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VOLUME 2  JANUARY 1927  NUMBER 1

THE NEW VOLUME OF THE PREACHER’S MAGAZINE
The first volume of The Preacher’s Magazine was completed with the publication of the
December issue, and it is gratifying to be able to say that this publication has found a place
of usefulness to such an extent that we are encouraged to plan for even better things for the
new year.
We started a year ago as something of an experiment, and we secured enough subscribers during the
year to care for the expense of publication. But we have been just a little reticent in the soliciting
of subscriptions until now. The editor, being somewhat responsible for the undertaking, es-

timated to the publishers that there would be 1500 subscribers the first year, and the number has exceeded that. And now for the second volume, we claim 2500 subscribers—this is our goal, al-
though a little above our actual estimate.
Subscriptions are restricted to preachers. Laymen will not find the publication adapted to their
needs. But old preachers, young preachers’ elders, licensed preachers, local preachers, pastors,
evangelists—preachers of all ages and orders—all preachers who preach the gospel of Full Salvation,
without regard to the church of which they are members will find The Preacher’s Magazine inter-
esting and helpful. Evangelist R. L. Hellenback writes: “This magazine is a real asset to any
preacher’s library. It is more thorough than I supposed it could be made at the outset.” A Free
Methodist pastor’s wife gave her husband the Magazine for a Christmas present last year, and now
she writes: “We enjoy The Preacher’s Magazine very much, and expect to take it the coming
year; I think my husband has already ordered it for me.” These are two out of many scores which
we have received during the year.

But we must keep the cost of the magazine down to the minimum in order that we may make the
quality the highest. So if you want the magazine for 1927 be sure to send your dollar at once.
If you have not renewed and intend to do so, act quickly and save the publishers work and expense.
And as a matter of service to some brother minister, solicit his subscription and send it along.

THE REAL TASK IS TO SAVE
Of course it will never do to allow the church to run along without discipline. But on the
other hand, it is easy to become obsessed of the idea that all is to do is to “keep
the church clean.” Some preachers have seemed to consider their principal task to be that of
keeping “unbelievable people” from attending their revivals and to expel unhappy members from
the membership of the church.
I once heard a Sunday school worker say, “You have to catch the rabbit before you can make
a rabbit pie.” I was not much impressed with the saying then, but since I have seen so many semi-
empty churches among those which are set for the propagation of the gospel of Full Salvation, I
have become convinced that the task of catching the rabbit is larger than we have sometimes taken
it to be. We must get the people to church before we can preach to them and get them saved, and
getting them saved is our real task. And when people are members of the church it is a mark of
failure on our part when we have to turn them out—we ought to have saved them.
I know a preacher who took a church, supposed to be a holiness church which was barely semi-
spiritual. In fact there were many in the church who were not really fit to be members, and many
commentators agreed that that church needed to be “cleaned up.” The new pastor was a good man
and a wise man. Instead of setting into give the people a “dry” and painful shape, he proceeded to pray and labor for a genuine revival. With the space of a few months the revival came and many of those who should have been turned out were “due out” and became active and spiritual members. There must be discipline, and sometimes it may become necessary to turn people out of the church, but this should be the last resort and should not be done in haste. In fact it should not be done until the pastor has actually exhausted all possible resources to accomplish the offending one’s salvation. Prayer and tenderness and patience may save where tickle and harshness and haste cannot. And let the preacher remember that his task is to save.

GETTING THE PEOPLE TO DO SOMETHING

A BROTHER asks this question, “Is it right and proper and for the best interests of the church and people for the pastor to conduct all the prayermeetings and do everything else there is to do?” Just as it is usually easier for a mother or a father to do the work himself than to teach the children how to do it and to be with them in their inefficiency, so it is easier for a pastor to do everything himself in the church. It is also easier for a pastor to train others to do it. But, after all, getting things done efficiently is not all there is to it. The church is a training school and it must look well to preparing others as well as to support its leaders who are already developed.

Of course there are always a few who will want to take advantage of an invitation to lead a service to say a lot of things “which have been on my mind,” and an occasional leader is likely to be “long-winded,” and if you don’t get around pretty fast some one is likely to become offended. And there are lots of other risks and disadvantages. But some of the best pastors have found it possible to commit their prayermeetings to their laymen, with the pastor’s general oversight (over sight which is exercised privately, principally), and there are some pastors who so completely monopolize their prayermeetings that they could more appropriately be called preaching services or lectures. So the arguments are not all on one side, by any means. Perhaps we cannot lay down a rule that will work with everybody and in every place. But just as a democracy is justified, not so much by the efficiency of its government, as by the type of citizens it tends to produce, so the pastor should seek not only the success of the prayermeeting but the overall growth of the church. So wherever it can be done, I believe it is a good thing to “work someone else,” rather than to try to do all the work yourself. Perhaps you can divide the matter somewhat, giving some consideration to present efficiency and some to the training of leaders. Perhaps you can help out some by committing the leadership of cottage meetings and other such special meetings to your laymen.

THE BASIS OF THE PREDACHER’S INFLUENCE

The preacher’s influence in the community depends very largely upon just two things: his fidelity and his service.

One of the most unceasing things we have met is the eloquent preacher who does not live a straight, clean, holy life. And we have not been able so far to attain to sufficient breadth to invest much in the stock of the preacher who is shoddy in his business, family or social relations.

About the next unceasing thing we have met is the clean, straight preacher who has not succeeded in making himself necessary to the community. Even some churches call a certain one as pastor because they sympathize with him and want to “give him a chance.” Then it often becomes necessary to keep a certain pastor just because “he is a good man and has no where else to go.” But about the most beautiful sight we have ever beheld is that of a preacher who “lives the life,” and makes himself so unselfishly necessary to the community that even people who do not accept his doctrines are forced to accept his life and to acknowledge that he is a friend and neighbor who can be trusted. There are not many people so depraved that they do not appreciate the example of a holy man of God in the presence of their children and who do not take cognizance of one who is unostentatiously striving to serve God and his day and generation in spiritual and practical ways.

DEVOITIAL

LETTERS ON PREACHING

By A. M. HILL

XIII. DOCTRINAL SERMONS

The devil seems to be the greatest creator of false notions God has ever made. He was once the only leader of the heavenly hosts. When he fell he was powerful enough to corrupt a third part of the angels and draw them to join him in a malignant revolt against the sovereignty of the infinite God. He has been a long time the prince of wickedness, and is a master hand at his evil work. He appears now to be waging the most subtle and effective warfare he ever carried on against the kingdom of God. With satanic cunning he has even invaded the minds of the prophets and the very sanctuaries of the most high and induced professors and preachers in vast numbers to doubt their own personality and the personality of God himself. They discredit the scriptures which they were called to proclaim, and challenge every fundamental doctrine that has stood the test of experience for two thousand years. They pour out their fiercest wrath upon creeds, and declare that they were all discarded and forgotten the human race would suffer no loss.

The devil, who has wrought all this stupendous folly in Israel, sits back behind the scenes and mocks with infernal glee at his poor dupes, and quotes Shakespeare, “What fools these mortals be!”

If ever an age needed creeds it is this one. If there ever was a time when the blessed truths of Holy Writ needed to be diligently taught to the children and talked of daily till old age it is right now! A “think as you please,” “believe what you will,” “live as you like without let or hindrance!” program, for which all the Modernists are vociferously clamoring, can never advance our people or save our Christian civilization. An ocean liner would be just as safe in a fierce storm, blowing toward a rock-bound coast, without chart or compass or helm or rudder, and the lifeboats and crew all crazy drunk! We sadly need sound scriptural doctrine in classrooms and pulpit.

1. What is doctrinal preaching?

1. It is manifestly a kind of preaching in which the text suggests ‘some one doctrine, and the sermon is a fair and scriptural and positive unfolding of it. We say “fair” and “scriptural” and “positive.” For some only preach about doctrines, and against doctrines, and purposely curvature, and misrepresent, and misstate and pervert them with cunning sophistry only to tear down and destroy their influence over the hearts and minds of men.

Doctrinal preaching should be absolutely fair and scriptural and as honest interpretations of the Word of God as poor fallible human minds can make them. Only men taught and gilded by the Holy Spirit are really able to be true teachers and expositors of Christian doctrine. The reason is plain: “The natural man” (however powerful and well-trained the intellect may be) “receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned.” Nothing is more amazing to the historical student of Christian doctrines than the astounding errors and mischievous heresies that have been invented and defended by great and learned men. Every fallacious error that was ever propagated has been championed by some scholarly divine. It certainly could not have been so if they had the mind of God. Human speculation and folly will creep in somewhere unless men are “filled with the Spirit and have the mind of Christ” (1 Cor. 2:10-16).

2. Doctrinal preaching carefully instructs the hearer on the subject in hand, and makes it so plain that any intelligent mind can grasp the truth. It gathers and groups and so arranges the texts that they elucidate and drive home the truth upon the mind of conscience with cumulative force.

Take for an illustration the much neglected doctrine of repentance, little preached but much
needed in our day. I will give a brief outline of my own.

REPENTANCE

Text: Acts 17:30-31. "God now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness." Introduction: Paul in Athens.

I. WHAT IS REPENTANCE?

1. Negatively: (a) It is not conviction of sin.
   (b) Not ungodly sorrow for sin — a fear of the consequences.
   (c) Not remorse or despair. Hell is a world of remorse, but has no repentance.
2. Positively: It consists in turning away from sin.

   It involves:
   Shame: Ezek. 6:9, "O my God, I am ashamed and blush to lift up my face to thee, my God."

   Self-looking: Ezek. 36:31, "Then shall ye remember your evil ways and shall loathe yourselves."

   Confession: Ps. 31:3, "For I acknowledge my transgressions; I am full of guilt and sin."

   Turning: Sin: Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts."
   Ezek. 14:6, "Repent and turn yourselves from your idols and turn away your faces from all your abominations."

   Restitution: Ex. 22:2, "The thief shall make full restitution." For example: A man stood up in one of my meetings in Denver and said, "I will get right with God if I have to wear prison stripes." In another crowded meeting a man rose and said, "I stole from that man over there and will pay him back."  

II. WHO MUST REPENT?

The text says, "All men everywhere." Of course, criminals must, the low, and vile and outcast. But also moral people, refined people, educated people, aristocratic people. "For all have sinned and come short of the glory of God."  

III. CONSIDER THE NECESSITY OF REPENTANCE

1. Jesus said: "Except ye repent ye shall all perish" (Luke 13:3-4). Then one must forsake sin. "Turn or burn."  
2. It is necessary from the very nature of God and salvation. God is holy and He requires us to be like Him. Sin is opposition to His character and nature. Sinners are hateful and hateful one another, and salvation means to be rid of this wickedness and have a holy heart. So, while sin remains, cherished and unforsaken, man never can be pleasing and acceptable to God. "Ye shall be holy; for I am holy" (1 Pet. 1:15-16).

IV. NOTICE THE BLESSED RESULTS OF REPENTANCE

Ps. 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." 2 Chron. 7:14, "If my people . . . humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin." Isaiah 55:7, "Let the wicked forsake his way; and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."  

We are saved by faith; but repentance is the preliminary work which puts the sinner on believing ground, where it is possible for him to believe and be saved. A man cannot savingly believe while he is holding on to known and unrepentant sin.

The great truth is, the necessity of repentance is one of the fundamental and essential doctrines, which tends right up to full salvation. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). In our Christian work the chief difficulty is not over the question of holiness. The great battle of our time is on the sin question. Given a good case of Holy Spirit conviction of sin and a thorough case of deep, godly repentance, a man will be so sick and tired of sin that he will long for eternal deliverance from it. He will never feel like fighting and rejecting holiness, but will cry out, with David, "Create in me a clean heart, O God." (Ps. 51:10).

Example: A young man committed a crime in Kansas and ran away. Another man was arrested for the deed and condemned to State's prison on circumstantial evidence. A number of years passed and the real criminal got into a religious meeting. He told the leader of the meeting of his crime, that leader took him to the authorities, and they put him under custody of the leader and wrote back where the crime was committed. An answer came back, "Yes, but we have the man in prison." The real wrong was to Kansas. "You have the wrong man." That criminal went back two thousand miles unattended and gave himself up, and set at liberty the innocent man. The state sent the criminal to the state coal mine to dig coal. But he had found Jesus and he went to his work singing, "All the cross, at the cross, where I first found the light, And the burden of my heart rolled away." He declared, "I would rather go to heaven from the bottom of this prison mine than to go to hell from a palace on top of the ground."  

O souls, repent! repent! The narrow road to heaven starts only from the gate of repentance, the turning away from all sin.

Now, the foregoing is a plain setting forth of the doctrine of repentance in language so simple and scriptural that a child of ordinary intelligence could grasp its meaning. And adults are not above being moved by it; for I have tried it and know. I have preached it on various occasions, and have seen enough people turned to the Lord by the use of it to make a sizeable congregation.

This doctrine is greatly needed and God's blessing is upon it, and all preachers should use it prayerfully and faithfully and seek and expect a harvest of souls.

There are many such fundamental doctrines: such as the doctrine of sin, "the stonemason," the deity of Christ, "Justification by faith," "Regeneration," "Sanctification," and "The danger of grieving or insulting the Holy Spirit." God seems to especially bless sermons on such themes in the lips of His ambassadors who are filled with the Spirit.

2. True, our people are sinning. There are millions of sins committed every minute. There are many who are in the very process of repenting; and if they will accept repentance, what a harvest of souls we shall have!

II. LET US NOTICE STILL FURTHER WHY DOCTRINAL PREACHING IS NECESSARY

1. The doctrines are the real essence of God's revelation to men. They reveal to us the chief concern of the great gospel. Sinners are huddled together in a great cloud of supreme interest to thinking beings on the way to eternity. If they are neglected it will not be long before the Inspired Volume that enshrines them will be relegated to the lumber room of neglect.

2. Doctrinal preaching is important because it conserves all the elevating influences of those inspiring truths that awake in man the spirit of progress. An unthinking age, indifferent to spiritual beliefs, is a dead age. The decline of interest in doctrine produces the decay of faith and the arrest of spiritual advancement and human betterment. Probably that is the chief trouble with the Christian world today. Fifty years ago there was a cessation of the best doctrinal preaching; today we are in the doldrums of listless indifference, agnostic unbelief and avowed infidelity. High treason against Christ and Christianity is openly pronounced and brazenly rampant in many of our pulpits and schools. Add to the reviving influence of the Holy Spirit we see no cure for this rising tide of skepticism, but a return to the systematic study and preaching and teaching of the great fundamental truths of the gospel, as St. Paul and St. John and Jesus taught them.

V. Ethical Sermons

If Christianity is to exist at all it must be moral. If the ministry is to be a means under God of saving Christian civilization it must preach and practice an unimpeachable standard of morality. It will not do for the followers of Jesus to be almost as moral as the disciples of Buddha, or about as pure as the followers of Confucius, or about equal in temperance and decency to the disciples of Mohammed. No, that is not sufficient. Christians must lead the world in correct and holy living, or we can never take the world for Christ.

Hence, doctrinal preaching must never be divorced from the inculcation of high morality and personal virtue. It is not enough to proclaim the necessity of right relations with God. The command of the law must be insisted on—viz., our duties to our fellowmen.

There have been times in Christian history when the advocates of certain systems of doctrine have zealously proclaimed their dogmas, and then belittled morality and virtue as quite unnecessary to salvation. "Just believe in Jesus," they said, "and He will be your surety of salvation. It will not then matter how immoral and unclean you are; you are still the beloved of the Lord." Such teaching led to Antinomianism in belief, and the grossest immorality in life. It will not do; doctrine must be followed by conduct, and issue in holy living. Nothing less will save either religion or the souls of men.

Mr. Gladstone charged the clergy of his day with not being severe enough with their congregations: "They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole life and action to the bar of con-
science." In the same period the English historian Froude said, "Many a hundred sermons have I heard in England . . . but never during thirty years one that I can recollect on common honesty or those primitive commandments, "Thou shalt not lie' and 'Thou shalt not steal.'" No wonder that we have drunkenness and gambling and divorces and lechery and lawlessness—right in our pews; when the preachers get too prudish and fastidious to preach against the fashionable immoralities of the times. It would be a good thing if every person in every congregation heard a searching sermon once in two years on each one of the ten commandments! "Be ye holy in all manner of living" (1 Pet. 1:15).

VI. SPECIAL SERMONS

Every preacher who has staying qualities and lengthy pastorates will be compelled to preach on special occasions, such as Thanksgiving Day, Temperance gatherings, Graduation sermons, Missionary addresses, Convention Day addresses. They require special effort in preparation and special care and prayer that they do not degenerate into popular harangues for public applause. Such sermons should be preached as if Jesus were present, and for His glory, and for the spread of His kingdom among men.

A great deal of God's book I must know
To train you up as a child should go.
And the child went off to bed to cry
And denounced religion—by and by.

"Another woman bent over a book
With a smile of joy and an intent look,
Till a child came up and jiggled her knee,
And said of the book, 'Put it down—take me.'
Then the mother sighed as she steeked his head,
Saying softly, 'I never shall get it read;
But I'll try by loving to learn His will,
And his love into my child instill.'

That child went to bed without a sigh
And will love religion—by and by.

YOUTH SAVED AFTER PRAYER

Gordon White, 16-year-old son of a Boston compass manufacturer, was one of a party of 13 students of a Massachusetts school on their way to Atlantic City in a cabin cruiser. When within 200 feet of Brigantine Reach a sudden squall broke and a small tender with young White aboard snapped a tow line and drifted out to sea. The boy drifted for 24 hours; meantime his boat was filling with water. His companions did not hold the boat for his rescue, but saved a raft which happened to be passing up the river and delivered him to a coast guard boat that had been searching for him. While attributes his rescue to prayer. "I prayed as I never prayed before and thank God I am on land once more," he said.

CURSORY READING

Did you read carefully that timely and strong article by ———? "Why no: I just skimmed it over." Skimmed it over, and got no apparent good or instruction from reading it. There are quite a number of such cursory readers. It is not a desirable habit to cultivate.

But, we are all so "busy" rushed from morning to night, that we hardly have time to read our own splendid periodicals—the Herald of Holiness; and The Preacher's Magazine. We glance at the titles of articles and who the author is, and then pass it up, thinking that we will have more time later. But we never find the time and the splendid articles, all carefully selected, are never read. If that is true of you, my brother, mend your ways, and read thoughtfully and carefully.

A SPIRITUAL MONUMENT

President Coolidge went to Kansas City, Mo., on Armistice Day to dedicate a great war memorial monument that cost $2,000,000. Dr. H. E. Woolver, who accompanied the presidential party, says in the Christian Advocate, New York: "The monument at first gives an impression of massed form; and does not appeal to the aesthetic tastes. It was not until the President had dedicated it, that the spiritual significance was revealed to the assembled thousands. Out of the top of the great shaft, towering 342 feet above the Missouri River and designed touffer shot for a cloud of steam. Then became clear the declaration that this monument was to be an uncursing reminder, 'A pillar of cloud by day and a pillar of fire by night' which would keep fresh in the minds of the people the spirit of those who died for their fellow men. At night the steam rolling out of the altar is so lighted as to appear as a pillar of fire. Thus by the hands of men is erected a reminder of God's leadership of the people."
In society, it is courtesy and cordiality.
Toward the unfortunate, it is sympathy and helpfulness.
Toward the fortunate, it is congratulation without envy.
Toward the strong, it is trust and increased strength.

PRAYER MEETING SUGGESTIONS
Begin on the dot, do not be late.
Close within a reasonable time; don’t drag it out.
The pastor should lead; he should plan to do so.
Give thought to the prayer meeting. Plan to make it interesting.
Keep out of vats, variety is the spice—
Not all prayer, not all testimony, mix it.
Bring a cheerful message; not one of gloom.
Carefully select your songs in advance.
Get it out of your mind that “almost any old thing will do.”

Have good music, if possible. A special solo will help.
Accurate Bible quotations will often inspire.
Keep the meeting going—red-hot.

LORD, INSPIRE ME
To aim high.
To strive lawfully.
To overcome discouragements.
To be victorious in trials.
To form the habit of secret prayer.
To regularly study the Word for personal profit.
To be prompt with my engagements, never late.
To serve God with all my might.
To love the church next to my home.
To work faithfully for the spread of His kingdom.
To not refuse or neglect any Christian duty within reason.

TEACHERS OF FALSE DOCTRINES
The tendency of not a few is to unite with almost anything and everything that comes along.
Jews, Catholics, Unitarians, False Teachers, and Bank Preachers of the Word. All these with other cults are often found on the same platform.
This is called being “liberal” and “brotherly.” God is evidently not pleased with such bickeringness, for He says in the second epistle of St. John, verses 9-11, “Woe unto them that join in hand with Cain, and move abominable things, and are speeded as they that go down to the pool.”

THISTLE was choking me. I felt dizzy. I looked toward our destination and realized that it was only two minutes away. I was in a terrible state of fear; I was going to die like a coward. That thought ‘to die like a coward’ was more than I could bear, but I felt perfectly helpless at that moment. However, I had strength enough left to pray, and this was the prayer that went up from my upturned soul:—

“My Lord God, have mercy on me, and give me strength for this trial. Take away all fear; and if I have to die, let me die like a man.”

Instantly my thirst began to disappear. In less than a minute it was entirely gone, and by the time we had reached the gate, I felt perfectly calm and unafraid. During the uncertain weeks that followed, the memory of this experience was cherished more and more. My will power had failed in the most critical moment of my life. But the knowledge that I could depend upon a higher Power greater than my own—ones that had not failed me in this crisis—restored me in a wonderful way to the very end of my captivity. What ingratitude it would be for me not to proclaim this Power?

After ten weeks of peril and extreme hardships, Doctor Howard was rescued by Chinese military forces. He tells the thrilling story of these ten eventful weeks in a book published by Dodd, Mead & Company.

GOD MUST INTERVENE
General William Booth in one of his great New Year’s messages to the Salvation Army, once said, that he was more intercredited than ever in all social work of all kinds. He added, however, that “every care for the world’s woes, whether concocted by philanthropic, political, socialistic, or parliametary combinations, that seeks to change the hearts and lives of men without the recognition or intervention of God is a mockery, a delusion, and a snare.”

WITHER CIVILIZATION?
$15,000 pickets or more recently paid nearly $2,000,000 to see a brutal prize fight. The huge crowd was made up of persons from every walk of life, men and women; from the governor down. Hundreds of millions of dollars each year upon prize-fights, wrestling matches, horse races and numerous other sporting events. Sensational newspapers and periodicals are reaping a rich harvest by appealing to the coarser and baser impulses of their readers. The trend of the times seems to be toward a degraded civilization. The most heinous crimes are being committed. Multitudes have no moral restraint. Divorces are increasing rapidly and the home is seriously menaced. Old standards of morals are being abandoned and pernicious experiments inaugurated.

THE PREACHER’S GIANTIC TASK
Rev. Eldredge B. Hatcher writing in the Expositor, has this to say: “It is, indeed, a gigantic task that the pastor faces. He must not only prepare himself and his sermon for the preaching service, but he must prepare his church. His members must not only expect that the pastor will make proper preparation, but they must prepare themselves to create the spiritual atmosphere in which the sermon is to be delivered.”

Mr. Spurgeon said to a man couldn’t help preaching who had such a church as he had, “My church,” he said, “lifts me up in the very arms of their prayer to the very throne of grace. I come into the church and find it bathed in the spirit of prayer. The members are expecting God to answer their prayers through my preaching, and the answer always comes.”

SELL YOUR CLOAK AND BUY A SWORD—
Dr. R. C. Hallock offers the following reasonable and logical exposition of the above scripture. He says: “Puzzling enough it is to find Jesus at the verge of his betrayal and arrest urging His disciples to purchase weapons of war, apparently that they may be prepared to protect their Master against attack. Had He forgotten God, and the ‘more than twelve legions of angels ready at His call? What can He have meant? And He said unto them, When I send you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse let him take it, and likewise a wallet; and the one not having, let him sell his cloak, and let him buy a sword.”

Now the uncertain thing in the Greek is, what is the object of the present active particle euchainav, having, in this last case? Both the Standard and the 20th Century New Testament favor palantion, purpose, as the object, while both the Authorized and Moffat take an implied malakhipan, sword, as the understood. Nonetheless are we to stand here with Moffatt: the disciple who has no weapon is exhorted to sell his cloak to raise the necessary money, and provide himself with a sword. But whichever be the object of euchainav, the command
ZION, OR THE CHURCH OF GOD
By Jas. H. Jones

INTRODUCTION
1. Different names.
2. Established by God himself.
3. City of God or habitation—spiritually.
4. God laid the foundation—Christ (1 Cor. 3:11).
5. God’s laws govern her (John 14:15).
7. Resources of the Church.
9. Final triumph of the Church (Rev. 7:9).
10. God is in the midst of her (Ps. 46:5).

II. CHARACTERISTICS OF CHURCH.
1. Beauty.
2. Perfection of beauty.
3. Beauty without decay.
4. Beauty that is clean. Sin is not beautiful or clean. Sin causes decay or corruption.
5. Neither is carnality. God wants us to cleanse our sins so that He may shine through us.

III. GOD HATH SHINÉD.
1. Purpose of the Church—To reveal God.
   (a) How—As God shines in and shines out.
   (b) Has no right to an existence only as.
2. Shines out as a God of Holiness.
3. Shines out as a God of Love.
4. Shines out as a God of Life.
5. Shines out as a God of Power.
7. Shines by her spirit of self-denial.
8. Shines by her separation from the world.

STOREHOUSE TITHING
By N. B. Herrell

TEXT: Mal. 3:10.

INTRODUCTION: Short statement that this book tells of the closing of the old covenant and the introduction of the new.

I. God’s Challenge to the Church.
   (a) God’s promises are all on conditions.
   (b) This promise is hinged on the words “All the tithes.”
   (c) The condition is based on the words “Bring ye.”
   (d) God’s reason for having His tithes brought.
   (e) That there may be meat in mine house.

II. God’s Promise Fulfilled When Proven.
   (a) An open heaven over the Church.
   (b) God returns to the earth through the Church.
   (c) Rebuilds devourer for Church’s sake.
   (d) He will pour out a blessing on the Church.
   (e) Will give the Church influence with nations.
   (f) Will bless the Church without measure.

III. THE RESULTS OF THE PROVEN CHALLENGE.
   (a) The Church victorious in her work.
   (b) The Church has means in her treasuries.
   (c) The devil is driven off the field.
   (d) The nations see the Church’s success.

CONCLUSION
Heaven and earth united in evangelizing the world.

THE PREACHER’S MAGAZINE

STOREHOUSE TITHING
By N. B. Herrell

TEXT: Lev. 27:30.

INTRODUCTION: Short statement that this is not the origin of storehouse tithing, but only a renewal of that presented by Melchizedek and practiced by his church, of which Abram was a member, some five hundred years previous to this occasion at Mt. Sinai.

I. THE TYPES OF ALL THINGS.
   1. The type of all crops grown in the ground.
   2. The type of all crops grown on trees.
   3. The type of all herbs and flocks.
   4. The type of all product, beast or fowl.
   5. The type of all income, salary, or production.

II. IT IS HOLY UNTO THE LORD.
   1. Things are holy or evil as they are related to God or the devil in service.
   2. God’s children determine the relation of material things to God.
   3. That portion left is made sacred because of the tithe given.

III. THE EFFECTS OF GIVING GOD HIS TITHES.
   1. The authority of God is established earth.
   2. The Church of God has means.
   3. Members co-labor with God.
   4. The devil is denied his hold on matters.
   5. The cause of God goes forward.

CONCLUSION: God is exalted as Lord of all.

THE PREACHER’S MAGAZINE

III. THE RESULTS OF STOREHOUSE TITHING.
   1. The Church is supported financially.
   2. The membership is victorious and blest.
   3. The devil is rejected and expelled.
   4. The good news is spread abroad.
   5. The membership is prospered.

BIBLE HOLINESS
By J. E. Link


INTRODUCTION: Holiness is neglected, is made light of, is misunderstood.

I. A GREAT STATEMENT IN THIS TEXT.
   1. Contains truth.
   2. It is divine in origin.
   3. It is the law of life.

II. GOD IS A GREAT DEEP.
   1. Who by searching can find the limits of the eternal, almighty, self-existent God?
   2. His thoughts are deep (Ps. 92:5).
   3. His wisdom and knowledge are deep.

III. GREAT DEEPER DEEP.
   1. Deep calleth unto the other.
   2. The deep of man calleth unto the deep fulness of God.
   3. God is exalted as Lord of all.

TEXTS AND THEMES
By A. L. McCall

I. "They went back another way" (Matt. 2:14).
   1. This text highlights the method of an earnest effort to secure the salvation of everyone.
   2. He corrects our misdoings, as a merciful Father, who knows sin will make for our ruin.

II. He warns of present and future penalty, by (a) His Word; (b) Providences; (c) Consistence.
   In the day of Judgment we shall marvel at the extravagance of His love.

III. It implies that man may, withal, resist God’s offers of mercy. God will plead, warn, threaten, and bring every possible pressure to bear; but He will not correct man’s will.
   You hold the sceptre of your kingdom today—but not tomorrow.

III. It speaks of the double effect of rejecting His reproof. "Hardeneth his neck."
ZION, OR THE CHURCH OF GOD
By Jas. H. Jones

I. Introduction
1. Different names.
2. Established by God himself.
3. City of God or habitation—spiritually.
4. God laid the foundation—Christ (1 Cor. 3:11).
5. His laws govern her (John 14:15).
7. Resources of the Church:
   (a) Abundant (Isa. 61:10; 48:16).
   (b) Fear (1 Cor. 3:11-23).
8. Onward march of the Church (Rev. 6:10).
9. Final triumph of the Church (Rev. 7:9, 10).
10. God is in the midst of her (Ps. 46:5).

II. Characteristics of Church
1. Beauty.
2. Perfection of beauty.
3. Beauty without decay.
4. Beauty that is clean. Sin not beautiful or clean. Sin, cause of decay or corruption.
5. Neither carnality. God wants to cleanse us that He may shine through us.

III. "God Hath Shined." 
1. Purpose of the Church—To reveal God.
   (a) How—As God shines in and shines out.
   (b) Has no right to an existence only as
2. Shines out as a God of Holiness.
3. Shines out as a God of Love.
4. Shines out as a God of Life.
5. Shines out as a God of Power.
7. Shines by her spirit of self-denial.
8. Shines by her separation from the world.

STOREHOUSE TITHING
By N. B. Herrell

Text: Mal. 3:10.

Introduction: Short statement that this book tells of the closing of the old covenant and the introduction of the new.
1. God's Challenge to the Church
   (a) God's promise and goal.
   (b) This promise is hinged on the words: "All the tithe." Tithe of love, ch. 3:11; Deut. 12:7; Struve, v. 7; Testimony, ch. 2:17; Interest, ch. 3:17; Covenant, v. 5; Desire, v. 13, 14.
2. God's Promise Fulfilled When Proven
   (a) An open heaven over the Church.
   (b) God returns to the earth through the Church.
   (c) Relates devourer for Church's sake.
   (d) He will pour out a blessing on the Church.
   (e) Will give the Church influence with nations.
   (f) Will bless the Church without measure.
3. The Results of the Proven Challenge
   (a) Church victorious in her work.
   (b) Church has means in her treasuries.
   (c) Devil is driven off the field.
   (d) Nations see the Church's success.

Conclusion: Heaven and earth united in evangelizing the world.
III. The Possibilities of a Human Life with Christ

1. Spirit-filled men in the Church—their courage, their zeal.
2. Stephen consecrated. Why?

BARThMAEUS
By E. C. CORNELIUS
And as he went out from Jericho," etc. (Mark 10:46-52).

I. In his need Bartimaeus is a picture of the sinner. 1. Blind. 2. Poor. 3. Helpless.
II. In his response to Christ, Bartimaeus is an example to the sinner. He is an example: 1. In the immediacy of his prayer. 2. In the persistence of his prayer. 3. In the simplicity of his prayer. 4. In his act of renunciation ("cast away" what binds. Verse 50). 5. In his action when healed ("the followed Jesus in the way").
III. In his experience Bartimaeus is an encouragement to the sinner. 1. He had nothing to commend him to Jesus, yet he was healed. 2. Jesus when He saw him stood still. 3. Jesus called him. 4. Jesus was able to heal him. 5. It was simple faith which made him whole.

"TARRY YE"
By C. E. Cornwall

I. INTRODUCTION.
1. As to prophecy, O.T.
2. As to promise, N.T.
3. The agreement of the Trinity.
4. The Holy Spirit always in the world.
5. His peculiar mission.

II. PERSONAL VICTORY.
1. Exemplifying the life of Christ.
2. Magnifying Christ.

III. POWER, THE PERSONAL TOUCH.
1. Unconscious power.
2. An effective ministry.
3. Stephen—"could not resist the wisdom," etc.

IV. FAITHFULNESS.
1. Religious duty.
2. No lack of courage.

V. THE YEARNING SOUL.
1. For others.
2. "Tarry" gives the victory.

"DEEP CALLETH UNTO DEEP"
By H. H. HAMILTON
TEXT: "Deep calleth unto deep at the noise of thy waterspout" (Ps. 42:7).

Introduction: The Psalmist is here describing the experience of a sailor, yearning after God. But the words are fittingly applied to any sinner.
The Call of God

By W. D. Shelor

Text: Ps. 50:1

1. The Manner of the Call:
   1. By Providence.
   2. By a Word.
   3. By His Spirit.
   4. By His Church.

II. The Extent of the Call:
   1. Called to Repentance.
   2. Called to Pardon.
   3. Called to Holiness.
   4. Called to Service.
   5. Called to Judgment.

III. The Result of the Remedy Rightfully Applied:
   1. Then will I hear from heaven, and will forgive their sins, and will heal their land.
   2. Then will I hear from heaven, the source of all spiritual blessings—revivals.
   3. God will hear the prayer of His humble, sincere, praying children.
   4. The people of God are to be the branch of the house of God.
   5. The people of God are to be the branch of the house of God.

IV. The Way Everlasting:
   1. Search me, O God, and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting.
   2. The searching of the Spirit—‘Know my heart.’
   3. The searching of the mind—‘Know my thoughts.’
   4. The seeking of the body—‘See if there be any wicked way in me.’
   5. Guidance is given—man—‘Lead me in the way everlasting.’—The Gospel Minister.

A Good Funeral Sermon

As a rule funeral sermons are heard by many people who do not frequent churches. For this reason the preacher should consider the needs of the living more than the condition of the dead. If the deceased has been a consistent Christian who has left a testimony of victory behind him it is easy to say good things; but if he has departed life under a shadow after a questionable life, the preacher’s task is not as easy.

We note in the Lending Christian some notes of a funeral sermon over the remains of Alfred Holness, a man whose name is familiar in religious circles the world over. He recently died at the ripe age of 80. We quote the following paragraph from the above named paper:

"It was recalled that, as a young man, Mr. Holness realized his spiritual need—without Christ; then, by the grace of God, he was enabled to come to the Savior—seafarers in Christ; and during the long period of sixty years it was his privilege and joy to work for Christ; and now at length the relation is more deep and intimate, in a word, with Christ, which is far, far better."

The italicized words indicate the outline of a sermon that might be preached along this line and adapted to others of the Lord’s servants who have had a like experience. We reshape the outline here with some additional hints:

1. Without Christ—Where nature leaves one.
   2. In Christ—Where grace places one.
   3. For Christ—Where service brings.

By a sermon of this character it is possible to turn a funeral occasion into a real evangelistic opportunity without in the least seeming to ignore the deceased or to drag the gospel message into the service unpleasantly—The Gospel Minister.

Importunity

By R. J. Shelor

Text: Luke 11:5-8

1. An Urgent Need—Friend came at midnight.
2. Willing Love—Took him in.
3. Realized His Own Impotence—Had nothing to give him.

IV. Note of faith.
   1. Remembered that he had a rich friend nearby.
   2. God is our rich friend.

V. The Impediment that Prevails.
   1. I cannot rise and give thee.
   2. He would not be denied.
      (a) Abhirmed
      (b) Abhirmed.

VI. The Certainty of a Rich Reward.
   1. "Because of his importunity he will rise and give him as many as he needeth.”
   2. Jesus said, “Ask and it shall be given.”
   3. Esrath prayed and was answered (James 5:15-18).
HOLINESS

By G. Howard Rowe

Text: "Follow peace with all men and holiness" (Heb. 12:14).

I. HOLINESS ESSENTIAL TO HEAVEN.

II. HOLINESS A HEART CONDITION.

III. HOLINESS IN ALPHABET.

HOLINESS...A holy or saintly, holy-natured heart.

Obedience, an obedient will to God.

Love, Divine love. Perfect love.

Integrity, Intense spirit. Zeal. On fire for God.

Nobility, A good man. Noble character.

Earnestness, Earnest and sincere in life and purpose.

Sufficiency, Willingness to suffer for Christ's sake.

 Sacrifice, Complete sacrifice in service.

IV. "WITNESS WHERE NO MAN SHALL SEE THE LORD" (2 Peter 1:1-10).

SERMON SEED

By T. M. Anderson

Text: "Things that accompany salvation" (Heb. 6:9).

Introduction: It is obvious that there are certain evidences that prove one to be a Christian. There are sure grounds for the hope of eternal life.

I. THE THINGS WHICH PROVE INITIAL SALVATION, OR REGENERATION.

1. They had repented and exercised faith toward God (Verse 2).

2. They were enlightened, had tasted of the heavenly gift, made partakers of the Holy Ghost, had tasted the good word of God, and of the powers of the world to come (Verses 4, 5).

II. HOLINESS...A holy or saintly, holy-natured heart.

Obedience, an obedient will to God.

Love, Divine love. Perfect love.

Integrity, Intense spirit. Zeal. On fire for God.

Nobility, A good man. Noble character.

Earnestness, Earnest and sincere in life and purpose.

Sufficiency, Willingness to suffer for Christ's sake.

Sacrifice, Complete sacrifice in service.

III. THE THINGS WHICH PROVE PERFECT SALVATION.

1. Eve gave place to the devil. All the sin of the world had its beginning in this event.

2. Judas gave place to the devil (Jno. 13:27). He is a warning to all who attempt to counterfeit righteousness and to betray the sacred things of God. He or she joins the company of Judas who for money, honor, popularity, or place would compromise the gospel truth.

II. PLACES OF OPPORTUNITY FOR THE DEVIL TO DEFEAT US.

1. "Be ye angry, and sin not." Here the Apostle warns against the dangers of righteous anger. All holy persons have an anger such as God has. It is not carnal anger. It is anger that belongs to a holy soul who hates sin but not sinners. The devil may not actually get one to sin, yet he may cause him to lose his usefulness. The man who becomes a great fighter for righteousness may exalt his sin and sinfulness until his own soul becomes hard and he gets no one to Jesus. He who would save the lost must watch his own spirit lest the devil place in him (Eph. 6:12).

2. "Be sober, be vigilant; because your adversary the devil goeth about as a roaring lion, seeking whom he may devour." (1 Pet. 5:8).

3. One may give place to the devil in his privileges of grace. He exalts grace. Submit yourselves to God. Resist the devil, and he will flee from you" (Jas. 4:7). The devil opposes all who would receive grace. He succeeds in many cases by keeping persons out of the favor of God.

IV. HOLINESS ESSENTIAL TO THE PLACE WHERE SPIRITUAL BLESSINGS ARE TO BE RECEIVED.

1. In heavenly places in Christ. Every blessing of account given in Acts 10:1-2. This refers to the Holy Spirit being received. Many are ignorant of this blessing today. They should hear of the Spirit of promise.
(a) They received the seal of the Spirit. By this they were sealed unto the day of redemption (Eph. 4:30). By seal is meant the mark of completion. A divine acknowledgment of their fitness for glory.

(b) The Spirit is the earnest of their inheritance. The sure guarantee that they should have an eternal inheritance. It meant more: it was an earnest, or part-payment of their heavenly estate. It was peace, rest, joy, hope, and a part of all that heaven was to mean in full to them.

3. A blessing that opens the eyes of the heart (Verses 17-23). (Note to my readers. In opening this scripture at this point let it be understood that I advocate no so-called "third blessing." But rather, I point out the office of the Spirit in making the things of Christ known to the soul.)

The Apostle prays for those that the Spirit of "wisdom and revelation in the knowledge of him to be given." Mark you, this prayer is for those who are sealed, but for another purpose, namely: "That the eyes of their understanding being enlightened; that they might know three things:

(a) "Know what is the hope of his calling." Can any person say that he, when sanctified and filled with the Spirit, at that time, knew all the measure of the hope of his calling, who hath called them unto His eternal glory? Then let us depend upon the Spirit to reveal and unfold this best we sell our birthright for a mess of pottage. Study well Verses 10-12. The saints will come to that.

(b) "Know the riches of the glory of his inheritance in the saints." Fathom bow God is enriched in His saints and you will find bottom here. How rich is a saint in God? If you do not know this then open this opening of the eyes of the heart made holy.

(c) "Know the exceeding greatness of his power toward us who believe." To illustrate this power the Apostle points to the power that resurrected the Lord, and placed Him at the right hand of God. Such power is at the command of every saint to be of aid to them in life, death, and eternity. Who, seeing this need be ever discouraged because of opposition?

ILLUSTRATIVE MATERIAL

Compiled by J. Glaun's Good's

THE FAITHFULNESS OF GOD

Dr. John MacNeill tells of an experience in his young manhood when he was a booking clerk on one of the Scottish railways. The trains ran late on Saturday evenings; and after the last one gone he would lock up his station and walk four miles through the inky darkness to his home. The road lay through a deep ravine with woods on either side. This place was a great test of his courage, and it was always with quickened step and palpitating heart that he approached the spot.

One night, in the very midst of this fearsome place, a voice rang out of the darkness ahead of him: "John, is that you?" Instantly his fear was dispelled, for that was his father's voice. The father knew John was a bit afraid of the ravine road and had come down to meet him. Arm in arm they proceeded home, with every vestige of fear gone—his father was with him. "Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

ONLY GOD'S GRACE CAN SAVE

When John Knox lay on his death bed, he fell into a heavy sleep, during which he groaned repeatedly. The watchers expected every moment to be his last, but finally he opened his eyes. His son asked him, "Why did you sigh so? Have you been in pain, father?"

"During my life," replied John Knox, "I have had many conflicts with the devil, but never have I had such a battle with Satan as now. The enemy hath often placed my sins before mine eyes and tempted me to despair, but now he has attacked me in quite a different way. He, the cunning old serpent, labored to persuade me that I was not worthy to be called a Christian; and I must confess that I nearly fell into the snare. But, by the grace of God, I have been saved from this temptation, for the Spirit of God suggested to me that I should answer, 'By the grace of God I am what I am,' and 'What hast thou that thou hast not received?' Now I have gotten the victory, and in a little while shall depart to be forever beyond pain or noise of battle. No more fighting! No more suffering! But rest and joy in the Lord."

HOW EASILY MEN FORGET!

A celebrated preacher of the seventeenth century in a sermon to a crowded audience, described the terrors of the last Judgment with such eloquence, pathos and force of action, that some of his audience not only burst into tears, but sent forth piecing cries, as if the Judge himself had been present, and was about to pass on them their final sentence. In the height of this commotion the preacher called on them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an amplified countenance, and solemn voice, addressed them thus: "In one quarter of an hour from this time the emotions which you have just now exhibited will be stilled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have been told as 'a tale that is told!'"

PASSION FOR SOULS

When Samuel Doliver's father was visiting him in Washington City, the aged man was introduced to the Italian ambassador. During the conversation, Mr. Doliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Doliver, soon after, at the age of ninety years, passed home to God. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives, for he remarked, with tears in his eyes, "Mr. Doliver was the only one who ever said to me, 'How is your soul?'"—E. W. Caswell.

SUBJECTION TO GOD

Says Dr. Marvin Vincent: "There is a mass of quarts containing gold. The question is not whether it is beautiful, everybody acknowledges that. Not whether it is precious; it has gold in it; but whether, as it stands, it is the best it is capable of being. A master says no. It is of no use in its present state but to be put into a cabinet to be looked at. There is value in it, but not in its present shape. The first condition of developing that value is subjugation. The quartz, if it could reason about the matter, might say, 'My crystals are beautiful. I am decked with precious gold. I am good enough as I am; and for me to go into the crusher is simply to ruin me.' And yet, into the crusher it must go. The beautiful crystals must be broken all to pieces. The crusher is not enough. The fire comes next. More subjugation; it is run into a mold and shaped according to the master's will. The ingot goes to the mint. Still more subjugation. It is cut in pieces. It is molded into circular disks; and at last, down comes the die of the coining press upon each piece, and the gold, so different from what it was when buried in the quartz, is not ruined. For the first time it is a power. The sign of a great state is upon it. It represents far more than its own actual value. It bears the image of a king or the emblems of a commonwealth. It no longer represents crude nature as it did when it was mixed up with the quartz, but it represents organization, civilization, creeds, army, morality, temperance. From the stamp of the coining press it has received a character, which you know means a mark. Whatever virtue, or power, or wealth is represented by the state is conveyed into these pieces; and through that character, won only through subjugation, the gold becomes a permanent element of the world's commerce: a factor in that vast and complicated system called finance."

THE PASSING HOME

It is frequently said that the American home is on the decline. I have heard Prof. Dallas Lore Sharp declare the passing of the heartstone, and ridicule our method of rearing the family around the modern substitute for it—a hell in the floor. In a recent issue of the Boston Post appears the reply given by a "modern maternal" to the real estate agent who sought to sell her a "home."

"What in the world would I do with a home? I was born in a hospital ward, brought up in a boarding school, educated in a college, courted in an automobile and married in a church. I live in an apartment and get my meals in a cafeteria. The meaning of I spend the afternoon playing bridge. In the evening I dance or go to the movies. When I'm sick I go to a hospital and when I die I shall be buried from an undertaker's. So why buy one of your houses?"

"What we want is a garage with a bedroom."

PROFESSIONAL SERVICE VS. LOVE SERVICE

Bishop Theodore Heslerman tells of an interview he had with a cultured young woman who was about to be installed as soprano soloist in a church of which he was pastor. He says: "During the interview with this accomplished musician, whom I had never met until this hour, I said to her: 'Miss T——, we are greatly pleased with your condition of soul. From the great oratorios reveals the accomplished artist; you have charmed our committee. I hesitate somewhat to ask a question which may seem impertinent. May I do so? 'Certainly,' she replied. 'May I ask then,' I continued, 'why you are singing?' Very frankly came the answer, 'Because it is my chosen profession.' Feasting there would be embarrassment, I asked, 'Why do you think I preach in this church on Sundays?' 'Because you are the pastor of the church,' she quickly answered. This was the opportunity I had been seeking: 'No,' I said, 'i try to preach
with the motive of getting people to fall in love with Jesus Christ. Do you think you could sing with the same motive? With tremendous voice and tear-filled eyes she said, My father is a old-fashioned Methodist in another state. He used to talk to me just as you are doing. If you will let me come, I promise you I will sing for Christ. She came. Her first special solo was the Sparrow Song. She began in a moderate voice to sing. Why should I feel discouraged? And every time she reached the words, His eye is on the sparrow, and I know He cares for me, there came a new emphasis, a new accent, a new content in the song.

The breath of God was blowing on the singer and the song. It waited the song into the heart of a man in the gallery of the big auditorium whose name I did not know and whose presence also was unknown. But God knew he was there. That man needed Christ. While the heart of the singer was an Acadian harp and God's heart breathed through her; God likewise breathed into the heart of the strange man, and in that hour Christ was born in him. On the Friday following the Sunday I was summoned to bury the man. He had suddenly died. But his wife reported that every day since the hearing of the song, he was repeating its meaning and message. God breathed into the soul of the singer the breath of life, and the song became a song of redemption.

THE STABILITY OF THE SAINTS

Says Rev. Benjamin Pomeroy: "That old planet, Uranus, eighteen hundred millions of miles from the sun, had stood for ages as a reliable boundary in the heavens always true to his course always on time, but of late years it has been observed to wander and become unsteady. When astronomers everywhere became perplexed over this strange phenomenon, and set themselves to work to solve the mystery, two men living for apart conceived the idea that some new comer must be approaching whose influence affected the gravity of old Uranus. In 1846 these two men, at the same time, set their long tubes ransacking the heavens for the intruder. On -on they ran their gaze, till out two billion two hundred millions miles, their telescopes looked met with what ailed Uranus. There they saw great Neptune, coming out of the back chambers of the universe, driving up toward the neighborhood of worlds, when the old way marks of ages began to recoil. But he who has made the Lord his refuge and strength, is more reliable and important than Uranus or the moon, and will outlive them both. For the righteous shall never be moved."

MATERIAL FOR THE MISSIONARY SERMON

By Rev. G. C Chambers

In the Student Volunteer Movement Bulletin of November are “Some extracts from the Annual Report of the General Secretary” for the year 1925-1926 presented at Council. The full report is obtainable on request. The title is, “Prospect and Retrospect,” by Robert P. Wilder. We have room here to quote only one paragraph, an important one:

“The future

What are some of our major tasks during the coming year?

1. The religious foundations must be strengthened. First in the student body generally. We need more spiritual foundations on which to build the missionary interest. We need better soil for the work of our Locals, the Intellectual and spiritual growth of Volunteers must be more carefully nurtured than in the past. Immature piety, "untested faith," the form of godliness but lacking the power thereof, are things to be avoided if our Volunteers are to meet the existing spiritual demands of missionary service. More conscientious application to study, greater mastery of the "Things most surely believed among us" and greater growth and power in the achieving of the highest type of Christian personality these are the things that must surely need stressing right here within our own membership.

2. Missionaries in Japan and Japanese Christian leaders are agreed that the time has not come when foreign missionaries can be withdrawn from that empire. See editorial comment in The Missionary Return of the World, December: "In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spires and qualifications for direct evangelism that the American church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work and second-ary grades.

The foreign missionary era in Japan is not drawing to a close and any misconceptions in that regard should be dispelled, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible.

Building with India"

While this book by David Johnson Fleming is not the "latest thing out," in its line (copyright 1922), yet to any who have not yet studied it, it is excellent material still for study of the missionary problems in India. It can be had through our Publishing House, paper 50c, cloth, 75c. This is the closing paragraph:

"In the last analysis the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ and of the forces and life expressions to which He gives rise. Even non-Christians can see this. Commenting on the shortage of medical missionaries, the Indian Social Reformer said, 'If men and women are less interested in missions than they formerly were, they must be less interested in Christ; and a revival of religious interest among the people is needed.' Unless to ourselves He has become the gripping force in life, unless we are conscious of utter failure without His saving power in our own lives, unless we have caught some of the spirit and love that come from Him, we are not likely to pay the price of giving Him to others. God grant that we may live so deeply in Him that the impulsion of a great experience will be sufficient to overcome inertia and selfishness. Then we will spontaneously say with Paul, 'The love of Christ constraineth us—to yearn to pray, to toil, to go.'"

Less Human More Divine

A number of the writers of such current missionary literature has come under my eye recently seem to feel the need of greater spiritual power, of more of the divine and less of the human, in all our Christian service. This is a good sign. Unleash we realize our need we shall not seek to have it supplied.

One such is Rev. E. F. Kruger of the United Lutheran Church in America, working in the Shantung province, China. In the Chinese Recorder of November, he writes on "The Christian and China's Cross-World Puzzle," from which we quote:

"The church which I have the honor to represent, the United Lutheran Church in America, has just a little over a year ago entered the Holy Land of China, the Shantung province, by taking over the work which was formerly carried on by the Berlin Missionary Society. On the very first Sunday which the newly arrived missionaries of the American Lutheran Mission spent in Taishan, they were welcomed by a good brother with this very cheery and encouraging remark: 'It certainly seems strange that the United Lutheran Church is beginning missionary work in China at a time when many mission boards are taking steps to retreat, and when many missionaries are making arrangements to return home, because their task in China is completed.'

"The time has not yet come when the missionary in China should return home. Far from it! More men wanted! So long as the command of Christ is true! Make disciples of all nations; so long as only 1,000,000 out of 400,000,000 have been led to Christ; so long as in Shantung province alone one person out of every one thousand has been brought to Christ, our work must be hears. 'The harvest indeed is plentiful, but the laborers are few.' A few months since I had the privilege of listening to a splendid address delivered by Dr. T. T. Lew, Dean of the School of Theology at Venach University. In this address he stated most emphatically: 'Do not be alarmed, we shall need missionaries from foreign lands for fifty years to come, and shall need not fewer, but more men for foreign lands,' Just a few days since I read with a great deal of interest the Report of the Committee appointed by the Kwangtung Divisional Council looking toward the complete autonomy of the Chinese church. In this report the statement was made: 'It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese church. We, therefore, request the mission boards that for the next ten years they increase rather than diminish the total number of their present force.'

"But after all, the words: 'The laborers are few,' have a special application to the need for more native Chinese laborers in the harvest fields of our God. While we emphasize the fact that we need more foreign missionaries, we wish to stress the fact far more strongly that we need far, far more native missionaries. Too long have we overlooked the fact that leadership in this country must pass just as quickly as possible from
our hands to the hands of the native Christians. That we must develop far more quickly native leadership, Chinese workers who have the true missionary spirit, who after all understand their own people better than we shall ever be able to understand them, who are better qualified to wrestle with the problems peculiar to this country, who will be able to preach the gospel so that its meaning will be readily grasped by the people, who will be able to develop Chinese Christian literature and a science of theology adapted to Chinese conditions. At present there cannot be any question as to the need of more foreign missionaries in China, and the still greater need for more workers. After all it is not so much a question of numbers, but of relationships. As time advances the foreign missionary must more and more decrease both in number and importance, while the native missionary must increase, both in number and in importance.

"How can we get more men who will help in the solution of this cross-world puzzle? Two ways are emphasized by the Master: 1. Pray ye. 2. Pray ye, that the Lord of the harvest will send more laborers. Notice the emphasis on the spiritual element. Most men, O Lord, should I say all true missionaries, come to the foreign mission field as men to pray. How well I remember the time when I with others was being examined for ordination. A member of the committee asked the candidates for ordination, 'Why did you decide to study for the ministry?' All of them without exception replied that it was due to, the prayers of fathers or mothers, a God-fearing pastor, or a consecrated child of God. I sometimes wonder if the Insufficiency of men for mission work is not due to the fact that we have forgotten too much the power which //@ives the machinery of missions: Prayer.

"In an prayer to prayer, God will send laborers into His harvest fields. We need men who realize that the words are true: 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; men who have the conviction of the apostles who said; "Apostles not from men, neither through men, but through Jesus Christ and God the Father." Men who know that the ministry is not a profession which we choose, but that it is a vocation into which we are called by God.

Brethren, we face the cross-world puzzle in China. We recognize the seriousness of this situation which causes men's hearts to tremble with fear. But in the spirit of crusaders for Christ we must be willing to face the problem and to help in solving it, not by adopting a hysterical but a historical view; not by using man-made methods, but by using God-made methods."

**THEMES, TEXTS AND SUGGESTIONS**

By D. S. Coletti

There are no special Sundays in January which are to be emphasized so we will present general themes and suggestions for this month.

**SPECIAL SEASONS TO YOUNG PEOPLE.** Some pastors have found it to be very profitable to emphasize a special young people's service for Sunday nights. The young people of the community are invited and themes are preached upon that especially deal with the problems of the young people today.

**SUGGESTED THEMES AND TEXTS**

**THEME—A Young Man Who Believed the Bible.**

**TEXT—**"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

Much of the teaching, training and associations of the young people of today is against the old fashioned belief in the Bible as the inspired Word of God. This gives the pastor a splendid opportunity to magnify it as the Word of God, and the place it should have in the lives of young people today.

**THEME—An Educated Young Man Who Became a Christian.**

**TEXT—**"But they believed not, nor were able to believe" (Acts 6:7).


This gives one the opportunity of disproving the fallacy that only ignorance, emotional women, feeble minded men and children, are religious. That education and Christianity are not in keeping with each other.

**THEME—A Young King with a New Heart.**

**TEXT—**"And the Spirit of 'the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man." And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Samuel 10:6 and 7).

**THEME—A Man with a Purpose.**

**TEXT—**"But Daniel purposed in his heart that he would not defile himself" (Daniel 1:8).

**For the Communion Service**

**THEME—Remembering Christ.**

**TEXT—**"This do in remembrance of me" (1 Cor. 11:24).

1. Remember His humiliation (Phil. 2:6-7).
2. Remember His life.
3. Remember His Interstate (Matt. 26:36-46).
4. Remember His death (Heb. 2:9).
5. Remember His resurrection (Acts 2:24).

**THEME—The Lord's Supper a Sign of the Blessed Hope.**

**TEXT—**"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

It assures us that He has come, thus we show the death of One who has lived.

It assures us that we are partakers of the benefits of His death, and are thus prepared for His coming.

**PRAYERMEETING SUGGESTIONS**

Paul's prayers for the church present a splendid list of prayer meeting discussion.

For the Ephesian Church:

A prayer for knowledge and power (Eph. 1:16-19).

A prayer for inward faith and increase of faith (Eph. 3:14-21).

For the Philippian Church:

A prayer for increase of love and fruit bearing (Phil. 1:9-11).

For the Colossian Church:

A prayer for spiritual understanding (Col. 1:9-14).

For the Thessalonian Church:

A prayer for their establishment in holiness (1 Thess. 1:2).

A prayer that God may be glorified in persecution (2 Thess. 1:11-12 and 13).

**EVANGELIC THEMES**

**THEME—Three Credentials of True Discipleship.**

**TEXT—**"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

1. A Self-Denying Life.
3. A Christ Following Life.

**THEME—God's Standard for the Christian.**

**TEXT—**"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

**THEME—Time to Seek the Lord.**

**TEXT—**"Sow yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

**THEME—How God Answers Prayer.**

**TEXT—**"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour (1 Kings 3:12-13).

**THEME—A Double Tragedy.**

**TEXT—**"Whosoever will, let him take of the water of life freely" (Rev. 22:17).

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

**THEME—Three Necessary Requisites.**

"Without the shedding of blood is no remission" (Heb. 9:22).

"With faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"And holiness, without which no man shall see the Lord" (Heb. 12:14).

**PRAYER AND MISSIONS—EXCERPTS**

"Every thing vial in the missionary enterprise hinges upon prayer."—John R. Mott.

"Every element of the missionary problem depends for its solution upon prayer."—Robert E. Speck.

"Every step in the progress of missions is directly traceable to prayer. It has been the preparation of every new triumph and the secret of all success."—Arthur P. Pearson.

"Episcopacy of prayer is the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough, and its source will be found above the clouds."—Augustus C. Thompson.
THE GREEK NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH

The Bearing of the Papyri on the New Testament

By B. W. Miller

The papyri dates back along the River Nile in great profusion in ancient days formed the writing material for the ages of the early Church. The stem of the plant was cut in long thin strips, which were laid on a table and soaked with Nile water. After, being dried in the sun and scraped with a shell, the material was not unlike our brown paper. The size of these sheets varied considerably, but commonly they were from one to eleven inches wide and from five to six in length. When more space was desired than was afforded by a single sheet, a number of sheets were joined together to form a roll. Rolls from one foot to one hundred and forty feet in length have been found. On such material and in such rolls were the books of the New Testament written.

From the last of the eighteenth century until 1880, the discovery of papyri was largely accidental—found usually in the wrapping of mummies in Egypt. But after 1880 a systematic effort was made to discover the papyri; until, in fact, the literature of that age, the common language spoken was unwarried, which was seen to be in the New Testament was written.

Papyri and the original New Testament writings: The original autographs of the books of the New Testament have disappeared; but beyond doubt the outward appearance of the New Testament autographs was that of a papyrus roll, the longer books forming a larger roll and the shorter ones a smaller one, like the Second Epistle to the Corinthians, which formed a roll about fifteen inches in length, with the contents arranged in some five columns, while Romans would run to about eleven feet and a half. Luke's Gospel would be about thirty-two feet long. On the outside of these rolls forming the letters of the New Testament would be written the address. Many letters of this age have been discovered. One has on the back the following address: To Philadelphia for Epim X arsbus from Apollo his son.

The use of咋行 as practiced by Paul is also exemplified by the papyri. After the form of one letter is made out, a note is added: Marion his secretary wrote for him because he writes slowly. In Rom. 16:22 we read, "I Tertius, who writes the letter salutes you in the Lord." In 2 Thess. 3:17, 18 Paul writes the salutations with his own hand, "which is the token in every letter."

In the closing paragraph of the Epistle to the Galatians, Paul adds, "See with what large letters I write unto you with mine own hand."

At a later date the roll gave way to the papyri codex, or leaves were fastened together in the form of a codex or a book. Most of the fragments of the New Testament are from a codex.

Keine or the "Common Greek" and the New Testament: The language of the New Testament autographs was the Greek, but the exact character of this Greek was not known until the discovery of the papyri. No one can read the New Testament without realizing that this is not classical Greek, or that used in the brilliance period of Greece's literary history. Many have thought that this Greek was a language by itself; but the papyri have shown that it was the ordinary vernacular Greek of the period, the language of contemporary literature, the language of everyday life as it was spoken and written by the ordinary men and women of the day—the Koine or "Common" Greek of the great Graeco-Roman world. This fact is leading to the rewriting of our lexicons and grammars of the Greek New Testament, and to modern Commentary to fit itself of the help thus afforded by these treatises from Egypt. The Vocabulary of the Greek Testament by Moultain and Miligan is a systematic attempt to illustrate the New Testament vocabulary from the papyri.

For one thing the papyri have greatly reduced the number of words which the lexicans were in the habit of describing as found only in Biblical or ecclesiastical Greek. These were formerly reckoned as about five hundred, but now the new discoveries have reduced this number to about fifty words. In breaking the axiom of isolation in which the "New Testament" Greek was placed. The papyri also illustrate usages found in the New Testament. The common designation of Christians as brothers—adelphoi—was rendered easier by its application to members of societies in that day, thus commonly this word was employed. The title, "pateros—father—was commonly employed during this age for "elders of the village," or "peace elders," or "priest elders," those who have oversight.

Its occurrence in current philology of the time adds new meaning to the Greek word arabin, "earnest." We are taught that the earnest of the Spirit is a part given in advance of what we are to receive later. But this is incre aly made clear when a woman who sold something according to the papyri received a thousand drachmas as an earnest of the total price, or when some girls received a boy's total salary by the promise of an earnest—apar arabos—on their promised salary. The verb "have"—apano—in Matt. 6:16 according to the papyri means the granting of a receipt. Thus we can here read "they can now sign the receipt of their reward," as though they had already received it. In Col. 2:14 we read that the Lord "blotted out the bond written against us." The word used for blotted out is the technical term used for "washing out" the writing from a papyrus sheet. The word used for "substance" in Heb. 11:1 is found to be a legal term meaning "title-deeds to property." Now we can read, "Faith is the title-deed of things hoped for." Paul finds his converts in the Epistles to the Thessalonians (2 Thes. 3:11) walking in a disorderly manner. The word (atokos) has been found in the papyri as describing a boy playing truant, or failing to attend to work. This then was their fault. The Parousia, or coming of the Lord seems closer to the papyrus text than the Greek text. The word parousia, referring to Christ's coming, in the papyrus carried the meaning of a royal visit. Thus the Parousia is to be a "royal visit" of Christ to His children.

Paul bore his burden on his body the marks, to stigmata, of Jesus. This has reference to the habit of branding slaves, as we now brand cattle. So Paul was branded as belonging to, or being the property of, Christ. One of the arguments of critics in trying to rid the atonement of the idea of substitution has been based upon the fact that so far the word, "for," as used by Paul in 2 Cor 5 and Rom. 5, never carried the connotation of "instead of." But happily the papyri clear us up for this. For they show that this preposition in current usage bore the meaning of substitution. As a slave, in one papyrus, writes "for," instead of "one who is unable to write. Caiaphas uses this word in John 11:50 when he speaks of Christ dying for the people. On the papyri this preposition systematically means substitution.

The surroundings of the New Testament writers: The papyri in their business records, common papers in the world of ordinary intercourse, bring us face to face with the social life as revealed in the New Testament. We have thus found clear light upon the census orders as given in Luke, in which accounts of the census which have been discovered, wherein each family is to return to its district enrollment, the same as Joseph must return to his native district, Bethlehem. Similarly the position of family life, the status of woman, the life of slaves, in fact the flow of the social life of that time as revealed in the Greek Testament is identical with that as shown to us by the papyri.

Christian documents on papyri: Thus far the number of Christian documents on papyri that have been discovered are not as numerous as we might hope shall be unwarried as this great work advances. Between thirty and forty different papyri bearing New Testament texts have been found, most of which are of a fragmentary character. Six of these are of outstanding value since they are from the third century, and are therefore from a hundred to a hundred and fifty years older than the great vellum—made of skins of animals—manuscripts, the Codex Vaticanus or the Codex Sinaiticus, on which we mainly depend for our knowledge of the New Testament in the original Greek. (It was from the last mentioned manuscript that Dr. Godby translated his Testament.) Among these there is a portion of a papyrus book that seems to be a part of the New Testament. This is a fragment of the oldest known manuscript of any part of the New Testament. Another one bears parts of John. Another con-
all to no purpose?" "Would he be soft and flabby—was he playing politics and tonguing to his bosses? Would he lose every ounce of independence or self-respect as he continued to eat out of his bosses' hand, would he become white-livered in the process of 'yesing along with the powers that be?'" Thus holds Mr. Jones, and would likely have done like many another, via, quit, and struck out independently. But fortunately a seemingly unfortunate thing happened to him which proved a blessing in disguise as we shall soon see.

Jones was the promotion manager in his corporation and was, as he thought, in line for the sales-managership, but this was given to another, which proved a keen disappointment. But sometime later he was called into conference with the president and other department heads to consider a successor to the office manager who had been promoted. In discussing applicants and possibilities for this office the number shimmered down to two—one of these being the aforementioned sales manager. The president said, "Seeing that these two men are equal, but exactly on points we'll simply discuss the matter more independently."

"The president snapped back, "That settles it! The job goes to the other man. I'm through hiring brilliant men who are not co-workers, and who don't know team play. Give me the man who knows how to be a good corporation man, as against the brilliant fellow who won't play if he is crossed, or who ditches along his own private track, and who can't stand it if his ideas are changed or if he is asked to work along with others."

"The brilliant sales manager" was let out before his year was up and Jones promoted to the place. Prior to the promotion the president told Jones that he was a real organization man—"the stuff a successful modern executive is made of and as he slapped him on the back made him feel that the sales manager's job would be his. All of which made a profound impression upon Jones which led to the following conclusions:

1. That an army cannot consist entirely of generals, and that a certain percentage, and a large percentage, too, of men who can take orders and efficiently execute them, is necessary to the conduct of any business, be it what it may. Some of us have got to "yes" our superiors in order that the wheels of commerce may run smoothly, and

2. That he (Jones) had, like countless others, his own economic problems to solve—"the solving of which is largely dependent, if not wholly, upon the successful maintenance of his present income," which was derived exclusively from his "job." It behooved him to continue in the job of a lifetime as a "yes-man" which, translated, meant doing the things that he was told to do intelligently and efficiently as heaven would let him do it.

3. That for years he had been following a rule which, without direct intention on his part, happened to be the proper rule. He had been a "yes-man" unconsciously but a "yes-man" as it happened, was the thing that his employer most wanted him to be; and moreover, it was the reason apparently why he was now in line for a promotion, to the much coveted position.

4. That what he feared was real "yesing" was in actuality the give-and-take of successful teamwork. "In condemning himself he had wronged himself for he knew that he had independence, but he also had tact. He had ideas, but he also knew how to compromise (rightly so) and co-ordinate. He had punch, but he also knew how to make his action ORGANIZATION ACTION, not merely ROBUST ACTION. It had been the understanding of this that had changed him. He felt better than he had felt for years. It had released a great deal of new energy and power in him, and it had given him more zest in life, as a whole, than he had ever known before.

5. That the "brilliant" sales manager, when analyzed, showed many distinctly reverse traits from his own; for he certainly was not a "yes-man," and that was his particular weakness for he had six jobs in eight years. His maladapting habit of disregarding, his anger and boredom as soon as anybody became the last bit critical of his ideas—and that this kind of individuality was a great liability to the firm that employed him. He had to marvel for this time as to how such a man could reach a high place, but as a banker friend explained it to him thus: "You'd be amazed, if you'd had as long a business experience as I've had," he said, "how these brilliant fellows shoot up into the high places, only to fall and have a hard time with themselves.:" They do it by sheer power of personality and persistence, for one thing; by their egotism for another, and last, but not least, by their actual brilliance. They are actually brilliant—streakily brilliant, I should say—but they simply must have their own way. Give them absolute personal sway, let them do precisely as they please, and they will put over some big successes occasionally, but they will also put over many failures and they play ducks and drakes with the organization. They must have only "yes-men" under them in order to get along. I mean just completely negative persons—often toadies and bootlickers. They are dangerous men for we bankers have lost a lot of money on that planer type.

6. That such qualities as the "brilliant sales managers" had are knocked out of men on the football team or in the college fraternity, or in the rough and tumble of ordinary business. After one has learned to be a good organization man—the time for a subordinate to show his ideas, his independence, is before a decision is made, for no real live employer will ever object then to an argument, to courageous difference of opinion. But when the employer has listened, and announced his decision, or set his policy on, it is sheer personal folly and organization chauvin for an employee to waste time opposing a decision or policy. He must then be a real, sportsmanlike "yes-man" and accept the decision heartily, not sulkily or sycophantly or with his tongue in his cheek. Even if he has a strong conviction that the policy drives with his organization duty to grant that his superior in all probability is right and that he must make the policy or decision his own. So he concludes finally, "I've decided that being a 'yes-man' of the right kind, is one of the really important accomplishments of business. A big successful business simply can't be composed of contented, chauvinistic non-co-operators. Ten years from now I'll still be 'yesing' cheerfully—playing the game according to the rules."

To summarize: This man had become a co-operator or a "yes-man" because: 1. An army cannot consist entirely of generals—it must have mostly followers. 2. Being a co-operator is self-preservation. 3. Co-operation not only brought success to himself but also to his corporation. 4. The right kind of "yesing" is not weak, but is, on the other hand, strong. 5. The non-co-operator or "non-yeser" is an ultimate failure. 6. Co-opp
TWO-SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

By A. E. Tanner

HERE are two-six mistakes from actual life—one for each letter of the alphabet.

The name of each fellow began with a letter. So does yours and mine. What has that to do with it, do you ask? Absolutely nothing. I wanted only to emphasize that we all are human, and that we must determine never to bring a reproach upon the cause of Christ, and that we must persistently persist in the course we know to be right.

Are we preachers going to do any of those silly things, or serious things, here mentioned, or hundreds not mentioned, when we know better?

A wonderful scripture says, “For man looketh on the outward appearance but God looketh on the heart.” Holiness people often quote this verse, and invariably lay the emphasis on the latter assertion, “God looketh on the heart.” And train loads of sin and folly have been disposed of with a toss of the head and a “Well, thank the Lord, he knows my heart.” It is well that God knows the heart, but don’t forget that it is said here no less emphatically that “Man looketh on the outward appearance.” So after the heart is right, will it not be worth while to give attention to the “outward appearance?” It is in the “outward appearance” that many a preacher has blundered and ruined his own influence in a given locality and injured the cause of the church.

1. Brother A was an evangelist holding a meeting. He began to get uneasy and restless about his financial remuneration. He gave frequent hints to the pastor, who assured him that he had always paid his evangelist well, and not to worry. But one night, after a victorious,haust-

ing service, he apparently thought the psychological moment had come to look after number one, so he brought the matter to the attention of the church just before dismissal, as though the pastor was neglecting to do so. The reaction was immediate. It was cold water on a good meeting, and defeated the expected victory. Moral: Matt. 6:33.

2. Brother B, also an evangelist, had held a good revival, and the offering for him, amounting to $200, was in the local bank. On taking his leave of the town he called at the bank and asked for $50 currency, and the balance of $150 in the form of a draft. The banker handed him the $50, and the teller handed him the draft for $200. The evangelist went on his way and failed to re-apply to the banker’s three letters concerning the error. The matter was allowed to drift for several months before rectified, but that was too long. The damage was done. And this damage was irreparable. Moral: Be severely strict with yourself in money matters, and don’t undervalue any consideration, give the enemy a club at you about money matters.

3. Brother C was a pastor. When he moved to town to take charge, he unfortunately mowed with him some uncoyly married children, whom he kept in his own home. Their lives and conduct attracted much attention, and his own success. When a committee of the church called to advise with him about the matter, he “bough off the handle,” abused the church, and of course, backslid. Moral: If you ever have misfortune of any kind, don’t afflict a church with them.

4. Brother D, a pastor, was a “mighty good” man. But he was so afraid he might hurt some. He fretted at the church and his own success. When a committee wanted to preach in his pulpit, though he knew it was all wrong, he couldn’t say “No.” When spiritual people arranged for a prayer meeting in the home of one of his parishioners, he did not protest, but attended the service himself, for “fear he might hurt someone.” When one of his own converts advised him concerning joining the church, he temporized. He was “slow” and “easy.” Moral: Don’t be too slow.

5. Brother E was a pastor in charge of a city church. He permitted the church to make treasurer of a certain special fund. He put his own money and the money for that special fund into one pocket and drew out and to discriminate when he put his hand into the pocket to take out

the money. So in the course of a remarkably short time the church found him short. Thus in a few weeks he injured, very seriously, a flourishing church, built up by years of hard labor and faithful service by his predecessor. Moral: It’s the lazon’s job. Get a good lazon to be treasurer of the local church’s funds.

6. Brother F, an able pastor-evangelist, got off on the “worldly dress” tangent. It grew on him until he could say “I have more respect for a thief than I have for a holiness man who will wear a tie.” Moral: Beware of tangents. Stay on the main line.

7. Brother G was his own evangelist. Out of courtesy, a fellow pastor in the town dismissed on a Sunday evening and brought his people to the meeting. The pastor-evangelist decided he had his “chance,” took it, and brought a scathing de- nunciation of “backslidden Methodists.” Not only did those people go away grieved, but so did the Holy Spirit. The Spirit chastened that preacher’s conscience until to get relief, he went to the Methodist pastor and apologized. Why can’t a holiness preacher be courteous? Why can’t he be a gentleman? Are these traits antagonistic to holiness? A thousand times no! Moral: Be courteous to all.

8. Brother H had “pets” and “running places.” A few members into whose homes he “dropped in” daily, and there were other members whom he only infrequently visited. No pastor can afford to make this mistake. He cannot have “pets” among his members. Moral: Don’t have “pets.”

9. Brother I’s case implicates the innocent Ford. It was the marriage of the “Nazarene” in beautiful gilt letters painted on either side. So far, well enough. The trouble originated farther down the roads and lanes of that country where the pastor insistently “hogged the road.” Moral: Remember the seeming “little” things.

10. Brother J held the pastorate of a new church. The devil’s crowd started a lie on him, and the next day after he heard of it, he left town. He was absolutely innocent. But his ac-

tion seemed prima facie evidence of guilt. It near-
ly killed the new church and ruined his influence in that community. Moral: Don’t run from a lie.

11. Brother K fell into the bad habit of off-

repeating.” “I tell you, sir,” would introduce,

punctuate and conclude every sentence. “As I

said before” competed with “I tell you, sir” for
first honors. If you said it before, say something else next time. Moral: Don't use habitual phrasing, phrases, or manners which detract from, or lessen the force of your message.

12. Brother L had splendid success otherwise, but made his church live in, and for and to itself. District and general interests were always ignored and sacrificed in favor of the local. The congregational spirit was discouraged rather than fostered. A selfish church is no more legitimate than a selfish man. Moral: Be loyal.

13. Brother N, as evangelist, was holding a meeting in a Nazarene church. He found there was an issue up in the church with an undercurrent on the part of several against the stand the pastor was taking on that issue. He sided candidly with the undercurrent, right while he was being entertained in the pastor's home and preaching in the pastor's pulpit. When the pastor approached him one day relative to these matters, he gave the pastor to understand he would preach what he wanted to, and would be dictated to by no one. The result was a divided church which has not fully recovered, a ruined pastor who has not been restored, and an evangelist who has had dearly for his folly. Do you begin to see why so many experienced preachers are very cautious who shall serve them as evangelists?
Moral: If you can't be kind and considerate and fair, don't try to be either a pastor or an evangelist.

14. Brother L on the other hand, is a pastor who did not give his evangelist a fair deal. The evangelist had the crowds all right, and was doing a good work. But the pastor thought he could pull the net better and get the desired results easier. So he called his board together and got them to vote to let the evangelist go. He, too, paid for his folly. Moral: Be kind and considerate and fair or don't try to be a pastor or an evangelist.

(Facts and Figures Continued)

Facts and Figures
By E. J. Fiascia

We are interested to know that Dr. Otto Vollrath of Germany recently paid St. Paul's Monastery in Carlsilbia the sum of $300,000 for a three-volume Gutenberg Bible written on parchment, the highest price ever paid for a book.

The World-Wide Sunday School News says that there are more Sunday schools of over 1,000 members each in Seoul, Korea, than in Manhattan, New York.

The first Baptist Church of Kokomo, Indiana, closed its last regular church year with all bills paid and a balance of $400 in the treasury. They report every department of the church as showing a similar prosperous condition with a surplus above expenditures.

The International Association of Women Preachers held an annual convention recently in Cleveland, Ohio. It reports there are 2,000 women preachers in the United States, one-half of whom are married and many of them mothers. One of the objects of this association is to lend encouragement to women to enter the ministry.

A short time since President Calles of Mexico declared that the program of the Mexican government called for 1,000 additional schools each year throughout the republic of Mexico. They purpose to establish a public school whenever there are twenty resident children living in the community.

The New Yorker publishes an example of low finance which concerns a man who inherited $10,000 in the form of one hundred bonds of $100 each. He took them to a safe-deposit company and found upon inquiry that a box large enough to hold them would cost $10 a year. The idea of paying so much for this purpose annoyed him and he went to his bank and made a loan of $5, which cost him thirty cents per annum in interest, and he left his one hundred bonds with the bank collateral for the loan. He then took the $5 he had borrowed and deposited it in a savings bank at 4 1/2 per cent, receiving twenty-three cents in interest. Thus his bonds were safely taken care of for the year and the cost was only seven cents.

The Christian Herald.

A church of a sister denomination in Tennessee contributed a total of $20,000 to the Lord's work during the last church year. Of this amount $12,000 was contributed to missions and benevolences, and $6,000 to current expenses. Study the proportion and see if your church is approximating that splendid condition.

The annual convocation of the Church of the Disciples of Christ was recently held at Memphis, Tennessee. They report a net gain in membership of 6.1 per cent. The United Christian Missionary Society of that church reports that the church contributed a total of $474,752.51 in the general fund, the Sunday schools $447,411.91, and the women's societies $52,660.63. Their Department of Home Missions assisted in the support of pastors in 141 churches, 13 of which became self-supporting. These churches report 2,122 additions to membership. The church has six children's homes supporting 912 children, and six homes for aged men and women in which support was given 183. The Department of Church Education aided 253 churches with loans totaling $461,000, creating properties valued at $1,500,000. The Church Extension Fund amounts to a total of $2,448,862.39. The denomination built 289 churches with plans under way for the completion or construction of 243 additional churches.

Arthur Wentworth Hewitt, in his book, "Streeps Among the Hills," informs us that after twenty years in one church in Vermont with extended opportunity to know the entire state intimately, concludes that there may be some cases of "overchurching," but the great fact that impressed him is the absolute neglect and the stark unadorned religious need which exists everywhere in the state. How will it do to make a survey of your community from a holiness standpoint?

A united movement of the churches of America has been made for a "lunchless land," but up to the close of October there had been 24 lynchings, an increase of six over the same period of 1925. What are you doing to help create sentiment?

Edward McKerrow, Superintendent of the Eastern Division of the Associated Press, recently told the Methodist Ministers' Association of New York that religious affairs now receive ten times the space in the daily press that they did a generation ago. This, he explained, was because the churches have caught the spirit of journalism and are developing the legitimate news of religious activities.

A member of the Japanese House of Representatives recently stated through the Japanese press that the visit of 120 Japanese students to America in September was a great help in establishing amicable relations between the United States and Japan. It is planned that a group of 200 students will visit the United States next year.

Mrs. Cora Wilson Stewart is the founder of the Moonlight Schools of Kentucky. She is endeavoring to enlist a national volunteer army to fight illiteracy. At present there are 5,000,000 people in the United States unable to read or write, of whom 1,700,000 are from other countries. Mrs. Stewart has received pledges of 15,000 recruits to organize and teach Moonlight schools. Their object and goal is a clean literacy record for 1930. Have you enlisted?

In Rome, Italy, the Anti-Blasphemy League has placed an order for 50,000 posters denouncing against profanity and blasphemy. They will display these posters in railroad stations and on trains in Italy. If Italy can profit by such a campaign, we wonder if it would not be well to agitate on similar lines in this country.

The following is taken from the bulletin of the Country Club Christian Church of Kansas City:

Do You Know That?

Eighly-five per cent of church membership comes from church schools.

Seventy per cent of church school pupils drop out under 10 years.

Twenty-four hours per year is average period of religious instruction given pupils in Protestant church schools.

Fifty per cent of enrollment is the average attendance.

Twenty times the cost of church school operations is spent by America for gum, soda, candy, tobacco, ice cream, perfumes, cosmetics.

Twenty-seven million nominal Protestants under twenty-five years are receiving no form of religious instruction.

Ten years ago our criminals averaged 29 years; today the average is under 22.

Is it safe for this condition to continue?

Are we to our children and to their children to permit this situation?
GO—LO
Matthew 28:19-20
By A. W. Ouwe

BEHIND the more general divine command, "Go ye into all the world and preach the gospel to every creature," God calls some persons to particular fields of labor. He designates some special work, or a certain part of the world. They may know His will in the matter. And blessed is the individual who can say from the heart, "I'll go where you want me to go, dear Lord."

No doubt God is now saying "Go" to more persons than at any previous time. And this is because He has opened more doors than ever before. He has also included many more to study the subject of missions, and to pray and give in their behalf. And an encouraging fact is that large numbers of these persons are young men and young women. A certain young woman said, "Whenever I read in the book of Acts, I always feel like getting up and going." It may have been God's way of calling her to some special work.

Christ's "Go" seems to reverberate down the ages with greater emphasis than ever before. Too long, indeed, has it been largely unheard, to the grief of His loving heart and the great sorrow and loss of many of the heathen. An aged heathen woman moaned piously to a missionary, saying, "Oh, why did you not come before? It is too late for me to learn now." When the Bible was first taken to the Fiji Islands, the people asked, "How long have you had this book? Why did you not bring it to us sooner?"

When we really become possessed with the Holy Ghost "to go" spirit, nothing can restrain us from going. And we will go just where God wants us to go. No sacrifice will be too great for us to make. When we sing, "I'll go where you want me to go, dear Lord," let us be fully open to any call He may make, whether it be at home or abroad—anywhere for Jesus. Many years ago a young man felt a strong call from God to go to Greenland. But church officials tried to dissuade him in every possible way. They said, "It is all snow and ice there, and you will have no house to live in." To this he replied, "Then I will dig a hole in the ground and live there; but go I will and preach the gospel to the Greenlanders." And he went, and God used him in the salvation of many souls. Nor did he have to live in a hole. Ah, he obeyed the command to go, regardless of any forbidding circumstances.

A similar case was that of the Moravian pioneer of Christian missions to Iceland. He was strongly appealed to not to venture so hazardous an undertaking, but he bravely answered, "I may lose my life by going, but I must, for such is God's call to me."

"If to heaven lands He calls me, Let me never answer, No. Telling out the great salvation, In His name I'll gladly go."

But now let us very briefly look at the blessed counterpart of the word, "Go." The command of Jesus to go with the gospel to all nations was accompanied by a most cheering promise of His presence. Let us not overlook the "Lo." The "Go" and the "Lo" were uttered in about the same breath. Both words had their special significance. The promised presence of Jesus, "Lo," I am with you always, even unto the end of the world, fulfilled everything necessary for success to those obeying the command to "Go." No one is asked to go alone, or to depend upon his own resources, when going forth to work in the vineyard of the Lord, whether at home or abroad. Jesus had declared that He possessed "all power in heaven and in earth," and therefore protection and success were fully assured: "Oh, what comfort and faith, and zeal this should give those already in the field, as well as to all prospective workers! Ah, yes, let the inspiring "Lo" ever brightly beam up before us, when obeying the command to "Go." A lady wrote on the flyleaf of the Bible, "Lord, put any burden upon me, and send me anywhere, because of Thy promise to go with me." Let us never separate the "Lo" from the "Go."
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The
Preacher's Magazine
VOL. II NO.3 FEBRUARY, 1927 WHOLE NO. 14

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Minister—Author—Mystic

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ABOUT THE PREACHER'S READING

A SUCCESSFUL pastor writes to answer our December question, "How many books do you read in a year?" and says, "I have been a pastor for about twenty years, and have never been much of a book reader. I have about $50 worth of commentaries, cyclopedias, biographies, dictionaries and other reference works which I use in connection with my Bible study and in the preparation of sermons, but I never cared much for reading book after book. That may be my weakness. I read the Herald of Holiness, the Other Sheep, The Preacher's and Young People's Magazines, The Homiletic Review, The Expositor, The Christian Herald, The Literary Digest, The Pathfinder, God's Revivalist, two newspapers, the Geographical and American Magazines (sometimes) and some books. With many pastoral duties and a weak body, this is about all I can do. I think the resolutions passed by the Eastern Oklahoma Assembly requiring pastors to report on the number of books read is all right and should probably be enacted by other assemblies also. But there should be some chance given a fellow of my class to 'save his hide.'"

We think this bit of correspondence interesting for several reasons. First, it gives a list of reading matter which a busy pastor has found practical and which many, therefore, be of value to someone else. It places the book emphasis where it ought to be placed, and that is upon reference, rather than upon "reading" books. In the third place, it makes a rather unconscious determination between hasty, casual reading and careful, meditative reading. In the fourth place, it gives preference to service and pastoral duties, which is the correct attitude. The preacher must not be a book worm. In the fifth place, it suggests limitations of health, etc., which every wise man will respect and respect in time for his care to do good in the prolongation of life and usefulness. All in all, we think this a good letter. Perhaps there is one caution: a preacher with a small pastorate and with good health should be able to do more, even as this brother suggests, and that is one of the reasons why a young preacher should not push too quickly into a parish that will make such demands upon him as to cut short his time for reading, study, meditation and prayer.

But I 

The editor announced some time ago that he expected 3000 preachers to subscribe for the PREACHER'S MAGAZINE for the year 1927, and that he hoped the number would reach to 5000. Well, be still maintains this expectation and this hope. But the only way either one can be realized is for you who have used the Magazine during the past year to say a word about it to your fellow ministers. There are not many periodicals designed especially to help the preacher, and there are especially few which are designed to help the preacher of full salvation, and the majority of preachers are "in the market" for something that will bring them helpful suggestions each month. So we think the Magazine will not be difficult to sell. Please tell your neighbor pastors about it and do a little "labor of love" by offering to send in his subscription for him, if he will pay you the dollar. The Magazine will, we think, be better this year than it was last.

THE PREACHER'S MAGAZINE

Made, by James D. McCabe; A Soul's First Day in Heaven, by J. M. Humphrey; The Nightingale of the Psalms, by Jarrett Aycock; and Backbone or Wishbone—Which?, by J. A. Dinger.

Concluding, the evangelist says, "Besides these books and booklets, I read several other booklets of 20 pages or more. I also read about everything in the Herald of Holiness every week, and read The Preacher's Magazine every month. I also read some every week in The Pentecostal Herald, The Christian Witness, God's Revivalist, and The Pilgrim Holiness Advocate. I also read much current literature in magazines and daily papers, and tried to keep myself posted on current events. My total annual reading is exclusive of papers, magazines, etc., was 14,766."

We publish this list, also, to give some idea of what a determined man with a strong body and alert mind can do, and also to furnish some suggestions for the use of other preachers in selecting their reading matter.

INCIDENTAL OPPORTUNITIES

Of course the pastor's chief opportunities will arise in connection with the families of those who are members of his church, but there are a few instances in which it is possible for him to "reach out." In his community, without infringing upon the territory of anyone at all.

One pastor visited the undertakers of his little city of ten thousand, gave the undertakers his card, and told them that he would be glad to take care of funerals at any time there happened to be cases where strangers or others found it inconvenient to arrange for their own pastors to conduct the services. He also told the undertakers that at any time families which were not attached to any church did not want the services at their homes or in the chapel provided by the undertakers, he would be glad to open his church.

The undertakers were really quite surprised at these offers and within the space of two or three years found occasion to accept them repeatedly. The undertakers were appreciative and the families served were appreciative, and when the preacher took time to summarize results, he found that he could trace the beginning of interest on the part of some who became useful members of his church to these "extension" services.

Perhaps some who read these lines will find methods of widening the scope of their ministry in the same or similar manners as did the pastor mentioned above. I know it is the habit of preachers to claim to be "busy," and "just simply run to death," but a lot that the average preacher does practically without any fruitage at all. Better give up the attempt to publish a parish paper, better miss visiting some of the folk who are in good health and in good spiritual condition, better miss going to town quite so often, and substitute more personal and opportune "extension" parish work.

PRESERVING THE PREACHER'S MAGAZINE

Mr. P. H. Lewis, Subscription Manager of THE PREACHER'S MAGAZINE, tells us that he has found it a practical method in which to preserve the regular copies of the magazine, and yet we have letters from a good many who have planned to preserve their copies in some permanent and usable form. The best plan we know now is to have them bound in the regular way, and any who do not find it convenient to have this done in his own town may send his copies here to the Publishing House and they will have them bound in board cloth. The cost will be one dollar, the subscriber furnishing the twelve copies of the magazine.

HELP YOUR BROTHER PREACHER

The editor announced some time ago that he expected 3000 preachers to subscribe for THE PREACHER'S MAGAZINE for the year 1927, and that he hoped the number would reach to 5000. Well, be still maintains this expectation and this hope. But the only way either one can be realized is for you who have used the Magazine during the past year to say a word about it to your fellow ministers. There are not many periodicals designed especially to help the preacher, and there are especially few which are designed to help the preacher of full salvation, and the majority of preachers are "in the market" for something that will bring them helpful suggestions each month. So we think the Magazine will not be difficult to sell. Please tell your neighbor pastors about it and do a little "labor of love" by offering to send in his subscription for him, if he will pay you the dollar. The Magazine will, we think, be better this year than it was last.
MOSES, GOD'S TRAINED LEADER

By C. B. Jernigan

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts 7:22).

No greater character than Moses ever appeared in Hebrew history. It would be extreme to call him the greatest of his race, for many mighty figures appear on the pages of the Old Testament. More space is devoted to Abraham, the friend of God, than to Moses; but Peloubet does not hesitate to say that the majority of thinkers would rank Moses as the greatest man of all time.

He was born of slave parents in a time of serious trouble in his nation, with the decree of death hanging over him. He was reared in the home of the man who had signed his death warrant, and educated by the very man who hung the sword over his cradle. He lived forty years in the palace of Pharaoh, where royal robes were the order of the day, and ease and pleasure were the customs of their lives. He lived forty years in a lonely desert with no luxuries, and often just bare necessities. He wandered forty years at the head of the pilgrimage of Israel in the wilderness where Jehovah had to feed them on manna and quail, as they marched through the territory of others. He was forty days and nights in Sinai's mountain alone with God, where he absorbed so much of the glory of God, that he had to wear a veil when he came before the people. Here he spoke face to face with God as a man speaks to his friend. Such intimacy with God was never known by any other mortal. In his mighty intercessory prayer pleading for sinning Israel, he held on until God said, "Let me alone." He was a child of destiny. God's man for the hour. A mighty conqueror, the born leader of men; although rejected of his own brethren, and compelled to live alone in the desert until he met the "God of fire" at the burning bush, where he got his commission, and orders to lead Israel out from the country of the Nile to the banks of the Jordan.

He died alone with God, and had angels for his pall bearers. They buried him in a hidden grave in the lonely plains of Moab where the devil disputed with Michael about the place of his burial. God never launched a movement that He did not put a trained man at the head of it. When He wanted Israel led out of Egypt, He had Moses trained for the occasion. When Moses died, He had Joshua trained forty years under Moses ready to take his place. When He wanted a man to write the epistles to the early churches He did not pick up the ignorant fishermen along the shores of Galilee, but called Paul who was trained at the feet of Gamaliel, to such an extent that when he made his plea before the kings, they said, "Paul, much learning hath made thee mad." When God wanted to plant the second blessing holiness movement so deep that the devil can never root it up, He found John and Charles Wesley, graduates of Oxford College, and called them to spread spiritual holiness over these lands. When He wants the fragments of the various holiness associations, which had run their day, into one church, He found Dr. F. F. Breezer, and called him to the organization of the Church of the Nazarene.

God must have a trained leader to lead His people through the wilderness of various pagan nations. There was not a trained man among them for they had been slaves for two hundred years. Not a scholar, not a leader; where could He get His man? Only one way, make the schools of Egypt train one. Here Moses was educated until we have the statement: "Learned in all the wisdom of the Egyptians."

Three things were necessary: he must be a born leader of men; an executive; he must be trained in legal matters; he must know God. To give him these, he was born in the time of oppression. "They set over them taskmasters to afflict them with their burdens: but the more they afflicted them, the more they multiplied and grew." Oppression will develop the latent powers that are in us. War makes generals. Oppression brought out a Moses. To give him the needed training, he was adopted by Pharaoh's daughter and reared and educated in the schools and universities of Egypt. Here he met the master minds of the world, and the greatest nation then existing. To give him the training in the Hebrew religion he was left in the lap of his mother, a Hebrew woman, by faith and God. She put something into Moses in his childhood that all the learning of pagan Egypt could never rub out. The only place where he could possibly get Hebrew training was from his mother who was his hired nurse. I still believe the old adage: "The hand that rocks the cradle rules the world." Oh for more such mothers. He was a double graduate: first at his mother's knee, next at the University of Egypt. He was double trained: in Egyptian law, and in Hebrew religion.

His mother had faith in God, and was not afraid of the king's commandments. She knew the customs of the Egyptians. She knew where Pharaoh's daughter went to bathe every day along the river side. She knew just where to place the little ark. She knew that in every water course there was a practical bank, that made her love a baby. She knew that by the time Pharaoh's daughter came to the river, that little Moses would be hungry. She knew that a hungry baby would cry. She knew that the tears of a sweet babe would break the heart of any woman. She placed Miriam, the sister of Moses, behind a clump of flags with full instructions to act at the decisive moment. All was coolly planned to save Moses. She prayed, she acted. It was her faith, prayers, and Miriam's swift running feet that saved little Moses. Faith, prayer, and shoe-leather will work wonders.

When Moses was drawn out of the water, Miriam was there on the dot, to run to call a Hebrew nurse to nurse the baby. The mother applied for the job, and God made the very king who had signed the death warrant of Moses, take him into the place to live, and fed him and his mother and pay his mother wages to nurse her own babe. Surely faith, prayer, and action will save the day.

If God could do that, in that day why not in our day?"By faith Moses when he was come to years of man, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God that he may obtain the recompence of the reward of the inheritance." After all that his mother could do for him, he still had to stand at the parting of the ways and make a choice. Every man must stand alone with God and choose. This choice made him the greatest law giver of all ages and a mighty leader; led him into the mountain alone with God. When he wrote the law; gave him angels for pall bearers; wrote his name immortal; and gave him a place on the mount of transfiguration with Jesus and Elijah. All this because he had respect to the recompense of reward.

If God ever needed Moses, He needs some trained leaders in the Church today. Leaders who can preach a full salvation, put swift running feet under their messages and prayers, and bring deliverance to a sin cursed, bleeding and ruined race: men who can march into Pharaoh's court and make demands to let sin's slaves go free. Throw down the challenge to paganism, turn rods into serpents that can swallow all the snakes of the enemy and lead the people out with a high hand. If we can find such fearless men who dare to face kings, God will send the plagues on the enemy, open Red Seas, feed His people and lead them with pillars of cloud and fire into a land that flows with milk and honey. The Church is looking for men who can do what the world calls the impossible. God will put you into the furnace of affliction and develop the latent powers that are in you, if you only hold still in the hottest of the fire. All of the lessons of District and General Superintendents cannot make a Moses. It took times of oppression to bring him to the front.

"SALVATION FROM START TO FINISH"

By William Hezlop

There are glorious truths hid away in some of the most difficult chapters of the Bible. All Scripture is profitable. This applies to the 49th chapter of Genesis. There are twelve names. All names in genealogies, plagues, wars, etc., had a meaning in the Old Testament and have a meaning for us today. These twelve names give us the Christian life in a nutshell. The good news according to Moses and the Gospel in Genesis.

In the first place Reuben is mentioned. Reuben means "Behold a Son" and when a prodigal sinner believes in Jesus "Behold a Son," for Jesus said plainly that "Ye must be born from above."

Then comes Simeon, and Simeon means "To hearken," the word hearken means to hear and to "ken" is a Scotch word which means to understand and so when we are both of the Spirit we
listen to God and listen to His Word and understand them. Then the man can understand the things of God for spiritual things are spiritually discerned. We join the tribe of Simeon after we become true Reubenites, namely, true sons of God.

Then little Levi opens his eyes in a strange way. God had joined him. Is it not true that after we are sons and understand spiritual things we are joined to the Lord and to all the Lord’s people? What unity and harmony there is, and should be, amongst the true sons of God. “Behold how good and pleasant it is for brethren to dwell together in unity.” What do you say if we join the tribe of Levi? After Levi comes Judah and Judah means “Praise.” Oh, that men would grumble? murmur? faultfind? condemn? 10 thousand times NO. “Oh that men would praise.” After the crossing of the Red Sea Israel sang.

When Jehovah praised the Lord, the Lord set ambushments against the enemies. The shout of faith and praise brought down the walls of Jericho. Paul and Silas in their damp, dirty dungeon sang praises to God. No wonder the jailer was converted. No wonder the prisoners heard. “Bless the Lord, oh my soul.” “Rejoice in the Lord always.” “Let us offer the sacrifice of praise to God continually.” “Let everything that hath breath praise the Lord.” Any old mule can kick, any old hog can grunt. It doesn’t take, a man or woman with brains to find fault, any fool can grumble, any ignoramus can criticize and condemn; but it takes a lamb to rise up as far as possible to its Maker and fill the air with praise and song. Let us be song birds for God. “In everything give thanks.” Let’s all join the tribe of Judah and praise the Lord.

The next boy born into that happy home is Zebulan, and Zebulun means “to abide, to dwell.” “He that dwelleth in the secret place of the Most High shall abide.” “’Abide in me and I in you.” Abide in God and you in God. “Who’s next? Why it’s a bright little fellow called Asher, and Asher means “happy.” He gets good food. The very best and choicest of morsels. “His bread shall be fat,” says the record, “and he shall yield royal dainties.” Asher does not feed on husks — he’s not in the far country. Neither does he feed on manna — he’s not in the wilderness. Asher is in Canaan and he feeds on corn and wine; in fact, the best. He doesn’t feed on newspapers, worldly magazines, etc., he feeds on the Word of God. He doesn’t feed on ashes. The Bible is the Bread that satisfies and feeds him and makes him beautiful and happy. He gets fat in the presence of God. He yields royal dainties. He has two arms. With one he takes in and with the other he gives out. With one arm and hand he receives but he gives to receive. He’s not a sponge, he yields. No wonder he is happy. Real happiness is only found in the service of Jesus Christ. We should be like the moon which receives to give.

Now we come to Naphtali. “Naphtali is a hind let loose, he giveth goodly words.” Naphtali means “To wrestle.” The hind makes for the hills. It loves the hill country. The hind is also sure-footed. The hind never backslides, it never slips back an inch. Onward, forward, upward, shoulder arms! Right foot first! Quick! March and never listen to a halt till Jesus comes. Wrestler not against the right arm not against man but against sin, against Satan, against demons, against hell. Watch your step! Watch your words! “He giveth goodly words.” He never slanders, never backstab, never de-faces, never tells tales, never injures, never gosips. “He giveth goodly words.” Scandal mongers never visited Naphtali’s home. Gossipers found no welcome in Naphtali’s home. The news seekers and news vendors and little-tattlers were not Naphtali’s companions. I would as soon fellowship with scandal mongers, and live with babbles and babblers as with backbiters. Give me the company of hogs, however grimy and dirty and greasy, rather than gossipers and hypocrites. I always feel like getting out my goosing gun and going for the goosiers. Some little mean, contemptible, small-minded hogs, people do more harm in a week with their long tongues than a preacher can do good in a whole year. What does it say? “He giveth goodly words.” He was happy. No wonder! Real Bible religion is a happy religion. It is not liked unto a funeral march, but liked unto a wedding feast. Come and drink is the message. Come and dine is the glad invitation. Not come and whine. Bible religion makes us happy. “Happy is the man that findeth wisdom.”

Our next boy is well known—his name is Joseph. Toreus means “increase.” “Joseph,” says the text, “is a fruitful bough . . . by a wall whose branches run over the wall.” After we are born of the Spirit and listen to God and are joined to the Lord and praise God and maintain and keep Bible religion and pull and push for all we are worth at home; judge ourselves and are winners; then we join the tribe of Joseph and we become foreign missions. Joseph is a fruitful bough by a wall. He had a secret, a perpetual source of supply and his branches ran over the wall. His branches went over into the other fellow’s back yard. He had grapes in his back yard, but he also went over the wall. Joseph was a foreign missionary. Fruitfulness at home and abroad. Every day I live I am more and more thankful that God gave me a world wide vision. I tell you beloved, I am glad I have the vision. It’s truly grand to be permitted to throw one’s influence on the side of righteousness and true holiness. To be in the fight against sin and Satan is glorious beyond words to express. To have this vision of world wide evangelization is God-like, Christ-like, divine, heavenly.

And now, last, comes Benjamin. This boy had two names. His first was given him when he was just after he was born,—it was “Ben-oni.” Ben-oni means “son of sorrow.” The other name, was given to him by his father, it is Benjamin. The “son of sorrow” became “the son of my right hand.” He got a new name. How like Christ who was the Man of Sorrows and who now is at the Father’s right hand! To us this world is a world of sorrow, but soon we too shall be at His right hand. The morning comes, the night is far spent. The day is at hand. Let’s all make up our minds to be born again (Rebsher); listen to Simeon; unite with Levi; gratify Judahites; abiding Zebulunites; serving, Issachars; judging Danites; overcoming Gads; happy Ashers; wrestling Naphtalites; fruitful Josephs; and reaping Benjamins.

THE INWARD STRUGGLE

Rom. 7:21; Gal. 5:13

Rueful, for the benefit of Louis XIV, described in verse the struggle of the flesh against the Spirit, as follows:

“My God, what cruel strife
I find two men in me.
One wills that, full of love, to Thee
My heart should always faithful be;
The other keeps me rebel still
In dire revolt against Thy will!”
LETTERS ON PREACHING

By A. M. Hills

Parts of the Sermon
I. The Introduction—Its Importance.

The introduction of the sermon is far more important than most preachers seem to realize. It is like the opening moments of a battle which may decide the fate of a nation. By the common consent of historians the battle of Gettysburg was the pivot of the struggle of the Civil War. There the Confederate cause passed the zenith of its success and began its decline. There the Union cause began to climb the ascent of success which ended in final victory.

It is said to have come about on this wise. The commanding general of the Union forces swept his eye over the plain, and with swift intuition said: "Here the battle will be fought; I will plant my guns on Round Top." That inspired decision settled it. Not all the awful hours and days of mortal conflict that followed-not even the pitiful sacrifice of brave Pickett and his thousands of heroic comrades availed to capture Round Top. And when the broken columns of the Confederacy turned southward in swift retreat, its cause was practically lost forever.

So a preacher, by a wise and skillful introduction, may grip the attention and win the confidence of his audience so thoroughly that all the subtle powers of darkness cannot snatch them away. The success of his sermon is settled in its opening words! His spiritual battle is won! An unworthy opening might conceivably be remedied by masterly eloquence in the body of the discourse, and the lost ground be regained: but the chances are against it. Why, then, in such transcendently important business as preaching, with such eternal issues at stake, take such a needless risk? Why not, by careful study and serious effort become a master of the art of introducing a religious discourse?

II. Let Us Consider the Nature of an Introduction.

My old homiletical teacher at Yale, Professor Hoplin, defined it as follows. "It is not, strictly speaking, the beginning of the discourse, but it leads to the beginning. It does not even announce the main thought, but all that is preliminary to the proposition in the way of actual explanation or clearing up of difficulties." We would, therefore, more fully define a true introduction to be, all that precedes the real exposition of the subject, and which is fitted to secure the favorable attention of the hearer to the speaker and his theme." It is something that will arrest the wandering and scattered thoughts of the audience, and get them concentrated on the central thought or purpose of the sermon.

It is possible, also, that the minds of the hearers may be engaged on the subject of the discourse, and also against the preacher himself. No doubt John Wesley and the early Methodists had to cope with both these difficulties. The common people were incited by the religious leaders of his day to mob Wesley, and not even the pitiful sacrifice of brave Pickett and his thousands of heroic comrades availed to capture Round Top. And when the broken columns of the Confederacy turned southward in swift retreat, its cause was practically lost forever.

So a preacher, by a wise and skillful introduction, may grip the attention and win the confidence of his audience so thoroughly that all the subtle powers of darkness cannot snatch them away. The success of his sermon is settled in its opening words! His spiritual battle is won! An unworthy opening might conceivably be remedied by masterly eloquence in the body of the discourse, and the lost ground be regained: but the chances are against it. Why, then, in such transcendently important business as preaching, with such eternal issues at stake, take such a needless risk? Why not, by careful study and serious effort become a master of the art of introducing a religious discourse?

III. The Form of the Introduction.

There is no set form by which a man should introduce his discourse. Do not be afraid to try variations. A man can say much of his theme in various ways, and get the heart of his audience and the attention of his hearers. Do not, for instance, introduce the subject by repetitive formulas.

"Do you recognize the power of God? Do you see the benignity of God? His power because the solid world is not shaken, and His benignity because the fallen world He has supported."

Such timely and unprompted utterances are the product of Spirit-guided genius. But they show us what God's ambassadors may do and say to improve occasions and make use of circum-

Then he courteously took for his text an inscription which he had seen at an altar of worship in the city: "Te an unknown God." He then gravely proceeded to preach to them that God they did not know. "The Lord of heaven and earth," and His adorable Son who should "judge the world.

And he won a goodly number of converts by that noble sermon (Acts 17:34). That was spiritual common sense in action in the pulpit.

In no hostile spirit, but simply to emphasize this lesson, I wish to present a contrast. In a certain city where I was laboring, a Free Methodist preacher came to plant a church. He was granted the use of a schoolhouse by the city. A usual city audience gathered to hear him, all strangers. When he arose to preach he paused, looked over his audience critically and said: "You women have come in here tricked out in feathers and finery, and jewels and ribbons and gewgaws, evidently thinking to embarrass me; but I will get even with you before I am through this sermon." Then he launched out in his usual fierce histrionics, an hour in length, against "feathers and finery, jewels and ribbons and gewgaws" as well as the women. Our readers may imagine the surprise that the preacher won no converts and planted no church at the close of that sermon. A preacher would need the gift of an angel to recover from the effects of such an introduction. That is precisely "Knew not to preach."

Dr. Paton, in his Homiletics, observes: A preacher's manner, his tones, his attitude even, serve to introduce him to his hearers and to enlist their interest in him. He may repel or attract his auditors before he has been speaking five minutes. Let him take a graceful and dignified posture, let him avoid all gestures at first, let him be courteous, conciliatory and respectful in tone, and in spirit modest and unassuming and earnest, and almost before he has opened up his subject he has gained the first step which counts for so much! (In other words he has gained his audience).

A noble illustration will be found in the opening sentences of the first sermon which Maizan preached before Louis XIV of France. For even the worldliest courtier present must have been hardly indeed not to feel interested in the preacher of the divinity. His text was: "Blessed are they that mourn." What more natural than that he should begin with reference to his choice of a text which already must have repelled an audience little accustomed to connect sorrow with happiness? He began: "Sire, if the world were speaking for itself, assuredly it would not address your Majesty in the same language. After picturing the flattering words with which it would approach him, the great preacher suddenly changed his tone: "But, Sire, Jesus Christ does not speak as the world speaks. Happy he says to you, not he who wins the admittance of the present world, but who is occupied with the world to come, and lives in a content of himself and all that passes away, because to him belongs the kingdom of heaven. Happy not he whose reign will be immortalized in history, but he whose name is written out of the history of his sins from the remembrance of God himself, because he shall be comforted forever. "Blessed are they that mourn, for they shall be comforted."

Not one preacher in a thousand would have chosen such a text for the occasion and not one in ten thousand could have composed such a telling introduction.

A second illustration may be given from this same illustrious preacher. Louis XIV, during his long and brilliant reign, came to be known throughout the civilized world as "Louis the Great." But like other great men he had to die; and the eloquent Maizan was selected to deliver the funeral address. The flower of France, the enemies and the friends of the great king, and the representatives of all foreign governments were there. The matchless orator arose, looked over the vast assembly, dropped his eyes pensively upon the dead monarch, now only a piece of mouldering clay, and said in solemn tones: "My brethren, God only is great!" What an appropriate theme of meditation for that peculiar audience! The noble address has been forgotten by humanity; but that introductory sentence comes down immemorial through the years.

The great, golden-mouthed Chrysostom stood up to preach. Just then an earthquake shook the vast temple. He began his sermon thus: "Do you see the power of God? Do you see the benignity of God? His power because the solid world is not shaken, and His benignity because the fallen world He has supported."

Such timely and unprompted utterances are the product of Spirit-guided genius. But they show us what God's ambassadors may do and say to improve occasions and make use of circum-
Probably no sermon the prophet Nathan ever preached cost him so much study as the introduction to his sermon of rebuke to King David. A great king—the greatest Israel ever had in all her history, was to be saved from his sin and brought back to righteousness and God. One unfortunate sentence might have cost Nathan his head, and David the salvation of his soul, and all the world the salutary lesson of David's repentance as depicted in the fifty-first Psalm.

HINTS TO FISHERMEN

By C. E. Cornell

SOME SERMON SUBJECTS

"Heavenly Grace in Earthly Form."  
"Every Man a Priest."  
"The Once Chained Book."  
"The Majesty of Silence."  
"The Tongue a Fire."  
"A Good News Story."  
"The Challenge of Christ."  
"Youth's Greatest Question."  

SOME APT QUOTATIONS

"I would suggest, therefore, that each should sit often with his 'Christed' self; his self as it is when it is moved with the Spirit of Christ; that he should talk with this self and become familiar enough with it to speak easily in its name."—Canon Barnett.

"Read not the times. Read the stenches. Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness unless they are, in a sense, effaced each morning, or rather, rendered fertile by the dew of fresh and living truth."—Thoreau.

"I have always taught, and do teach, and shall teach, I doubt not, till I die, that in resolving to do our work well is the only sound foundation for any religion whatsoever."—Ruskin.

A MOMENT WITH CHRIST

"There is the sound of abundance of rain" (1 Kings 18:41).

Is there any sound in nature more beautiful than the patterning of the rain upon the bowing branches and dry leaves, or upon the sheltering roof above our heads? This is one of God's gifts, no less than the sunshine. Sometimes it may interfere with a cherished plan, and may enforce upon us quiet instead of action. Sometimes a day seems made especially for peace and stillness and the simple routine of home, and the greatest lesson we can learn in this hurried age is to appropriate its beautiful opportunity for relaxation. We have not met the day in the best way if we simply exercise our patience. We must rest in its quiet and beauty. "Rest in Jehovah; and wait patiently for him" (Ps. 37:7).

FAITHFUL AMID UNTOWARD CIRCUMSTANCES

MRS. FRANK FUGGER, missionary at Buenos Aires, Argentina, tells in the Argentine Yonkere of one Juan Manuel, an Italian who, before his conversion was a kind of leader in a gang of gamblers and drunkards in his section. Some years before his conversion, his then oldest child, two years of age, was run over and killed by a car. His heart was so wracked with grief that if it had not been for others preventing him, he would have killed the driver of the car. He so opposed the taking of the body to the morgue that they had to lock him up for several hours. Now note the contrast after his conversion.

A short time ago, says Mrs. Ferguson, his oldest child, a boy, ten years of age, was accidentally run over by a truck and killed. Of course this was a great shock to him and his wife who at the time was in a delicate condition, being a mother with a babe only a few days old. It is simply marvelous how they have stood in the midst of this severe trial. At the burial, after he had testified to and exhorted all who came to visit them in their sorrow, he then gave his testimony over, the grave of the dead boy.

"If, I suppose, you try to put into a sentence the change brought by Christ into human relations, you might say that from Him dates a new value in human beings."—Canon Barnett.

"If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have beauty with no learning or combined advantages of other men can rival."—Emerson.

"The strength of a man's virtue is not to be measured by the efforts he makes under pressure, but by his ordinary conduct."—Pascal.

STIMULATE YOUR MEMORY

Cultivate the habit of memorizing Scripture and hymns and poetry. A short exercise each day will enable you to add greatly to your ability as a preacher. This will stimulate and enrich your memory so that, within a short space of time your mind will be strengthened and it will be easy for you to retain. This hint is of momentous value especially to young preachers.

THE STARLESS DARKNESS COMES

The starless darkness comes without a sound  
And shuts me from the earth and from the day.  
And I am suddenly a stranger to the world  
With feet that stumble in the beaten way.

Until the dim path takes a sudden turn  
And, gleaning through the shadows, I can see  
A lighted window, where white candles burn,  
Where Love, with glad eyes, walks to welcome me.

And so when Death's strange darkness clouds my sight  
And, like a passing wind, I, too must go  
Away with Death into the unknown night,  
I shall not fear, for I have learned to know,  
Though dark the pathways that my feet have tread,  
They ever led to Love—and Love is God!  
—Eugene Daniel Kramer.

ARMAGEDDON

The war was followed by a six-year purgatory that still endures. The House of Habspurg has gone. So have the House of Hohensollem and the Glucksburgs of Greece. The Romanoffs have paced to explore the shadows of obscure graves and the dust of a dead empire. Europe's map has changed. New little states struggle for life in the war wreckage that covers more than 10,000,000 fighting men's graves. In part Europe is a world of phantom cities, ghostly villages and the wraiths of men and the life of yesterday.
The Preacher's Magazine

The eruption that shook the world has ended; but the crust forming over the lava beds of hate and fear is very thin, and the fires underneath cool slowly. The stability of that female world is uncertain—Philadelphia Ledger.

EMOTIONALISM

What is religion without emotion? Without feeling, joy and 'joyfulness.' One would be better off without it. The "dry" lack-of-glory kind, that has no stir in it, no spontaneous outburst, is not commendable. But when the Lord touches the soul and waves of rejoicing ensue, the deep of the soul washed in waves of glory, and serenity and undisturbed quietness courts and quiet the heart, there is something to shout about. Religion to be worth a Chinese penny must swell with emotion. Do you know about it?

DIFFIGURATION OF SIN

"A wound and disfigure his shall be got and his reproach shall not be wiped away" (Prov. 6:33).


"When the soles of thy feet even go up against head there is no soundness in it; but wounds, and bruises, and putrifaction; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 3:1).

"For thus saith the Lord, Thy hurt is incurable and thy wound is grievous" (Jer. 30:12).

"For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem" (Micah 1:9).

"A wicked man hardened his face: but as for the upright, he directed his way" (Prov. 21:29).

"The plow of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isa. 3:19).

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 14:19).

"And the first end, and poured out his vital upon the earth; and there felt a man some kind; grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (Rev. 16:2).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

THE GIFT OF PEACE

Text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

1. My peace I give.
2. Peace is union with God.
3. At oneness with self. Peace with self.
4. At union with a brother.

FORGET IT

If you see a tall fellow ahead of a crowd, a leader of men, marching fearless and proud And you know of a tale whose mere telling aloud, Would cause his proud head to be mournfully bowed.

It's a pretty good plan to forget it.

If you know of a skeleton hidden away In a closet, and guarded, and kept from the day In the dark; and whose showing, whose sudden display Would cause grief and sorrow and lifelong dismay, It's a pretty good plan to forget it.

If you know of a thing that will darken the joy Of a man or a woman, a girl or a boy, That will wipe out a smile, or the least way a song.

Or lightness of heart and good spirits destroy, It's a pretty good plan to forget it.

"—Molotov Courier.

THE MARVELOUS CONVERSION OF A MEXICAN CRIMINAL

This conversion of a Mexican criminal is narrated in the World's Call. A certain Salvador, cursed with a thief, languished in a Mexican prison, full of hatred against society and everything decent. So thoroughly was he a child of the devil that he was actually made captain of a band organized in the prison to repress and exterminate everything that might suggest virtue or goodness. Two years ago permission was granted evangelical workers in the city to preach in the state penitentiary, and Salvador was among the first to come under conviction. At this time he had reached the end of his rope, was an addict to the marijuana weed (which like Indian hemp sends its victims crazy) and was smitten by all of his fellow-prisoners. But Christ reached down, His hand and saved him. His nights as well as days began to be spent in Bible study and prayer. He soon acquired a remarkable mastery of the Scriptures and started to preach to the jailbirds about him. When his sentence was served he became a preacher of the Word in military hospitals, prisons, and elsewhere. He spends hours each day wrestling with God for lost souls, and this is the secret of his ministry.

"One night," says the narrator, "Salvador came to me and asked for the key of the church. He said he wanted to pray. I saw that he was unusually burdened. The church was opened for him. About 2:30 in the morning I was awakened by a strange noise. It was Salvador still praying and pleading. He went through me like fire. Shame brought me, too, to his knees." Salvador and his wife, a trained Christian worker, are now evangelizing the Indians of the Wataco ranches, Mexico.

GOD'S CALL TO MEN

Matthew 22:14

"Many are called, but few are chosen.

1. God Calls Men:
   1. By His Word.
   2. By His Providences.
   3. By the prayers of Christians.

II. God Calls:
   1. From sin to salvation.
   2. From sickness to health.
   3. From hell to heaven.

III. God Calls Everybody, but His Call is not Responded to by those:
   1. Who sin out of the day of visitation.
   2. Who dislike the terms.
   3. Who neglect the preparation.

"—W. S. Martin.

A KIND WORD, A SUNNY SMILE

"It was only a sunny smile, and little it cost in the giving; But it scattered the ray Like the morning light, And made the day worth living. Through life's dull wall a wofe it wove In shining colors of hope and love; And the angels smiled as they watched above, Yet little it cost in the giving.

"It was only a kindly word, A way the heart lightly spoken; Yet not, in vain; For it stilled the pain, Of a heart that was nearly broken. It strengthened a faith, that lay by fear, And groaning blindly through mists of tears For light to brighten the coming years. Although it was lightly spoken."

THE PREACHER'S MAGAZINE

SOMETHING EACH DAY

To do something for God and humanity each day should be the aim of every man. Make your plans accordingly. Have it in mind during the day, and feel disappointed if the night overtakes you and no definite work for God or man has been done. If you would look back over a year of victory, you must improve the opportunities of each day:

"Something each day—a deed Of kindness and of good To link in closer bonds All human brotherhood. O thus the heavenly will We all may do while here, For a good deed every day Makes blessed all the year!"

THE SIN OF CHRISTIAN SCIENCE

Christian Science depersonalizes God. It tells us that God is Mind or Principle. Logically, therefore, it depersonalizes the Second Coming of Christ, and the Holy Spirit himself. In a recent issue of the Christian Science Standard, a writer says: "Christian Science is the Second Coming of Christ: it is the Comforter, which Jesus promised would come again, when He said, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. One of the things that our Lord said unto His disciples was that He must be killed'" (Matt. 16:19). Christian Science says that Jesus never died. "Let men think they had killed the body! . . . His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas 'He was alive.' Again, Christian Science 'interprets' Paul's inspired word so that it reads, 'When we were enemies, we were reconciled to God by the (seeming) death of His Son.' In other words, this new 'Comforter,' or Christian Science, instead of bringing to remembrance our Lord's words, gives the lie to Christ and the Word of God. And, depersonalizing also the Holy Spirit, it says that this modern false system of religion itself is the Holy Ghost. Surely this would seem to come perilously near to what our Lord calls that 'blasphemy against the Holy Ghost,' which 'shall not be forgiven unto men . . . neither in this world, nor in the world to come.'
HOMILETICAL

STOREHOUSE TITHING
By N. B. Herrell

Text: Acts 2:45, 46

Introduction
Short statement as to the birthday of the Christian Church at Pentecost and the proper organization and system for the efficient work of the New Covenant people.

I. THE MINISTRY TO THE CHURCH
1. The ministry must be given to prayer.
2. The ministry must be given to preaching the Word.
3. The ministry must be given to leadership.

II. THE MINISTRY TO ORGANIZE THE CHURCH
1. The organization must be given to order.
2. The organization must be given to discipline.
3. The organization must be given to love.

III. THE MINISTRY TO THE WORLD
1. The ministry must be given to baptism.
2. The ministry must be given to exhortation.
3. The ministry must be given to suffering.

Entire Sanctioning
By W. D. Shelton
Text: 1 Thess. 5:23, 24

This text suggests:
1. The subjects of Sanctioning—persons, not things.
2. The Source of Sanctioning—God, not growth, not titubation, not death, but “The very God of peace!” God that gives peace: Rom. 5:1.
4. The Object of Sanctioning—“Preserved blameless.” Sanctioning takes on the man out before becoming saints, the man with perfect character.
5. The Condition Laid Down for Sanctioning (Vs. 22), “Abstain from all appearance of evil.” Conversion from sin must precede Sanctioning.
6. The Divine Guarantee of Sanctioning (Vs. 24), “If God be for us, who can stand against us?”}

2. Accused of being the “ringleader of the sect of the Nazarenes.”
3. Felix was not Drusilla’s identity.
4. Regardless of how vile, God will deal with all who will.
5. God gives every man at least one great chance.

I. Felix’s Great Chance
1. Paul’s address to Felix.
2. Felix’s reply (a) Righteousness.
3. Felix’s reply (b) Submission.
4. Felix’s reply (c) Judgment.
5. Felix’s reply (d) Abstinence.
6. Felix’s reply (e) Habit.
7. Felix’s reply (f) Education.

II. How the Truth Affected Felix
1. Conviction noticed externally (troubled).
2. God’s message, His judgment, His conscience, and God said repent.
3. Felix’s reaction (a) Sufficient evidence ever comes.
4. Felix’s reaction (b) Felix will never have more ability.
5. Felix’s reaction (c) Felix will never have fewer restitutions to make.
6. Felix’s reaction (d) No evil habits are the tighter they are bound.

Entire Sanctification
By W. D. Shelton
Text: Acts 2:45, 46

Introduction
Short statement as to the ministry of Christ on earth and the efficient organization He perfected with Judas as His treasurer.

I. THE MINISTRY TO ORGANIZE THE CHURCH
1. To have sufficient organization for effective work.
2. To have a well defined program by which to work.
3. To have a well trained membership with which to labor.

II. THE FINANCES OF THE CHURCH WELL CARED FOR
1. Through a uniform budget system.
2. All money brought into the treasury.
3. Money for all purposes paid out by the treasurer.

III. THE OBJECTIVE OF THE CHURCH ON EARTH
1. To care for her own expenses.
2. To care for the poor.
3. To preach the gospel to every creature.

Conclusion
Christ the head of a working church.

A SINNER’S ONE GREAT CHANCE
By E. E. Hale
Text: Acts 24:24-25

Introduction
1. Paul sent to Caesarea by 360 soldiers.

THE APOLYSTIC CHURCH
By J. E. Lucas
Text: Acts 2:44-45

Introduction
The Apostle’s Age, Apostolic Results, Apostolic Conditions.

1. They prayed.
2. They prayed with faith.
3. They prayed and something happened.

II. THE APOLYSTIC CHURCH WAS A CHURCH OF Devotion.
1. One in God.
2. One in doctrine.
3. One in the purpose.

1. Generous spirit.
2. Give them their means.
3. Gave themselves to God.

1. To love.
2. To get blessed.
3. To contend for the faith.

V. THE APOLYSTIC CHURCH A CHURCH OF Power.
1. With God.
2. With the people.
3. With power all may have.

IN THE WORLD BUT NOT OF IT
By Roy L. Holsenback

The Apostle designates that we are “pilgrims” and “strangers.” “Pilgrim”—one on a journey, who tarries but a night. “Stranger”—a foreigner, one who has a home elsewhere.

As such, what should be our relation to the world?

I. SHARING ITS SORROWS AND JOYS, BUT AVOIDING ITS LUSTS.
A. Abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles.
B. In contact with its sins, but resisting them.
C. That whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God.
D. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.
E. We are to reprove them by a godly life.

II. OVERWHELMING ITS GOVERNMENTS, BUT MAINTAINING ALLEGIANCE TO HEAVEN’S KING.
A. Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the king, as supreme, or to governors, as unto them that are sent by him for the punishment of evil-doers.
B. Honor all men.
C. Love the brotherhood. Fear God. Honor the king. So love ye, as ye do not require us to break allegiance with the King of heaven, we must submit to them. But if, as in the case of Daniel, they require things contrary to the law of God, we must be true to God.

God’s Love and Care for His People
By Marshall P. Little

As we study this portion of Scripture let us, as men and women, as thinking people, cast our personal opinions and conclusions to the winds for a season, and see if we can, by the grace of God, fathom the depth and breadth of God’s love.
for His people even though they “depart from righteous paths.”
Let us consider a few things.
I. A CHOSEN PEOPLE IN BONDAGE.
1. Their disobedience.
2. Their persecution. Yet they “multiplied and grew.”
II. THE HEART OF GOD.
1. God provides a leader.
2. They trust their leader (Do we trust our great leader?)
3. The way of deliverance (Obedience to God).
III. THEIR CRIES HEARD.
1. Their preparation.
2. How unwilling the devil is to let anyone go.
3. God’s love for His own (Deliverance).
5. Final and triumphant entry of the faith-ful.
Has the blood been applied to our heart’s door as a “Memorial?” that God may direct us?

THE SERMON ON THE MOUNT
By C. E. CORNELL

TEXT: Matt. 5:20.

I. INTRODUCTION.
1. The originality of Christ.
2. The natural objects.
3. The difference between the ritual or ceremonial law and the moral law.
4. The natural law passed away, the moral law remains.

II. SCRIBES AND PHARISEES.
Scribes: The scribes were the scholars—the “divines” of that day. They made dignity their profession. They had a thorough knowledge of the laws of God.
Pharisees: A very ancient sect or body among the Jews. Zealots of the law in the minutest point. Paying tithes, of mint, anise, and cummin. Held in respect among the people, and considered the holiest of men.

III. WHAT IS THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?
1. Christ tells of one of them.
2. Note three points in the Pharisee’s prayer.
   “Not as other men.”
   “Past twice a week.”
   “Give tithes of all I possess.”

IV. DO WE MEASURE UP TO THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?
1. I am holy, devil.
2. In giving my tithes.
3. In prayer.

V. WHEREIN DOES OUR RIGHTEOUSNESS EXCEED THEIRS?
1. In the extent of it. We keep the whole law, they did not.
2. By inward as well as outward obedience.
3. Holiness, the whole man.
4. Intense spirituality.
5. A passion for the souls of others.

ILLUSTRATION: Dr. S. A. Keene lay dying. He said to one near his side, who had suggested that he may have worked too strenuously. “I am glad that I let out the last link every time.” Letting out the “last link” every time is a passion for souls.

A BIBLE HELL
By C. E. CORNELL

TEXT: Ps. 9:17.

1. WHERE IS HELL?
Geologists say that the center of the earth is on fire; that it has been burning for thousands of years. This may be the beginning of hell.
2. THE WAY TO HELL.
3. WHAT IS HELL?
A Bottomless pit. Rev. 9:1, 2.
Fire and brimstone. Rev. 14:10, 11.
4. HELL FOR ALL SINNERS.
Devouring fire; everlastings burning. Isa. 33:14.
Body cast into hell. Matt. 5:29, 30.
Everlasting fire. Matt. 18:8, 9; 34, 35.
2 Thess. 1:7-9.
Rev. 20:10-15.
Rev. 21:8.
The above refer to the affliction of pain by a powerful external agency.
5. HELL—OUTER DARKNESS.
Compare Egyptian darkness.
Astronomers with the modern telescope have discovered 117,000,000 suns. Hell is outside the rays and illumination of a 117,000,000 suns.
Matt. 25:30.
2 Pet. 2:12-17.
6. THE RICH MAN AND LAZARUS.
Note: That the rich man in hell had all of his five senses.

SERMON SEED
By T. M. ANDERSON

TEXT: “Be ye therefore perfect, even as your Father Which is in heaven is perfect” Matt. 5:48.

I. CONSIDER SOME TEACHINGS ON THE SUBJECT OF CHRISTIAN PERFECTION.
Regarding the truth of Christian perfection there are several theories advanced, three of which we give here in order to set forth this truth more clearly:
1. There are some who teach that this text is “Kingdom truth.” That is, it does not relate to this present gospel time, but belongs to the time when the Kingdom of God shall be set up on earth. He reject this doctrine because at all times every moral perpect, of Jesus In the Kingdom of God has it, it would have no meaning to us in the present.
2. Some tell us that this perfection is only an ideal toward which Christians are to aim. To reach it is not possible in this life, but to strive for it is the true立志 of Christian life. We reject this doctrine because it is contrary to plain facts. No where in God’s Word are ideals set forth. Facts are what God states, and not mere ideals “empty phrases,” said Jesus. He said nothing about an ideal. He spoke of a state of being.
3. The third phase of teaching on Christian perfection is that such is possible to all men in this life: “because of the all-sufficient sacrifice of Jesus; and because no man has lost the capacity to be made perfect either in soul or body; and because only a perfect creature can hope to enjoy the eternal fellowship of a perfect God. This I accept as being the truth taught in the Word of God. “In view of this fact let us study our Lord’s message.

II. THE STANDARD OF PERFECTION. “EVEN AS YOUR FATHER IS PERFECT.”
1. Jesus reasons that a perfect heavenly Father will have perfect children. It is inconceivable that a perfect spiritual Father will begot imperfect spiritual sons. Every moral perfection which God possesses can be created in the soul of man by divine grace.
2. Jesus teaches that perfection is that of the inner man. “Except ye repent of the things of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven” (verse 20). But exceed in what manner? Their righteousness was outward, this is to be inward. They aimed to be perfect in every detail without; these must be perfect in every temper and desire within. The unholliness of their own hearts showed up in their outward acts in many ways. The unholliness of the heart must show itself in every outward act of a child of God even as holliness shows in the acts of the heavenly Father.

III. PERFECTION AS SEEN IN THE ACTS OF LIFE, EVEN AS THE FATHER IN HEAVEN IS PERFECT.
1. Carnal anger is inconsistent with Christian perfection (Verse 21-26). It is not enough to obey the command “Thou shalt not kill.” One must not be angry with his brother. To do so will mean to expose one to the judgment of God as a sinner. “Angry without cause” gives no comfort. It means that under grace no man has a just cause to be angry, because the heart where anger resides can be cleansed. If such do not seek cleansing, they are left without cause for their carnal anger. Show me any justifiable cause for any person to be angry with another, in the light of truth, and I will change my message. So strong does Jesus urge this truth that He forbids any worship until they are first reconciled to their brother. Leave your gift at the altar. Do not attempt worship until anger is cast out. This is perfection.

2. Perfection must exclude the evil desires of the heart (Verse 28-32). It is not enough to obey the command “Thou shalt not commit adultery,” A look with a desire is the same as the act. Therefore to be perfect one must be free from every unholy desire. I say every unholy desire because this particular sin is not the only one man may commit by looking with desire. Jesus makes it an example.

3. Perfection makes our word conform to the truth (Verses 33-37). I leave it to my readers to say how necessary it is to have a word that is as good as a bond. How necessary it is to confine the communication to “Vea, yea, and Nay, nay.”

4. Perfection excludes the spirit of revenge (Verses 38-42). This explains its own meaning.

5. Perfection includes love for the neighbor (Verses 43-47). This love has four God-like qualities—love enemies, do good, bless, and pray for them. Such are perfect.

“A Perfect Man.”

TEXT: Eph. 4:13.

INTRODUCTION:
1. To bring all children of God to the stature of the “perfect man” is in the plan of
God through the sacrifice of Jesus (Verses 7-10).
(a) He descended first. This refers to His humiliation, incarnation, and sacrificial death to redeem man.
(b) He ascended... that He might fill all things. This is His resurrection and ascending to the right hand of God to be a priest for His people.
Thus based upon His full atonement is the doctrine of perfection in this epistle.

2. The gift of ministry by the Lord was to bring the children of God to perfection. "For the perfecting of the saints" (Ver. 10). Let every man called of God be true to this calling.

I. The standard of perfection is given. "The measure of the stature of the fulness of Christ" (Ver. 13).
1. This must banish all excuses for sins and moral imperfections that some would say they can do yet be pleasing to God. In the face of this truth no excuse can be found for the dwarfishness and moral defects of professing Christians.
2. It is to be according to the measure of Christ's fullness. That is, His own image.
(a) The measure of His holiness. He is holy, so are all His saints. His desires, motives, acts and words were holy. So must be all those who are according to the measure of His stature.
(b) The measure of His affection. Love without dissimulation toward God and man.
(c) The measure of His fidelity. That is, we are to be faithful in every duty to be done. In every trust imposed upon us as He was faithful.

II. THE RESULTS OF BEING A PERFECT MAN.
1. "Be no more children tossed to and fro and carried about!" (Ver. 14). Childishness is Christian; but childishness is carnality. To advance beyond the state of children is very necessary because such persons are exposed to the dangers of deceiving men who would deceive them with cunning craftiness and false doctrines. The way in which the many false doctrines of today thrive upon the prey captured from the body of believers proves this need of perfection. The "craze for power and gifts, is among children tossed to and fro with these winds of doctrine.

Persons with the undeveloped spiritual senses of a spiritual baby can often be led into Eddyism, Christian Science, Russellism, Adventism, and other false doctrines.

2. Another result is growth. "That ye may grow up in him" (Ver. 15). This is where growth in grace and understanding, and moral character belongs. Remove the carnal mind and bring the soul to a perfect man in the image of Christ; and that soul will grow in all Christian graces. Carnality only is responsible for the arrested growth, so often seen in good people.

3. Another result is increase of the Church. "The whole body fitly joined together, making increase of the body" (Verse 16). The Church is like a human body in which every part is in perfect harmony. If the members of the Church as a body of Christ are perfect, then each will fit into his place and there make the increase of the whole body or Church. This shows plainly that increase in membership in the Church depends upon the perfection of its members. Sinners will be converted and added to the Church. If each member fits into his respective office so Christ can use him to aid in saving sinners. The ministry is for the perfecting of the saints and the perfected saints are to get others converted, thus the body increases itself. This increase is also carried through all phases of church life.

4. Another result of perfection will be, "That ye walk not as others" (Verse 17). God is pleased with a people who live and act different from all who have no identification with Him as His children. To fall to the level of the world and walk as men is carnal. But to walk in love as saints is well pleasing unto God.
(a) Walk worthy of the calling (4:1-3).
(b) Walk as Christ (5:1-4).
(c) Walk as children of light (5:8-10).
(d) Walk circumspectly (5:15, 16).

III. THE NECESSITY OF PERFECT LOVE.
1. That we may holdfast in the day of judgment (Verse 17).
2. To cast out the fear of the Judgement and release the soul from torment or unrest.

TEXT: "God dwelleth in us, and his love is perfected in us!" (1 Jno. 4:12).

Perfect love is the whole of religion. Upon two commandments, Jesus said, hang the law and the prophets. He who kept those two commands which enjoined love to God and man should have eternal life (Luke 10:25-28). Let us study three major facts of perfect love as John here reveals them.

1. HOW LOVE IS MADE PERFECT.
"God dwelleth in us, and His love is perfected in us!" This is very plain to all. It is based upon divine indwelling. It is not a perfecting of a human affection by works and development, nor cultivation of graces. It is receiving the indwelling God into the soul, thus bringing divine love to perfection in us. It is something divine made perfect with us, and not perfecting something human. John gives three phases of God's love in this epistle. First, the extent (verse 9). Second, the love (Chap. 3:1). Third, the perfecting of His love in the text. God's love was manifest when He gave His Son to die for us. Its manner was shown in making us His sons. But it reaches its highest perfection when He dwells in us. In this act He gives Himself to us.

2. THE PROOF OF PERFECT LOVE IN THE HEART.
1. It is witnessed to by the gift of the Holy Ghost. Those who have received the gift of the Spirit are made perfect in love. "We know we dwell in him, and he in us, because he hath given us of his Spirit!" (Verse 13).
2. It is proved in that we love one another. (Verse 12). (Much can be said at this point that needs to be said.)
3. It is proved by our witnessing to it by confessing Christ (Verse 15). This means to identify self with Him in all places, at all times, and before any person. It may mean reproach, persecution, and contempt. But it will be done.

THEMES, TEXTS AND SUGGESTIONS
By D. SHELBy COLETT

February has the birthdays of two of our Christian statesmen and presidents, Abraham Lincoln and George Washington. Many preachers have used appropriate themes gathered from the lives of these great men at this particular time of the year, finding them to be very helpful. We present a few suggestions.

Abraham Lincoln's Birthday
Theme—Lincoln, as Emancipator.
Text—"The same did God send to be a ruler and a deliverer!" (Acts 3:25).
Theme—Lincoln, an Example for Public Leadership.
Text—"Moreover thou shalt provide out of all the people able men..." (Exodus 18:21).

Lincoln as a Lawyer
Lincoln always wanted to know, "Is it right?" Once, on finding his horse had deceived him, he left the room, and would not return when sent for, but said, "I found my hands were dirty, and I washed them, and intend to keep them clean."

When the question of a man or the dollar was involved, Lincoln said: "I am on the side of the man every time."

Gen. O. O. Howard gives the following incident from Lincoln's Life: "A senator talking in a room where Mr. Lincoln was present in the White House, at the darkest time of the war, said, 'If we would only do what is right, the Lord would give us the victory.' Mr. Lincoln, standing up at a table, cried out: "'My faith is greater than yours!'"

"How is that?" asked the senator.

'Why,' said he, 'God will make us do right to give us the victory.'"

"If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good."—ABRAHAM LINCOLN.
George Washington's Birthday
Washington was a sincerely pious Christian. In spite of all that has been said to the contrary by a late writer there is abundant proof that Washington had an unwavering trust in God, and strongly believed in the efficacy of prayer.

Themes and Texts
Theme—The Continuous Influence of a Man Like Washington.
Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Theme—Characteristics of True Greatness.
Text—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he taketh a city" (Prov. 16:32).

Washington Genuinely Religious
Washington was a genuinely religious man during all his public life. He took the time to pray in the morning when he was an officer in the war with the French and Indians, and later, when he was commander-in-chief of the American army during the Revolution he offered up petitions at a throne of grace. When he was at home, Mount Vernon, he regularly observed the Lord's Day by riding five miles to attend divine service in Pohick church, of which he was vestryman for a number of years. When President, it was the custom of Washington to go to church regularly on Sabbath mornings, and in the evening he read a sermon or a portion of the Scriptures aloud to Mrs. Washington. Thus he kept his spiritual strength—Selected.

Religious Training in the Life of Washington
Washington's father died when he was only twelve years old, and thereafter his religious training was received from his pious mother. Irving says it was her daily custom to gather her children about her and read to them lessons of religion and morality out of some standard work.

Well does the monument erected to the memory of this mother contain the simple but affecting words, "Mary, the Mother of Washington." "The mother of such a son and the son of such a mother."—Selected.

One Secret of Washington's Greatness
It is said that on the age of fifteen, although he had his luggage on board-ship—a man-of-war in the Potomac—Washington refused to sail, since his mother withdrew her consent. Seeing her distress, he turned to a servant and said, "I will not go and break my mother's heart." She was so impressed with his affection that she said to him, "George, God has promised to bless the children that honor their parents, and I believe He will bless you."—

One of Washington's Later Prayers
Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demarcate ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our application, we beseech Thee, through Jesus Christ our Lord. Amen.

Suggested Themes and Texts
Theme—The Gift Which Brings All Gifts.
Text—"He that giveth not himself but delivers him up for all, how shall he not with him also freely give us all things?" (Romans 8:32).

Theme—Two Great Evils.
Text—"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Theme—The Joyous Christian.
Text—"Wherein ye greatly rejoice" (1 Peter 1:6).

They were rejoicing:
1. In the Visitations of a New Life.
2. In the Inspiration of a New Hope.
3. In the Baptism of a New Inheritance.

Theme—The Unfinished Task (Missionary Sermon).
Text—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

1. The Task as Given by Jesus.
2. "Go ye into all the world!"
   1. His was a world-wide vision.
   2. He came "that the world through him might believe."
   3. "If any man thirst let him come."
   4. "He that draweth all men unto me."
   5. His provision is adequate for all.
5. The task is accomplished.
   1. The results have been the same wherever the gospel has been preached, "it is the power of God unto salvation to everyone that believeth."
   2. Note the change wrought on civilization by the Church and Christianity.
   3. The increase of the Church from 120 at Pentecost to over $50 million adherents today.

III. The Task as Yet Remaineth.
1. There are over one billion one hundred million heathen in the world today.
2. This vast multitude must be reached by the people of this generation if they are to be converted and live.
3. Are we doing our best to complete this unfinished task? As a general church? As a local church? What about the unconverted man and woman about us? The foreigner within our gates? The non-church going multitude in America?

Theme—Divine Guidance.
Four fundamentals to Divine Guidance are:
1. A will yielded to God in every particular.
   "Thy will be done."
2. A perfect trust.
   "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."
3. Take time to know it is the will of God. Satan rushes one, God gives us time to know whether it is His will or not. Gideon an example.
4. Use common sense.

Everything God wants us to do is reasonable.
"The meek will he guide in judgment."

Theme—Jesus Our Friend.
Text—"Ye are my friends" (John 15:14).

1. Jesus the Friend of the Friendless.
2. Jesus the Friend of the Sufferers.
   The woman afflicted 12 years (Luke 8:43-45).
   The man afflicted 38 years at the pool of Bethesda (John 5:1-9).
3. Jesus the Friend of the Sorrowing.
   The sisters of Lazarus (John 11:17-37).
4. Jesus the Friend of the Needy.
   Feeding the five thousand (John 6:14-15).
5. Jesus the Friend of the Backslider.
   Peter (John 21:15-17). His message to all backsliders is "Lovest thou me." He says "He is married to the backslider.
6. Jesus the Friend of the Sinner.
   Mary Magdalene (Luke 8:2).
   The woman taken in sin (John 8:3-11).

FROM A PREACHER'S SCRAPP BOOK
A French Lawyer's Address to a Jury
"Gentlemen of the jury, my task is rather easy. The accused has confessed; a defense is impossible. And yet I want to add a few words. There on the wall I see the picture of the Crucified—and I pray homage to it. There it hangs in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools, to which you send your children? Why

THE PREACHER'S MAGAZINE
Faith is to believe what we do not see; and the reward of this faith is to see what we believe.—St. Augustine.

We sink that we may rise; we suffer that we may be healed again; we die that we may live.—T. C. Upham.

...NEVER! NEVER! BREDREN...

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches, like a barren desert with no livin' waters, no waters of refreshment runnin' in 'em; cause dey refuse to do de Lord's will. But Bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Whenever I heard of a church dat died 'cause it did what de Lord said? Nebber! nebber! Bredren.

A sister once came to Amanda Smith, the blessedly saved and sanctified black woman whose preaching and singing helped thousands to God, and said: "I don't understand this. I feel so bad. I thought God had sanctified me, but I am afraid I am mistaken. All is darkness. Do you ever feel that way?"

"Yes," replied Amanda.

"What do you do when you feel that way?"

"Suppose you were dishing up dinner, and a cloud were to pass over the sun, what would you do?"

"Why," said she, "I would go right on dishing up the dinner, of course."


...THE CROSS...

The cross is the greatest asset I have to preach, and I'm not going to give it up for any uncertainty.—Gypsy Smith.

To the preacher. You cannot stop people from thinking. The job is to get some of them started.

Those who try to do something and fail are infinitely better than those who try to do nothing and succeed beautifully.

ILLUSTRATIVE MATERIAL

O Love that will not let me go!
Rev. S. D. Gordon tells in a graphic way the story back of the beautiful poem by George Matheson, the famous blind preacher. One day a young student was crossing the quadrangle of one of the old Scottish Universities toward his quarters in the dormitory. He was not feeling well. His eyes had troubled him and made his work very difficult. On the advice of a friend he had sought the judgment of an expert in the treatment of the eyes. The specialist made a very thorough examination and then informed the young student tactfully but plainly that he would lose his sight, surely and not slowly.

Lose his sight? A sudden, terrific, actual blow between his eyes could not have stunned his body more than this stunned brain and heart.

Lose his eyesight! All his plans and coveted ambitions seemed slipping from his grasp. With the loss of his eyes he would go the loss of university training, and so all of his dreams. Dazed, blinded, he groped his way rather than walked out of the physician's office.

His life was to be joined with another's. And now be turned his distracted steps toward her home, hungry doubting for some word or touch of comfort for his heart. And he was thinking, too, that with this utter break-up of the future she must be told. And as he talked he said in quiet, many words that under these circumstances, and the radical change in his prospects, she must be free to do as she thought best. And she took her freedom! ... That was the second staggering blow. A second time he groped his crazed way out of the house, down the street, into his lone quarters.

But another One was near, brooding over him, and tenderly holding his broken heart, and speaking words of warm comfort, and breathing in the refreshing breath of true love. And as he yielded to this it overcame all else. A new mood came and dominated. And it became the fixed thing, mastering all his life. Now he sat down, and out of his torn, bleeding, but newly touched heart wrote the words we have all learned to sing:

"O Love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thy sunshine's glow it may richer, fuller be.

"O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's glow its day
May brighter, fairer be.

Consecration

A friend of the writer became sick in Paris. He sent for the most eminent physician in the city, and after a careful diagnosis, informed him that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, "You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I do my best to carry you safely through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else which you prize." The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants. He surrendered all his goods and himself into the charge of the physician. He sat by his bedside, saw his prophetic fulfilled, received the last rite, and passed his last hour in peace and joy.

He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the
He will come. Watch; therefore! "Blessed is that servant whom his Lord, when he cometh, shall find so doing."—Dr. David J. Burrell.

**Darkness Pierced by Unseen Ray**

Here is another evidence of the unseen world. Under date line of London, Dec. 15, 1926, the Associated Press reports the following:

"Screwing in total darkness by means of an invisible ray is declared by the Daily Mail to have been demonstrated as feasible through the invention of John L. Baird, British scientist, whose discoveries in television have aroused great interest in the past year.

Mr. Bird is quoted as saying that his achievement has been accomplished with his televisor by inducting and thenemploying rays which are outside the visible spectrum.

The human eye is unable to see these rays, but the sensitive electric eye of his apparatus selects them readily. The Mail's representative describes how he sat in total darkness and saw the complete outlines of a colleague also in the dark, at a distance projected on a screen by Baird's invisible 'searchlight.'

Mr. Baird asserts that the invisible ray can be focused and flashed through lenses like ordinary searchlights, but that it is more penetrating and can be thrown farther than any visible ray, and also can pierce fog more readily. It might therefore be of great significance in aiding trains, ships and airplanes in the fog.

Capt. O. G. Hutchinson, who is associated with Mr. Baird, says that in warfare it would be possible with the invention to follow an enemy's movements in darkness; it would divide the position of airplanes at night and enable those playing the ray to watch the approach without the pilot's knowledge.

"Darkness," said Capt. Hutchinson, "will no longer give security as a cloak for military operations."

**The Holy Ghost and Prayer Life**

Together with a brother pastor some years since, we visited in her home a mother of five. She was away up in the seventies, and was a veritable Doctor of Divinity, more truly entitled to that degree than many who wear it. She had walked and talked and lived with God so long that she had a wonderful insight into and appreciation of divine and spiritual things. After a season of prayer with her, she related the story of her Christian life; how, when a girl in her teens, she was clearly converted and began at once to pray for her youthful associates and saw many of them saved. Then later she married a Methodist class-leader, and their home became the meeting place for the Sunday school, Sunday evening prayer meeting. She had seen many remarkable answers to prayer in souls awakened, converted, and fully sanctified; and then she added, "I have been the mother of twelve children, all of whom were converted while I was praying with and for them. Now, brother," she said, addressing her pastor, "I am feeble and cannot get to the house of God, but every Sabbath morning when the bell rings for public worship, I begin to pray for you and your message, and I continue to pray until I think the service is over. So I do when the prayer meeting night comes around." Then she spoke of a young man, a neighbor's son, for whom she was praying. "There's also our physician just across the street; I am asking God to save him; he is a skeptic. What a life of prayer! Begin in her teens, and carried on unintermittingly for sixty years, and now kept up despite the infirmities and retirement of age—physically superannuated, but spiritually effective! Having heard this marvelous recital, we said to the brother with us, as we walked away from the holy presence of this woman of God, 'What is the secret of such a life of prayer as that?"' He unhesitatingly replied, "She has been filled with the Spirit." It is the fulness of the Spirit which enables us to do all the work of prayer given to us to do—that will make us men and women of prayer in the highest sense, prevailing with God and men.

—Dr. S. A. Keen.

**Awakening Providence**

God in His great love awakened the soul, even at the cost of making the heart bleed. He sends some painful event, some convicting message of His Word, which kindles a fire in the conscience and drives the sufferer to Jesus for relief. When a party of Arctic explorers went to search, years ago, for Sir John Franklin among the snows and icebergs, they encountered frost so intense that the thermometer sank to seventy degrees below zero, and the strongest men, overcome with cold, lay down to sleep. But the leader knew that if an hour of that treacherous sleep would leave everyone of them still in death. He roused them up; they said, "We are not cold; we only want a little rest." So the leader struck them, boxed each other, and did everything to drive off the fatal slumber. And the arm that around them was the arm that saved them. So does God often deal with the souls of men, awakening them with merciless pain, driving them as with fierce storm into the harbor of peace. —James F. Pierson.

**Would Christ be Welcome on Earth Today?**

Said an English lady to Thomas Carlyle, speaking of the wicked rejection of Christ by His countrymen: "I regret He did not appear in our own times. How delighted would we all be to throw open our parlors to Him, and listen to His divine precepts? Don't you think so, Mr. Carlyle?" He bluntly replied, "No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached soft doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would have been written, 'To meet our Savior.' But if He had come uttering His precepts, 'cut off right hands and pluck out right eyes, or be cast in hell fire,' denouncing the Pharisees and associating with publicans and the lower classes, as He did, you would have treated Him as the Jew did, and have cried out, 'Take Him to Newgate and hang Him.'" Carlyle was right.—Dr. Daniel Steele.

**MATERIAL FOR THE MISSIONARY SERMON**

The Appeal of Jesus Christ to India.

Roy G. Congdon, D.D.

Robert A. Hume, D.D., missionary of the American Board at Ahmednagar, India, 1874 to 1926, was a neighbor of ours there. While I was in Peter Bent Brigham Hospital I read in a Boston paper of his addressing the annual meeting of his Board. Just after that he was in another hospital in Boston for repairs. I understand he has retired because of advanced years. He writes on "The Appeal of Jesus Christ to India," in the Missionary Review, from which I clip:

"His way of living among men was the kind which, according to Indian ideas, should characterize a spiritual leader . . . A far more powerful appeal of Jesus to India is His matches nobility of character. Everything that any Indian reads or hears of Jesus convinces him that Jesus was supremely holy. Jesus' most powerful appeal to the Mohammedan is that the Koran teaches that of the five prophets of the Moslem faith, Jesus alone was a blameless prophet. To the Mohammedan, Mohammed's pre-eminence is not
holiness but that he was the last of the five prophets of Islam. Only Jesus was the savior-prophet. No Hindu questions that Jesus could righteously challenge His enemies by asking, "Which of you convicts one of sins?" Jesus' unique holiness and supreme holiness constitute a most powerful appeal to Indians. With this personal holiness Jesus' tenderest compassion for the unholy makes Him doubly unique and supreme. India listens with awe to Jesus saying to a sad, ashamed woman taken in adultery, who the Jews thought should be stoned, "I do not condemn thee; go and sin no more." 

"By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only One who was the Truth, who never appealed for authority to any teacher, or book or past, but who could calmly and truly say, 'I am the Way, the Truth and the Life,' I do always the things which please my Father." Such absolute religious consciousness and ceaseless life with God make a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It made a tremendous appeal to the Indian.

The entire article is interesting and instructive. Dr. Hume knows India.

The East and the West

Sahib Sundar Singh, a devout Indian Christian of Simla, India, writes briefly on the above subject in the Missionary Review. His name is interesting. "Sahib" is a title, meaning "Religious Teacher." Sundar Singh mean "Beautiful Lion." Three short excerpts we give:

"On my return from a world tour I was frequently asked: 'What is the difference between the East and the West?'" Thus are the better people?" The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization.

"The charge against Eastern peoples is that they are superstitious and unpractical. The answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and spontaneous, while those of the East are meditative and simple-minded.

"Christ was not born among the white races of Europe, lest they monopolize Him, and deprive colored nations from receiving the message of salvation. He was not born amongst the high caste Brahmins of India, who degrade humanity by being proud of their own superiority to the nations of the lower castes. He also dispersed the Pharisees and sceptics of Palestine in order to save the Gentiles. He was born in the poor and humble family of a carpenter, in order to enrich the world spiritually. Though he was rich, yet for our sakes he became poor in order that we through his poverty might become rich. (2 Cor. 8:9). Christ was born in the East and his disciples carried the Light and the gospel to the West, which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East." 

The Challenge of the Non-Christian World

That is the title of an article by J. Campbell White, LL.D., in the Missionary Review of the World, January, from which we quote:

"There are about eighty million people in Latin America, including Cuba, Porto Rico, Mexico, Central America and South America. More than one-half of them cannot read and more than one-half of these people were born out of wedlock. Those two facts ought to be enough to indicate the tremendous social problems, morally and spiritually of these eighty million people. There are about two thousand ordained missionaries in the entire territory, or an average of one missionary to every forty thousand of the population in that section of the world which is almost absolutely dependent upon the churches of North America, and principally the United States."

"Let us look for a moment at the Moslem world. There are two hundred and forty millions of them-over twice as many Moslems as the population of the United States. They are more open to Christianity than ever before. What a marvelous change has come over the Moslem mind when Moslem students by hundreds will crowd meetings for the powerful presentation of the Christian gospel!"

"Next is the question as to whether the Mohammedan religion is to be allowed to spread unchecked over the Central and Eastern portions of the world. The idea that it should be allowed is a very serious consideration. It is difficult to believe that the influence of Mohammedanism has not been an improvement for the Moslem people. The Mohammedan religion has been a great moral influence on the Mohammedan nations. There are fifteen millions of Moslem people, without any organized religion, simple-minded people who can be led with comparative ease. It is largely a question of who is there first."

"Then look at India with a population of three hundred and thirty millions. The villages are so thickly dotted over the country that if Christ, instead of ascending and disappearing from view, had gone to India and had visited a different village every day since then, it would still take Him fifty years to visit all the villages of India for the first time. There is an average of between three and four hundred people in every village and the great bulk of the country is unoccupied by the missionaries of any church. The question is, Shall these people have a chance at our gospel now when they want it? There is a great opportunity among the low-caste people just now. Thousands must be refused baptism because we have not the men and the money to meet the situation that divine Providence has unfolded."

"China composes one-fourth of the population of the world. A few years ago, the opportunity there for the gospel was unprecedented. Now the wind is in a turmoil. Are we doing all we can?"

In this connection let us remember the appeal by cable from Brother Smith, published in The Other Sheep, December:

"Great revival progressing. Pray."

Jubilee of the Missionary Review of the World

Volume L Number 1 is the designation of the Missionary Review of the World for January: "Fifty years ago, on his return from thirty years as a missionary in India, the Rev. Royal C. Wilker founded the magazine as an independent, bi-monthly review. After editing it for ten years, and which was continued by Mr. Wilder, on his deathbed, turned the editorship over to Dr. Arthur T. Pierson and Dr. James M. Sherwood. The latter died in 1891 (three years later) and the present editor (Delavan L. son of Arthur T. Pierson) became associated with the Rev. while still a student at Princeton. In 1911, Dr. Arthur T. Pierson "finished his course," being known throughout the world as a most powerful writer and speaker on Christian missions."

"Great changes have taken place in missionary methods and outlook in the past fifty years."

"Encouraging progress has been made in cooperation among both home and foreign agencies."

"The explorations and the political changes in the world have had a tremendous influence on freedom of religion, on social life and on the missionary enterprise. In 1878, Africa was the home of the slave trade and was largely an unexplored continent. Central Asia and Central South America were almost unknown. Today all Africa has been opened to travelers and is under European governments. Except in the Americas, every land was then under autocratic government. Today, only Afghanistan, Tibet and Arabia are without constitutional governments, and in Asia, Japan and Persia are constitutional monarchies. It has been, and is, a restless, changing world."

Preaching Points on Missions

Pastors who want to discuss, as all pastors should, the why and how of foreign missions can find admirable "preaching points" in Dr. Arthur J. Brown's great address at the Washington Conference. Why must we "carry on" for our Lord unto the uttermost ends of the earth and in the full assurance of victory? Here is Brown's answer:

1. Because Christ commanded His disciples to give His gospel to all men.
2. Because a true Christian experience prompts us to seek the world.
3. Because all men need the gospel.
4. Because Christ can do for all what He has done for us.
5. Because we have passed the age of provincialism and have entered the age of cosmopolitanism.
6. Because we want to face the whole modern problem of the Church.
7. Because "He is able."—Reformed Church Messenger.

BIBLE READING ON CONFESSION

By C. E. Cornell

I. THE DUTY OF CONFESSION


II. EXAMPLES OF CONFESSION—INDIVIDUAL


III. THE WISESNESS OF CONFESSION

THE GREEK NEW TESTAMENT IN THE LIGHT OF RECENT RESEARCH

Sermons from Greek Grammar

By Basil W. Miller

The greatest example of a perfected language is the Greek. The chief treasure of the Greek language is the New Testament. The cultural and spiritual worth of the Greek Testament is beyond all computation. Dr. Falsbalm has well said that one must first be a grammarian before he can be a theologian; and the same holds true with reference to a knowledge of the Greek Testament—to be a thoroughly equipped preacher one must be a master of this language of inspiration. The reason at many times points the way to truth and life. The preacher who ridicules word-studies in the original is but exposing his ignorance. Erroneous interpretation of the New Testament Greek has always been at the basis of heresies. Grammar is a means of grace. To fathom the depths of Greek words is to unlock the inexhaustible riches of Christ. The English translations of the original words in many cases fail to bring out the true meaning. We have read of sermons in stones, and if such be the case, that sermons lie hidden in stones, then there must also be sermonic pictures in prepositions, and gospel truths in Greek tenses.

Pictures in Prepositions. All language was at first pictographic. Some words through the ages retain the picturesque origin, while others lose it. Many Greek prepositions afford graphic pictures. Aha is a common word used in the New Testament, and literally means up as opposed to down. Ginosko simply means "know," while anagninosko means "to know again," to recognize persons, and when applied to letters it means "read." In 1 Cor. 2:1 it is said, "For I delivered to you the word of the Lord in a way that is not made clear to those who are in the world, but to those who are called of God." The Greek word is ginosko, which means "to know again," or "to recognize." In this case, it means "to recognize the differences between things." In the case of the spiritual gifts, we learn that these are given "to build up" the church. Christ is the only foundation. This word also carries at times the interesting meaning of "addition to," "something piled upon what one has already done." Thus in Col. 3:15 we have "put on love," and in Eph. 4:12 we have "all things," "on top of all the other spiritual garments" described in Col. 3:13. The idea here is that we are building upon the foundation laid by Christ. Our word "knowledge" means to be in a company or a crowd and to talk or converse. In the two disciples pictured on the way to Emmaus (Luke 24:14) by this verb as comparing with one another in intimate talk. The tense here is the imperfect indicative and shows that the talk was going on when the stranger took over; Luke repeats the verb in the next verse as the stranger walked along with them. The stranger interrupted their conversation with a question (parabia) that accurately and in a picturesque style described their talk. "What are these words that you are singing and forth with one another as you walk?" The conversational style of preaching—based upon this scene—is more in harmony with the original meaning of the word, than that of the present. In John 10:38 the English rendering fails to note that we merely have two tenses of the same verb: "What ye may know and understand" (ina gnosei oti ginossete). As Robertson says, "the aorist subjunctive is punctiliar and aggressive, and the present subjunctive is linear action." A better translation is: "what ye may come to know," or "a definite time—and may keep on knowing." In Matt. 25:8 we again see continued action as expressed in the verse; "Giving—doe aorist imperative, urgent action—to us of your oil, for our lamps are going out—present middle Indicative. One can here see the flickering, smoking, spluttering lamps. The same is true concerning sin: in John 3:9 if it is said of the man begotten of God, "he cannot go on living [as a habit] because he is begotten of God." The English rendering "he cannot sin" does not note that in our present infinitive here and not the aorist (amartunein, amarturine). Suffice it to say that one must miss much of the spirit of the New Testament unless he can go, with the writers in their use of Greek grammar.

This Greek Article and the Deity of Christ.

Let us conclude then the present interesting study of the many messages on the Greek by noting that the use of the article in the original Greek Testament confirms the deity of Christ. Many objections to the real deity of Jesus have taken various forms, some psychical or theological and others exegetical, grammatical or historical.

In such instances as "the God and Father" (o theos kai pater) (Rom. 15:6) it is noted that the article o is applied referring to each, and each being one and the same person. Then again as in 2 Pet. 3:11 the same idiom is found, "Our God and Saviour Jesus Christ," which is rendered by the King James Version as "the Lord and Saviour Jesus Christ" (a kurios kai soter Jesus Kristos) appears as referring to one and the same person. But in 2 Pet. 1:1 the same idiom is found, "Our God and Saviour Jesus Christ," which is rendered by the English Revised Version as "Our God and the Saviour Jesus Christ," and by the American Standard, "Our God and the Saviour Jesus Christ," while the is not in the original. There can be no escape from the logic of the Greek article in 2 Pet. 1:1 (The article o in the Greek God and Saviour Jesus Christ). The fact of the matter is that Sharp's rule for the use of the
article in cases as those quoted above holds true. But such scholars as Winer of the last century, allowed his anti-trinitarian prejudice to overrule his grammatical rectitude in this case. There is no grammatical reason why one must hesitate to translate 2 Pet. 1:1, "our God and Savior Jesus Christ," and Tit. 2:13 "our great God and Savior Jesus Christ." In John 1:1 the author follows a very narrow path with reference to the use of the article. He writes correctly, "The Word was God" (Textus en 6 logos). It is noted that the article is used only before Word, and not before God. If both God and the Word have the article, then they would be coextensive, and equally distributed, and hence interchangeable. This would make but one person to be God; and would deny the separate personality of the Logos, which is affirmed by the present construction.

PASADENA, CALIFORNIA.

TWENTY-SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

(Concluded)

By A. E. Tanner

15. Brother O, another evangelist, played Absalom. "Oh, if I were pastor, we would have a revival the year around." "If I were pastor, I'd have that preacher in this church." "I'd do this and that!" The good pastor was thus undermined and in the minds of his members relegated in favor of the evangelist, the wonder man. So the pastor was a little late and excused and the wonder man called. And in a few months the wonder man's career ended in disgrace. Moral: Don't be a wonder.

16. Brother P was a local preacher. He believed in much secret prayer. It seemed to the uninstructed that there was just a little note of pride in his reference to having prayed three hours in secret. However, three hours secret prayer cannot be amiss. But Brother P while thus engaged would have "revelations" and "impressions" which he announced were from God, and straightway he would go out to start something without the pastor's knowledge or consent, and thus gave the pastor no end of trouble. Try the spirit to see whether they are of God. Not everything "revealed" to you even in secret prayer will be from God. Moral: Be careful about impressions.

17. Brother Q (in fact there are many brethren by this name) thought he could help the good people, and thus help the church, by selling them stock in a wonderful rubber concern. Another Brother Q was going to get a church by Brother R with an oil well which was absolutely sure. Another Q with a wonderful invention. Thus millions of dollars would be made, and the good people could not only help themselves, but pay all the debts on the schools and build great mission stations on the foreign fields, hospitals, etc. Nearer! "This is not God's plan to finance His work. Always results in disappointment. Remember Q. is always followed by "we," so Moral: Be careful, or you'll be "chosen" and "taken in.

18. Brother R was a good man, faithful in living, faithful in service, faithful in prayer. After much prayer and waiting on God, he announced to all, positively and assuredly, that God had answered his prayer and that such and such event would transpire in his life. God had told him so, said he. But he soon afterwards died, and the event never came to pass. Moral: It seems, to be the wiser thing to be very guarded and careful always in reference to the God of the situation. He always says in reference to our plans and expectations, "if the Lord will." 19. Brother S came to the District Superintendent with pleading, and almost tears, wanting a place where he might again preach holiness. He wanted to get out of the laundry where he had worked three years, and "get back" into the work. Through the efforts of the District Superintendent and the local pastor, and the District Assembly, later, he was received and given a pastorate. Within a month he was biting the hand that fed him, disregarding the orders of the assembly, ignoring the advice of the Superintendents, and destroying the church. Moral: Respect the advice of those, who, by regular and lawful processes are over you in the Lord.

20. Brother T was careless as to personal appearance around home. At home he and his family were slovenly and the home was sloven. They were on terms too friendly with dirt and dirt. Word got out. Guess what that word was. Moral: Use plenty of water and soap.

21. Brother U was a good man, orthodox in word and doctrine. But he was very radical on the pre-nicenean view of the return of our Lord, and on some other issues in which the Church of

the Nazarene grants freedom of belief. He kept preaching and isolating these subjects as "hobbies." Finally, because others did not dance to his music, he left the Church of the Nazarene to go to another, which said, while not all he desired, would stand for "sound doctrine." He had a rude awakening and in a few months humbly returned to his church. Another of the Nazarene. Moral: Don't ride non-essentials as hobbies. Don't think the other church is perfect either.

22. Brother V was a pastor who came from the East to take charge of a church in the West. In the East he had had good success. In the West he utterly failed, and resigned in the middle of the year to return to his eastern pastorate. There again he had good success. He did not adapt himself to the West. That he could not, or would not, I cannot say, but he did not—and failed. Moral: Don't be a sphinx. Be adaptable.

23. Brother W was a great teacher, a preacher of great sermons. His messages were wonderful and thoroughly enjoyed by the "saints." But he shot clear over the simple head, and out of the pulpit he was incomprehensible and distant. He was too far away to do much good. His success was quite meager when contrasted with his great ability and talents. Moral: Be a man among men.

24. Brother X was apparently rough and bruff. At heart he was not. He had been raised in a saloon environment, had tended bar, the son of a Roman Catholic. He had many scars on his body, results of fights in days gone by. But he had had a wonderful conversion and God had called him to preach. However, to reach the success he should have, he was too rough in manner and in speech. He knew it, and was trying to overcome those faults. He will win. Moral: Overcome every fault discovered. Grim determination and prayer will do it.

25. Brother Y brought from night to night good evangelical messages. But in a three weeks' run he would make himself the subject of criticism by his frequent references both in sermon and in the homes of the people. He was a good preacher, yet it is a fact that countless multitudes in our land are under the sway of religious conceptions that are openly antagonistic to the Word of God and the Christian faith. Some are imported and some are the products of our own country. Brahmanists, Confucianists, Buddhists, Mohammedans, Mormons, Théosophy, Christian Science, New Thought, Atheism, Infidelity, Bolshevism. There are several infidel organizations in New York City that pursue the following methods:

First, aggressive outdoor meetings at which Jesus Christ and the Bible are held up to ridicule.

Second, distribution of infidel literature. Books and pamphlets written by Tom Paine, Robert G.

FACTS AND FIGURES

By E. J. Fleming

The items in this month's column of Facts and Figures are gleaned from "Unfinished Tasks" by Homer McMillan, and were prepared in 1922.

Dr. W. S. Atchern says, "If you would point to the weakest spot in the Protestant Church, you would put your finger on the army of 27,000,000 children and youth in our land who are growing up in spiritual illiteracy, and 16,000,000 other Protestant children whose religious instruction is limited to a brief half-hour once a week."

Note the following:

Population of United States: 105,708,771
Protestant church members: 26,205,039
Roman Catholics, including children: 15,721,815
Under 25 years not in Sunday school: 27,74,121

Under 10 years not members of church: 50,656,200

Under 10 years not members of church: 7,413,740

Total not members of church: 58,110,310

It is the teaching of history, that the religion that holds the conscience of a nation will determine the civilization. The greatness and strength of America rest on Christianity, and it is a fact that countless multitudes in our land are under the sway of religious conceptions that are openly antagonistic to the Word of God and the Christian faith. Some are imported and some are the products of our own country. Brahmanists, Confucianists, Buddhists, Mohammedans, Mormons, Théosophy, Christian Science, New Thought, Atheism, Infidelity, Bolshevism. There are several infidel organizations in New York City that pursue the following methods:

First, aggressive outdoor meetings at which Jesus Christ and the Bible are held up to ridicule.

Second, distribution of infidel literature. Books and pamphlets written by Tom Paine, Robert G.
Ingersoll, Voltaire and others are widely distributed to the young men who make up most of the audience.

Third, debates are held in public squares and halls at which the following favorite themes are debated: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ, and The Authenticity of the Bible.

Fourth, the establishment of Sunday schools at which children are taught that the Bible is not true and that the story of Jesus Christ is that of a mere man or altogether false.

If every church in every kind in New York City were crowded to the doors on Sabbath morning and all the people had started to church, there would be 3,000,000 people on the street who could not secure an entrance to a house of worship.

(How would your own town look if you would make a similar survey? Is it overchurched?)

If you take all the Protestant churches of New York City and add to it all the Roman Catholics, the Greeks and the Christians of every nation in it, you have less than one-third the entire population. Nearly one-third is Hebrew, and more than one-third is atheist, infidel or nothing at all. There are 100,000 nominal Protestants in the city with no church connection whatever. Only about eight per cent of the population are members of Protestant churches.

(What per cent of the population of your city or town are members of Protestant churches?)

Dr. J. E. McAfee in his "Missions Striding Home" writes:

"I could tell how Alexander Duff, who certainly knew the abysms of vice in vice-ridden India, if any observer might be said to know—I could tell how Duff came to this fair land in 1854, and after a visit to the slums of Philadelphia, left this testimony on record: 'Anything worse I have never seen. Such wickedness, such debauchery, such drunkenness, such beastliness, such unblushing shamelessness, such glorying in their criminality, such God-defying blasphemies, in short, such heathenism, I never saw surpassed in any land, and I hope I never shall. Indeed, out of perdition, it is not conceivable how worse could be.'"

The conversion of America is vital to the conversion of the world.

It is given to the Church in America not only to influence, but to determine the destiny of the human race.

America is to world-wide Christianity what the American troops were to the Allies. Is American Christianity vital enough and spiritual enough to turn the tide?

"The next five years will mold the next five centuries. The United States will shape the next five years. The Church will determine the character of the United States."—Member of Congress.

"One out of every ten people in the continental United States is a Negro. The present Negro population is between ten and eleven million, more than double that of 1865.

"In 1910 thirteen Southern States reported Negro populations over one million, in eight of them the number exceeded 600,000. These thirteen states contained six-sevenths of the Negro population of the country.

"Five out of every eleven Negroes in the United States are church members. In 1916 according to the best information Negro church organizations had 37,773 church edifices and 3,618 parsonages.

"The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure, with rough benches, the platform and pulpit for the preacher. Preaching services are held about once or twice a month.

"The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community Saturday night or Sunday morning, and leaves at the close of his Sunday labors.

"Here is a call for Home Mission Boards to send trained men to these neglected people.

"Former Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon in a similar period of years."—American Survey.

In 1865 it was estimated that there were 4,000-000 Negroes in the United States. In 1922 the number had increased to 10,643,013.

Are you aware that more than 8,000,000 people who are out of the Church and away from Christ in our own fair land, and are to be won to Jesus Christ if America is to become "A nation whose God is the Lord"?

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