in our home a single night by sickness in thirty years." A judge said, "God has been good to you!" Ingersoll replied, "I have been good to God!" What a blasphemous, ungrateful wretch he was! God has served us all wonderfully, constantly, amazingly! Do we owe Him nothing?

Theology decides whether we owe Him faith and worship. He is perfect and infinite in wisdom, goodness, mercy, truth, justice, faithfulness, love! He is unrivaled in all the universe, in all time, in everything. Whom do we owe unceasing worship and faith?

Remarks

1. These debts are eternal. God's relations to
as are eternal. The obligations that grow out of them are eternal.

We shall all be called to account for the way we have treated these obligations. Among the few things of the future is a future judgment. "We must all appear before the judge- ment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

It is better to arrange for these debts now than to be compelled to face them hereafter when it is forever too late. It is stupendous folly to deny the account. Many do it.

1. How shamefully, how meanly treat God! No adoration for Him as our Creator.
No gratitude for Him as our Preserver. No reverence for Him as our Father.
No obedience for Him as our Sovereign.
No service for Him as our Master.
No love for Him as our Savior.
No worship for Him as our God.

The angels stand amazed!

4. There is but one way to satisfy God about this debt. "Bless you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (v. 12)

Will you give yourself to Him now, body, soul, mind, time, talents, possessions, influence, to live for and His glory forever?

Or will you go on in a mad defiance of all God's holy claims, and tramp over His redeeming love to death and eternal despair?

Seven Indictments Against Religious Professors

By P. L. Price


Introduction

The spirit of pride: indulgence of physical appetites to excess, and a love for ease, have always resulted in spiritual decay and financial ruin. By the mercy and miraculous hand of God, Israel had been emancipated from Egyptian slavery. They had worked faithfully, lived humbly, and God had prospered them. In their prosperity they developed a condition that called forth, from the prophet of God, these Seven Indictments. Let us study them and take warning, remembering that "whatsoever things were written aforetime were written for our learning." (Rom. 15:4).

I. "Lie upon beds of ivory."

Extravagant in the fineness of their furniture.

II. "Set themselves upon their couches."

Humored themselves in the love of ease; lassitude.

III. "Eat the lamb out of the flock and calves out of the midst of the stall."

They "served sensuously," must have every thing of the very best, and abundance of it. (The marginal reading: "Abound with superfluities.")

IV. "Chant (quaver, Margin), to the sound of the lute."

Devoted much time to gay entertainments, with music and dancing.

V. "Drink wits in bowls;"

Not in mugs, or glasses, but bowls; must have abundance of it. Adam Clarke tells us that it also indicates the fine and expensive kind. More interest in preparing the face to be admired by the sons, than preparing the heart to be approved of God.

VII. "Not grieved for the affliction of Joseph."

No concern for the Church, though it was in distress and peril.

Conclusion:

Found guilty and the sentence passed. "Therefore shall they go captive with the first that go captive, and the banquets of them that stretch themselves shall be removed." (Isa. 58:7)

DALLAS, TEXAS.

The Victory of Faith

By E. E. Hale

Text: 1 John 5:4.

Introduction

1. Being born of God implies life in God.
2. A resemblance to the character of God.
3. Title to glorious mansions in the skies.

II. Victory Implies Conquest

1. A picture of a soldier marching over conquered territory.
2. A picture of the conqueror from Bezar.

II. Nature of Victory

1. Not power of mind to think away evil, as Christian Science teaches.
2. Not penitence and confession to priests.
3. Not emotional satisfaction, which may be the results of victory.
5. Faith is born in every man, one of the first things he exercises in life.
6. "Faith that is the victory." (Heb. 11:1). Materializing desires.
7. victorious faith comes by letting go of one's selfish desires and falling upon the resources of God.

III. Faith May be Increased or Decreased

1. Increased by means of grace.
2. Decreased by refusal to be led by the Spirit.
3. By giving attention to false doctrines.

A Call to Sleepers

By E. E. Hale

Text: Eph. 5:14.

Introduction: Sleep and death are used in the Bible to illustrate personal experience.

I. SLEEP AND DEATH IMPLY:

1. Independency.
2. Uncloseless of surrounding darkness.
3. Ignorance of present or vision.

II. A CALL TO SLEEPING SINNERS

1. His dreams of peace and safety.
2. His dreams of worldly fame, riches, power, etc.
3. Desires to wait for feelings and sensations.

III. A CALL TO BACKSLIDERS

1. God's attitude toward the Prodigal Son.
2. God's dealing with Jethro.
3. The call of God reminds the backslider of his past blessings.

IV. A CALL TO THE REGENERATED AND UNREGENERATED

1. A hesitancy in "crossing Jordan" necessitates a camping in the wilderness.
2. The call answered or implied:
   a. A blessing to the one who answers the call.
   b. Also helps to others who may be reached only by a sanctified life of influence and service.

V. HOW THE CALL MAY COME

1. Through favorable or unfavorable circumstances.
2. Through the Word of God.
3. Through the call of the Spirit.
4. The Lord wills it.
5. The Lord's spiritual gifts.
6. The Lord's spiritual gifts.

A Greater Than Solomon Is Here

By E. E. Hale

Text: Matt. 12:42.

1. Solomon's Intelligence—Jesus Christ is all wiser.
2. Solomon's kingdom of glory against Christ's Kingdom of love.
3. Solomon—politically only his friends praise him. Christ may make wicked nations to praise Him.
4. Solomon's finances—The riches of Christ in glory.
5. Solomon's society composed of greatest of kings and queens and potentates—the grace of Jesus Christ makes kings and priests of men.

III. THE IMPORTANCE OF POSSESSING THE COMFORTER

By E. E. Hale

Text: John 17:21-23.

1. The Lord's love in the world.

Conclusion

How Christ Uses the Comforter (Luke 24:49)

1. "Tarry" included waiting for God to speak.
2. A complete consecration of lives to His will.

"Our God"

By E. E. Hale


1. A God of Holiness or Purity.
2. Holiness the theme of heaven (Isaiah 6:6).
3. God planned a religion of holiness.
4. Purity a requirement for personal experience.
5. Purity cannot be counterfeited.
A King's Dying Charge
By B. F. Haynes

TEXT: 1 Kings 2:1-3.

Scene 1: Royal court. Nurses mourning loved ones, soft treading. An aged form struggling to summon its utmost strength to deliver dying charge to a noble son, just crowned king in his stead.

B: be not: 1. a. chart. 2. a. dade. This is a parastic. Be a man. Be strong that you may show yourself a man, by:
1. Keeping the charge of the Lord.
2. Walking in His ways.
(a) Your life is a plan of God. Walk in His ways by not walking in the ways of your companions. Say "no."

Secret of the Lord
By B. F. Haynes


A. Nature's best things are secret.
B. God's best things are secret and revealed only to those who are willing to pay the price.
C. The best things are followed by other things. Salvation in its fullness is a thing of constant development.
D. Gift of faith.

Expositional Sermon
By C. E. Cornell

TEXT: Mark 11:22.

I. Faith.
1. It is the secret of domestic tranquility.
2. It is the secret of the life to come.

A. A God of Power.
1. Power to create.
2. Power to govern all creation, except man.
3. How He sends influences to the heart of man, or how He deals with man: (a) Ordinary Provencences: (b) The Bible: (c) The Holy Spirit.

Conclusion: Power of our God's salvation.
1. Power to change any heart.
2. The will is the door to the human heart.

Faith
By C. E. Cornell

TEXT: Mark 11:22.

1. FAITH. Its meaning.
   1. It recognizes God's ability.
   2. "Lauds at impossibilities." Tends only to the glory of God.

II. FAITH PRACTICALLY APPLIED.
   1. The individual.
   2. The church.
   3. The world.

III. FAITH CONDITIONS.
   1. Salvation begun is faith begun.
   2. Perfect faith—holiness.

IV. FAITH. The "gift" of faith. The "grace" of faith.
   1. "Gift" a divine bestowment.
   2. "Grace" a constant exercise of the soul, that salvation may be enjoyed, and maintained.

V. FAITH. Triumphant.
   1. Overcomes every difficulty.
   2. Is beyond human reasonableness.

Illustrations: Jericho, Abraham and his only son Isaac, Daniel.

Illustration: A missionary in China dug a well for much-needed water. He dug deep and deep each day, but no water. The Chinese said that God did not answer the missionary's prayer. He continued to dig and pray. Finally when he almost crowded his向上, he struck a stream of abundant, cool, refreshing water. God does honor faith and prayer.

"Out of Egypt into Canaan"
By C. E. Cornell

TEXT: Deut. 6:23.

I. General statement.
   1. What Egypt stands for in the Scriptures.
   2. What Canaan stands for in the Scriptures.

II. The two wilderness experiences.
   1. Moses a type of Christ.
      1. Pharaoat a type of Satan.
      2. The slaver's difficulties.
      3. His final deliverance.
   4. So with Israel.

III. From Egypt to Kadesh Barnea.
   2. They saw giants.
   3. Would they go in.
   4. Pride, a national sin.
   5. Indifferentness.

IV. Forty Years in the Wilderness.
   1. Israel yielded at every point.
   2. God demands no less of us.
   3. God's blessing assured when we yield.

The Certainty of a Religious Experience
By C. E. Cornell

TEXT: 1 John 3:14.

1. "I know that my Redeemer liveth."
2. "Beloved, now are we the sons of God."
3. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." It has been called the Spirt of His Son into our hearts crying, Abba Father.
4. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."
5. "We know that we have passed from death unto life, for we love the brethren."
6. "We know that he abideth in us by the Spirit which he hath given us."

Suggestive
By C. E. Cornell

Why are not all Christians sanctified wholly?
1. The divine provision.
2. An instantaneous act.
3. Who are candidates to be sanctified?
4. Consecration, what it involves.
5. The divine bestowment.
6. The witness of the Spirit.
7. Fruitfulness.

Tithing
By C. E. Cornell

TEXT: Malachi 3:8, 9, 10.

I. Money and Our Relation to It.
(See "Christ Our Creditor," the best book
published on tithing by our Nazarene Pub-
lishing House.
II. THE INTUITE HEART-CRY OF THE RACE.
The race, obligated to give something to
God, must we have a tenth of our income.
Shall we pay this imperative obligation?
III. THE MOSAIC LAW AND THE-TITHE.
No hardship for the children of Israel.
It should not be a burden—but a delight.
IV. THE "ACT" OF CONSECRATION AND WHAT IT
means.
Our money.
Our time.
Our family.
Our friends.

Expositional Sermon
By C. E. Connell
TEXT: 1 John 1:7.
I. INTRODUCTION.
Historical reference to St. John.
II. REPUTING THE ERROR OF Gnosticism.
"The Gnostics said, sin never defiles the soul
but the body only, hence we need no cleansing,
having no sin in our spirits to be cleansed from.
St. John positively refutes this error.
III. WHAT IT MEANS TO WALK IN LIGHT.
Presupposes regeneration.
The soul is no spiritual light without regenera-
tion.
Three points concerning light:
1. We cannot walk in light without having
light to walk in.
2. We cannot walk in light without avoid-
ing darkness.
3. We cannot walk in light without ad-
orance.
IV. ST. JOHN DEALS WITH SIN IN THE TWO-FOLD
SENSE.
Sin as a state by inheritance.
Sin as an act by transgression.
Both sin as a state and sin as an act pro-
vided for in the atonement.

An Expository Sermon
By C. E. Connell
TEXT: Hosea 6:3.
I. INTRODUCTION.
The book of Hosea and its purpose.
II. WHAT CHRISTIANITY OFFERS.
Not in the realm of mysticism.
Not vain philosophy, or speculative theol-
ogy.
Christ the great central idea of Christianity.
He touches the hearts of men.
1. Change.
2. Knowledge.
3. Power over evil.

Christian Perfection
By C. E. Connell
TEXT: Eph. 4:11-16.
INTRODUCTION—THE DIVINE COMMISSION.
1. To whom? (See text.)
2. The Christian character of the Eph-
esians.
III. DEFINITION OF CHRISTIAN PERFECTION.
1. What is Christian perfection?
2. Is there such an experience?
3. Wesley wrote voluminously on this sub-
ject. See his great book on "Christian Perfection.
IV. WHAT CHRISTIAN PERFECTION WOULD MEAN
FOR THE UNIVERSAL CHURCH.
1. Unity.
2. Faith.
3. Establishment.
5. Perfect love.

CHRISTIAN PERFECTION IS THE TRUE BELIEVER'S HERITAGE.
HOW TO OBTAIN IT.
1. There must be a desire for it.
2. There must be a definite consecration
for it.

The Bible Hell
By George Harper
I. INTRODUCTION.
1. Hell is a scriptural doctrine.
2. Hell is a place the same as heaven a
place.
3. The most spiritual denominations in all
ages who have believed in punishment after
death for all who reject Christ.
4. The most spiritual and successful pas-
tors and evangelists, since the days of
the apostles, have warned men to flee from the wrath to come.
5. I do not know of a single soul who is
saved from sin that does not believe in a
Bible hell.

WHAT THE PROPHETS WRITE ABOUT HELL.
1. Ps. 9:17 and Psalm 71:63.
3. John Bapties warned them to flee from
the wrath to come (Matt. 3:7).

III. WHAT THE APOSTLES BELIEVED, PREACHED
AND WROTE ABOUT HELL.
1. Matthew called it, fire (Matt. 5:22.) I
a furnace of fire, a place of wailing and
shouting of teeth. And in Chapter 25:41 and 46, Matthew says it is a place of
eternal fire, a place of etern-
last punishment.
2. Jude wrote about suffering, the ven-
geance of eternal fire.
3. Peter wrote that God sent the angels
that sinned to hell.
4. John wrote that some would come forth to the resurrection of damnation and
that whosoever's name was not
found written in the Book of Life were cast into the lake of fire.

IV. WHAT JESUS SAID AND PREACHED ABOUT HELL.
1. Jesus pulled back the curtains and gave
mankind a view of hell.
2. Jesus did not exaggerate, He always
told the truth.
3. Jesus was one of the greatest hell
preachers and many times warned men
of the wrath to come.

V. SOME CONCLUSIONS.
1. Hell is a place of eternal punishment.
2. It will last as long as God lasts.
3. All who neglect and reject go there.
4. The soul that enters this hell never
leaves that place, but lives there forever.

PRACTICAL

THE MINISTER AND BIBLE STUDY
By Basil William Miller

Bible Study for Sermonic Material
THROUGH the centuries, the Bible has
been the paramount source for sermonic
material. In proportion as the church has
derived her sermons and her spiritual inspira-
tion from the Bible, she has maintained the over-
flowing blessings and benedictions of God. Where
the pulpits have resounded with messages based
upon the Word of Truth the laity have been a
consecrated, Spirit filled force working for
the advancement of the kingdom of heaven. But in
whatever century or land messages other than
those of the fundamental conceptions of the Bible
have been preached, the spiritual power of the
church declined, and the influence of evil con-
trolled the ministry and sapped the vital life of
the laity.
Our messages must be based upon these eternal
verities of sin and salvation, holiness and heart
purity, the resurrection from the dead and the
assurance of eternal punishments and rewards. Our
themes must, always remain those that are rooted
on biblical truths. God has promised that His
Word shall return unto Him void of spiritual
results, and the simple proclamation of Scripture
promises, rewards, warnings, and glorious examples
of the shining path of the justified will bring
greater results than all the flaming oratory, the
thronging eloquence of a pulpit, the
originality of a sermon, the
brilliancy of a mind,—but in short the Bible is the
key to success.

THE PREACHER'S MAGAZINE
the words, the promises, the mighty commandments, the peculiar dealings of providence, and the flaming eloquence of the Bible. But if we make ourselves familiar with the soul, the truth, the divine revelations of God's Word, otherwise we will be unable to use the Bible as the foundation of our sermons.

The greatest preachers of the ages gone by have been students of the Bible, and their sermons have been devoted to telling the simple story of the cross. One could not listen to Talmaige, whose eloquence rings down to our good day, without being moved by the force of his well selected and unusual texts. Nor could one hear Spurgeon without being touched by his vision of the soul in the treachery of the old well-worn texts. Nor could one hear Maclaren, "the Prince of Expositors," unless he was struck with the fact that his sermons were but expositions of commonplace Scriptures, revealing the hidden gems and the unraveled mysteries.

Bible study for texts. Fundamental to preaching are texts. Too, often sermons are but "lamenting his lack of sermonic material, and one naturally thinks that this lack is due to small knowledge of tests of the Bible. In a former article systematically, mark every text that is suited for pulpits use, as rapidly as possible memorize the same. Then when time is found try to form outlines or sketches for sermons from them, even though at the present you do not intend to preach from these. For in this manner the mind is trained along homiletical lines.

Bible study for expository material. The expository sermon remains the strongest fort of the preacher, even though at the present it is the least used. One can call the roll of the mighties of the pulpit of the past and all were masters of expository preaching. Spurgoen's strength was found in this; Thomas Guthrie, the eloquent Eng- lish divine, who Dr. A. M. Hills states is the most eloquent minister whom he has ever heard, based his matchless messages—"in diction and rhetorical finish, upon the exposition of Bible passages. A sermon can either be an exposition of an entire book, a series of chapters, one chapter, a number of related verses or even of one verse. Soul stirring messages can be preached from an entire book, the books of the Bible, herein lies sufficient material—one sermon to a book—for sixty-six messages. But to preach well thus, one must be master of the book and its contents, its high points, its leading thoughts, the golden chain of events and ideas connecting each chapter. Many times each book carries an individual message thus: Genesis, the book of beginnings, "Begin with God"; Exodus, the book of coming out, "Come out for God"; Leviticus, the book of laws and ceremonies, "Get right with God"; Numbers, numbering the people, "Activity in holy things," "Do something for God," etc. It would be well for each of us to study the separate books, with the idea of noting their central messages, their leading thoughts.

The more popular form of expository preaching is that of a series of related verses. Under this heading naturally fall expository messages on the lives of God's great men, the possessing of the land of Canaan; the spiritual messages from incidents in the lives of Bible characters, and events connected with God's dealings with His children.

This mine of material is inexhaustible. Along with a study of the Bible for texts this line can be made from the life to each incident in the story of God, each incident in the story of God, each incident in Bible history, every action related in the books of the Bible, has a message for our age; our duty is to find that message, to expound it, to apply it to the lives of our congregation. While reading, meditate, seek the leading of the Lord, ask the Spirit to reveal the hidden pearl of truth in your preaching these deep gems may abound to the strengthening of the children of the Lord.

Spiritual lessons are easily discovered in such incidents as the following: Abel's sacrifice—"How at the sacrificial altar with Abel," Enoch's walk with God—"Catech step with Enoch and walk with God," With Noah sail the wide ocean of God's providence; "Obey God's call with Abraham," "Dig well down into the deep resources of God with Isaac and Jacob," "Triumph through all storms with Moses;" With Joshua and Gideon actualize the impossible through faith; "Sing celestial cars with David," etc.

Bible study for sermonic illustrations. Dr. Hills calls illustrations, "windows to let light in." No preacher finds his ultimate power and achieves his highest possibilities unless it carries with it aptness, inspiring illustrations. We as ministers purchase every book of illustrations that we can find, but God's book of illustrations we neglect. The Bible is the greatest Book of Illustrations ever printed. Its ultimate power lies in its illustrations. Illustrations: the tragedy of light living, the flood; the tragedy of the hardened heart, Pharaoh; The tragedy of the last look, Lot's wife; The tragedy of disobedience, the death of Saul; The tragedy in the king's court, Belshazzar; The tragedy of betrayal, Judas. "Be sure your soul will find you out"—David and Enoch's wife. "A love story"—Ruth and Naomi. "The shrewd fool"—I will tear down my barns," died that night! "The entanglements of worldly possessions"—the rich young ruler.

Fellow ministers, let us study our Bibles more that therein we may find that illustration needful. The Bible will be an endless mine to us. Our sermons will be powerful only as they find their contents in the mine of biblical truth. If you wish to preach on prayer, "All things are possible"-make basis of message answered prayers of the Bible. God's power, "Our God is able"—use as basis all the miracles of the Old Testament, and those of Jesus and the apostles. No better sermon on bothers could be found than by using the theme, "Dwell in Beulah," and spiritualizing the messages from the lives and incidents that occurred in Canaan, the great events, occasions, and places of that land.

If you would learn how to preach well, young minister, master the Bible, walk through its domains of truth, be at home in its spiritual lessons from God's dealing with man in the past, memorize its texts, become acquainted with its illustrations. Then preach the Bible! Preach it textually, topically. Preach its truths as illustrating great themes. Expound it with the aid of the spiritual dynamite of God. Throw light upon the several parts of your sermon by using graphic incidents from the Word. But to preach the Bible, you must be acquainted with it. Read it and memorize it; analyze and expound it; quote and relate its incidents. Make your introductions thrilling by telling some electrifying biblical narrative. Let your highest climaxes be reached by the ladder of Bible illustrations!

PASADENA, CALIFORNIA.

THE PREACHER'S MAGAZINE

THE PREACHER'S MAGAZINE

Hypertension. (The blood pressure)

By C. E. Harvy, M.D.

We are not presuming that the layman knows or understands the methods of determining the systolic and diastolic blood pressure and the significance of the variations in the readings from the normal. I then feel that he should know enough to understand when he is approaching the danger line. Every preacher should have his blood tested at least once a year.

There are two heart beats, one called the systolic, the other the diastolic. It is not enough to say that blood pressure is so much—both the systolic and diastolic should be given. For an instance in a young adult where the systolic is about 120 the diastolic should be about 80 and the pulse about 40. If these relationships should be markedly abnormal, disease is developing and imperfect circula- tion is in existence, with danger of broken com- pensation occurring some time in the future. By way of explanation we would say that the diastolic pressure represents the pressure which the left ventricle must overcome before the blood begins to circulate, that is before the aortic valve opens, while the pulse pressure represents power
of the left ventricle in excess of the diastolic pressure. It should be understood that a high diastolic pressure, is of serious import to the heart. A diastolic pressure over 100 is significant of trouble and over 110 is certainly a danger signal. A pressure of 150 is serious and anything over 200 usually indicates renal insufficiency; I have condenced these facts that the reader may have some idea about this much talked "high blood pressure."

Doubtless high blood pressure has been a menace to the human race through its history, but we are finding out more and more that any time in the history of the race we have no doubt that the present method of living is producing it more than ever before. It is such an important thing today until no up-to-date physician considers a patient has had a thorough examination until his blood pressure has been taken —on the other hand the skilled practitioner would be careful about blood pressure in treating most diseases.

The physician who can successfully treat disease soon wins the admiration of all, but the time is not far when the great part the doctor will play is keeping people well. We are told that in some sections of China the people pay the doctor when they are well and he must take care of them for nothing when they are sick, so it is to his interest as well as to keep them well or at least use all the means and all his knowledge to keep them in good health. Almost all the diseases common to the human race can be prevented. I would say to the reader, use your family physician more to keep you well than to treat you when you are sick. Most cases of high blood pressure are not caused because the patient in many cases is so simple, "excess in eating and drinking." So one of the first steps to be taken toward lowering or improving blood pressure in these cases is to diminish the amount of eating and put an embargo on the amount of meat or removing it altogether from the diet. As a rule when we speak of drinking we refer to alcoholic drinks. These drinks increase the appetite and thereby increase the amount of food taken and by interfering with the activity of the digestive tract, indirectly disturb metabolism and thus affect the blood pressure. But there are other drugs which are more common than alcohol. These drugs raise the blood pressure by stimulating the vasomotor center of the arteries, and when constantly repeated may cause hypertension. This is true of nicotine and caffeine. Hard work is said to cause hypersecretion of the suprarenal glands, this also will affect the blood pressure. In neurotic conditions and in some cases of neurasthenia we find the blood pressure higher than normal.

In many cases these diseases do not cause blood pressure and diabetes occasionally have a high blood pressure, although more often there is a lowering of blood pressure in diabetes. Syphilis; whether acquired or inherited, as shown by Reidman, Levinson and others, is a very common cause of hypertension and arteriosclerosis (hardening of the arteries) without mention of diabetes. When you have arteriosclerosis and renal disease combined, the highest systolic readings occur. Engelbach found that most of his cases were associated with polyglandular insufficiency.

With these most common causes before us we can readily see that preventive medicine can certainly play an important part. Now as to treatment, it would be impossible for me to outline that in detail in this article, but will quote some from an outstanding authority. A most important measure in management of high blood pressure is the proper regulation of personal habits and diet. Constitution should be kept under control by feeding fruits and vegetables, avoiding those that promote it. The embargo on meats should be absolute at first and these things added to the diet according to the response of the patient to them, alcohol, tea and coffee should be forbidden. The patient should be encouraged to drink milk if it agrees with him. Also there are certain drugs treatments and in some cases cortisone may help. But in these cases we impress upon the mind of the reader that the best thing is preventive, or when it is found in the beginning to avoid all factors leading toward hypertension. It will take power and grit. Most of us are conquered by our desires and go in the line of least resistance. It is easy for us to take those foods and drinks, to an excess, which we like, but hard to go against our habits and appetites. When God created Adam He said, "have dominion," making him ruler over all things and at the same time king over himself. In these cases of hypertension so much depends on, "have dominion over thyself."

SEVEN WORDS TO UNLOCK A TEXT

By Vernon L. Ward

In studying texts attempting to answer the following questions has helped me:

THREE ATTRIBUTES

By A. E. Sanner

A long with the discussions of personal characteristics, etc., which make, or enter into, the success of the Nazarene preacher, I wish to submit herebelow yet three more, designated this time "Attributes:

1. Courage,
2. Sincerity,
3. Amenablemess.

"Be of good courage." Is the Bible injunction many times given. Courage is absolutely essential. A moral coward cannot make good in the Nazarene pulpit. That's all of it and short. When everybody is saying Amen and the surroundings are congenial perhaps many times courage is not given its proper appraisal, but what when —

(a) You've made a mistake, and as a true minister you need to apologize? You will make mistakes. Practice therefore what you preach. Have the gumption to get up like a man and a Christian and apologize and admit mistakes. That will not show weakness, but will show real manhood. I have seen some of the greatest preachers in the holiness movement make mistakes, and then come back and face the thing and ask forgiveness. That proved they were truly good and great. Then I have seen some would-be-great little preachers who couldn't come back and face the music. They were cowards.

(b) Someone has erred and it is your duty to say, "Thou art the man?" To say it in the meekness and kindness of the spirit of Christ, and yet with the firmness and authority of the pulpit office.

c. Discipline and rebuke must be administered. In spite of all the influences for good, sometimes for instance a member backslides and remains incorrigible. A pastoral duty arises which is unpleasant. The easy way is to play a coward. The courageous way is to perform duty.

(d) A church debt for $500 is due in 30 days, and hard times have come and the church is discouraged? What then? The only thing to do is to be of good courage. Tell the church, Bless God! This job can be done! And we're going to do it! And then go do it.

e. Wolves of fanaticism are devouring your sheep? Bring out some more courage. Don't call it humbleness and just lol around and let the come-
WHAT SHOULD A PREDACHER READ?

P AUL'S injunction to Timothy, "Give

attentude to reading," marks one pole

of the pole of ministerial responsibility.

The other pole is the disciplinary injunction to refrain

from "reading those books which do not tend to

the knowledge or love of God." The theoretical

position of the pole may be computed, but the

actual location may be as difficult of determina-

tion as are the North and South Poles.

One thing is certain, a preacher should read

something. Irrespective of what his school priv-

ileges have been he needs to read for information,

for mental discipline, for enlargement of vocab-

ulary, for familiarity with the best English and

for the stimulation of a creative imagination.

The preacher who does not read is distressingly

deficient in information, pathetically shallow in

mental strength, shamefully poverty-stricken

for words, often a calloused butcher of the Eng-

lish language and pronoun in imagination. Con-

scious of his limitations, he tries to substitute

real for knowledge, vociferously for thought,

bluster for facts and exhortation for exegesis. His

well meant efforts are characterially received for a

season, but soon become wearisome.

That master of English prose, John Ruskin,
died at the age of 87, at WEA, in 1880.

In these lectures are preserved in print

under the title, "Sesame and Lillies." The first

lecture is entitled "King's Treasures," and the

second, "Queen's Garments." The underlying

thought of both lectures is "true advancement in

life" for men and women.

"King's Treasures" discusses books and their

relation to the conduct of life. There are good

treasures and evil treasures hidden in books. He

stresses the necessity of selection, ironically

stating that "most men's minds are indeed little

better than rough heath wilderness, neglected and

stubbored, partly barren, partly overgrown with

pestilent weeds, and venomous, wind-sown her-

bage of evil surmise." (1) (the first thing you have
to do for them, and your task is eagerly

and sorrowfully to set fire to the
distractions of the soul, to all the

jungle into wholesome sheathes, and

then plow and sow. All the true literary work before you,

for life, is in the way to obedience to that order,

'Break up your fallow ground,' and 'sow not

among thorns.'"

Therefore, "He only is advancing in life, whose

heart is getting softer, whose blood warmer,

whose brain quicker, whose spirit is entering into

living peace. And the men who have this life in

them are the true lords or kings of the earth—

they, and they only. . . . I could shape for you

other plans, for art galleries, and for natural his-

tory galleries, and for many precious—many, it

seems, to me, nefarious—things, but this book plan

is the easiest and most needful, and would prove

a considerable tonic to what we call our British

Constitution, which has fallen dropwise of late,

and has an evil thist, an evil hunger, and wants

healthier feeding. You have got its corn laws re-

pealed for it; try if you cannot get corn laws

established for it, dealing in a better bread-

bread made of that old enchanted Arabian grain

the Sesame, which opens doors—doors, not of

robbers, but of King's Treasures."

What shall, be read? Assuming that each

preacher has a tender conscience relative to the

quality of the matter selected, we suggest:

-Read history. Make a point to read enough to

become familiar with the outstanding facts in the

history of nations. History is the record of God's

action in action among the nations. If you do not

believe that God has anything to do with the rise

and fall of nations, you do not serve the Son of

the book. "Go to all the cities, and proclaim the

word of God," be convinced. The study of history

helps us to understand the prophetic portions of Daniel

and Revelation. It is a rich storehouse of illustrations

without the use of which no preacher can long

maintain an interested hearing.

-Read biography. The record of how other

men lived, faced their problems, mastered their

weaknesses or succumbed to them; how they

lived to uplift the race or lived for self, is a fruitful

source of that knowledge which is so essential

for every preacher to have—the knowledge of men—

the actual contact with life as it is. This

knowledge, illuminated by the light of divine

truth, forms a safe philosophy of life. The

lives of scientists, historians, philosophers, discover-

ers, inventors, statesmen, ministers and mission-

aries—a wise selection of two or three of each will

widen your horizon and stimulate your aspirations

for "true advancement in life." Every preacher

should read from two to six biographies of great

missionaries each year. If he does not, his minis-

try will be freshened in a way that will be a

delight to his flock.

Read poetry. Bailey wrote:

"Poetry is itself a thing of God—

He made His prophets poets, and the more

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newly and was much the same as what a reporter would have written concerning any person of interest.

- About the same time small announcement cards were released. These took the form of an arrow measuring 3 x 3/4 inches. The arrows (2,500 of them) had a red border and were printed on both sides in red ink. They carried a picture of the evangelist. Observation seems to show that our people like to have a little invitation card to hand to their neighbors and friends when they speak to them about the services. The arrows provided an attractive reminder that would not be thrown away while at the same time it furnished the address of the church to those who did not know its location.

A banner measuring 3 x 10 feet done in colors and illuminated by a brilliant electric light was placed on the side of the church and a smaller banner was placed at the street car line a block south of the church where we have a permanent sign.

For the two weeks following the issue of the paper which carried our first paid advertisement we carried medium sized displays, always using cuts. It was only necessary to refer to the thing of special interest in this space which we used, for the public was already familiar with us through a series of paid advertisements which had been appearing each week for three years. During the meeting our ads in one of the papers ran three columns wide by 3 1/2 inches deep while in the other paper we used space two columns wide by eight inches deep. This space cost 40c per inch. The newspaper advertisements were devoted to announcing the services for the following Sunday evening with only casual reference to the services of the week to follow. Sunday is church night anyway so we could expect our best crowd then. If folks could be drawn to that service we felt that most of them would come again. The two column advertisement was of such proportions that after the regular edition of the paper had run the same form could be used in printing ordinary sized hand bills with the words, "Tonight," bold type substituted for the words, "Sunday night," which had been used as a lead line in the newspaper. By this method we secured our hand bills at a reduction as there was no charge for composition. Fifteen hundred hand bills cost only $4.00 when the regular price was $8.00 for the first thousand when made up separately. Ordinarily hand bills are not the best

kind of advertising but on both Sundays that there "Tonight" bills were passed from house to house we had a capacity crowd. The thing advertised came so soon after the bill was received that people did not have time to forget it. The subject for the evening sermon was featured on these bills against an eye was used.

During this meeting the phrase, "Test our welcome," appeared on most of our advertising until the thought of the meeting and the thought of testing the welcome at the Church of the Nazarene were constantly associated. Members of the congregation were then urged to make strangers feel especially welcome and to give the glad hand to all hands.

The publicity that we had, though inexpensive, was worked systematically and to the limit. We succeeded in getting our meeting before the people of the town, many strangers attended, the campaign was a success, and the church felt that its money had been well spent.

**Harvey, Illinois.**

**HERE AND THERE AMONG BOOKS**

*By P. H. Lunn*

**What Is Faith?** is the stirring title of J. Gresham Machen's latest book (MacMillan $1.25). The author, well known in his own denomination, the Presbyterian, and throughout the religious world, especially, has attracted considerable attention by his whole-hearted championship of the tenets generally accepted as fundamental to evangelical and orthodox belief. His previous book, "Christianity and Liberalism," has been rated as the most profound presentation of the fundamental position, outstanding in its absolute freedom from acrimony.

Dr. Machen has confined himself to a division of the subject into seven chapters with the Introduction in addition. We shall give a brief sketch of each chapter.

At the outset in the Introduction, the author disposes of the objection to an analysis of Faith on the false premise that faith which is a matter of experience and realized in no other way is divested of both charm and power and exposed to possible destruction by a logical analysis. Dr. Machen strikes at an evident weakness among opponents of a supernatural religion when he states that the tendency today is to disengage the intellectual aspect of the religious life. On the other hand the liberal crowd objects to being pressed

for definitions of their terms. They wish to disengage elements on which, atonement, redemption, faith, etc., without commitment to a definite expression to what we are to understand by these doctrines.

In Chapter Two under "Faith in God" we are reminded that faith is not an impersonal thing but that according to Scripture it involves a person as its object. Dr. Machen quotes Heb. 11:6 saying, "Here we find a rejection in advance of all the pragmatist, non-doctrinal Christianity of modern times." The further assertion is made that pantheism with its theory that the world does not exist apart from God and that God does not exist apart from the world, colorfully largely the religious life of our time. This idea as the author points out robs God of His dignity and personality, reducing Him to a mere part of the whole of which we are other parts. A fundamental truth is this: "In order to trust God one must think of God as a transcendent, living Person.

"Faith in Christ" is the particular subject of Chapter Three. Here is pointed out the fact that the doctrine of God in itself instead of leading to life and peace would bring despair; because a realization of God's righteousness would beget an overwhelming consciousness of our own sin. Christ is necessary as a Mediator: "There is no other name given..." We hear much lately the religious life of our time. The Fatherhood of God. Dr. Machen correctly states that only God's children may justly take comfort in this relationship. The Fatherhood of God according to Jesus' teaching is the relationship in which He stands to those who have been redeemed. He that knoweth me, knoweth the Father also. The New Testament speaks more frequently of faith in Christ than of faith in God. We are warned against exaggerating this point. Nevertheless in Christ the redeeming work of God became visible, the natural result being that it is Christ who is ordinarily represented as the object of faith. But here as in the case of faith in God, the element of personality enters. One cannot have faith in any person without having knowledge of the person; knowledge is a prerequisite of faith.

"Faith Born of Need" is the title of Chapter Four in which the author emphasizes some vital truths and "stirs up our pure minds by way of remembering." Reformed faith is represented as involving more than an abstract acceptance of Christ's place in the Godhead and recognition of His part in creation and His present glory with the Father. A personal contact is necessary. We must feel confidence, hope, ascribed to the sovereign grace of God for the salvation of sin. Not sins of the world or of others but individual sins that weigh on the spirit and disturb the conscience. There seems to be an element in the natural man which leans toward self-sufficiency and is at variance with a submissive trust in Christ. Ella Wheeler Wilcox expressed in beautiful verse the simple gospel of human worth. "Look within," she said, "begin to tap the vast reservoir of power, courage and self-confidence that lies in your breast." No confession of need here; no emphasis upon sin. Vastly different from the Christian attitude expressed in the hymn: "Nothing in my hands I bring, Simply to Thy cross I cling.

"Faith and Salvation" is the theme in Chapter Six. The author decires the present day tendency to do away with theological terms such as "justification," "redemption," of and antithetical words that are found in the vocabulary of the man of the street. This tendency, Dr. Machen says, is responsible for the flood of modern versions or translations of the Scriptures. He goes on further to say, in perhaps a slightly facetious strain, "If I am perfectly ready, indeed, to agree with anyone acquainted with the Fatherhood of God, Dr. Machen correctly states that only God's children may justly take comfort in this relationship. The Fatherhood of God according to Jesus' teaching is the relationship in which He stands to those who have been redeemed. He that knoweth me, knoweth the Father also. The New Testament speaks more frequently of faith in Christ than of faith in God. We are warned against exaggerating this point. Nevertheless in Christ the redeeming work of God became visible, the natural result being that it is Christ who is ordinarily represented as the object of faith. But here as in the case of faith in God, the element of personality enters. One cannot have faith in any person without having knowledge of the person; knowledge is a prerequisite of faith.

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of a broad liberalism, uncharted and undefined with only right motives and lofty aims as the requirement. The need of caution is emphasized here--Paul did not say that the old dispensation was merely one of law; he insists upon the element of grace which permeates the old regime. The law of God, according to Paul, is, as law, external. It is God's holy will to which we must conform; but it contains in itself no promise of its fulfillment; it is one thing to have the law written, and quite another to have it obeyed. The last chapter, "Faith and Hope," discusses the goal. Man's chief end is not merely to glorify God and enjoy Him, but it is "to glorify God and to enjoy Him forever."

Attention is drawn to the fact that the thought of heaven runs all through the New Testament; and it is particularly prominent in the teaching of Jesus. As God's people we do not muse enough upon "the eternal years." Faith is closely associated with hope. "Eye hath not seen, nor ear heard," but through faith we have a foresight and foretaste of coming glories. Jesus spoke "much of heaven and fully as much about hell. He was not interested solely, as some say, with a religion of this world; He constantly compared future woe with future woe. Dr. Machen sums up the case against the skeptics and modernists by attributing their unbelief to lack of conviction for sin. We quote the following from his trenchant indictment: "Without the sense of dire need the stupendous, miraculous events of Jesus' coming and Jesus' resurrection are unloved because they are out of the usual order; but to the man who knows the terrible need caused by sin these things are valuable just because they are out of the usual order. The man who is under the conviction of sin can accept the supernatural; for he knows that there is an adequate occasion for its entrance into the course of this world. Bring even modern men to a real sense of sin, and despite all the prejudice against the gospel story, they will be led to cry at least; 'Lord, I believe; help thou mine unbelief.'"

For earnest study and germ thoughts to enrich and deepen the preacher's fund of sermon material I would place "What is Faith?" in the front rank.

Navy plans covering a five-year period of aircraft development propose to spend $14,000,000 which includes two dirigibles at a cost of $4,000,000 each.

FACTS AND FIGURES
By E. J. Fleming

The following record taken from a tobacco growers' journal will prove a very enlightening study:

"According to the annual report of the American Tobacco Company, 1925 was the most profitable year in its history. With assets aggregating $190,824,332, its gross income was $11,233,005. Its gross income for 1924 was $26,266,081.

"After all deductions for operating expenses, depreciation reserves, and Federal taxes, a net profit of $21,786,996 remained. This is a net increase of $1,445,952 over 1924, previously its banner year." "After paying interest, preferred dividends, and discounts, a surplus of $19,076,937 was left. This is $97.64 per share, of $50 value each, earned on $97,639,600 of common stock. In 1924, this surplus was $8.52 per share.

"Cash on hand December 31, 1925, aggregated $10,104,515, the largest cash account in the history of the company. Accounts and bills payable, the only current indebtedness, aggregated $1,051,429.

"Accounts receivable, prepaid insurance, inventory values, etc., totaled $99,651,412. The net profit for the year, to the holders of common stock was 19.52 per cent."--Tobacco Record.

Dr. Charles E. Seelbch of Chicago says seventy-five per cent of the patients of one of the most eminent specialists in drug addiction in this country are physicians.

Ten carloads of cigarettes were recently shipped through Arkansas to Shanghai, China. It is stated that the shipment was valued at $10,000 per car and the freight rate on each car was $1,100.

Chevreul, a French chemist, lived to be 105 years old. It is said that he gave to France the process of dyeing. At the age of 94 years he had complete charge of the Museum of Natural History at Paris. It is significant that he never used tobacco.

The discipline of the Methodist Episcopal Church contains the following statement: "We record our solemn judgment that the habitual use of tobacco is a practice out of harmony with the best Christian life. In the interest of a larger Christian influence and service, we urge our members to abstain from the use of cigarettes and of tobacco in all other forms."

The Kenbob says that students of the University of Illinois smoke an average of one cigarette every two and one-half seconds or about 14,000,000 a year. In addition they consume seven and one-half tons of pipe tobacco and about 300,000 cigars annually. This calls attention to a prodigal waste by those who are presumed to become leaders in the field of intellectuality but a tobacco-soaked brain cannot be at its best.

Accuracy in pitching a baseball is decreased twelve per cent by smoking one cigar and fourteen to fifteen per cent by smoking two cigars in succession. There is the immediate physical effect of tobacco poison, but the physical effect of tobacco is the least to be produced. If the use of seemingly so small an amount decreases physical efficiency, what can be said of the effect upon mental and moral natures of smokers?

We regard Tibet as an object of Christian evangelism and the Chinese Churches of America have made almost superhuman endeavors to establish mission stations in that great country. According to the tobacco growers' journal, The Tobacco Record, the Tibetan government has forbidden the importation of tobacco. An exchange asks: "Why not ask the Tibetans to send us a few missionaries to teach Christians to keep clean?"

Take particular notice of the following items: "Last June Guy Hauk, aged 40, a guest of the Antlers Hotel of Chicago, was taken to the Cook County Hospital after a fire which started in the mattress on which he was lying brought him to his senses.

"While smoking a pipe, Mrs. Lucinda Bowman, aged 86, living at the State Soldiers' Home at Lafayette, Indiana, accidentally set fire to the blanket in which she was wrapped and was burned to death January 1."--Robert DeWolfe, By the No-Tobacco Army, 1312 Western Avenue, N. S., Pittsburgh, Pennsylvania. It is edited by Mr. M. E. Poland. The subscription price is $1.00 a year. The No-Tobacco Army is supported by voluntary contributions of the friends who are devoted to the overthrow of the tobacco devil.
We fear sometimes that the expression, "gospel-hardened," is overworked. Rev. H. T. Roberts once said that people "are hardened for the want of the gospel. They do not hear it preached. Many ministers read eloquent orations upon morality and upon the popular topics of the day. Their preaching is with enticing words of man's wisdom; but few there are who preach the gospel in demonstration of the Spirit and in power! We have a ministry for the times: we need men who will preach for eternity." —Selected.

SEVEN DEADLY FALLACIES

By Dr. G. W. Hibbard
of Asbury College.

Dr. Hibbard has made a special study of these horrendous and deadly fallacies, carefully, convincingly the facts about these modern delusions.

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Russellism:


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Mormonism Under the X-Ray


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There are twenty sermons and eight chapters (Part II) of a biographical nature, 228 pages in all. The sermon subjects are as follows:


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Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

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The Redeemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity Is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Peerless One; The Delineation of the Sanctified; The Voracity of Salvation; Jesus, Our Sheltering Rock; War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

Rev. C. J. King has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should deeply indebted to Bresee for this service.

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I was greatly pleased to hear Dr. Bresee preach his greatest sermon in the Church of Israel. He made this prophetic book a great study and dug into its depths so few preachers have been able to do. It was a disappointment to many of us that his valuable message was not more thoroughly presented. But I have found this book a great help and on several occasions I have recommended it to others. I think it will do much good in the church.

Bresee has given us a fine book that is sure to be of great value to all who are interested in the work of the Church of Israel.

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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

Published monthly by the Nazarene Publishing House, 2529 Troost Ave., Kansas City, Mo., and sold by the Presbytery of the Church of the Nazarene. Subscriptions for $1.00 per year. Send cash with order to the Nazarene Publishing House, 2529 Troost Ave., Kansas City, Mo. Subscription to be received within thirty days of publication.

VOLUME 1

October, 1926

NUMBER 10

MY MOMENTS OF ILLUMINATION

A BOUT seven years ago I heard an outstanding preacher in the Baptist Church, the course of an address to preachers, say that he had but occasional moments of illumination, and that these frequently came during that very brief period or so of time during which he was just in the act of awakening from sleep. He attempted no special analysis, but rather gave his experience and let it for others to analyze and apply. And his comment along with the fact that no one could doubt the results, set me to thinking and observing, remembering and experimenting.

I remember an experience I had about twenty-five years ago. I was in a revival and in the beginning days had set my standard of preaching so high that I was having to dig to keep up to it. One day as I knelt in prayer before the fire place, I fell into a light sleep and in a dream, just as I awakened, a certain text flashed through my mind with a strange impressiveness and rather full illumination. It was a test. I had never used in preaching, but I spent considerable time with it during the remainder of the day and preached with splendid liberty and effectiveness on it that night. I have preserved this test or used the substance of that sermon many times since, yet always only when I have seemed to have it given to me somewhat afresh, and never has it failed to be used of the Lord. I count it, perhaps, the best sermon I have ever preached, and yet I can but think that the very best there is it was given me in illumination which was perhaps no more than a few seconds in duration. The study which preceded and followed that illumination has, of course, been essential, but the illumination made such study as preceded it effective and furnished the motive for the study that has followed.

But there are many instances. Perhaps the one recited is the most outstanding, but there are many in the same class. I have often, of course, to preach and write without special illumination of the sort described, but it is never quite satisfactory to do so. In the more than five years during which the greater portion of my time and interest has been devoted to editorial writing, I have had many "moments of illumination" regarding themes upon which I was to write. The four pages which the editor contributes to the Herald of Holiness each week segregates 300,000 words in a year, which would mean 1,000,000 words during the time that I have been editor. Altogether this would make five or six books the size of those for which you would pay a dollar or a dollar and seventy-five cents at the book stand. At a glance one can see that this is "excessive production," if every word is to be "the word." But of course a considerable amount of this material was "Editorial Correspondence," or material having to do with denominational propaganda, while much of this was and is the most difficult sort to produce, in, nevertheless, serves its purpose as current matter and is not expected to "live." But sometime ago there was talk of going through the editorials of the five year portion and selecting the most permanent material for publication in book form. So I went part way through the volumes of the paper myself and selected such material as I would use for such a purpose. I did this, not wholly upon the basis of my own judgment, but very largely upon the basis of the comments of others. And I tried to do it without any reference to my own feelings and moods at the time when such editorials were written. But when I looked over my own selections at the end of my work of selecting, I could not escape the fact that practically every one of the editorials which in my estimation was the result of "special illumination" was among those selected as most worthy to "live."

It may be that others have found a better way to that illumination which is so essential to effective preaching, and if they have, I rejoice. But with myself, I am conscious that my
own thinking and planning and reading and study are generally so "objective" that subjective revelation and illumination cannot gain ready entrance. And I remember also that God not only spoke to Abraham and others of the Old Testament period in "dreams," but that Joseph, the foster father of our Lord, and Paul, the indefatigable Apostle to the Gentiles, found out things when they were asleep that were not clear to them in the hours of their agressive wakefulness. And so clear were their illuminations during their "dreams," that the one undertook the long, dangerous journey to Egypt, the other the gospel conquest of Europe as a result of what they "saw."

But this brings us on to say that this way of "illumination" is by no means an "easy" way, and one to be substituted for the best "objective" preparation possible. Joseph had no doubt gone to sleep amidst anxious thinking and planning in as to the safety of "The Holy Child" who was committed to his charge. Paul had "Assayed to go into Bithynia," and was restrained by the Holy Spirit, and so no doubt lay long upon his bed thinking and wondering and planning as to his next field of conquest for Christ. But at the end of each man's best, "illumination" came at the time when the mind was subjective and receptive.

Likewise there is no better time for the "illumination" of the preacher than just after he has finished with every human help in his endeavor to prepare to deliver the message of the Lord. The sleep of the preacher who has dined too sumptuously is a dreamless sleep, or if not dreamless, then of troubled dreams. And the awakening of the preacher who went to sleep in indifference, and who habitually lives and thinks and prays in some disregard of the sacredness and delicacy of his calling will be but a drowsy and unmeaning awakening. The best preparation for divine illumination is careful, diligent, prayerful, long continued application to the sources of natural illumination.

But from our own experience we can say that even a few seconds of divine illumination are more valuable and lasting than the accomplishments of days and weeks and even months in "ordinary light." We think, therefore, that the subject is worthy of consideration, and that the substance is worth the most earnest effort on the part of any preacher. Our times are so surfeited with materialism, our own minds are so full of "practices," and the demand for a revival of "God-consciousness" is so great that any genuine "flash" of celestial light is a treasure to be sought and cherished.

This is not a subject to be announced from the house tops. The preacher who is apt at saying "God showed me," is frequently so dull of light and so bungled of method that the thoughtful, prayerful listener is likely to conclude that God did not show him very plainly. On the other hand, if God did really show him, the clarity and emphasis of his message will prove it better than any formal claims that he can make. What we have said in this article, by way of personal experience, we have said in the limited circle of preachers who read this magazine, and we would not want to say it to any crowd to which we were to preach, nor to the general readers of the Heralds of Holiness to whom we must write. We think this word of warning and this statement of limitation should be suffered.

Nevertheless, we believe there is much in what we are saying. We believe that every preacher will gain by preparing himself as best he may for his "moments of illumination." It may be that he will find them just in that moment in which consciousness is passing and unconsciousness is arising—just as he is falling asleep. He may find them in the moment of his awakening. He may find them in the moments of his deepest and most receptive meditations—but he should be able to find them sometimethrough. We are convinced that he will not usually find them in the times of his "objective" thinking, although objective thinking is a necessary preparation for them. Nor will he find them in the heat of "official duty," although faithful performance of duty is a corner stone in the foundation for them. We think he will not ordinarily find them every day. He may not find them for weeks at a time—ne he may not require them more often. He must not become a "dreamer," and let his preaching and teaching be the result of that "other-worldliness" of manner and address that distinguishes the ministry as a calling and distinguishes preaching from lecturing and from other forms of public address. And if he can find by what means to prepare himself, and at what times his "receptiveness" is greatest, he is a wise man if he prays and seeks and fondly cherishes his "moments of illumination."

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**THE P l E A C H E R’S M A G A Z I N E**

**"LEST HAVING PREACHED TO OTHERS I BECOME A CASTAWAY"**

There is nothing in this world more beautiful than the sunset glow of a faithful preacher's life. A "superannuated" preacher has frequently left a greater impression upon a community than the hundred "active" pastors who served in his community during those days when he was quietly ripening for heaven right in the presence of the people to whom he preached in other days.

But alas! how few in comparison ever reach the time of this sunset glow and this period of ripening for heaven? I think of the twenty-seven years in which I have been intimate with preachers. I think of the scores and hundreds whom I have known in the first fresh and verdant years of their wonderful calling. Then I think with sadness of those who died young because they gave insufficient care to their health, I think of those who failed to lay in a proper supply of fuel in the form of education and studious habits; these burned out long ago and I have lost their addresses. I think of those who compromised in order to secure preferment and became more cogs in the machinery of some church, and whose ministry is but a name and a form. I think of those who went off after fads and fanaticisms, forsook their old friends and were forsaken by them. I think of those who would not stand the strain of material requirements and turned aside into real estate or insurance business and lost the vision of a life of sacrifice and usefulness. I think of some who seemed to have laid heavier burdens than most men are called upon to carry and who trembled and failed and sank in discouragement. I know a few, but they are only a few, who are headed toward that period of union which is the heritage of the true and tried, who, having borne the loads through the heat of the day, come out at even tide to sit in the shade and speak from that eminence which many years of patient toil and faithful service alone can build.

Think, young preacher, think! Before you accept some fad or fanaticism that will mar your life's story and bring you to an empty-old age. Think before your present carelessness convinces you in unassuming habits. Think before your anxiety over temporal things drives you from your sacred calling for the sake of money. Think and stand true and fight on.

**NOTHING DRAWS AND HOLDS LIKE THE GOSPEL MESSAGE**

Passing through a southern city some time ago, a college president called upon a lawyer who was a former classmate. The two men talked of many matters and finally came to churches and preachers, for both were religious men. The college president asked about a former classmate of the two who is a pastor in the city where the lawyer lives. The lawyer said, "Yes, he is here. I am a member of his church, and I think he is doing pretty well." But the outstanding preacher in this city is the pastor of the ——— church over here. He has the largest crowds in the city. In fact you have to go early either morning or evening on Sunday if you want to get a seat in his church. And the best of it all is that he is simply a good preacher of a great gospel. He is not spectacular, he pays no attention to stirring secular or political themes, he simply preaches the gospel, keeps a revival on and has something interesting all the time.

"A little while ago," continued the lawyer, "when the Scope’s trial was on at Dayton, Tenn., they tried hard to get an expression from this preacher, but he would not hazard an opinion, said he did not want to become embroiled and mar his opportunity to preach a saving gospel to whomsoever would come. He is sticking right to his proposition. He never mentions such controversies as Modernism and Fundamentalism, but he is doing more to establish faith in God and the Bible than all the debaters that ever came this way. He proves that he believes the Bible by preaching it and by practicing it. And he proves that he is a Fundamentalist by sticking to the fundamentals. Really he is proving that nothing draws and holds like the simple, old time gospel preached in the power of the Spirit.

We might add that one of the most hopeful signs we know of is the fact that it is like this lawyer described it in many cities north and south. The man who has a positive, saving gospel message is about the freest preacher there is today. Controversies wear threadbare, but the old message of the gospel never becomes obsolete. If it seems to be overlooked for a time, do not be discouraged. Men need this message and they will come back to it.
"SACRIFIED EGOTISM"

"What is it in a preacher that makes him refer to his own work in terms of the superlatives degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorate he has held. In fact he seems to have been par excellence wherever he has gone. But what is it in him that makes him say so much about these matters and give such a wonderful, outstanding impression regarding himself? If we were not sanctified, we could say that this is pride or egotism. But as it is, what is it that makes him do what pride and egotism make others do?"

The question was a preacher and it was as preacher who answered his question. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher's question by saying: "The thing that makes the sanctified preacher do and say as you describe is sanctified egotism, yes, that is it, sanctified egotism."

But we will add by way of comment that we never feel quite comfortable in the presence of this "sanctified egotism," for we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

A ONE STRING FIDDLE

There are some preachers who seem incapable of maintaining a balanced ministry. Their theme may change now and then through the course of their lives, but whatever the theme you can count on there being just the one. If they get interested in prophecy they will preach a series on the Book of Revelation and intimate all the time that preachers who do not do as they are doing are "behind the times," "wailing of their crowd," or missing the heart of the gospel. After this they may get off to preaching against Modernism and then it is Modernism breakfast, dinner and supper. Or again it may be civic reform or prohibition, but no matter what it is, it is a hobby and occupies the whole field.

But the fact is the preacher has a long line of defense to keep up and a long line of offense to get up and keep moving. And an investigation will show that the preachers who preach the simple gospel of Christ Sabbath after Sabbath, and who do not allow themselves to be sidetracked are the preachers who are gaining and holding the people and the preachers who are building up the Kingdom of God. Search for the "outstanding" preacher in practically every city of the nation and you will find that, regardless of denominational affiliations, he is a man of evangelical faith who preaches a rounded gospel and who, specialises on Bible themes and Bible methods.

The best preacher is not the specialist on one subject, but the man who speaks out boldly and consistently on the theme he finds in his Bible and who is in scope as well as in content a Bible preacher.

One preacher in Oklahoma tried uniting his Sunday school and Sunday morning preaching services for six Sabbaths during the summer and was, well satisfied with the results. Under this arrangement, Sunday school commenced in the usual way at 9:30 a.m., and at ten thirty all came into the auditorium for the closing exercises. But at this point the preacher took charge and combined the closing exercises of the Sunday school with the opening exercises of the morning service and followed right on with the sermon. The entire service was concluded at 11:30. And the preacher said the plan resulted in good attendance at what would otherwise have been "lean" meetings, and it helped in attendance during the weeks that followed the trial. Some other preacher might find this a good plan.

One preacher that we know has set for himself the task of reading carefully one book each week, besides his necessary current reading, and he says this book a week keeps him alive mentally and spiritually.

If you need a good book to help you in your diet, get "A Thesaurus Dictionary of the English Language." It was prepared under the supervision of Francis Andrew March and Francis Andrew March, Jr., and is published by The Historical Publishing Company, Philadelphia, Pa.
saying, as one always should, that we were about to use the text in an accommodated way, we asked the audience the simple question, "How much power does my Lord?" It proved to be a heart-searching revival sermon. We used it in thirteen series of meetings, and souls were won by it on each occasion. It certainly was a pardonable use of the striking words.

On another occasion we used the forcible words of 1 Kings 20:40. And as thy servant was busy here and there, he was gone. We made for an introduction of the sermon, an explanation of the original use of the words of the acted parable, and then proceeded to show how often God puts into our hands great opportunities of service for God and His kingdom and we neglect them. And then, how often He brings human beings into the sphere of our Christian influence as parents, friends, neighbors, school-teachers, or Sabbath-school teachers, or pastors. And while we "are busy here and there he was gone." God helped me to see a recent providence in the life of the college as an illustration, and when the altar call was made forty-two students rushed to the altar and were saved. The result—fully justified—the use of that accommodated text.

But these are exceptions. As we have already observed, it is better, as a rule, to refrain from such a use of texts. A lawless use of the Bible is unpardonable. Preachers in all ages have done altogether too much to bring the Holy Bible into discredit, and make it seem like an old fiddle on which you can play any tune you want to.

VII. Select a wide range of texts, in order to preach a many-sided gospel.

No preacher was ever great enough to exhaust the vast ranges and fathomless depths of revealed truth. The Bible is the world's book. It speaks appropriately and with authority to the people of every age and race and climate. No state can fall into any state necessity or dire circumstance but what God's Book will have a message for its need. No community can have a disaster so overwhelming that the Bible has for it no word of hope from the heart of God. No individual has mounted so high in defiant opposition to the King of heaven, or fallen so low in the deeps of sin and shame that some text of scripture would not be a healing balm to the sinned heart, a comfort for his despondency and a handkerchief for his tears.

There are great doctrines to preach in all their glory and fulness; great personalities to resurrect from the graves of the dim past and make them five before our eyes and inspire our drooping spirits; great historic lessons to draw from other days and deal nations which are especially needed by us today, with the useful monitor of wealth and worldliness, pride and self-imprisonment and fastening of God!

There are great orations there, that are still calculated to thrill our hearts; great poems that may move our sensibilities and quicken our dead souls; great confessions of national and personal sin that we ought to repeat today, great prayers that we might take upon our lips and lift from our contrite hearts, and find access into the presence of the King of kings, and receive answers of peace.

Theme: Texts. Messages! There is literally no end of them, and no end of the appropriate occasions to use them. There are thanksgivings and songs of praise to God, that we too need to copy and imitate and repeat, until we are moved with gratitude and lifted up to the place where heaven and earth meet. "God inhabitable" the praises of Israel.

But, someone may ask, how shall a preacher select his special text for the special occasion? We answer that a preacher should live with his Bible. At the family altar, and in private devotion and study he should be forever on the lookout for suggestive and fruitful texts, and mark them. A good concordance also will help him to select from the many the one most appropriate for the occasion.

Still further, the man of God should be so in touch with the Holy Spirit that he will get suggestions from God. If the preacher's purpose is one with the aim of the Holy Spirit God will not leave him alone without direction or guidance.

"How do you obtain your texts?" said a friend to the sarpheic Thomas Spencer of Liverpool. He replied, "I keep a little book in which I enter every text of scripture which comes into my mind with power, and sweetness. And when I sit down to compose I look over the book and have never found myself at a loss for a subject." His biographer said of him, "The passages of scripture selected by Mr. Spencer were such as one may well imitate; a preacher would select who was panting for the salvation of hisowntimes." Indeed any preacher shows his character and the deep, ruling purpose of his heart by the texts which he selects, and the subjects he discusses. It will soon be apparent whether he will be a soul-winner or not. Odd texts, curious texts, entertaining texts, on which the preacher can display his ingenuity or learning, will neither get the preacher anywhere, nor his audience.

VIII. We would strongly urge the young preacher should very early choose the great texts, and discuss the great themes. In that way he will acquire strength and usefulness.

The great Dr. Alexander of Princeton said, "A man should begin early to grapple with great subjects." The great men are many. They are such as move the feelings—the great questions which have afflicted the world—which stimulate our own bosoms—which we should like to have settled before we die. These are to general Scripture truth what great mountains are in geography. Some omit them. . . . It is as if one should attempt to describe Switzerland, and omit to mention the Alps. Nearly close of Spurgeon's ministry he said, "In reviewing his sermons he found that those on the great texts and great themes surpassed the others in usefulness and fruitfulness; a hundred to one."

"CLOSED FOR REPAIRS"

By REV. A. W. Oswin

SOME time ago I saw a sign on a large manufacturing establishment with the above words on it. It was an injunction that the efficiency of the place had been impaired by long and hard service. Good work had doubtless been done, but the time had come for a "closing down," in order that the necessary repairing of the machinery might be done. Otherwise there could not be a successful continuation of the work.

These circumstances at once suggested the fact that God's more busy people sometimes need to cease their strenuous and debilitating activities for a season, in order that they may secure physical and mental recuperation. Jesus himself recognized the necessity of this when He asked His disciples to retire with Him "into a desert place and rest awhile."

There are those who think they must always be at work: In a sense we ought to be, but not regardless of all personal conditions. We should never be really idle, at least not unwillingly and sinfully so. But the fact remains that, while we are in the mortal body, we occasionally require a cessation from those more active labors which impair our general health. And is there not a connection, more or less vital, between one's state of health and his highest usefulness in the vineyard of the Lord?

But I desire, more particularly, to emphasize the importance of spiritual "repairing," so to speak, or of occasional teasing of our own works, and belting us deeply down in God alone as to afford very special opportunity for right self-examination and prayer, and the receiving of fresh and increased unctions of divine power.

Here again we have the teaching of Jesus in His well-known words: "Tarry ye . . . until ye be endued with power from on high." No one can dispense with this tarrying and have true success in God's service. The rust and dust of the world are liable to gather somewhat on the best of men. The times in which we live, perhaps more than ever before, are fraught with such deadly and Satanic influences, that the retirement alluded to is of the highest importance.

The Holy Scriptures give us examples of God keeping some of His chosen workmen in retirement for a considerable time, that they might receive the necessary preparation for greater efficiency. Moses, notwithstanding his great learning, was one of these. Others were in secret hiding with God before entrance upon their mission, notably some of the prophets. The scholarly and godly apostle Paul spent three years in Arabia, in comparative quiet, before beginning his wonderful missionary labors. It was here, some claim, that he received the experience of sanctification and the fuller pouring out of the Holy Ghost. Even the divine Son of God spent full forty days in wilderness seclusion before entering upon His more public ministry.

Besides the special training men need for the gospel ministry, and the additional equipment for foreign missionary work, or the qualification for any service for God, they sometimes need a definite tarrying in secret with Him for a spiritual "repairing." Not that they have backslidden from God in any real sense, or lost their love and zeal for souls; but for a general and special quickening of the graces of the Spirit, for new and enlarged griffings of the same Spirit of God. Enjoying heart purity, and having had our Pentecost, does not exempt us from the necessity of the occasional tarrying to which I allude. It is by no means time lost to do so; but, contrariwise, time gained, and usefulness and success enhanced.

The following incident illustrates the point in question. A gallant army officer, who was pur-
HINTS TO FISHERMEN

By C. E. Cornell

Dr. William Parkees writing in the Brooklyn Eagle gives twenty-seven pertinent points in favor of tithe. These are worth a place in your church bulletin:

1. It is scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
2. It is a good start in the individual's life of giving.
3. It is spiritual, for personal faith is called into play.
4. It is businesslike, for there is definiteness, progressiveness and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.
7. It commanders all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church to frequently plan for an enlarging work.
10. It safeguards the spirituality of the church by eliminating drives for money.
11. It establishes the individual as a financial steward—accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought, as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded-out sincerity.
15. It makes giving a principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.

18. It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left is expanded.
19. It creates in our lives a commanding position over others, in the matter of giving—we can use the most effective weapon of example.
20. It makes us twofold before God—our hand held out to give as well as to receive.
21. It destroys the domination of circumstances.
22. It transforms life's retrospecting into a joy rather than a dread—we see the line of evidence that permanently records us as givers through faith and plan.
23. It prevents the church from falling into the hands of the few—those who put up the money.
24. It assures a response to more appeals for the worthy objects of the church, together with outside calls, than before we tithed.
25. It offers to our boys and girls of today the sure promise of escaping from the narrow character's greatest blight—selfishness.
26. It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithe are among the largest proportion of regular worshipers and earnest workers.
27. It is indisputable proof of Almighty God being made first by the almighty dollar.

THE COUNTRY CHURCH

L. H. Bailey, quoted by The Expositor, has written a poem on the Country Church, which is very much to the point.

In some great day the country church
Will find its voice and it will say:

THE PREACHER'S MAGAZINE

I stand in the fields
Where the white earth yields
Her bounties of fruit and grain;
Where the forest turns,
Till the ploughshares burn
As they come round and round again;
Where the workers pray
With their tools all day;
In sunshine and shadow and rain.

And I hid them tell
Of the crops they tell
And speak of the work they have done;
I speed every man
In his work and plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees,
I know and feel every one.

And out of it all
As the seasons fall
I build my great temple always;
I point to the skies,
But my footstone lies
In commonplace work of the day;
For I preach power
Of the noting earth—
To love and to work and to pray.

WHAT THE COUNTRY CHURCH IS

It is a Teacher, giving knowledge to the ignorant.
It is an Evangelist, bringing the good news to the lost.
It is an Altar, where God and His people meet.
It is a Servant, working for all.
It is a Minister, helping all who need.
It is a Co-operator, doing team work with school and home and farm organization.
It is a Unifier, making a neighborhood into a community.
It is a Landmark, by which travelers may shape their journey.
It is a Center, to which all country roads lead.
It is a Starting Place, from which the country sends new life to the town.
It is a Home, sheltering many children, who are one brotherhood in Christ.
It is a Sower, sowing seed of the Kingdom.
It is a Defender, stern and strong against all the foes of its people.—DAVID BRUMMITT
and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I OUGHT to belong to the church because of memories, memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I OUGHT to belong to the church because of hope; hope that today when promises are cleat; hope that hopes the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the street, hope for castcast and behind Jesus Christ.

I OUGHT to belong to the church because of the strong men in it who need encouraging; the weak men in it who need encouraging; the rascals in it who need redemption. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

I OUGHT to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

VESTIGIA

I took a day to search for God.
And found Him not. But as I trod
By rocky ledge, through woods, untamed,
I heard His voice upon the wind.

Then suddenly, all unawake,
For still in the deep shadows, where It sowed the soul of light,
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled, low
Gloaming on the heart, and now,
In a stir of wind that softly shook
The pines leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned.
And all that there was still to probe—
I caught the glory of His robe
Where the last rays of sun set bare.

Back to the world with quickening start
I looked and longed for any part
In making saving beauty be—
And from that kindling ecstasy
I knew God dealt within my heart.

—Best Camman.

AS DEATH FINDS US SO WE ARE

Twenty-five years ago The Ramb's Horn, whose editor was Elijah P. Brown, published an article telling about the dream of a faithful pastor. It has its application today as well as then. I pass it on to the readers of The Preacher's Magazine.

The pastor had a dream recently that was not all a dream. He thought that, one morning, he noticed groups of men on the street and in the store, engaged in earnest conversation. In his mind he heard a voice which read, "It is appointed to you to die and after, that the judgment. Be ye also ready at 8:30 o'clock p.m., next Wednesday. Behold, I, even the Judge, come quickly."

The pastor stopped to talk with some of the groups; every person in town had received a similar communication. There were some who believed that it was God's summons, but of these only a few made any preparations to depart, and the greater number treated it all as a joke.

The pastor questioned some, "Why don't you prepare yourself to die?"

"Oh, I guess it will be all right; every man has to do anyway when his time comes." And various other answers: they didn't know as it would make any difference; God would be merciful; they would have to think it over.

In the busy days that lay between that Monday morning and the Wednesday night it could scarcely be seen that the solemn warnings had made any impression.

He met the other pastors. Brother Bellow thought, possibly, the warnings might come from on High; but he gave fifteen other explanations of their origin. Brother Caramel thought they ought not to get excited too easily; that there was no question about the messages, but that the sweet promises of the All-Loving ought to comfort everybody. Brother Grosheath ridiculed it; some religious maniac had been busy; the day of miracles was past; men would die when they were worn out, not one hour before.

Sister Hardly called at the parsonage; would the pastor "call on Mrs. Green, who had invited her; and make her apologize before—before Wednesday night?"

Brother Tice called and left seven dollars, being the difference between what he had paid for cordwood and what he had charged the church five winters ago.

Having a few minutes for himself, the pastor entered his study; he sat looking over his sermon record. He wept; oh, how differently he would preach if he had but one more Sunday.

Those who were urged to be present at the prayer-meeting on Wednesday night looked surprised. "Why, Brother Bishop, I am afraid I shall be too late," said Mr. Smith.

Wednesday night the faithful few came out. It was a tender, touching time of farewells, rejoicing and assurance and prayer for the indifferent. Then came the moments of silent prayer and, while they were yet bowed, a second of darkness and, then, light. LIGHT—and Jesus.

The pastor cannot tell what took place from this on, until he found himself winging through space, with an angel guide, toward the village again. It was daylight now, but he saw on the church steps the young man whom he had heard creeping out to meet his girl during the silent prayer.

"Touch him," said the angel. He did so and, lo, he found that he was turned to stone. They passed through a park; there was a group of stately, four young men with lidless grins fixed forever on their faces. They had been listening to the vile story of an older one. In a grocery, stone men were sitting around the stove. One, a member of the church, leaning over an old saw-dust box, a brown fluid gushing from his lips, a filthy stain on his beard, something in his cheek that disturbed it.

"I wonder whether he would have sat like that for his bust?" said the angel.

They went into the Hose house; there sat a group, with paste-boards in hand, gamblers now for eternity. In another store, a church man was hanged over a jar of cigarettes to a young boy, a stone group for one of the riches of hell. Into the "Boy's Club" they went, and upstairs there were three boys', heads together over a collection of vile pictures. If the mothers could have seen that stone group a year before, they would have left that place down. The six loons had their sad groups. On unfrequented streets there were fixed in stone scenes that daylight had never witnessed before, fixed for eternity.

They went into houses. There was a church family in attitudes indicating a quarrel. In another, where all might have been at the prayer-meeting, they were playing games and reading. A prominent young woman in the church was lying on a lounge reading of 中 irthliness—for eternity. In another, they saw a stone group, fit for heaven: two little heads bowed at mother's knee by the bedside. A family gathered, while the father read from the Blessed Word. And so the gallery of human stately went on, and shamed and eternal sorrow, love and joy and peace.

Weary and sad beyond measure, he cried:

"Take me hence," and, as they winged away, the angel said: "This is but a part of what angels must see, for every act of life is just as enduring and eternal as these that have been fixed in stone."

THE UNPARDONABLE SIN

A number of years ago when Dr. Daniel Steele used to answer questions in The Christian Witness, someone asked him the following: What is the sin unto death and what sins are not unto death? Dr. Steele in his scholarly fashion gave the following instructive answer:

Sin unto death in the Greek and R. V. not a single act but a career, is not an ordinary sin or a sudden sin into which one is surprised without deliberation, but it is a wilful, deliberate culmination of a series of sins much like the blasphemy of the Holy Spirit, if it is not identical with it. Under the law of habit character moves toward permanency upward or downward. Advance in sin is toward a sinister in wicked character by reason of the total decay of the capacity to appropriate the grace or help of the Holy Spirit trying to inspire piety and faith in Jesus Christ. Their hope of that person's salvation expires. His brother is not forbidden to pray for him as some erroneously interpret 1 John 5:16.

There are instances where Christians have tried to pray for such a lost spirit still in the body and they could not utter a word.

"There is a time, we know not when, A point we know not where, Which marks the destiny of men For glory or despair."

"There is a line by us untraced, Which crosses every path, The hidden boundary between God's mercy and His wrath."

"To pass that limit is to die, To die as if by stealth; It does not quench the burning eye, Nor pale the glow of health;"

"But on that foreordained path with Hark my mark, Unseen by man, for man as yet is blind and in the dark."

"O, where is this mysterious bourne, By which our path is crossed, Beyond which God hath sworn That he who goes is lost?"
"Hark! An answer from the skies is sent.
'Tis who from Christ depart.
While it is called today, repent.
And burden not your heart."
—AEDISON ALEXANDER.

The birth of the Spirit justifies freely; the baptism with the Spirit sanctifies wholly. The first removes the guilt of sin, the second the pollution of sin.

The first represses inbred sin; the second removes it.

There is a modern notion that all emotionalism ought to be squashed out of the Christian religion. A few years ago we had a sample of this "no emotionalism" religion. The Men and Religion Forward Movement proposed conducting a dry, juiceless, non-emotional campaign. Their leading secretary said: "There is one thing that should be clearly understood, there will not be any emotionalism in this campaign. The gospel of Jesus of Nazareth is to be presented so that it will convince the average man of some common sense." That gave the impression that emotionalism and insanity were related. Think of it! A sinner convicted of his sins without emotion; a slumber repeating of his sins without emotion; to be gloriously paraded of the Lord without emotion; to be adopted into the family of God without emotion; to have the witness of the Spirit without emotion; to go home and tell his friends, and tell what "sweet things" Jesus has done for him without emotion. Nazarene. A religion without emotion is too dry to kindle a fire, let alone save a world.

But modernism deciles emotion, but there is absolutely no Scriptural warrant for such a position. The Bible is full of emotional expressions. They are so numerous that we can mention only a limited number of them. "The joy of the Lord." "Fulness of joy." "Chap your hands for joy." "Shout for joy." "Be glad in the Lord." "Rejoice always." Can one have any or all of this without emotion? Where strange sort of religion, too dry to think about. The Men and Religion Forward Movement utterly failed; just as it should. The religion of Jesus is a happy religion, a joyous religion, a soul-satisfying religion, full of emotionalism. Let us have more of it.

The subtle attack on the Christian religion and the word of God.

Here are a number of pointed paragraphs indicating what this experience is and what it is not. The author is unknown.

It is not the birth of the Spirit, but the baptism with the Spirit; an evident and regenerating experience is a birth from a baptism.

It is not maturity, but swiftly matures every soul that of it. Like a clean, well-watered field, its fruits grow swiftly, and mature well.

It does not exempt from temptation, but gives victory over it.

It does not make absolutely perfect, but perfect in love.

It does not eliminate humanity, but carnality. It does not destroy free agency, making man a machine, but causes him to gladly choose the whole will of God.

It does not exempt from mistakes, "sins of ignorance," but from inbred sin and sinning against light.

It does not give a perfect head, but a pure heart full of perfect love.

It does not enable its possessor to walk above human criticism, misunderstanding, and persecution, but to give no just occasion for these things. It does not insure against the possibility of falling into sin, but makes this far less probable.

It does not give freedom to disregard the Word of God, the Spirit of God, or the Son of God, but makes their triple leadership a delight.

It does not make one perfect in human eyes, but in God's sight.

It does cleanse the heart from "all sin."

It does impart perfect love, which casteth out all slothful fear of man, of foes, of death, of hell, and of the judgment.

It does make "dead indescribable sin and alive unto God."

It does "fill with the Holy Ghost."

It does make "more than conquerors."

It does eliminate all irritability, evil tempers, murmuring, fretting, and railing.

It does so destroy the "old man" of sin, and "cast him out" of the heart that his motions are no more felt.

It does eliminate the "heart" and the snapping "curse," and the "peacock," and replace with the lamb, the lily, and the lion.

It does eliminate stinginess, and crown liberally.

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

What is entire sanctification?

Not a few persons are in a quandary as to what entire sanctification is. Many think it is some fanatical experience angelic and without possible evil. On the contrary it is a most gracious and possible experience for practical use in everyday life. Here.
THE PASTOR'S TAKE WARNING

Ve very careful what lesson helps are used in the Sunday school. Not a few lesson helps now being distributed by the older denominations are extremely liberal and doubtful. They eliminate the supernatural from the Christian religion and subtly attack the miracles. One of these helps intitles that the giving of the law on Mt. Sinai was a thunder storm. Another writer says that the heat of the sun set Elijah’s sacrifice on fire. Why it did not burn up the offering of Iaak is not explained. The Nazarene Publishing House, rends out the largest and clearest variety of Sunday school literature to be found anywhere. It is both same and safe.

A BIBLE READING SPASM

A church in Texas recently, according to the daily press, held a Bible reading contest, in which they read the Bible through in one day. The reading was very rapid, and some were nearly prostrated in the reading.

We ask, after this was accomplished, what good there was in it? Who was benefited or knew any more about the great book after they went through than they did before? The Bible is not a book to read hurriedly, but slowly, thoughtfully, prayerfully. Those who "skim" it, who read it for mere duty’s sake, who are not searching its pages that they make them better, have missed the mark.

Read this wonderful book and let it speak to your heart. Let it search for the sore place, if there is any; let it furnish the remedy.

YOUR PHOTOGRAPH

The Bible practically contains the photograph of every man, saint or sinner. If one desires to find out his moral standing, he can find it in the Bible. Dr. Dean of China says that he told an intelligent Chinaman about our sacred Book, that it was very old and gave him a copy to examine. Soon after, the man came to the missionary, and, pointing to the first chapter of Romans with his finger, said, “This book was very old, but look at it; you have written that since you came here. It is all about Chinaman.” A young African came to a missionary who read in his hearing the fifteenth and sixteenth verses of the forty-fourth chapter of Isaiah and said: “That book must be the Word of God. I saw a man do that, but no other man see. It must be God see and write it in a book.”

WHATSOEVER A MAN SOWETH

“Whatever a man soweth, that shall he also reap.” This is an irrevocable law. There is, no escaping it. Recently a ring of bootleggers was broken up by the arrest of over a hundred in various parts of the United States. Many of them have been sentenced to the penitentiary already and others will follow. “The way of the transgressor is hard.” No man can violate law of any kind without suffering some penalty. This is most absolutely true of all human law; it is unquestionably true of the divine law. Sow and reap an awful crop if the seed is bad. Sow bootleg whiskey reap the delinquency, perhaps death; sow cards, reaps gamblers; sow cigarettes, reap ruined health and degeneracy. Sow righteousness, reap truth and happiness; sow prayer, meditation and the Word of God, reap victory, an enlarged vision, and holiness; sow holiness, reap heaven.

MAN, THE CROWNING WORK OF GOD

The order of Creation is this wise:
1. The Universe.
2. The Earth in the Universe.
3. The Land of Eden in the Earth.
5. In Eden—Man.

The making of man is God’s crowning work. This wonderful machine set infinitely better than ball-bearing, intricate, delicate, phenomenal, is the greatest miracle of the world. Old Doctor Trapp says: “Surely should man be born into the world only once in a hundred years all the world would see the wonder.”

A man with mind, body, thinking capacity, two natures, physical and spiritual, with right of choice, a free moral agent, how marvelous!

Joseph Parker says: “He comes from the dust of the ground and the breath of God, and links the spiritual world with the natural. The whole race is lifted into nobility by its divine origin. I wonder at the achievements of the race treasured in Vatican (Rome) and library (Paris) and museums (London). I wonder at the institutions of men. But the institutions of men are but as water crosses and wind flowers and violets which come out in a single spring day, while our human nature is the great earth itself, whose bosom bears them all and has the potency of fairer flowers and richer fruits.”

PASS THIS ALONG TO BOYS

The king of all tramps, called “A No. 1,” after traveling twenty-eight years is spending the remainder of his life warning boys to stay at home. He quotes the government’s figures stating that every year 350,000 boys run away from home, and that 35,000 become confirmed tramps. 1,700 are crippled in accidents, and 3,500 lose their lives under cars or by exposure.

Tramp, A No. 1 declares that in the twenty-eight years he traveled close to 500,000 miles and never paid a cent. He declares it does not pay, and says that many boys are lured away from home by the idea of romantic adventure and a desire to see strange sights. He says that if boys will only stop and think, just a little judicious reasoning, they will surely remain at home. The life is one of extreme hardship, hazardous, unprofitable, with but little opportunity for ruling character. No boy with good sense, however, provoked, should think of leaving a comfortable home.

HOW TO KNOW THE BIBLE

“Any man will do his will, he shall know of the doctrine.” John 7:17.

The Bible has no revealed truth for the careless, listless reader. He who explores this mine, must desire the pure gold. The soul that has real gold will surely find solace and comfort here. A writer, illuminating this text has said, some of the signs boards at our cross roads, in our country dairies, are so faded in their lettering that one can hardly make them out. You must look sharp, spell the words and then help to make the meaning.

Perhaps you live nearby one of these boards and often help them get the meaning. Here is a company of children, playing in the neighborhood of the dumb post. At last they look up and try to read it. Will you go and help them? Or, no, they are going nowhere; they are only trying to
exercise their knowledge of the alphabet and spelling. No need to help them.

But here comes a company of young people, sauntering along, picking a flower by the way-side, listening to the bird's song. At last they reach the blurred hand board and give it their attention. Will you run out and help them? No, they are only looking at it while away-time, just as they looked at the flowers. It would have required an example, as has been said, if it had been an advertisement painted on a fence.

Use your Bible so, use it to exercise or gain knowledge; use it like the young people to simply, while away the time, or even to satisfy your conscience in using it, and there will be none to run and help you read. But here comes another man to your faded hand board. His face is weary, his bundle is on his back, he lifts his hat to wipe his perspiring brow, as he tries to read the board. Ah, now you hasten to help him, for you have found the man for whom the board was intended—the real traveler—the man who would do God's will—looks into His word for a purpose, and to him God comes with quick help.

The new book published by the Nazarene Publishing House on Isaiah by Dr. P. F. Breese is superb. Dr. Breese was one of the great men of the world. He studied the book of Isaiah for a period of forty years, and then said that he was only in the infancy of the interpretation of this marvelous book.

Dr. Breese was a logician, a philosopher, an able exegete, an orator, and a man of prayer and deep devotion. He enjoyed unusual insight into the scriptures.

This book of brief sermons is entrancing and has many high spots for the preacher, and for that matter, for all thinkers who may read it. It is humble; entrancing and spiritual, with much that is thrilling and profound. Every preacher ought to get a copy and read it carefully and prayerfully. It will edify and inspire. We owe a debt of gratitude to our Publishing House for the timely production of this great and charming book.

No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revival under our labors, are sure tests of our acceptance at the final judgment. Only simple, truthful, obedient faith in Christ as a Savior, will get us through.

Homiletical

"The Mind of Christ"

By A. M. Hills

Text: "Let this be in you which was also in Christ Jesus" (Phil. 2:5).

Jesus came to this world to inaugurate the work of redemption. He has let us carry it on to conclusion with the help of the Holy Spirit. The world did not really want Jesus, nor did it welcome Him when He came. It had no place for Him to be born in but a stable. Nazareth, to which He had given the just description of the meeting place of His holy life, for nearly thirty years, led Him to the brow of the hill to cast Him off headlong. The Gadarines begged Him to depart out of their coast, as they prized more highly their hogs than the sanity of their citizens. Jerusalem cried, "Away with him!" "Crucify him! Crucify him!" The only place where they were willing for Him to stay was in the tomb; but He was so great that neither the Roman zeal nor Roman soldiers nor death itself could hold Him there.

We face the same old world, as hostile as ever to God and holiness. It is a fair proposition to say that if Jesus needed a certain "mind" to begin the work of redemption we need the same to carry it on. What was it?

I. HE HAD A ONE-NESS WITH THE MIND OF THE FATHER. He looked at men through God's eyes. He knew that humanity was lost, just as God did. He knew that neither birth nor culture, neither wealth nor official position could fit Nicodemus for the sile. He must be "born again." So it is with all the nice people, the educated, wealthy, refined, aristocratic people that line the highest, most fashionable avenues. They as truly need to be born again as the inmates of poverty flat, or the dwellers in the slums. Preachers need the ancient wisdom to see this—a mind of Christ.

II. HIS WAS A PRAYERFUL MIND. He sometimes spent whole nights in prayer. He often anticipated the morning to be on the mountain alone with God. He prayed for Peter that his faith might not fail and that he might rise to strength and strengthen his brethren. Doubtless, in a manner, also, he prayed for all others who came within the sphere of His personal influence.

The real power of prayer has never yet been fully tested by men. It is God's appointed condition of blessing in this world.

In Ezekiel, thirty-sixth chapter, the prophet names eighteen wonderful blessings God promises to pour out upon His people. But He closes by saying: "For this, moreover, will I be inquired of by the house of Israel to do it for them." V. 37. Prayer was the key to the storehouse of heaven.

I saw at the Chicago exposition a monstrous Krupp gun, like a great, black log on the plain. It might have been loaded with a giant shell, and still have remained silent and powerless. But let it be fired. Then there would be a deafening roar and the 20,000 pound muzzle would be hurled ten miles and go crashing through ten feet of solid masonry. That is what a little fire with all the fine work of this world, but applies the holy fire to our dead instrumentalities and makes them effective. We have plenty of church machinery and abundance of resources: we need Elijah's faith to pray down the fire, the mind of Christ.

III. JESUS HAD COMPASSION FOR SOULS. That was what brought Him from the skies.

Finney said, "You can tell when a church is going to have a revival. It is when the members quit scolding at sinners and begin to weep over them."

Mrs. Hogan, a noble Christian worker of central Texas, was holding a meeting. A fallen woman came to the altar. Mrs. Hogan went to help her. A professed holiness woman touched Mrs. Hogan and said in a hoarse whisper: "Do you know who and what that woman is?" "Yes," she replied, "she is somebody for whom Christ died." But the poor woman heard the cruel whisper and she was so stung that she rose up and went out to sin and despair. Some people have so little sense and so little of the compassion of Christ, that they are not fit to work at the altar.

IV. JESUS HAD FAITH THAT SINNERS COULD BE REACHED. Examples: Peter, Matthew, Mary Magdalene. In Pacific Garden Mission in Chicago slums people were saved every night without a failure for twenty years. I heard "Old Dick" testify that he had been a drunkard for fifty years; then Jesus saved him so completely that, if under oath, he could not tell how liquor tasted. Wonderful Savior!

V. JESUS HAD IN HIS THE SPIRIT OF SELF-SACRIFICE. His whole earthly life was nothing else. Without this mind a preacher is useless and a church is only a valley of dry bones. Revivals cost time, prayer, effort, exhausting intercession, money. Without these no revival.

VI. JESUS' MIND WAS "FILLED WITH THE SPIRIT," and the carnal mind was wanting. He was holy. In His first recorded sermon He said, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor," etc. (Luke 4:18). Hattie McMorin of Moody School, Chicago, told me: "I prayed till the Spirit came upon me. I immediately went out on the street and talked with the first woman I met and led her to Christ. I was just in time, for she was then on the way to the ladies to drown herself. I led two more to Christ that day." Mary Sparks Wheeler was a Methodist missionary in India. It occurred to her one day that not a girl had been converted in her school in six months. She left her work for ten days, went to a campmeeting and obtained the baptism of the Spirit. She came back to her school and said, "I have filled the Spirit.

VII. JESUS HAD A PASSION FOR SOULS. He sat at Jacob's well tired, thirsty and hungry, but must needs win a soul. In the agony of death, on the cross He saved "the dying thief." He was always reaching out for souls. Few have this passion. Example: John, Smith of England. "Give me souls or I die." Whitefield: "O God, give me souls, or take my soul!"

This is the spirit of the great soul winners.

O for a passionate passion for souls! O for a heart that yearns! O for a love that loves unto death! O for the fire that warms me.

It is all summed up in the text, "Let this mind be in you which was also in Christ Jesus."

Are You Willing?

By C. E. Cinnell

Text: "Wilt thou be made whole?" (John 5:6).

I. A STAFFLESS QUESTION. Who must this man be who can thus boldly confront the funcituated and diseased and incidently offer healing?

II. A Plain Question. The tendency of the people is to evade it, and instead of answering it, to raise innumerable questions of their own. But Christ asks every man not for his views on
What God Uses to Win His Victories
By C. E. CORNELL
Text: I Cor. 1:27-28
1. FOOLISH THINGS. 
3. Sending Out Twelve Fishermen.

II. WEAK THINGS.
2. Shepherd's Sling and Stones—1 Samuel 17:40-49.

III. BASE THINGS—Low born.
1. John E. Gough.
2. John G. Shu.

IV. DISFORED THINGS.
1. The Early Quakers.
2. The Early Methodists.
3. The Salvation Army.

Illustrate: When the Salvation Army had 600 officers in jail in 16 countries, the Army was powerful for God and having thousands converted, Persecution made the Army militant and wonderfully effective.

V. THINGS THAT ARE NOT.
1. Nothing.
2. A worm to thrash a mountain.

The Pardon of Sin
By C. E. CORNELL
Text: John 5:14

I. THE STRANGENESS OF SIN.
Its guilt.
Its power.

II. THE PARDO] OF SIN.
Its condemnation.
Its forgiveness.

III. FREEDOM FROM SIN.
Light in the soul.
The need of cleaning.
The fire of the Holy Spirit.

The Wholeness of Salvation.
"Sin no more," not some more.
The same power that saves can keep
The danger of failing to go forward.

Illustrate: The conversion and career of the great apostle to the Gentiles.

An Uttermost Savior
By C. E. CORNELL
Text: Heb. 7:25
1. He can save the worst sinner.
2. The savior is his greatest value by curing the difficult cases.
3. The savior is a specialist on hard cases.

II. He can save the most hopeless backslider.
1. The individual is not yet away or forgot who God is in the soul.
2. "Go tell my disciples and Peter."
3. He totally swallows all sin and turns away the sinner.

IV. He can save from all sin.
1. Scripture clearly and plainly.
2. One cannot be saved from sinning, unless saved from sin.
3. All that sin, must make Jesus an uttermost Savior.

V. He will save everybody.
1. "Whosoever.
2. Cannot save against a man's will.

VI. He can keep saving all the time.
1. Mere—"evermore."
2. Conditions make no difference.
3. Unbelief will keep Him out—danger.

Paul's Analysis of the "Old Man" and The "New Man"
By C. E. CORNELL
Text: Romans 6:6

I. THE SIN PRINCIPLE.
"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

II. THE CARNAL MIND.
"For the carnally-minded is death" (Rom. 8:6).

III. THE OLD MAN.
"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

IV. THE WORKS OF THE FLESH.
Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hate, variances, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like" (Gal. 5:19-21).

V. ETERNAL DEATH.
"And if ye be married unto another, ye have put off the old man with his deeds" (Col. 2:18).

THE NEW MAN
I. HOLINESS PRINCIPLE.
"That he was delivered according to the sins of the flesh, to be made perfect by suffering with God in the inner man" (Eph. 3:16).

II. THE SPIRITUAL MIND.
"To be spiritually minded is life, and peace" (Rom. 8:6).

III. THE NEW MAN.
"And having put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

IV. FRUIT OF THE SPIRIT.
"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22, 23).

V. EXTERNAL LIFE.
"And having spoiled principalities and powers, he made a show of those openly, triumphing over them in it" (Col. 2:15).

THE OLD MAN
By C. E. CORNELL
Text: Romans 6:6

I. INTRODUCTION.
Paul's argument leading up to the 6th chapter, a clear proof of justification by faith.

II. VARIOUS TITLES GIVEN TO INNED SIN.
1. Surprises into sin.
2. Strictness.
3. Infirmity.
4. "Feeling bad."
5. Sometimes wrong in my heart.

III. BIBLE NAMES.
1. "The carnal mind."
2. "The body of sin."
3. "The flesh."
4. "The old man."

IV. CARINAL MANIFESTATIONS.
1. A secret spirit of pride.
2. Love of human praise.
3. Envy.
4. Stiffnecked anger.
5. Sensitivity.
6. Heated fights at another.
7. Touchy.
8. Self-will.

The "Old Man"
By C. E. CORNELL
Text: Rom. 6:6

1. Cold "old man" distresses the Lord's duties.
2. Easier offended-looking for stranges, must be nicely handled—was not invited, etc.
3. Talkative "old man"—have you heard the news?
4. Insulting "old man"—always in the shadows, never shining.
5. Brooding "old man"—in the Children out of seven, before the got through whipped all seven.
6. Man-fearing "old man"—afraid of the high-er-ups.
The Prince of Deceivers

By C. E. Cornell

Text: Isa. 44:20

1. The prince of deceivers—the Devil.
2. Some forms of deception.
   a. Tells people that they are good enough.
   b. If they continue in the way they are now going, they will get to heaven.
   c. There is a way that seemeth right, etc.
   d. You don't need conversion.
   e. Just unite with some church.
   f. Live a good moral life.
   g. Everybody will get to heaven away.
   h. "I am just as good as a lot of people in the church."
3. Only one way—the Bible way.
   a. Shall we escape if we neglect so great salvation?

Abnormal Humanity Cured

By C. E. Cornell

Text: Mark 5:1-20

1. Our problem—moral, physical, and social is the abnormal man.
2. Live up to. The unbalanced, the weak, the ignorant, the ineffective, the deheartened, the incorrigible, the enriching, the vicious, the brutal, the criminal.

PRACTICAL

THE MINISTER AND BIBLE STUDY

Great Sermons as an Aid to Bible Study

By Basil W. Miller

The Bible is the storehouse of spiritual treasures, which has inspired through the ages multiplied thousands of books analyzing its contents, dividing its books and chapters, laying bare its mysteries, books of commentaries, trying to arrive at an explanation of scripture truths, throwing light upon unusual and hidden allusions, incidents, customs and nations. But as each new age, casting the dawn of its morning upon the nightshades of the dying era, arose, there were thrust forth preachers, "heralds of holy passions," proclaiming "glad tidings of peace," drawing from the "gem room" of the Scriptures the precious jewels of inspiration, who

bed of homilies, every stony pillow of Jacob is crowned with revelations of ascending angels, each Patron is rewarded with its vision of heavenly grandeur, all stormy winds that blow over life's sea bring the Christ walking upon the waves, and each doud is rewarded with its voice sounding the truth. No minister is well equipped in the realm of Bible study until he has made a study of the sermons of the leading preachers of all ages.

One understands the glories of heaven in a more majestic manner after he has sat at the feet of Talmage and heard him unfold in his marvelous word pictures panoramic of the City of God. The Cross brings a new meaning after one has walked through the sermons of Spurgeon and caught a glimpse of the bleeding Christ as only he is able to portray this tragi scene. The "inheritance of the saints" shines with new glory..."}

There are certain sermons—volumes of sermons—by the leading ministers of all time, with which all preachers should be familiar. These messages represent their knowledge of the Bible and the application of this knowledge to the lives of their contemporaries. Some of these preachers have spoken to ages of ignorance; others have been the favorites of courts and their attendants; still some have preached to seemingly unsuccessful churches; while others have spoken each Sunday to multiplied thousands. Before mentioning any particular series of sermons, we wish to refer the reader to Dr. Pattison's "History of Christian Preaching," in which he deals with the outstanding ministers and their messages of all the Christian centuries. Herein one has outlined for him the style of messages, the peculiar qualities and manner of approach of each preacher. We shall write at random, without any attempt at classification, of those sermons of which we think all preachers should have a knowledge.

We shall name first Spurgeon's Sermons. Several editions of these are printed, but the best seems to be the twenty volume edition printed by Funk and Wagnalls. In this over five hundred sermons are found. Spurgeon is noted for his classic argocentric method of treating a text; his sermons are expositions of the texts of scripture. Suffice it to say that the popularity of this great Baptist divine grows with the ages. His messages at the present time have a larger sale than those of any other preacher. These sermons will afford a minister a most valuable amount of ermonic material, along with a giving of knowledge of a treatment of texts and their contents. It was Spurgeon who said if one never reads, he shall never be read. The great texts will have a new meaning, a brighter luster to any preacher who will read the clear, definite messages of this mighty preacher of the gospel. Read Spurgeon for forcible messages on the great doctines of the Book.

The sermons of Talmage—that eloquent word painter of the Presbyterian Church of the last century—will long remain a favorite among all who are searching for beautiful diction, stirring eloquence, words fit to be quoted and requoted, descriptions of the grandeur of salvation, and of the lovely in religion. One of our leading ministers advises all young preachers to read everything of Talmage's that he can find. Talmage is noted for his unusual treatment of extraordinary texts. His best edition, though now out of print—purchasable at times through large second hand book-stores—is a twenty volume edition, covering five hundred texts on varied subjects. These five hundred sermons if read through will bring to one a new mode of sermon treatment, a broad knowledge of biblical truth, and above all the heart pulsations of a favorite preacher of the ages.

To know rightly the Bible as applicable to preaching no minister can be ignorant of the sermons of Wesley. He is definite in treating scripture truths. His sermons, though voluminous, are still filled with valuable lessons for the twentieth century "herald of glad tidings." Maclaren's Sermons are entirely expiatory, and bring to one the fruits of this type of preaching as practiced for over fifty years by the "prince of expositors." Read M'Neely's Sermons and Lectures for gripping soul-stirring messages on salvation, sin, fu-
tured, the judgment and hell. (These sermons can be purchased at the present time from our Publishing House; two volumes; $2.00 per volume.) Dr. A. M. Hills made the statement that of all the eloquent preachers after whom he has ever read, the messages of Thomas Guthrie are the most eloquent. General Superintendent Goodwin refers to him as the most beautiful, polished preacher of all time.

The sermons of Moody, Finney, and Sam Jones are good examples of evangelistic messages by the greatest soul winners of the centuries. Moody's messages are simple gospel truths enforced by common language. Of the older preachers South stands as an example of plain messages filled with deep thought. Robert Hallethroughout his life a great sufferer—has so opened up heaven to us in his messages that at times the inspiration is almost otherworldly. In France Mussillon and Bennett are by far the most eloquent; and the reading of their messages is well worthwhile by him who seeks Bible truths clothed in the drapery of bewitching diction. The sermons of Jonathan Edwards stand out as portraying the justice, wrath, and judgments of God. He makes him feel it is "an Angry God," should be read by all ministers. The writings of Baxter and those of his age "smell of brimstone" and the flames of destruction. In this connection we make reference to the literature of the early Church Fathers as contained in The Ante-Nicene Library. This be carefully the writings of the Fathers before the Council of Nicodemos, and affords something of the tendencies of that age of the formation of the Church.

Of the modern preachers, holiness, ministers head the list as giving the best sermonic material. The messages of the masters of our pulpits, such as Cerruline, Knapp, A. M. Hills, H. C. Morris, Godfrey, Dr. S. B. Dr. S. B. should be carefully studied by the twentieth-century-Bible student. Of great preachers not of the holiness movement, Mark Matthews of Seattle, Trustee of Dallas, Stratton of New York, Massee of Boston, give fair examples of modern fundamental gospel-ministers.

In connection a brief reference should be made to devotional literature as an aid to Bible study. Outstanding among writers of this class are: Dr. Jowett, George Matheson, and F. B. Meyer. These three men fairly well represent this broad field of devotional literature. The biblical education of a minister is not complete until he has delved into the realm of devotional thinking. This gives an outlook to the gems of the scripture to be found nowhere else.

After we have mastered the Bible, are thoroughly acquainted with its truths, its divisions, languages, etc., even after commentaries have yielded their treasures to one, our task of knowing the stories and beauties of the Bible as applicable to the lives of individuals, is not complete until we have walked into the domain of sermons by the brightest "flames of holy fire," the ministers of God of the ages. Our preaching will flash with new thought, new emotions will be alight, a new holy,grandeur and holy will come forth, as we extend our knowledge of God's Word through a study of such sermons.

PASADENA, CALIFORNIA.

THREE TRIALS
By A. E. SANGER

The trials of the ministry are many and varied, but the victor may be as many, and the victory has great reward. The joys of service are many times more rewarding than the sorrows of life. So this discussion is not intended to throw gloom, as though there were a dark pathway ahead for the young preacher, but to help to meet the temptations which are sure to come, and it may be, to help to win. While the tests truly are many and varied, and the adversary is able to spring new ones, so that no arbitrary division of three will cover the field, yet there are three sources of temptations, I would mention, one or more of which usually subject preachers to trial. These are:

1. Temptations over finances.
2. Temptations to discouragement.
3. Temptations among brethren.

1. Temptations over finances come from various angles:
(a) Unpaid salary,
(b) Underpaid pledges,
(c) Apparent lack of appreciation.

2. Temptations to discouragement:
(a) Slow progress,
(b) Indifference, etc.

How the adversary will use these and similar sources to try the life of the preacher, is a matter for the inner man to study. The trial itself is always a test of faith, and faith is the real measure of spiritual growth. The attempt to increase the salary at the end of a year may be the means of the adversary to try the faith of the preacher. If this be the case, the preacher should not be surprised, for it is the common experience of all pastors. The attempt to increase the salary at the end of a year may be the means of the adversary to try the faith of the preacher. If this be the case, the preacher should not be surprised, for it is the common experience of all pastors.
It seems to be to try your mettle. Allow me to introduce you to some of these. First, there is Sister Talkative; next, Brother Sissy; next, Brother Othello; next, Sister Proud-of-her-child; who thinks he be considered having little sin, and incapable of doing mischief; next, Brother Sensitive; next, Brother Grouchily; and yerder is the courteous and diplomatic Church Boss. If you ever get to be pastor of a church of fifty members or more, you will make the close, personal contact with all these personages.

But you can do it anyway. You must win. As Dr. Dunlop says, "ANYway anyhow! Didn't God call you?". "Know that he which converteth the stinker from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Among the many perils the great apostle encountered were "perils by mine own countrymen... peril's among false brethren." (1 Cor. 11:26).

PREACHERS TELLING THEIR EXPERIENCE IN THE PULPIT

By A. W. OWEN

In my boyhood days, I frequently heard preachers relate their religious experience in the pulpit, and often it was the most effective part of the sermon. They had special respect to the divine declaration, "Ye are my witnesses." And as they thus testified what God had done for them, tears often filled their eyes and holy emotions attended their utterances. Would to God there were more such refreshling testimony in our day! Praise the Lord there is some.

In quite recent years I heard a sermon from a text denoting heart purity, and the preacher said, "I know there is such a state from personal experience." It had the blessed effect of inducing others to seek the same. To an open-air sermon a preacher told how God had helped him, a miserable sinner, to find true peace, and afterwards enabled him to overcome temptation. A deeply impressed hearer earnestly cried out, "I want the same kind of salvation you've got, for I am on the way to hell." Before morning he found pardon and peace, chiefly as a result of the preacher's personal testimony. Someone asked a returned foreign missionary how he and his co-workers preached to the heathen. He replied, "We tell our experience, and we find that they are the more likely to accept our doctrine and seek a like experience."

Some years ago a Methodist bishop, while at a campmeeting, saved an account of his conversion, his sanctification and his call to preach, which moved many hearts very deeply and stimulated some to seek richer experiences in divine things. Another bishop of the same church and at a preaching service during an annual conference, mightily moved the congregation by a glowing recital of his personal experience of pardon and sanctification. And still another bishop, while asking some young preachers if they enjoyed perfect love, and receiving an affirmative answer, he said, "Well speak it out." Oh! beloved brethren in the gospel ministry, do not fear sometimes to tell what God has done for your soul. And do not fail to be definite as to what you mean. If bishops do not hesitate publicly to relate God's work of grace in their hearts, why should we? The result will be beneficial both to ourselves and our hearers, if done becomesly and in the Holy Ghost. Sometimes people are very hungry for a deeper work of grace, some for the special experience of full salvation or entire sanctification. A woman of this sort, on hearing a sermon on 'Christ as a Complete Savior,' said to herself, "Oh, what if this be the statement that Christ is such as himself?" And as the preacher closed the sermon he, modestly and with an overwhelming heart, remarked, "Christ is a Complete Savior to this poor heart of mine." And in a moment the woman's yearning soul by faith grasped Jesus as her Savior from all sin. Ah yes, the greatest eloquence and most elaborate sermons can often pale before the mighty power of personal testimony of what God has done for us.

THE PREACHER'S MAGAZINE

SOME YEARS AGO A METHODIST BISHOP, WHILE AT A CAMPMEETING, SAVED AN ACCOUNT OF HIS CONVERSION, HIS SANCTIFICATION AND HIS CALL TO PREACH, WHICH MOVED MANY HEARTS VERY DEEPLY AND STIMULATED SOME TO SEEK RICHER EXPERIENCES IN DIVINE THINGS. ANOTHER BISHOP OF THE SAME CHURCH AND AT A PREACHING SERVICE DURING AN ANNUAL CONFERENCE, MIGHTLY MOVED THE CONGREGATION BY A GLOWING RECAL OF HIS PERSONAL EXPERIENCE OF PARDON AND SANCTIFICATION. AND STILL ANOTHER BISHOP, WHILE ASKING SOME YOUNG PREACHERS IF THEY ENJOYED PERFECT LOVE, AND RECEIVING AN AFFIRMATIVE ANSWER, HE SAID, "WELL SPEAK IT OUT."

OH! BELOVED BRETHREN IN THE GOSPEL MINISTRY, DO NOT FEAR SOMETIMES TO TELL WHAT GOD HAS DONE FOR YOUR SOUL. AND DO NOT FAIL TO BE DEFINITE AS TO WHAT YOU MEAN. IF BISHOPS DO NOT HESITATE PUBLICLY TO RELATE GOD'S WORK OF GRACE IN THEIR HEARTS, WHY SHOULD WE? THE RESULT WILL BE BENEFICIAL BOTH TO OURSELVES AND OUR HEARERS, IF DONE BECOMESLY AND IN THE HOLY GHOST. SOMETIMES PEOPLE ARE VERY HUNGRY FOR A DEEPER WORK OF GRACE, SOME FOR THE SPECIAL EXPERIENCE OF FULL SALVATION OR ENTIRE SANCTIFICATION.

A WOMAN OF THIS SORT, ON HEARING A SERMON ON 'CHRIST AS A COMPLETE SAVIOR,' SAID TO HERSELF, "OH, WHAT IF THIS BE THE STATEMENT THAT CHRIST IS SUCH AS HIMSELF?" AND AS THE PREACHER CLOSED THE SERMON HE, MODESTLY AND WITH AN OVERWHELMING HEART, REMARKED, "CHRIST IS A COMPLETE SAVIOR TO THIS POOR HEART OF MINE." AND IN A MOMENT THE WOMAN'S YEARNING SOUL BY FAITH GRASPED JESUS AS HER SAVIOR FROM ALL SIN. AH YES, THE GREATEST ELOQUENCE AND MOST ELABORATE SERMONS CAN OFTEN PALE BEFORE THE MIGHTY POWER OF PERSONAL TESTIMONY OF WHAT GOD HAS DONE FOR US.

HERE AND THERE AMONG BOOKS

By P. H. LOON

My first reaction to the title of a new book by Jesse R. Kelkens, "Studies in the Forgiveness of Sins" (Doran $2.00) was unfavorable. It struck me as somewhat sacrilegious to turn the searchlight of investigation and analysis upon the most sacred of Bible doctrines. But after reading the first paragraph of the author's preface my prejudices melted away and I was suddenly struck by the simplicity and pertinence of certain of his anticipations. The following is a brief recital of the contents of these lectures—"The following work has been written from the point of view of the soul winner. What message should one know if he would win men to Christ? This should be the first question in the mind of the reverent student of the Word of God. Is there a heart-theme around which all the rest of the revelation lies? To the author of this work there is. That theme is the forgiveness of sins through Christ."

THE SUBJECT IS TREATED IN FIVE CHAPTERS: (1) The Nature of Forgiveness; (2) The Ground of Forgiveness; (3) The Appropriation of Forgiveness; (4) Baptism and the Forgiveness of Sins; (5) The Lord's Supper and the Forgiveness of Sins. Dr. Kelkens takes a decided stand against infant baptism and upholds the practice of his church (Disciples of Christ) in observing the Lord's Supper every Lord's Day.

The book very definitely exalts Christ as the only Mediator between God and men. It is a thorough and timely treatment of a vital subject.

Rev. Clarence W. Smith has given us "Sacred Thoughts from a Poet's Pen" (Christopher Publishing House, Boston). The themes are marked by a keen spiritual insight. One, "Mother's Day Remembrances," is especially appealing. Our only adverse comment is that there is hardly sufficient material in a book of thirty-two pages to warrant the price of $1.00.

"The Wayward" is the title of a volume of seventy-five short sermons by Rev. Samuel W. Purvis, D.D., pastor of the Thirtieth Street M.E. Church, Philadelphia. These sermons were selected from five hundred on different topics all of which appeared in the Philadelphia Evening Bulletin under the heading of "The Saturday Sermon." For nine years these sermons have held the interest of thousands of readers in various walks of life from the humble scrubwoman who carried one sermon about in her handbag to be reread and again, to the White House where they elicited favorable commendations from Presidents Wilson and Harding. They radiate human interest and thrive with the heart beats of humanity. The author has had close contacts with life and wide sympathies with men and women from higher and lower levels of living. One sermon, "The Romance of the Jew," has been translated into French, German and Russian and is included in a book of readings for high schools and colleges. Many have been published in leaflet form. One, "Roosevelt the Real," has found its place in a school history. Not so much for devotional reading or a deeply spiritual uplift but for inspiration and five or ten minutes here and there of "spicy" browsing, the book is worth many times its price. (A National Pub. Co. product, $1.25.)

THE PREACHER'S MAGAZINE

IT'S, NOT NECESSARILY A 'CRITICAL ATTITUDE' WHICH LEADS ONE TO REFLECT UPON THE STRIKING CONTRAST BETWEEN THE COMPLEX METHODS AND SUPERFICIAL DISCUSSIONS WHICH OFTEN ARE DEEMED NECESSARY TO WIN MEN TO CHRIST IN OUR DAY AND THE SIMPLE MANNER IN WHICH JESUS INVITED HIS DISCIPLES TO FOLLOW HIM AND BECOME FISHERS OF MEN. REV. L. R. SCARBOROUGH, B.D., NOW PRESENTS US WITH A STUDY OF THE METHODS WHICH JESUS WHICH HE ADVOCATES AS A MODEL FOR THE PRESENT-DAY SOUL WINNER. THE BOOK IS不可思议 COMPLETE IN ITS TREATMENT OF THE THEME; ANGLES OF THE SUBJECT HIDDEN TO ALMOST EVERY BIBLE STUDENT AND MANY MINISTERS ARE BROUGHT TO LIGHT. DR. SCARBOROUGH HAS GIVEN TO THE RELIGIOUS WORLD A BOOK THAT SHOULD NEVER BE PERMITTED TO GO OUT OF PRINT. IT'S THE BOOK, THAT A DISCRIMINATING PASTOR WILL WANT TO HAVE IN HIS LIBRARY FOR OCCASIONAL READING AND TO LOAN OUT TO HIS PEOPLE. BUT WE ALREADY LOOKED IN THE BOOK OF THIS TITLE, "HOW JESUS WON MEN" (Doran $2.00).

A really worthwhile book is "Remarkable Incidents and Modern Miracles Through Prayer and Faith," by G. C. REID (Revivalist, $1.25). The author perhaps is unknown to most of our readers but we notice that our evangelists John and Bena Fleming have written an introduction to the book in which they speak very highly of Brother Belden, knowing him for fifteen years. They remark that since the days of George Muller probably no man has prayed more nor had more direct answers to prayer than the author. The book is in a sense biographical as the author cites the instances of God's dealings in his own life and under his own ministry. For preachers and laymen the book will prove interesting, helpful and an inspiration to increased faith in the God who "Answers prayer today, in the same old-fashioned way."

"LAID UPON THE SHELF"

By Rev. L. HOLLMAN

DOES God have a shelf upon which to lay people? Does He ever get through with ministers and put them aside? Just in this connection we think of the words of Nebuchadnezzar: "The Most High rules in the kingdom of men and gives it to whomesoever He will... and those that walk in pride He is able to abase." What weight there is in those words, coming as they do from one whom God had cast aside for seven long years? And this great king is only one of many who have been as definitely
and helplessly abused by the Lord because He found them to be unprofitable unto Himself. The Scriptures are plain in declaring God's authority among all the affairs of men; and if in civil and social affairs "the heavens do rule," how much more may we suppose that God moves in the affairs of His Church, putting down or exalting whom He will.

The same God who can open up to us "a door which no man can shut" can also close a door so tight against a man that no one can open it. He has an unexplainable way of withholding a man's invitations, or "calls," if he is unfaithful to his trust. There are such men in God's hand, and unless He impresses His servants to use a man they just will not use him. Neither recommendations nor high-sounding reports will avail when God ceases to put it upon the hearts of His people to call him. It is not reticent in saying that God, in His wisdom, is constantly laying off the "shirkers," and the "Strikers," and others who do not "seek first the kingdom of God," and is permitting others who are faithful, even though possessively of less talent, to carry on His work. In some cases that which relegates men to the "scrap-heap" of inactivity seems to be just the natural working of the law of cause and effect, and the cause seems very obvious; but in other cases the absolution is so sudden and unaccountable that it can only be construed as the work of the divine hand. The descent from the Pinnacle of Prominence into the Grave of Obscurity is sometimes remarkably sudden. It is a fact, however painful, that when God gets done with a man that man is done. And no amount of "browsing," pulling strings, or prying can long bolster him up when God determines upon laying him aside. That man is helpless indeed from whom God withdraws His help; and no exertions of his can keep God's agencies of retirement from doing their work. It is as true of the unfaithful or crooked preacher as it is of the prosperous wicked that though for a season he "may spread himself as a green bay-tree, he shall suddenly be cut down." A man of fate and pretentious life may preach and make a big "spludge" for a season, but a sentence of certain abasement hangs over him; and like the scorning, abasement he shall suddenly drop into the briny deep. By shifting about over the country, sinful and degraded men may run high for a while, and those who know of their sinfulness may wonder why it is so; but whenever God sees that they have gone far enough the tide will turn against them, and they will be left to indemnify their own misdeeds.

We believe that in cases not a few God permits preachers to be put aside as a chastisement, to them, designing to correct in them some great fault which they will not discover otherwise; and at the same time He protects a cause which they might injure. Perhaps they are censorious, crabbed, or fault-finding. Or possibly they are self-centered, and of narrow vision and sympathy. It may be that their preaching is too lengthy or tedious, or that, they are given to abusing other churches, and leave a bad effect behind them wherever they go. Possibly they are "greedy of filthy lucre," and spend much thought and time grudgling for money. Or maybe they whip the life out of the saints by too severe and austere methods (too much "skinning"), and their preaching reacts unfavorably upon the church, quenching its joy. Or it might have been that they became dedicated and fastidious, and made their own entertainment difficult; or were overbearing and inconsiderate in the homes where they stopped. All such things leave a bad effect behind the preacher, especially the evangelist; and these, or similar faults, are sure to incline him toward the "shell." Cast about, if you have been laid aside, and see if you cannot find the reason. Do not blame God until you call upon Him; but blame yourself for not being wanted.

While our hearts beat in sympathy for those whose services are no longer desired, we have only this to say, that nothing but an adjustment of those things which have caused your defeat will ever restore you to favor. Whatever those faults may be, humbly acknowledge them, and set your face to seek after God until your soul is rekindled with His Spirit. If you are blaming others, 'tis easy to do so. Lay the cause at your own door. Humble and break up your heart before God, and seek your calls at the Throne; and to your joy the bolted door will open. Then constantly live in dependence upon God with your way fully committed to Him. If success again attends you, do not depart from the lesson God has taught you—"He is not high-minded, but fears!"

Cambridge City, Ind.

Preacher Problems
By C. B. Womsey
Pastoral Visitation

Someone has said that "a visiting pastor makes a fast church," but on the other hand a pastor who spends too much time in pastoral visitation, may have a lean pulpit. The great work of the preacher is to preach the gospel, and the pulpit is his stronghold, but often much good can be done in the field of visitation. If a preacher spends too much time visiting, his sermons will show a lack of preparation, and his study will be neglected. Some preachers are stronger pulpit men than others, while it is also true that the secret of success on the part of some pastors is in the work of the visitation. The personality of the man will help determine the greatest field of usefulness.

It will be remembered that Jesus selected the twelve disciples and sent them out two by two, and from house to house, yet Jesus himself did little of the work of visitation. His time was spent in secret prayer, in teaching the disciples, and preaching to the multitude. After the day of Pentecost the disciples chose others to "serve tables" in order that their time might be given to the Word of God and to prayer.

The question has often been asked as to what constitutes a pastoral call. The man who has been cited as making the largest number of pastoral calls during the year is said to have followed the practice of going up town, and upon meeting one of the members or attendants of the church would address them, "Good morning and how are the folks?" This was counted a call. In the matter of making a call it would seem that at least a little time should be spent, matters of a religious nature should have some consideration, and prayer should be offered. There may be times when it is not proper to have prayer, but then it is more often neglected than missed. The pastor should make inquiry into the spiritual life of the family, and in the case of illness, a spirit of sympathy should be manifested.

The pastor's visit should also be of a social nature, but great caution should be taken lest it become an entirely secular affair. It is very natural for the people to want to talk of the current things of interest, relate past family history, show them the progress, or discuss the happenings of interest, while the real purpose of the pastoral visitation has been defeated. The preacher should be able to adapt himself to the home conditions, and must remember that he is human; and he must not be too sanctimonious.

The question as to how many visits a preacher can make, and when it is best to do calling are matters for consideration. It is always best to take the morning for study and the afternoon for calling. One day we heard Dr. Breese question a young preacher concerning his work of visitation. The preacher said that he usually made about five visits a week asked how when he visited and the preacher said that usually he went about one thirty, or two and very frequently stayed for supper, and then waited until the chores were done so that he could have a little talk with the man of the house. Dr. Breese gave a little of his experience, and said that he never made less than five calls in the afternoon, and seldom remained much over half an hour.

Pastoral visitation will place a minister within touch of the home life of his people. He will learn somewhat of their needs, and frequently he will find subjects for discussion in the pulpit, because of knowing the needs of the people. In the work of visitation he will learn to set home standards and conduct, the literature and social life and the interests of the family.

Very often in the work of visitation the pastor will hear of the differences between families and domestic troubles in the home, and he must learn the lesson of hearing and not repeating. The people often like to tell things to the ministers in confidence, and if their faith is shaken in the preacher their attitude will change.

A preacher who finds that he is not adapted to making pastoral calls, should largely confine his work to calling upon the sick, and then great tact should be used. The preacher must be sensible in his work, and use much discretion. It is not the number of calls that will count most, but the effective service rendered.

There will be those of the congregation in whose presence the minister will find a greater degree of fellowship, but the minister must not neglect those who are less agreeable or appreciative, lest soon lie be accused of showing partiality, or having "pets."

Quite frequently the preacher will find it practical for his wife to accompany him in making calls. Often members of the family are pleased to have the minister's wife in the home, and then too it gives less room for criticism in some circumstances.
A SCRAP-BOOK COMMENTARY

By H. G. COWAN

The question is often asked, especially by young preachers, “Which is the best Commentary for me to get?” and in view of the inexperience and limited resources of the questioner, the answer requires wisdom, experience, and judgment. It will encourage and enable the student to select books wisely.

It may not be considered a wise answer to tell a young man to make his own Commentary, but without prejudice to the selection of standard Commentaries, Bible dictionaries and histories, the Scriptures, grammars and lexicons in the original tongues, and other helpful books, I wish to suggest that the caption of this article contains an idea by which the preacher, or Bible student of any sort, whether young or old, may profit.

Let him first be one who thinks for knowledge, and who reads books and papers with a desire to learn, and as he reads let him take note of, and clip from papers, and copy from books, any brief articles and portions which seem to be aids to the understanding of any part of the Scripture, and file them for future use. He will often find comments and expositions of Scripture texts and passages which will be helpful, and frequently something will appear to throw light upon some portion of Scripture which no commentator has satisfactorily treated. Many valuable comments and important historical treatises may thus be secured which the student will find helpful some time in his ministry.

He should then classify his clippings, putting them in the proper order and relationship one to another, and file them in envelopes or letter files, between the leaves of books or in boxes, ready to be put into permanent form when the opportunity shall arrive.

Let him then get a book, a ready-made scrap-book to be found in bookstores, or an old volume which is not valuable (I have taken a thick mail-order house catalog for mine), and in the latter case remove about every other leaf, then paste his clippings on both sides of the remaining leaves, in the order in which they were naturally come in a Commentary, beginning with Genesis and ending with Revelation. If he prefers, the scrap-book commentator may get a cheap Bible and cut out the text and paste it in at the head of the page, or wherever its position would be most helpful. It will require two Bibles for this, in order to use both sides of a leaf. But it will not be absolutely necessary to do this; the most of the comments will have the text treated in the clipping.

If the student is limited in his reading, and has access only to his own church paper and magazine (as the Herald of Holiness and True Tones, or the Pulpit's Magazine, or the part of Nazarene papers), he should make good use of them, and read them thoroughly and discriminately, and use whatever material he may find in them adapted to his purpose. But if he has a larger range of reading, such as other denominational papers, The Sunday School Times, The Christian Endeavor World, The Bible Institute Monthly, The Expositor, The Homiletic Review, and others, he will the more rapidly accumulate material for his Scrap-book Commentary. I have found secular papers and magazines sometimes containing items or short articles which have been useful for the purpose named, and among them I would mention The Youth's Companion.

The student should exercise a well-trained caution in selecting material for his Scrap-book Commentary, in that no doctrinal matter of a doubtful, divisive or heretodox nature be included, and after he has made his selections and before pasting in the scrap-book, a sitting of the material, so as to preserve for future use only the best and soundest comments. Exegetical and historical notes will undoubtedly suggest themselves to the scrap-book commentator. While he may often pick up something of unknown authorship, he will also secure most valuable material from able and well-known scholars whose writings are eminently worthy of being preserved.

Many a preacher and Bible student will smile at this suggestion, and say he has neither the time nor inclination to indulge in child's play; but he who modestly and sincerely tries this plan will find in it both relaxation, a work of love, and a valuable addition to his equipment.

FACTS AND FIGURES

There is a church in Canning Town, London, England, devoted exclusively to children, having a seating capacity of four hundred. The only adults connected with the organization are the preachers and the organist. The deacons and all other officers of the church are children.

The Church by virtue of its extensive holdings of property ought to have something to say with regard to the management of the present social order. In support of that statement the following figures are illuminating:

The bulletin of the Social Service Federation of the Methodist Church shows that there are about $57,750,000.00 of church board funds invested in what is regarded as permanent trusts which does not include the endowments of local churches. The universal sum of the custodians of these funds is permanent security.

The last government figures available on the value of church property are taken from the census of 1916 and show that 59 denominations then owned property valued at more than $1,000,000.00 each and that the total for all the churches was $1,474,582.00. Since 1916 great advances have been made. In 1921 new churches were erected at a total cost of $60,000,000.00. In 1922 the same expenditures equaled over $800,000,000. In 1924 it had reached $149,000,000.00 and in 1926 the large sum of $185,000,000.00. The American Historical Society reports that 3,160 churches are to be erected at a cost of not less than $284,445,300.00.

Comparing these figures with others in the column relative to the total wealth, it will be observed that the holding of the church is very significant.

The wealth of the United States has been recently inventoried by the Federal Trade Commission at $333,000,000,000 with an annual increase of approximately $15,000,000,000. Agriculture inventoried $64,000,000,000, manufacturing and mining $49,000,000,000, railroad and utilities $46,000,000,000; government property federal, state, and local $42,000,000,000. All other wealth is inventoried at $132,000,000,000 which includes personal property.

In 1925 there were 40,966 bills introduced into the several state legislatures and the national congress of which 13,018 were actually passed and became laws. That total of 13,018 represents legislative enactments for one year only!

Multiplied by ten the above figures would give approximately 130,000 new laws regulating the conduct of the people, embracing everything "from bootlegging whiskey to reading the risque, from cats and hats and ash-pans and baseball fans to free speeches and legal recap and radio waves and wage slaves and strike breakers and strike makers."

"If all the bills proposed in one large middle western state in 1925 had passed, it would have added to the indebtedness of that state a billion dollars. Put the rate of interest at four per cent; figure the taxes yourself."

The whole Christian world is interested in the return of the Jews to Palestine. It is reported that during the month of March 2,000 Jews entered the land. On March 14 a special train left Poland with 330 Jews for Palestine.

During the first ten months of last year 656 motor cars were shipped into Palestine. Other modes of transportation have had their day and it will not be long until all parts of Palestine will bear the mark of the automobile.

It is somewhat interesting to notice the movement of missionaries in other churches. The Presbyterian New York of the Presbyterian Church is made up of 187 ministers of which only 12 were born in New York City. Twenty-five came from other parts of the state, 16 from New Jersey, 13 from Pennsylvania, 32 from the west, 5 from New England, 7 from the south, 12 from Canada and Great Britain, 15 from Italy, 2 from Bohemia, and one each from Porto Rico, Hungary and China. Of this number 30 were formerly United Presbyterians, 15 were Congregationalists, 8 were ministers of the Reform Church, 4 were Methodists and 2 were Baptists.

The new "Outlook" contains the following relative to the Protestant population:

"Statistics presented to the Stockholm Conference on Christian life and work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 40,000,000, divided as follows: Anglican, 28,600,000; Free churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterian, 800,000; Canadian Presbyterian, 1,400,000."
000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 5,000,000; Norway, 2,500,000; Sweden, 5,500,000; Finland, 3,000,000; Estonia, 1,000,000; Latvia, 1,500,000; Russia, 1,000,000; Poland, 1,500,000; Czechoslovakia, 7,100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,100,000. The same figures give the Protestant population of the United States as 74,500,000.

An exchange says the average American had more money on the first of August this year than any time since November 1, 1920 when the average in each cap was $52.26. On August 1 this year, it was $42.01. In reaching this estimate, the treasury calculated the population of the United States at 115,661. The money in circulation on August 1 amounted to $6,858,473,500.00 while the total stock of money was $8,399,076,061.

The secretary of the Presbyterian Board of Christian Education reports that his denomination now has over 1,000 vacant churches. The average salary offered by more than four hundred of these is $2,000.00. An effort has been made to increase the interest of young men in the gospel ministry in order that candidates may be provided for these vacant churches.

The annual death rate from cancer is said to be increasing. A tabulation made of seventy-three American cities between 1924 and 1925 shows the ratio increased from 111.3 to 112.3 per hundred thousand people. Dr. Frederick Hoffman of the Prudential Life Insurance Company, says the steady increase of the cancer death rate through the past twenty years represents unquestionably the most serious health aspect of our national life at the present time.

The Northwestern Christian Advocate, a Methodist weekly published in Chicago, recently conducted a test to learn the output of sermons for which its constituents felt a need. Forty possible sermon subjects were printed and its readers were asked to indicate the ones in which they would have the greatest interest. Of the forty subjects printed only sixteen were indicated at all. The sermon most desired was found to be "The Secret of the Power of Prayer." Following that in order came: "Have Faith in God," "Life's Holy Places," "The Christ Who Lives in Men," "The Love of God," "The Open Door of Spiritual Opportunity" and "The Triumph of Jesus."

The following statistics from Australia are of interest:

The Baptist World Alliance reports that there are now at least 11,000,000 members of Baptist churches in twenty-five countries. In the United States there has been a growth of 46,159 new church edifices, 72,677 more ministers and 9,500,000 more communicants. It states that the growth in value of church edifices during the sixteen years from 1900 to 1916 was from $470,694,639 to $1,257,575,867 being a net gain of $787,881,228. It also shows that from 1906 to 1916 it rose to $1,676,600,582, the net gain being over $401,000,000 for that ten years.

In 1900 the number of ministers reported from all denominations with a few minor exceptions, was 143,401 and in 1926 the number was 216,078, a net increase of 72,677. In 1900 the number of members including all beliefs was 27,683,804, and in 1925 the same number was 48,843,166, showing a net increase of 19,999,362.

It will be interesting to note that in the Church of the Nazarene the members reported by the unifying churches in October, 1907, was 6198. In 1915 it had increased to 32,729, while in 1925 it had increased to 59,767. At the time of the union there was a valuation of $949,921 and in 1925 it had increased to $1,395,278, while in 1925 the value of church property is given as $8,707,849. At the time of the union in 1907 there were reported 75 elders and 66 licensed ministers or a total of 241. In 1915 there were 775 elders and 823 ministers or a total of 1,600, while in 1925 there were 1,026 licensed ministers or a total of 2,268.

It is also interesting to note that the churches forming the union in 1907 numbered 842 and in 1925 they numbered 1486. In 1907 there was $106,087 reported as the total amount raised for all purposes and in 1917 $860,003 was raised, while in 1925 the total amount raised for all purposes was $2,931,155.

Dr. Carroll presents the following figures of great interest to all lovers of the Lord's commission. In 1860 a little more than $1,000,000 was contributed for the work of Foreign Missions and in 1900 a little less than $6,000,000. In 1925 it is shown that the annual contributions by missionary societies in the United States alone had reached the grand total of $45,272,703. And from 1900 when there were 14,374 foreign missionaries in the field, the number had increased to 29,188 in 1923.

From Dr. Carroll's report we notice that there was no better increase in denominating: Asia, from 617,460 to 1,353,585 which is more than double; in Africa from 342,857 to 1,015,682 or more than triple; among aboriginal or indigenous populations in Australia, Asia, The Netherlands, India, and the Pacific Islands from 117,092 to 467,728; and in other fields accordingly; in Asia the greatest increase has been in China. From 112,808 to 402,530; in Africa from 376,617 to 811,505; in Japan 42,815 to 134,547, and in Korea from 828 to 112,059.

**Nature's Mistake**

A wiseacre has said: "Nature blundered when it decided to make frogs less a delicacy and elephantslegs a total loss."

The wiseacre's remark reminds us of another one who, in commenting on the fact that acorns grew on oak trees, and pumpkins on slender vines, that if he had been the Creator, he would have put the pumpkins on the oak, and the acorns on the vine. One day he went to sleep under an oak tree, and he was awakened by an acorn falling on his face, "which caused him to exclaim, "Thank God that was not a pumpkin!"

Nature makes no mistakes, but man is making them all the time.

Adam made a mistake when he took of the forbidden fruit (Gen. 3:1). Achen blundered when he reached out for the Babylonish garment (Josh. 7:18-26). Moses made a mistake when he smote the rock instead of speaking to it (Num. 20:11, 12).

Peter was hot-headed when he smote off the ear of the servant of the high priest (Luke 22:51). The sons of Anan were guilty of an unholy breach of God's commands when they brought the strange fire (Lev. 10:1, 2).

Ahim was unwise when he went down to Egypt, instead of abiding in Bethel (Gen. 12:10-13:1).

The disciples were grievously wrong when they quarreled to see who should be the greatest (Luke 9:46).—F. E. Massa in *The Prophetic News and Israel's Watchman*.
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