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SPECIMEN OF TYPE
Follow me, and I will make you fathers of nations; and they shall inherit the earth.

The Preacher's Magazine
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Rt. B. F. Haynes, D. D.
Preacher, Author, Editor.

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The Preacher's Magazine

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

J. B. Chapman, Editor

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VOLUME 2 MARCH 1927 NUMBER 3

When the Pastor Is the Leader

YESTERDAY a seasoned evangelist who has always laid more stress upon quality than upon quantity said: "It is pretty difficult to have a real revival these days, and the principal reason is that few pastors are real spiritual leaders. My experience is that wherever the pastor is a real leader of his people it is possible to have a revival, but when the church is on the drift and the pastor is simply concerned with holding his job, and possesses no aggressive leadership it is practically impossible to do a worthwhile work."

And what is true regarding the revival as the evangelist sees it is true of practically everything else. When the pastor is a leader the finances can be raised, the membership can be increased, the church paper can be circulated, the District Assembly can be entertained; in fact practically every good thing can be accomplished when the pastor is a leader.

Perhaps we cannot ignore the fact that leaders are born. That is, we would be mistaken if we said that every pastor is as capable of leadership as any other pastor. But on the other hand, practically every pastor can develop the qualities of leadership which he does possess. He can pray and preach with unction, visit his people and preach with understanding of their needs, enter into the life of the community until he makes a place for himself; give of his means until he becomes an example of liberality and sacrifice, and move forward with the stride of the spiritual victor.

And all these things go into the making of the spiritual leader.

Of course it is easier to just "drift." It is easier to just think easily and dreamily than to pray effectively, read carefully, study diligently and prepare for the preaching task. It is easier to "lounge" than to get out into the homes of the people. It is easier to cultivate an "elliveness" which will result in isolation than to get out into the life of the community and attempt to exercise a saving influence upon it. It is easier to simply "get all you can and all you want" than to become an example of liberality and sacrifice to your people.

It is easier to simply announce the various religious and semi-religious activities of the church in a mechanical tone of voice and just fall in with whatever is going on in the neighborhood. But when there is one who pulls because of his excellent active evils, there are a hundred who simply die of dry rot. There is no denying the fact that the pastor is pretty largely "his own boss." If he wants to sleep late on Sundays there is no one to wake him up. If he wants to drift with the tide and become a mollycoddle there are elements in his situation which will definitely encourage this tendency.

The pastor who becomes a spiritual leader will simply have to take himself in hand, shake himself free from debilitating habits and drive himself to every unpleasant but necessary task with the determination which known no backing down. Laziness, just plain, unvarnished laziness is the disease that kills more preachers than any other. Of course there are a few who are absolutely worked to death, but when they die the people will write, "Blessed are the dead that die in the Lord."

Every church in the world, having a very large human element, needs a good many things. But, speaking concretely, there is no need like the need of leadership, and the pastor is the "key
ANY WAY, HIS DAYS ARE NUMBERED

CORRESPONDENT writes us about a pastor who is not a student either of the Bible or of other books and literature, and yet he is possessed of very strong individual convictions which he tries to enforce upon others. Among these latter are these: he believes it is wrong to even eat a lunch in the basement of a church and makes quite a stir when this is done even at a District Assembly; he says raiolo is of the devil; he does not push his church paper but throws his influence to interdenominational papers for the homes of his people and says he prefers such papers for his own family; he believes in divine healing so strongly that he questions the genuineness of anyone's faith who takes any remedies at all; he does not believe in young people's societies and says he will do, all he can to break them down. And the question is asked, what do we think of such a preacher?

Well in the first place, this man is not sincere, else he would not remain in a church and oppose its institutions. In the second place, he is a bigot, else he would not attempt to "measure every man's corn in his half thresher." In the third place, he is a fanatic; every preacher who is not a student is either a crank to begin with or else he becomes one within five years. In the fourth place, he is a failure and his work will either divide into factions or vanish as a whole.

There is only one encouraging thing about a case of this kind and that is that the man will not last long. He will run his course, probably with his present pastorate. Of course he will claim that he is "too hot" for the crowd that won't have him; and this may be a fact; but remember that wild fire is just as hot as real fire, the only fault with wild fire is that it all goes to heat and furnishes no light. And our observation is that nine out of ten who have much to say about their own heat have more wild fire than real fire.

"APPEAL AS WELL AS POWER"

Fred Patrel, new champion hog caller of Nebraska, has explained the secret of the voice that pigs try to climb the fences to reach: "You've got to have appeal, as well as power in your voice. You've got to convince the hogs you have something for them."

H. G. Cowan says this same quality is needed in the preacher's voice. The preacher should have appeal as well as power in his voice and should be able to convince his hearers that he has something for them.

Of course there is no way to have appeal in the voice without having it in the heart, and there is no way to long convince the hearers that you have something for them unless you actually "make good" now and then. So good, Holy Ghost religion and a genuine passion for souls are the best possible treatments for the preacher's voice. The preacher cannot feign earnestness and soul burden, he must have them in reality.

But ears for the mind, the voice is somewhat of an instrument like the piano or violin, and the musician is careful to have his instrument in tune and to have it under his control. Otherwise the music which he has "in his soul" will remain there, so far as the listeners are concerned. And there are many preachers who are handicapped by "unstrung" and "unharmonious" voices who could correct themselves or be corrected, if they only would. A certain strong preacher, whose ministerial services have not been in much demand of late, was under discussion. Someone asked, "What is the matter, why do not the churches call him?" And about the only intelligent answer given was that his voice is against him. They said that when he preached on serious subjects like hell or death or judgment his voice was such that you could scarcely become serious while listening to him. And when other subjects were being handled his voice did not seem to be at all responsive to his mood.

It is possible for any preacher to improve his voice by giving some attention to it, and the results are worth the effort. Strength, volume, power, are not enough. The voice should be elastic and responsive. It should really have appeal as well as power in it.
Thought is mightier than all visible forces. Thought dissolves and reconstructs empires, and institutions melt before it like the carbon rods in an electric lamp; and the little holck of Calvary is higher than the Palatine with its regal homes, and the Cappadocia in its temples. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

No foolery here! From the first brief sentence to the last how appropriate and how closely related to the theme! How naturally it blended into the text and the body of the sermon! No wonder a university gave him the degree, Doctor of Literature.

3. There should be a naturalness and simplicity about an introduction which would commend it to the most critical judgment. Everything ambitious and strained, artificial and affected should be studiously omitted.

Here is a good specimen of a noble introduction, by one of the ablest preachers and pastors: New York City, during those last thirty years of the last century, Dr. Wm. M. Taylor.

Theme—"The Limitations of Life."

Text—Col. 3:8, "Remember my bonds."

The introduction somewhat abbreviated:

"What an exquisite path there is in these words of Paul! He is now 'such an one as Paul the aged,' and the terrors of years is in his hand. He is, besides 'the prisoner of the Lord Jesus Christ,' and the chain by which his right arm is bound to the left arm of 'the soldier that kept him,' impedes the free motion of his wrist, so that he cannot write with his usual ease. Hence, as he takes the pen from his am樊muts and appeas the salutation whereby this letter was to be authorized, he deliberately apologizes for the uncouth irregularity of the characters which he has traced by adding this clause, 'Remember my bonds.' It is a touching picture, and if I had the genius of the painter I should like to delineate the venerable Apostle, surrounded by his faithful friends, in the act of giving his autographic endorsement to the epistle which he has been inditing to his scribe, and which he is now about to send forth on its mission of instruction.

'Now, like Paul, we all have our bonds. There is not one of us who does not feel himself fettered somehow or somewhere. And we can quite accomplish all that he desires to do. Continually we discover that the realization of our aspirations, or the attainment of our purposes, is marred by some chain, even as the premiership of Paul was made unequal and irregular by his bonds. We could have done so much better; we say, 'if some unavoidable and disturbing influence had not prevented us.'

"Thus we are taught carrying about with us a chain, of which we may be largely unconscious, until we have gone to work and living the business man, if he be to serve God in his daily pursuits, must look after them, and so he is bound to his counting house by a cord which neither his God nor his conscience will allow him to break. The professional man is hemmed in by his engagement, as truly as the prisoner by the walls of his dungeon.

"The invalid is held down to her couch as truly by her weakness as the galley slave was held to his seat by his chains; and her devoted nurse is kept continually at the bedside of the sick one by a cord which is not the less real because it is invisible, or the less powerful because its strands consist of love. The mother is, for the most part, bound to the home, so that, wherever she goes, she feels toting at her heart the silken string that ties her to the cradle and its tiny inmate. The poor man is hampered by his poverty, and the servant by the duty which he owes to his earthly master. Thus each has his bonds; and hardly a day elapses without our feeling it needful at its close to come to God and say to Him as an explanation of the poor quality of the work we bring Him: 'Remember my bonds.'

"How beautiful! What servant would not be ennobled, what mother heart would not be touched, what professional man or business man would not be gripped, and whose attention would not be arrested from vague wandering by such an introduction? It is not a vapid, meaningless, empty, foolish guggle of words! It is just what it pretends to be, the introduction to an audience of eternity bound souls, of a message from the infinite God.

4. An introduction should be characterized by a serious and dignified simplicity.

The great masters of pulpit oratory have understood this well, and have acted accordingly. One of the sermons of John Wesley had an introduction of only eleven words, by which he humbly applied the thought of the text to himself. I have heard the mighty Finney give an introduction to a sermon quite as simple and almost as brief.

Here is an address by a friend of mine, grad...
THE PREACHER'S MAGAZINE

Frank L. Stetson, post laureate of Georgia, died recently at his Atlanta home at the age of seventy years. Since 1899 he had been contributing verse to the 'Atlanta Constitution.' Here is a sample poem worth heeding and memorizing.

**KEEP A-GOIN'**

If you strike a thorn or rose, Keep a-goin';
If it hurts or it burns, Keep a-goin';
'Tain't no use to sit and whine When the fish ain't on your line;
Bait your hook an' keep a-tryin'— Keep a-goin'!

When the weather kills your crop, Keep a-goin';
Though 'tis work to reach the top, Keep a-goin';
S'pose you're out o' ev'ry dime, Gettin' broke ain't any crime;
Tell the world you're feelin' prime— Keep a-goin'!
When it looks like all is up, Keep a-goin';
Drain the sweetness from the cup, Keep a-goin';
See the wild birds on the wing, Hear the bells that sweetly ring, When you feel like slin'g, sing— Keep a-goin'!

**OUR PAST LIFE**

1. **The School of Prayer.** Prayer means dependence upon God, for God, and delight in God. Man communicates with his fellows sometimes at long distances; the telegraph, telephone, and airplane are helpful illustrations of what prayer can do in approaching God and making our desires known. It is one of the true marks of the Christian life that we shall pray: "behold he prayeth" (Acts 9:11).

2. **The Power of Prayer.** Prayer does much for the true believer. It makes the presence of God very real to him as he speaks to God. Then the power of God is experienced in answer to prayer. The will of God becomes clear and unmistakable as the soul wafts on God. Last of all, whatever God has for the believer to do becomes easy and delightful, because in answer to prayer divine grace is given.

3. **The Secret of Prayer.** If prayer is to become a reality in our life it must be associated with the Holy Spirit: it must be continually founded on the Word of God as the authority and warrant; and it must avoid selfishness by constant intercession for others. When these conditions are fulfilled and opportunities taken for prayer, both in private and public, the soul of the believer will come to know what it means to "pray without ceasing," because these periods of prayer will cultivate the spirit of prayer so that as someone has said: "Whatever may be the attitude of the body, the soul will always be upon its knees.

**THE PRAYER OF INTERCESSION**

And Abraham drew near, and said: Wilt thou also destroy the righteous with the wicked? (Gen. 18:23).

1. Love and compassion for souls: Abraham's passion; the compassion of our Lord.

2. Consider their boldness in prayer.

3. Faith—our faith, and the faith of those to be saved.

4. The appeal of the righteous. Saints are the safeguards of society, even as health is protection against the invasion of disease.

**THE SECRETS OF THE UNIVERSAL REVIVAL**

There can be no considerable revival without earnest, agonizing prayers. But if the church universal will pray and continue to pray, just as sure as God answered the persistent Elijah, so will He answer the heart-cry of the church.

Praying however, is no easy exercise. The average individual is too little concerned and quite often too lazy to importune God. To pray—and pray through—requires heroism and self-denial. It also requires determined earnestness; the never-let-go spirit. When the churches and individuals get this spirit, God will "send the heavens and come down," and there will be "showers" of revival blessing.

There must be no selfish motive, no personal exploitation, no mawkishness, no hypercritical crying; but determined by the high motive of honoring God, let prayer go up from preacher and laity alike, until the spiritual rain begins to saturate the whole world. Then the great revival is on, and everybody will be glad.

**HOW TO PREPARE A SERMEN**

Articles occasionally appear in homiletical magazines upon the preparation of sermons, but to some the mechanical method best suited to their minds is still lacking. Possibly the one here suggested may prove helpful.

The first necessity is a small blank book for "themes." These come from many quarters. A pocket notebook is also useful in which to jot down stray thoughts on such themes. The late Dr. P. S. Henson called this his "pocket pistol." Choosing a subject from his theme book, he should enter it upon a slip of paper, with a suitable text. He should then place leading thoughts, each upon a separate slip, until he has about thirty such slips. This may require days or even weeks. Let the theme grow naturally; never force it. He may enlarge upon any given leading thought on that slip. Whenever the mind ceases to work freely on that subject, gather the slips together, slip, and file away. Another topic may immediately appeal to him, to be worked out in the same way. Thus almost before he realizes it, he will have half a dozen sermons under way. At any time he may take a theme from his files and add, or enlarge upon a given thought.

When three slips are gathered together on one subject, he may spread all before him on his study table, and scan them carefully. He will find two or three leading thoughts which naturally form a good introduction. Other slips will logically group themselves under first, second, third divisions, with always good thoughts, illustrations, etc., suitable for closing. It is often well at this point to gather up the slips in their new order, and lay them aside for a time. Later, they may be again laid out in their new order and studied carefully for any necessary rearrangement. This being done, the notes may now be transferred to suitable note paper, and the original slips destroyed.

This brings the material to the place for final shaping into a sermon. It will be surprising how fast this can be done. The completed sermon may have been days, weeks, or even months in preparation. It has ripened in thought during all this time. It will prove original in conception, interesting in thought, and attractive in delivery.

And the minister will know that he has other sermons, equally interesting and helpful, in preparation. A sermon suited to almost all occasions, which can be quickly arranged for preaching—Rev. E. W. Annable.

**PEOPLE BELIEVE IN GOD**

Survey conducted in forty states shows that 91 per cent of the people believe in God. The Church Advertising Department of the International Bible Students Association announced the results and conclusions reached by a religious census conducted by newspapers throughout the United States. The results show that Americans have not departed from the religious position of the forefathers who founded this country or those who framed its Constitution, says the report.

"It isn't possible to secure accurate data regarding church membership at the time of the Pilgrim Fathers," continues the report, "nor during the period of the Revolution, but since then there has been a marked increase in church membership in this country." The questionnaire ballot on religion was printed for ten days in nearly 200 newspapers in nearly as many cities in forty different states. The result showed that not only church membership increased, but that large numbers who are not members of churches are sympathetic toward religion.

To the question, "Do you believe in God?" 91 per cent of those of the entire territory covered answered yes, 6 per cent no.
SELECTING WORLD CELEBRITIES

A few months ago a vote was conducted among the school children of many countries for them to name the twelve greatest men and women of the world.

It was estimated that about 1,000 schools and half a million students took part in the selection of heroes. Votes were taken in thirteen countries of Europe as well as the United States, Canada and Mexico. The names of the twelve persons selected as the world’s greatest are given here in the order of votes received:

1. Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Jean de V. Sorel, Johann Gutenberg, David Livingstone, and George Stephenson.

IMMORTALITY UPHELD BY SCIENTIST

Science is not necessarily in conflict with religion. Nor are all scientists in conflict with the basic teachings of religion. There is the doctrine of the immortality of the human soul, for example. Consider the work of Dr. Felix D. Curtis, director of the Allegheny Observatory, who has spent his life in studying astronomy and allied sciences. He accepts his belief that the human soul exists after death. This declaration of faith in immortality was made in an address to the American Association for the Advancement of Science, meeting in Philadelphia.

This outspoken affirmation of faith in immortality exists, made in such distinguished presence of scientists, deserves more than passing notice. Dr. Curtis said that physical and chemical processes seem to be the same throughout the universe and time. Proceeding, he said:

"I personally find it impossible to regard Hândel’s ‘Largo,’ Keats’ ‘Ode to a Grecian Urn’ and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at some score years and ten? What do we crudely call the spirit of man, which makes up compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls the flow of financing, a creative spirit which cannot reasonably be less than the continuity it controls. This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define it, too, must possess continuity."

This strong affirmation of belief in existence for the human soul after death came from a noted scientist. It was given by the world’s greatest man and woman of the world.

Sin is proud, haughty, overbearing.
Sin withers, blights, paralyzes and damns.
Sin is ruthless, dishonorable, unpardonable.
Sin is hell; let loose in the human breast.

LACHONICS ON SIN

An individual will hardly flee from sin until he realizes its danger.
"The wages of sin is death."—spiritual death.
"The soul that sinneth, shall die."—total.
The love of sin sooner makes one indifferent to the claims of God.
Sin pollutes the mind, warps the will, and steals the conscience.
No compromise with sin is the only safe rule.
"Feels make a mock of sin!"
To sin, or not to sin, that is the question. I prefer not to sin.
Avoid sin as you would the sting of a viper. Sin most usually brings excruciating remorse.
"All sin is eternal peril."
Sin is death to the soul.

QUOTATIONS FOR CHURCH SIGN-BORDS

"Affliction is not sent in vain from the good God who chastens those that he loves."—Psalm 106:4.
"Ancestry never made a man great. Thought and deed, not pedigree, are the passports to enduring fame."—Daniel Webster.
"The greatest pleasure I know is to do a good action by stealth, and have it found out by accident."—Benjamin Franklin.
"A brave man knows no malice; but forgets in peace, the injuries of war, and gives his direct foe a friend’s embrace."—John Adams.
"A false modesty is the meanest species of pride."—Robert Burns.
"Money is a good servant, but a poor master."—Robert Louis Stevenson.
"Money is a bottomless sea, in which honor, conscience and truth may be drowned."—Cyril Connolly.
"Policy consists in serving God in such a manner as not to offend the devil."—Abraham Lincoln.
"Whoever perseveres will be crowned."—Horace.
"Profanity is a brutal vice. He who indulges in it is no gentleman."—Benjamin Franklin.
"Quarrels would never last, long, if the fault was only on one side."—Robert Burns.
"Revenge is not without amendment is like continually pumping without mending the leak."—Benjamin Franklin.
"Reprove thy friend privately; commend him publicly."—Proverbs.
"Right is might, and ever was, and ever shall be so."—Dante Alighieri.
"Sensuality is the grave of the soul."—Clement of Alexandria.
SOUL HUNGER
By A. McNair

I. WHAT IS SOUL HUNGER?
1. Sense of awakening of the soul.
2. Want of the consciousness of God in the soul. Some are too easily satisfied. Some have trifled with sacred things until the Spirit is grieved away (Gen. 6:3; Eph. 4:30).

II. WHAT PRODUCES SOUL HUNGER?
1. The preaching of the Word.
2. Constant Christian living.
3. Personal testimony of saved people.

III. ONE WHO HAS SOUL HUNGER IS STILL ON MERCY'S SIDE.

IV. ONE WHO HAS SOUL HUNGER IS IN GRAVE DANGER.

V. PROMISES TO THOSE WHO HAVE SOUL HUNGER.
1. Shall be filled—satisfied.
2. Shall see God.

THE WONDERFUL CHRIST
By E. E. Hale

I. A WONDERFUL PROMISE.
1. The hub of prophecy.
2. Center of the Bible.
3. Theme of poet and singer.
4. Wonderful because man was unmeriting.

II. A WONDERFUL BIRTH.
1. A mystery, yet most plausible.
2. Probably less criticized by His enemies than had He chosen another method of revealing Himself.
3. In that it was so lowly, yet having the announcement it had.

III. A WONDERFUL LIFE.
1. A walk by faith, while very good, as well as man.
2. Carried by life's tide, He experienced aches and pangs, tears, sorrows, hunger, thirst and fatigue, exposure to the heat of summer and cold of winter, at last actually "tasting (or experiencing) death."

IV. WONDERFUL LIFE DIES IN NATURE.
1. Fatherhood of God and brotherhood of man.
2. Becoming as a little child—the new birth.
3. "The promise of the Father"—"Another Comforter" (In place of Himself).

V. HIS WONDERFUL POWER ON EARTH.
1. After completing all the many marvelous miracles of His life, His power was climax'd by His own resurrection.
2. Preparing us a home, and interceding for us.

GOD'S FIRST QUESTION TO WOMAN.
By L. T. Corlett
Text: "What is this that thou hast done?" (Gen. 3:13).

I. INTRODUCTION.
A. This brings out the moral responsibility of the human race.
B. Also calls attention to man's accountability.
C. NECESSITY FOR MORAL RESPONSIBILITY AND ACCOUNTABILITY.
D. A. Danger of being of such tremendous powers to be without some restraining power.
2. Power is dangerous when it leaves the proper channels.
(a) Locomotive, the river, and electricity.
3. Man being endued with such tremendous forces as the will and intellect must have a restraining power.
(a) He must have a law equitable to his nature.
(b) He must have a judge capable of administering justice to every case.

IV. WHAT WILL YOUR ANSWER BE TO THIS QUESTION?
A. Everyone must answer it.

THINE INIQUITY IS MARKED
By L. T. Corlett
Text: Jeremiah 2:17.

I. INTRODUCTION—ISAIAH'S DEPLORABLE CONDITION.
II. THIS ADDRESS ADDRESSES SIX CLASSES OF PEOPLE.
A. Those that deny sin (Jer. 2:23).
B. Those that are working out their own salvation (Jer. 2:13).
C. Those that deny God as their Creator (Jer. 2:17).
D. Those that cry peace when condemnation is heavy upon the soul (Jer. 4:10).
E. Those who were pleasers of men (Jer. 3:13).
F. Those that refuse to recognize the presence of carnality (Jer. 9:14).

III. THESE CONDITIONS ARE VERY SIMILAR TO THE CONDITIONS THAT ARE EXISTING TODAY.
A. People are trying to do everything in their own power and are calling it religion.
B. People are trying many different schemes and plans to get rid of guilt and appear right in the sight of God.

IV. "THINE INIQUITY IS MARKED," SO THAT THERE IS NOTriages EXISTING TODAY.
A. All men's efforts to make himself clean and to the blackness of his soul (Jer. 15:23).
B. Man's righteousness is as filthy rags in the sight of God (Isa. 64:6).
C. God's X-ray always shows the sin in the heart (Heb. 4:12).

JONAH, HIS CALL, REBELLION AND DUTY
By E. E. Hale

I. CALLS TODAY ARE JUST AS DEFINITE AS WITH JONAH.
1. It may be for general service.
2. It may be for a special line.
3. When God calls He wants a man.

II. FAKE OF DISOBEDIENCE, ON THE SEA OF REBELLION.
1. A beautiful start.
2. A growing, marring, angry storm, sea in convolutions, the ship leaps, the mast crashes, cargo unloading, sailors pray, Jonah confesses.
3. A sick fish, a sick prophet.

III. A SECOND CALL, A SECOND START, A REACHED GOAL.

IV. PRACTICAL POINTS FROM THE LESSON.
1. When we pay Satan's fate we get a poor landing.
2. No matter how far or fast a backslider goes he can't escape God.
3. Even a heathen ship master may have more wisdom than a backslidden preacher of the gospel.
4. Whales of business, society, worthless ambitions, etc., must vomit out some foul, leaving them tangled in the seaweeds of disgust, before they will obey.
5. Jonah was surprised at God's power.
6. God follows with unlimited mercies the prodigal.

PEACE AND HOLINESS
By E. E. Hale

I. INTRODUCTION: THE THREE GREAT DIVISIONS OF THE CHURCH.
II. THE KIND OF PEACE IN CONSIDERATION.
1. Not that everyone must be at peace with us.
2. But that we must be at peace with everyone.
3. In the "love our enemies" type, "all men.
4. Peace, such as is lacking in many churches, where fellowship, unity of spirit, and faith are broken.

III. HOLINESS. "Be ye holy in all manner of conversation.
1. Where there is a question in one's mind, "Abstain from the appearance of evil.
2. In personal appearance. Not dress or look in a uniform way, but dress enough and sensible.
3. Should be detected in the ideals of the young and old.
4. Should be detected in a business and social life.
5. Should be in sermon and song.
6. Should be known as a personal experience.

CONCLUSION: The Importance of Peace and Holiness.
1. Can't have revivals without both.
2. Can't live a joyous life here.
3. In the end cannot see the Lord without both.

AN EASTER SERMON
By PAUL HILL

I. INTRODUCTION.
1. The universal depravity of the race.
2. "Sinn that dwelleth in me.
Illustration: Dr. D. F. Brooks says, "Sin is here personified as a dweller in some capacity or place inside of Paul, an active something which asserted itself back of, and independent of, and in spite of his will. The volition is neither consulted nor involved." (Rom. 7:17)

II. CALLED BY VARIOUS NAMES.
1. This "sinner" is called by various names in Scripture, literature, hymn books, etc., Inbred or inborn sin; inherited sin; birth sin or original sin; external remains; formal mind; indwelling sin; the old man; body of sin; shapen in iniquity; a unit of evil; body of sins of the flesh; a flesh; Inbred Legacy; seed of sin's disease; yoke of inbred sin; Inbred Malady; sinful blot; sin's remains; inward sin; tendency to sin; inbred enemy; being of sin; moral corruption; all unrighteousness; hereditary sinfulness; necessitated depravity; residue of sin; the spirit of sin; that dwelleth in the me of the soul; an invisible unit; common sin that affects the race of man. Or 35 terms and phrases to define this sin.

III. HOW DID WE GET IT?
1. Wesley says, "Sin is entailed upon me not by immediate generation but by my first parents." Daniel Steele says, "Parents with dark complexion, jet black hair and eyes have a child of light complexion, red hair and blue eyes. The parents have thus transmitted qualities which they did not possess, but which upon research are found to have been inherited by some ancestor.
2. Thus racial depravity may have been transmitted by parents in whom it was not then existent? How? This is a mystery!"

IV. OUR RESPONSIBILITY.
1. Not responsible for having it, but responsible for keeping it.
2. There is a relation to conversation—something still left in the heart.

V. THE DIVINE REMEDY.
2. Cleanse now.

VI. THE VICTORY OF A CLEAN HEART.
2. Triumphant ending. Illusion has given birth to death, where is thy sting?
A personal letter from a missionary in Syria gives the account of the death of the Rev. William K. Eddy: "While on his last trip, he had two of his young boys with him. They were camped in a tent near two churches—Alma and Bussa—where he was to administer communion in the morning. After he had retired, he realized that a blood-vessel in his chest had burst; he felt the hand of death upon him. He called his servant and his children, and said: 'Today our dear Dr. Ford is just sailing from America to Syria, and I am leaving Syria for heaven.' After sending messages to his friends and family, he asked his boy, Clarence, to repeat the Twenty-third Psalm. Then he said, 'Let us all go to sleep.' At midnight when others were sleeping, he went down into the valley and up to the brightness of the life of the redeemed—a beautiful, triumphant death.

A UNIVERSAL SALVATION
By C. E. Conwell

I. A Universal Salvation.
2. "Gave himself."—Redeem us.
3. Some essentials. (1) Repentance. (2) Just as you are.

Reconciliation—Abandonment of sin. Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him: and to our God who will abundantly pardon. Just as you are—Illustration: A celebrated artist was once looking for a subject to paint a picture of the Prodigal Son. He visited all kinds of places looking for his subject. Finally, after a long while he spied his man; a dirty, ragged, unhaven, bloated-faced specimen of humanity. The artist approached him and asked him to come to his studio the next day and he would pay him for his time. The man thinking he must dress up a little, washed his face, combed his hair, and brushed his clothes. At the proper time he presented himself at the door of the studio. The artist looked him over, and said: 'Are you the man I met yesterday?' The man answered, 'I am.' The artist said, 'What have you been doing?' The trap announced 'Nothing, except to clean up a little.' ‘You have spoiled it all, I wanted you just as you were yesterday.' So he bought men just as they are with all their wickedness and sin.

4. No person was ever compelled to commit sin. There is a way of escape (1 Cor. 10:13).

5. Parity—See definition Standard Dictionary. Not growth, not conformation alone, or something entirely, that we do, 'an act of God's grace.'

6. "Seal of good works." Advancing the kingdom of Jesus Christ.

THE KING'S INVITATION
By C. E. Conwell

I. THE KING'S INVITATION.
1. Broad at the sin of humanity.

II. SUPERNATURAL AND EVERLASTING PLEASURE.
1. Those seeking pleasure find supernatural pleasure in Christ.
2. Those seeking rest find perfect rest in Christ.

III. CHRIST THE TEACHER.
1. "Learn of me," My meekness; My lowliness.
2. Learn of My love for the lost.

IV. LEARN OF THE SAVINESS OF CHRIST'S love.
My yoke is easy, My burden light.

The same love that characterized Christ for the lost should now characterize His Church. Who has it?

THE FINISHED WORK OF SALVATION
By C. E. Conwell

1. "Learn of me." My meekness; My lowliness.
2. Learn of My love for the lost.

3. Learn of the "saved rest." The same love that characterized Christ for the lost should now characterize His Church.

4. THE POSSIBILITIES OF GRACE.
Asbury Lowery writes in his great book, "The Possibilities of Grace," as follows:

The finished work of salvation from sin we call entire sanctification, or perfect holiness. It is known by various titles and phrases in the Bible: such as: 'perfection,' 'sanctification,' 'perfect love,' 'puri heart,' 'dead to sin,' 'crucified with
Christ,' 'Christ liveth in me,' 'mind of Christ,' 'partakers of the divine nature,' 'fire from sib,' 'filled with the Spirit,' 'loving God with all the soul, mind, and strength,' 'cleansed from all sin, and from all unrighteousness,' 'cleansed from all filthiness of the flesh and spirit,' 'sanctify you wholly,' 'that the body of sin might be destroyed,' 'purify the sons of Levi, and purge them as gold and silver,' 'from all your filthiness, and from all your idols, will I cleanse you.'

All these phrases have substantially the same signification.

GOD'S "SPECIAL TREASURE"

By C. E. Cornell

Text: Mal. 3:16, 17.

I. God's Special Treasure.

Three special characters that mark His people.

1. They feared the Lord.
2. They kept up the communication of the saints. By mutual exhortation they strengthened each other's hands in the Lord.
3. His name, His love, His goodness, His mercy, His helpfulness were sources of strength. Meditation will strengthen.

The Lord hearkened to their Conversation and Noted Their Meditation. A Book Was Kept.

II. When I Make Up My Jewels.

1. "My special treasure.
2. When I separate the wicked from among the just. Note: The peculiar relationship of the Christian, because he falls in with God's plan. He appropriates the provision, hence, becomes a favorite with God.

Illustration: The perfumed temple. The Bible teaches both regeneration and entire sanctification.

III. "I will spare thee.

CHRIST THE KING

By R. W. Herbertstein

Text: Matt. chapters 3-16.

I. Herald announces King's coming. Chapter 3.

1. Whereupon He appears and is anointed. Publicly foiled, expecting great royalty.

II. King stands the testing.

1. He stood test of hunger—physical. 2. He stood test of pride—spiritual. 3. He stood test of wealth—mental. 4. His proclamation was, "Reign, kingdom at hand." III. King's laws.

1. His attitude about murder.
2. His attitude about adultery.
3. His attitude about profaning.
4. His attitude about loving your enemies.

IV. King's power.

1. Power over disease.
2. Power over nature.
3. Power over evil spirits.
4. Power over death.
5. Power over sin.

V. King sent messengers to tell about this kingdom.

KING DAVID AND KING JESUS

By R. W. Herbertstein

Text: 2 Sam. 12:7. "I anointed thee king over Israel."

Introduction:

David was qualified for kingship.

1. He was schooled in the open field. 2. He was schooled in Saul's court. 3. He was schooled in the outlawed camps.

Kings worship a kingdom.

1. David was anointed while Saul refused.
   (a) Temptation to doubt if he really was king of Israel.
   (b) Jesus was without a kingdom.
   (a) Anointed of the Father while Satan ruled.
   (b) Satan showed Him the whole world.

II. King of a half nation.

1. (a) David's long struggle between Saul's friends and himself.
   (b) Headquarters of Hebron.
   (a) Jesus is today in a long struggle with Satan.
   (b) Headquarters wherever He is allowed rulership.

III. King of all Israel.

1. Honors policy—Capital moved to Jerusalem.
2. Religious policy—Temple took the place of tabernacles.
3. Foreign policy—He ruled from Mediterranean Sea to Ethiopia.
4. Jesus will be King over all—(a) New Jerusalem will be the capital.
   (b) The eternal temple.
   (c) Rule from pole to pole.

Conclusion:

Kings may come to His full Kingship any time.

1. Are you allied with the King or enemies?

PITHY POINTS FOR PREACHERS

By William Housel

1. Have something worth saying.
2. Say it naturally.
3. Say it conversationally.
4. Try and avoid lengthy notes.
5. Be simple and direct.

II. Be a Bible preacher.

(a) State your case.
(b) Prove your case.
(c) Illustrate your case.
(d) Apply your case and then
(e) Stop.

(f) Let down the net.
(g) Draw up now.

Remember the gospel is.

1. News—Therefore tell it plainly.
2. Good News—Therefore tell it cheerfully.
3. Important News—Therefore tell it earnestly.
4. Powerful News—Therefore tell it expectantly.
5. Trustworthy News—Therefore tell it faithfully.
6. Saving News—Therefore tell it quietly.
7. Heavenly News—Therefore tell it lovingly.

GREAT TEXTS OF THE BIBLE

By Basil W. Miller

Text: "Am I my brother's keeper?" (Gen. 4:9). Theme: The Responsibility of Influence.

Text: "And Enoch walked with God" (Gen. 5:24). Theme: The Amazing Possibilities of Walking with God.

Text: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). Theme: Fardon for the Prodigal.

Text: "He is not here, but is risen" (Luke 24:6). Theme: Christ's Conquest of Death.

Text: "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). Theme: The Unlimited Invitation of Christ.

Text: "Ye cannot serve God and mammon" (Matt. 6:24). Theme: God or Gold.

Text: "The ransom of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Theme: The Joy of the Ransomed.

Text: "Remember thy Creator in the days of thy youth" (Eccl. 12:1). Theme: The Christ of Youth.

Text: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1). Theme: Shelter for the Soul.

Text: "Oh that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). Theme: Glorious Results of Steving God.

Text: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Theme: Christ Our Only Hope of Salvation.

Text: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). Theme: The Dynamics of the Gospel.

Text: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Theme: Conquering Through Christ.

Text: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:1, 2). Theme: God's Demand for Our Lives.

Text: "For he endured as seeing him who is invisible" (Heb. 11:27). Theme: The Secret of Christian Endurance.


Text: "Son, obey thy mother" (Jno. 19:27). Theme: A Tribute to Mothers.

Text: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:5). Theme: The Secret of Fruit Bearing.

Text: "Let not your heart be troubled: ye believe in God, believe also in me" (Jno. 14:1). Theme: The Secret of Soul Assurance.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

Fellowship with Christ

On one of his visits to the Holy Land, Dr. Russell Connell went out one day to walk to Emmaus over the road the disciples were traveling when the risen Lord appeared to them. He was joined on the road by a monk of the Greek Orthodox Church; and at a certain place on the road they stopped to read over together the beautiful story as told in the twenty-fourth chapter of Luke. When they came to those words in the
32nd verse—"Did not our heart burn within us?"
—"the monk said, "Dr. Conwell, do you know the exact meaning of the original Greek in that phrase?" replied Dr. Conwell, "Tell me, please, what it is." Then the monk said, "It should read, 'Did not we have in our hearts a fire-side feeling, while He talked with us by the way?"' Ah! that is the heart of the matter—perfectly at home in the presence of Christ. That is fellowship.

Prayer and Holy Living
Sayi George C. Stebbins in his "Reminiscences":
"Those who were present at the two Northfield conferences which Dr. Andrew Bonar attended—1882 and 1883—will never forget the blessing he brought to them, not only by his masterly exposition of the Word, but by his very presence. I recall an incident that occurred in 1880. He had been speaking most impressively daily for some time, and with great blessing to the people. I went to Mr. Moody and said to him: 'Dr. Bonar, I want you to tell us how it is that you have been able to live the life you have been describing to us.' The Doctor shook his head as a smile radiated his saintly face; but Mr. Moody said to him: 'Dr. Bonar, the people have been listening from day to day to your messages and they want to know the secret of the life you have been describing.' Again the Doctor shook his head, and again that smile as a reflection from another world illumined his countenance. Mr. Moody, with his usual insistence on leaving his own way in such matters, persisted in his demand. At last Dr. Bonar arose and said: 'Brethren, I don't like to speak of myself, but for fifty years I have daily access to the throne of grace,' and with those words spoken in the most simple manner, took his seat. He could not have said more had he been the whole morning in explaining the pathway that led him into the secret of a victorious life.

Gifts of Spirit and Spirit's Gifts
In the year 1850, when the "gold fever" was raging throughout the land, and many were leaving their homes and their friends to seek their fortunes in the mines of California, a gentleman in Ohio, who had an interesting family—a wife and two daughters, ages seven and nine years—said to them: "We are not getting on very well. I work hard and barely make a livelihood. With your consent I will travel to the gold regions on the Pacific Coast, and see if I can't improve our temporal condition." They consented. He went, reached the gold fields safely and soon had the good fortune to open lucrative mines. Every steamer that came in from Panama to New York brought to wife and daughters letters of affection and remittances of money. The letters from home, the amount of money increased; until the family was able to live better, have more comforts, and finally to build and furnish a comfortable home. This went on for seven long years, when wife and daughters grew heart-sick and weary of father's and husband's absence. They sat down and wrote a letter like this, saying: "Father, we have enough of your gifts, we want you. Come home, come home. We cannot enjoy anything you have sent us longer without you. Come, O come!" On receipt of the letter, he immediately closed up his mining enterprises, settled his business affairs, took steamer for Panama, thence to New York, and thence home. Think you not, from the moment he stepped within that home, there came into it a light, a cheer, a joy, which its gifts, however precious, had not ministered? He was more to their hearts and that home than all the bestowments he had lavished upon them. So the benefits of the Spirit in pardon, in adoption, in comfort, in joy, in a thousand forms of blessing and blessedness, are all precious to the child of God; but when He gives Himself to the soul, it is in a joy unsurpassed and full of glory.—Dr. S. A. KASS.

The River of Grace
Have you ever thought of the wonder of the Gulf Stream? Here is an oceanic river, warmed by the heat of the tropics and projecting itself out in a northeasterly direction until it finally reaches the shores of England and Ireland. It carries with it its tropical heat and thus profoundly modifies the climate of the British Isles. Without it they would be as bleak as Labrador, for they are in the same latitude. But with it their climate is more mild by far than any we know in the northern section of the United States. Not only does it distribute warmth, but not infrequently there are found on the shores of Ireland, the Hebrides and Norway tropical seeds brought there by this same mighty current. So does the river of God's grace, revealed in Jesus Christ, move out through the chill, deadening forces of this world, bringing love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith into hearts where otherwise they would never have existed.

God's Changeless Word
A colonel in the Turkish Army once asked Dr. Cyrus Hamlin, in Constantinople, for a proof that the Bible is the Word of God. Dr. Hamlin did not immediately answer, but, learning that the colonel was a traveled man, he said to him: "Have you ever been in Babylon?"
"Yes," replied the colonel, "and I will tell you a curious incident. The ruins of Babylon abound in evidence and once, engaging a hulk with his followers, I arrived among the ruins for a week's shooting. At sundown the Arabs, to my amazement, began to strike their tents. I went to the hulk and protested most strongly. I was paying him handsomely, but I now offered to double the amount; but nothing I could say had any effect.
"'It is not safe,' said the sheik, 'no mortal flesh dare stay here after sunset. Ghosts-and ghosts come out of the holes and caverns after dark, and whenever they capture becomes one of themselves. No Arab has ever seen the sun go down on Babylon.'"
Dr. Hamlin took out his Bible and read from the thirteenth of Isaiah: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; but wild beasts of the desert shall lie there, and their houses shall be full of doves, pullet and pigeons: and there shall be no inhabitant."
Dr. Hamlin said, "That is history you have been reading," said the Turk.
"No," said Dr. Hamlin, "that is prophecy. Those words were written when Babylon was in all her glory; and you know what Babylon is today."—Helen Barrett Montgomery.

For the Easter Sermon
The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before our Gospels were written. No one of the New Testament books would have been written but for that fact. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Saviour has quickened in Christian souls. The simple proposition for the resurrection of Jesus is the existence of the Church in that extraordinary, spiritual vitality which confronts us in the New Testament.—Dr. James Denney.

Love Vaughteth not itself
I read a beautiful little story about Principal Calma the other day. He was one of Scotland's greatest men. He had the offer of the Principalship of Edinburgh University, but he preferred to serve his church as principal of the theological college. Modesty was the supreme characteristic of this great man's nature. On public occasions he was accustomed to stand back and let others pass him, saying, 'You first, I follow.' It became the habit of his life—this love that never vaughteth itself. When he was dying he said farewell to those he loved, but his lips continued still to move. They bent to catch the final word, which doubtless was spoken to Him who was nearer than life: 'You first, I follow.'—Dr. J. D. Jones.

Only Half a Christian
Dr. C. H. Parkhurst, one of the mightiest preachers New York City ever saw, in a sermon on Acts 19:2, said: 'It takes Christ as a Law and the Holy Ghost as a passion both to make of a man a completed Christian. We must learn to realize that in this matter of the Holy Spirit we are dealing with an essential. No matter how much of the holy life of Christ we may have not secured Christianhood until you have put the other half along with it. There is matter here to be thought upon. It concerns us as Christian men and women and it concerns us in our collective character as a Christian church. There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost. There was no church till Pentecost, and a church without a Holy Spirit is not a church at all.

... In its detached passages and in its collectible drift the New Testament story means that to be a believer is not a futility but a preliminary, and that it is simply a condition which puts us within reach of the waiting possibilities of finished Christianhood. We dare never to forget that though the disciples were thoroughly converted to Jesus Christ at the time He withdrew from them, yet they remained in a condition of organized helplessness till the work of Jesus had been supplemented by the work of the Spirit." That may not be our language, but it is surely our teaching.

The Christocentric Point of View
The old astronomers studied the universe from the north and took our glimpses of its glory. Copernicus changed the point of calculation to the sun. From this new center how marvelous have been the disclosures of the vast-
new and beauty of the solar system! The fellowship which the gift of the Holy Ghost brings gives the soul the heliocentric outlook of grace. It takes its stand with God and in God.—Dr. S. A. Ken.

The Greatest of These is Love

Love is the thing that gives everything else value. It is the thing which covers on everything else its worth. The gifts Paul mentions in these verses (1 Cor. 13) were not insignificant and commonplace gifts. They were the greatest and most coveted of gifts. And what he says of them all is that they are worthless without love. They are like a row of ciphers without a digit in front of them to give them value. Write down a row of noughts. Write down a dozen of them and what do they amount to? Exactly nothing! And if you were to write a thousand of them, they would be nothing still. But put a figure in front of those noughts and they at once become significant. They stand for something, they mean much. Put three noughts down and they amount to just nothing. Just a "1" in front of them and they mean a thousand. And it is like that with gifts of love, love says the Apostle. They count for nothing without love. Love itself is nothing without love... It is that which makes life significant and worthwhile; it is that which lends to every gift its worth.—Dr. J. D. Jones.

THEMES, TEXTS AND SUGGESTIONS

By D. S. Collett

Match is getting so close to the Easter time that we will give this message along the line of the crucifixion and resurrection. Many have found it profitable to hold Passion Week service during the season from Palm Sunday to Easter and preach along lines in keeping with the season, so we present a series of subjects which the writer has used in such a series of services with great profit.

SUNDAY MORNING THEME—The Revelation of the Christ

Text—"He that spared not his own Son, but delivered him up for us all, how shall be not with him? and freely give us all things?" (Romans 8:32).

SUNDAY EVENING THEME—The Place Called Calvary

Text—"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

MONDAY THEME—The Mission of the Cross

Text—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

TUESDAY THEME—The Cross and Life

Text—"Who in his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness" (1 Peter 2:24).

WEDNESDAY THEME—The Power of the Cross

Text—"Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

THURSDAY THEME—The Claims of the Cross

Text—"And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

FRIDAY THEME—The Cross and Suffering

Text—"Because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-24).

SUNDAY EVENING THEME—The Victory of the Cross—the Resurrection

Text—"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said unto you. Come, see the place where the Lord lay" (Matt. 28:5-6).

THE MESSAGE FROM THE CROSS

Another fitting series of sermons for Passion week.

Theme—A Message from the Cross—Intercession

Text—"Father, forgive them for they know not what they do" (Luke 23:34).

Theme—A Message from the Cross—Forgiveness

Text—"Today shalt thou be with me in paradise" (Luke 23:43).

Theme—A Message from the Cross—Remembrance


Theme—A Message from the Cross—Physical Suffering

Text—"I thirst!" (John 19:28).

Theme—A Message from the Cross—Mental Agony

Text—"My God, my God, why hast thou forsaken me?" (Mark 15:34).

Theme—A Message from the Cross—A Perfect Redemption

Text—"It is finished." (John 19:30).

Theme—A Message from the Cross—Trust

Text—"Father, into thy hands I commend my spirit!" (Luke 23:46).

The Power of the Cross

"The cross is what identifies us with Jesus Christ and marks us out as his disciples. The cross is what separates us from the world in its worldliness and its Christ-rejection and separates our lives unto Him. The cross is what stands between us and every temptation to be disloyal to Christ and to His scheme of redemption and to His blessed Book. The cross is where we die to the presence of carnality within. The cross is what takes us into union with the Lord Jesus Christ and keeps us in definite union with Him. If any man doth not bear his cross and come after me he cannot be my disciple!"

Palm Sunday

Theme—The Kingdom of Christ

Text—"Blessed be the King that cometh in the name of the Lord: peace be in heaven, and glory in the highest!" (Luke 19:38).

Theme—Behold Thy King

Text—"Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass!" (Matt. 21:5).

Theme—The Place Called Calvary

Text—"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left!" (Luke 23:33).

1. The Place of Redemption. Jesus died for sin.

2. The Place of Repentance. "Lord, remember me!" (vs. 42).

3. The Place of Rejection. "If thou be the Christ, save thyself and us!"

Theme—The Three Crosses

Text—"There they crucified him, and two others with him, on either side one, and Jesus in the midst!" (John 19:18).

On the crosses—

1. Jesus died for sin.

2. One thief died for sin.

3. Other thief died in sin.

The Power of the Cross

A native priest once came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of the cross and Jesus' prayer, "Father, forgive them, for they know not what they do.

The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all religion no story of love like that!"
Easter

Themes and Texts
Theme—The Meaning of Easter.
1. A fact establishing His Messiahship (Romans 1:4).
2. As a pledge of our resurrection 1 Cor. 15:20, 23.
3. A symbol of the Christian life here and now (Eph. 2:6; Col. 3:1).

Theme—If There Were No Easter.

Text—1 Corinthians 15:12-20.
1. If no Easter—Christ is not raised (vs. 13).
2. If no Easter—Our gospel preaching is vain (vs. 14).
3. If no Easter—Our faith is vain (vs. 15).
4. If no Easter—We are yet in sins (vs. 16).
5. If no Easter—Those who have died in Christ have perished (vs. 18).
6. If no Easter—We are of all men most miserable (vs. 19).

Theme—The Joy Easter Brings.

Text—And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word” (Matt. 28:8).

Theme—The Victory of Easter.

Text—“O death where is thy sting? O grave, where is thy victory?” (1 Cor. 15:55).

Theme—The Conqueror of Easter.

Text—“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 2:8).

Evangelical Sermons

Theme—Near the Kingdom.

Text—“Thou art not far from the kingdom of God” (Mark 12:34).

Theme—The Stingings of a Guilty Conscience.

Text—“And they said one to another, We verily guiltily concerning our brother, in that we saw the anguish of his soul, when he travailed us, and we would not hear; therefore is this distress come upon us” (Gen. 4:15).

Theme—Holiness, the Establishing Experience.

Text—“Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith” (Romans 15:30). To the end he may establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1 Thes. 3:10, 12).

Theme—Pentecost, in prophecy, history and experience.

Text—“This is that which was spoken by the prophet Joel” (Acts 2:16). “If [Jesus Christ] hath shed forth this, which ye now see and hear” (Acts 2:33). “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).

A Leading Question

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber showed friendly interest in the stranger, who was not in clerical dress. “Stranger here?” asked the barber. “Yes.” “Traveling man?” asked the barber. “No.” “What are you doing here?” “I am supplying the pulpit,” said the parson. “What with?” said the barber, who apparently had never heard the term before. That question set the clergyman thinking. He began to ask himself what he actually was supplying the pulpit.

Rather Thin

A minister met one of his flock who had been absent from church for some time and said, “Mrs. ———, you don’t come to church often now.” “No, I don’t,” she replied. “But,” said the minister, “if you feed with the sincere milk of the Word, don’t you?” “Yes,” was the prompt answer, “but I like it condensed.”

Stingy

Some people are so tight that if you ask them to sing “Old Hundred” they will sing “The Nursery and Nine” to save one cent. If they do put a dime on the collection plate they want to sing, “God Be with You Till We Meet Again.”—Billy Sunday.

Material for the Missionary Sermon

The Present Situation in China

Under that heading Dr. A. Clair Siddall, medical missionary of the United Brethren Church, Canton, China, writes in the Religious Telescope of January 1, 1927. He states that “In South China the Christian forces have been organized so all the responsibility and the functions of the united work are now vested in the church of Christ in China, and the missionary is a member of that church on an equal footing with every other member.” One member doubted his being able to help because, he added, “since we are to assume more responsibility, we must all give more.” That is just the spirit that the pioneer missionaries planned for, that is just the result that the later missionaries have hoped and prayed for, and it should bring great joy to the church here in America to know that its efforts have not been in vain.

“Should what our attitude as a nation or as a church or as individuals be toward that country filled with strife? If you were to ask me I would answer in three words—non-interference, patience, tolerance. Non-interference, because the events of the past year have clearly indicated the futility of such a course; patience, because China with its illiterate millions, its many dialects, its lack of railroads, its backward industrial status, will necessarily require a long time to make any appreciable progress; tolerance, because a new order of things will bring excesses which for a time may prove irritating, but if one seriously means to solve the problem involved and promote international good will, tolerance is necessary.”

Canton is in the south. Hankow, the starting point of the recent disturbance, though farther north, is under like influences (including Bolshevism) more than North China, where our mission is located. But no doubt even there conditions are changing, and the Chinese Christians are preparing to assume more and more their responsibilities as a church. Thank God for the spiritual vigor which He is giving to our Christians there, and the revival fire. That is the best thing in the world to hold them steady in this time of trial.

“Anti-Christian Agitation in South China”

W. H. Oldfield, of the Christian and Missionary Alliance, Wuchow-Kwangch, China, writes in it in the Missionary Review of the World, December. One of their converts was seized by the Bolshevist student agitators, beaten with fists, stones and brickbats, tied to a post in the city square, burnt with firecrackers, released, seized again,錯誤 Foreign slaps on his cheeks; and, after about three days of such treatment, released. Threats had been made against the missionaries, but up to the time of his writing the Lord had graciously protected them. Such spirit seems much stronger there than our mission in North China.

BILLETs Versus BULLETS

Only five per cent of the 420,000,000 Moslems can read, yet the influence of the press over these twelve million readers, says Rev. Murray T. Titus, of Moradabad, India, Meth- odist missionary, in the Missionary Review, January. We quote: “In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1930 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared:

The best way and most effectual to overcome and win the Turk would be if he shall perceive that thing which Christ taught and expressed in His life to shine in us. For truly it is not convenient to declare ourselves Christian men by this tokens if we kill very many, but rather if we lose very many . . . In my mind it were best we should try them in battle to attack with epistles and some little books.”

Thank God for what the Nile Mission Press in Egypt and other like institutions, together with faithful colporteurs, are doing for the Moslems in accord with this wise suggestion of Erasmus.

CHINA

By Roy C. CooRooNG

In 1919 Dr. Reynolds, returning from China, brought maps in two scales of our field there in the two provinces of Shantung and Chih-hi; having dots to represent the villages in our field there—nearly four thousand, I believe. While reducing them to one scale, to have a cut made to use in the Homily of Holiness, I noticed that a few of the dots, scattered here there, was red instead of black. Miss Sims came into the office, and I asked her what the red dots meant. “Why, those are the villages in which Christian converts are living.” “Well, praise the Lord! Miss Sims, do you know what that means? The diakon, the sects, are the best.” “Red stands for what? We cannot hope for that yet in caste-bound India; but it surely is the hope of China.”

Word came of the famine, in China. Some of us at Headquarters were especially burdened to pray that that calamity might be blessed of God in the turning of the hearts of many of the Chi-
This is a time of political disturbance in China. It is true—a time of civil war—three or four parts (or parties) of that middle kingdom, wherein in live about one-fourth of the population of the earth, contending for the supreme control. And yet, even at such a time, in those parts where the Word of God has been faithfully preached, the Spirit of God did not fail to animate the hearts of many of the people unto Him. Thank God, though on the opposite side of the earth, we here can have an effective part in that revival.

An editorial comment in The Missionary Review of the World, December, reads in part as follows:

"The Annual Conference of the National Christian Council of China met in Shanghai in September and unanimously adopted resolutions in reference to the important problems now distressing China. In spite of present political conditions and international complications, in spite of attacks on mission stations, the occupation of schools and hospitals by troops, the capture of missionaries by bandits and other evidences of anti-Christian sentiment, the missionaries are hopeful; they believe in the Chinese and advocate concessions on the part of foreign governments. The resolutions, recently passed, favor a speedy revision of the treaties on the basis of national freedom, of equality as between China and other nationalities, the abolition of extra-territorial rights and the granting of full autonomy to China in tariff regulation in courts of justice and in other matters under dispute.

A Chinese viewpoint of the present situation is given by Professor Hu Shih, the leading figure in the modern literary movement in China, and recently appointed member of the British Boxer Indemnity Commission. Dr. Hu Shih, who is not actually a Christian, but a man of deep religious feeling and has many Christian friends, spoke at the Annual Dinner of the Central Union of Chinese Students in London on October 9. He said:

"The revolution of 1911 has been a failure in all its constructive phases, and China has not become a great modern state worthy of her potentialities. The Chinese Revolution has failed to achieve its purpose because it never was a revolution like that in France or Russia. There was only a superficial change. We have never wholeheartedly recognized the merits and ideals of modern civilization or prepared our young men to undertake their great task. Our young men have gone abroad merely to acquire technical education, not to be trained as statesmen. When the revolution came we were caught unprepared. Today men fitted only for drill masters are governing vast provinces and petty politicians are entrusted with the helm of state. This is the real tragedy of China.

"What is needed is a completely revolutionized outlook and a new recognition of spiritual values and the possibilities of modern civilization. We need a new appreciation of material progress not as a means of money making, but as the effective means of emancipating human energy from the pitiful struggles for bare subsistence. We need a new conception of government for bringing the greatest well-being to the greatest number, a new conception of science, not to produce smokeless powder or aeroplanes for destruction, but as the road to truth and the liberator of the human spirit. If there are few, but we must prepare ourselves for the leadership of the nation."

It is not that about as close to the real issue as one "not actually a Christian" could be expected to come? Let us, whom divine grace has qualified for a spiritual concept of Christ's need not within Dr. Hu Shih's reach, pray for China's deliverance through the Prince of Peace. Remember the appeal of Brother Smith's cable.

WHAT THE PASTOR SHOULD NOT DO

He should never advertise his weakness.
He should never brag on himself.
He should never show or talk discouragement.
He should not get rattled when the "flurry" is on.
He should not (if possible) go into debt.
He should never advertise the failures of the church.
He should never scold the faithful.
He should not wear out his sole leather to the neglect of prayer and study.
He should never advertise his unpreparedness.
He should never have "pets."
He should not cater to the rich.
He should not shout cheap shots.
He should not act the clown.
He should not "holier" and "scooch" like a factory trolley.
He should not neglect the place of secret prayer.
for the Gospel; two from the same age for the Acts and the Epistles and one twelfth century manuscript for the Apocalypse. The last one had a great deal of chances, but the Thomas of Remy, who translated the last six verses from the Latin Vulgate. Some words from this translation occurring in no manuscript whatever still linger in what is known as the Textus Receptus. This sold very rapidly. All his documents used as sources were of late origin and some were very poor.

Soon Stephanius issued his Greek Testament, which became the source for the Textus Receptus of England. Later Beza related four editions of Stephanius' text; the texts of these two men were mainly relied upon for the translation of the King James Version in 1611. Thus it is seen that the text of this version was largely translated from the work of Erasmus, which was based upon five late manuscript copies of the Testament, for this reason the Revised Version was made necessary. In Holland Bonsaventure and Elsevier republished the text of Beza, which became the Textus Receptus for the Continent. Thus for about four centuries this Greek text was used to the exclusion of all others.

In 1755 Griesbach made a new translation, based upon the work of his predecessors, and upon the other Greek manuscripts that had been discovered since they wrote. Lachmann's Novum Testamentum Graece et Latine appeared about 1850. He paid little attention to late manuscripts but confined his attention to those of earlier date. Tregelles wrote at a later date and did a great service to the cause of textual criticism. But to Tischendorf much credit is due. In 1844 he chanced to see some leaves of a codex in a waste basket in a monastery on Mount Sinai. Through much tact and diplomacy he was able to gain access to the remainder of this, which has been termed the Sinaitic Manuscript. Gregory spent his life in issuing a new and up-to-date edition of Tischendorf's text, and then during the recent war went to the front in behalf of Germany, though seventy years old, and was killed on the firing line.

This effort was followed by the noble work of two English scholars, Westcott and Hort. Suffice it to say that at the present time, their text, based upon the work of all others, and upon all the most recently discovered manuscript copies of the New Testament, is the best of all for genealogical values. (At least, so has concluded Von Soden, who has also worked out a text of the Testament which does not differ radically from that of the last named scholars.) Surely one is bound to thank God for these noble efforts of great scholars in trying to give us as nearly a correct text of the Greek Testament as it is possible. It is thus seen that it all goes back to the noble work of Erasmus, who based his text upon only five late copies of the portions of the Testament. It is a curious thing to note that no two copies of the received text in the Greek agree, the changes are many, but usually they are of slight importance. The best text that Erasmus had, which agrees with the earlier manuscripts, he was afraid to use.

Through all of these slight variations in wordings, the amazing wonder is that there is no vital change necessitated in any doctrinal statement. Hart says that in all there are over one hundred thousand slight variations in renderings among the different manuscripts, but none in any way affect the true meaning of the text. This has been God's marvelous way of preserving through the ages the text of holy inspiration. The path from the original autograph to the modern editions of the Greek Testament is a long one, but through all the centuries, one can see the controlling hand of God working. Today we have over five hundred manuscripts, and the above-mentioned apparatus of portions of the New Testament and new ones are being discovered each year. With accuracy we are able to reproduce the New Testament in practically the identical language of its original inspiration. With this information how soon it might be that portions of the original autographs may be unearthed in some old monastery or in the libraries of Egypt as papyrus copies?

PASTORAL VISITATION (Read Slowly)
By F. C. LEHMAN

I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house (Acts 20:20).

The great apostle believed in pastoral visitation. Jesus lived with His disciples, and was often found in the homes of His friends. We want to call your attention to three things about this subject.

1. Purpose: To build up the congregation spiritually and numerically. To reach the hearts of the people a pastor must come into their homes and have fellowship with them, get in close personal touch with them, share their sorrows, partake of their joys, and impress upon them that weep and rejoice with them. Here he can help the discouraged ones, here correct a doctrinal error, here rescue a stumbling soul. His influence is far greater than he would wield from the pulpit alone.

Pastoral visitings will do more to build Christian character among his flock than a great pulpit orator, providing he cannot be both. He will know their needs and can preach intelligently. The pastor who is faithful in calling on his people will not need to pray on Saturday morning and say, "For the life of me I don't know what line of truth my people need." He who knows the struggles of some of his young people in resisting temptation, of others in seeking the leading's of the Holy Ghost will not need some one who are not taking their stand as they should, who has sat by the bedside of a dying saint or tried to comfort the father that but yesterday laid away his little baby girl will have plenty of themes come to his mind. His difficulty will be in choosing the right one.

Pastoral visiting keeps up the interest of people in the pastor, then in the church, then in God. When you visit a family of strangers, to a certain extent it establishes you in the church. Four out of five families that move into your neighborhood will appreciate a call from you, and the chances are good for getting some of them to Sunday school and to church. District Superintendents will bear you in mind if they can get preachers that take the newly organized churches and call faithfully, besides doing their other work right, the churches will build right up.

II. OCCASIONS:
1. Regular. Once a quarter, or at least semi-yearly, every member should be visited. The pastor should keep right at it until the round is completed.

Right along with the members the friends of the church should be visited. There are Christian people who worship with us but have not united as yet. There are the unconverted who attend regularly. These families should be visited right along with the members and fully as often. At Barberton we have an active calling list of 170 families. About fifty families contain one or more members as their pastor. They look to us for spiritual help, for financial help, and they call us when they are sick and expect us to bury their dead, and marry their young people. I would feel guilty before God in neglecting them as I would our own members.

2. Special
(a) Seekers at the altar. These should be called on as soon as possible. To do this may
mean the salvation of their souls. After a revival all the new converts should be visited, even though they did not unite with our church.

We are planning a visiting committee at Barberton, consisting of several men and women of real zeal. They plan to call Monday evening on those who sought the Lord Sunday.

(d) Strangers. When strangers come to our services and seem interested, it pays to greet them warmly, but it pays even more to call at their homes. Be friendly, and if they are spiritual invite them to become members of the church.

(e) Sick. When regular attendants of church are absent it is our job to ring their doorbell within the next few days and find out what is wrong. Following this rule has helped us in many cases.

(f) Shut-ins deserve our time. They cannot come to church. We need to take church to their homes. The aged, the cripples and others are all about us, waiting to be called on. If we could imagine ourselves in their place today, shut away from God's House, it would make us very considerate.

(g) House to house visitation. If you can spare the time it will pay you to take a street, and call from house to house, praying with the people, talking to them about Jesus and inviting them out to the services. At Barberton we never had time to do this; but twice our people have taken a partial community census which has brought out in all the work we can take care of.

III. Duty.

1. Calls that are too short. Do not simply come to the door, bid folks "how-do-you-do" and rush off to do the same at the next house. The number of doorbells rung is not always the number of real pastoral calls. There must be time to get quiet, time for the people to tell what is on their hearts, time for the Word and prayer. However, at Sister Busby's house a very short call is often best.

2. Too Long. There are members who do not feel that we have called unless we have supper and then stay all night. Some pastors have fallen into the same habit. Two or three homes are all they can visit in an afternoon. I believe we can train our people to be satisfied with short calls. Twenty minutes is long enough for the average call, unless a special need requires that we stay longer.

3. Too Radical. Be willing to talk of something besides religion. There are unsaved people that will be reached only by guile. Paul taught one whole church that way. There has just gone to heaven from New Castle, Pa., a man who probably exercised more influence over my earlier Christian life than any other man. That was Luther McLeister, minister of the Wesleyan Methodist Church. He was a holy man, such a man as I judge Joel Whitney. He was called on an unsanctified man who talked of his work, to a farmer he talked of crops and stock, seeking a neutral ground to win his confidence. We must study adaptation, talk of topics of the day, family duties, but we must never lose sight of our motive in calling.

4. Too Talkative. It hardly seems necessary to mention this, yet I am afraid to pass it entirely. If we are not careful we will carry gossip, criticize a little, or become a busybody in other men's matters. You preach this to your people, so I warn you of the same thing.

5. Too Distant. At some place and at some time in my life, I have heard of people that you could not touch with a ten-foot pole. Do any of your people feel that way about your pastor? cold, distant, professional. Folk don't feel free to unburden their hearts to a man like that. Learn to be sympathetic, take a personal interest in everyone. Tell the mothers how pretty their babies are, learn the children's first names. "If a man will have friends he must show himself friendly."

6. Too Exclusive. We are not through when we have called on all of our members. There are some of our friends about us that would like to look to a Holy Ghost shepherd for spiritual light and help.

7. Too Bitter. Do not pray at the top of your voice in a sick room. Do not try to make the dying woman seek like a well person who comes to an altar of prayer. At the hospital do not talk in a loud voice or walk so heavily that your number elevates the building. Gentle, kind, considerate. The wisdom from above is first pure, gentle, peaceful, easy to be interested.

8. Too Sour. We should influence 90 percent of the people we call on. If we are sour, blue, depressed we probably will become so too. If we are sunny, we will probably leave them that way.

As an agent selling books and postcards years ago I learned the power of my influence in making people happy or blue. Be cheerful, full of faith, turn everything to a good end.

9. At wrong times. Brother Cornell tells of a young preacher wanting to show his enthusiasm. He called on a family before breakfast. This embarrassed them so much that it would have been far better for him not to have made the call. Monday and Saturday are poor days to call. If you set aside the hours of one to five in the afternoon for three days a week for your visitation you can cover the largest territory very easily.

10. Too Irregular. Do not simply call when and where the notion strikes you, or at the places where you will be invited to stay for supper and they will kill a chicken. And, of course, our visiting should be thorough, as thorough as possible.

The first year of our ministry we went to Rev. J. D. Thompson, an able minister of the Pittsburgh District, for advice on pastoral visitation. He told us to put the names of all the families we called on in a calling book and to keep a record of every call we made. We took his advice and now would not be without a calling record.

11. Too Indiscrret. We need wisdom in calling on the opposite sex. There are some homes where to visit with my wife. I would rather be a little too narrow on this subject than to enter into temptation, ruin my life, and my ministry.

12. Too Lazy. We don't have to jump out of bed at five a.m. and hurry to work. We have no foreman over us to criticize our work and make us do it better. Hence, there is a temptation to get lazy. If a doctor arose at nine a.m. was late to his office; after dinner took a nap until two, then visited a few of the most serious cases and went home and on the next day people would say he was lazy. If a preacher went through his day's work like that people would say, "He's using wisdom so he doesn't wear out." I say, what's the doctor fits the preacher. Brother Annex tells us in a recent number of The Preacher's Magazine of a brilliant young preacher who knew he should visit his people. But, it was to him an unpleasant duty and he did not do it. He failed in four pastures, then woke up, took pastoral visitation and is now

13. Too Faithless. If we go to the pulpit not expecting souls we will not get them. If we go the rounds of calling expecting nothing to happen we will not be disappointed—not one will happen.

Brevity, my book says, "The fields are white to the harvest;" and I believe it enough that I expect to see an occasional seeker as I go visiting in the homes, see someone healed, see someone get the Holy Ghost, see someone blessed.

There are other dangers, but if we avoid these and keep appointed, God will use us in Pastoral Visitations.

BARBERTON, OHIO.
tured bigot, but they both will need a lot of doctoring and tempering to make them congenial and, leadable in the cause of Christ.

Without the proper give and take spirit in the church the weak will suffer while the strong spoil work and tempers off the weak. Without proper courteous treatment the tamed will be driven from the house of God by a few stiff springs or flat tires. The pastor may put on a set of shock absorbers but it is always clear to the occupants that things are stiff and unfriendly. Haven't we seen the pastor of a springless car try to steer clear of bumps to save the face of things? Why not go in for good long springs and great big balloon tires so that the pastor can drive his super six church over any and all kinds of rough roads seeking the lost without endangering the lives of his friends.

The springs of courteous kindness with the beautiful cushion balloon tires of perfect love will take all the shock out of the pastor's super six and make traveling a delight and the church a success.

Since I'm the District Superintendent of super six cars, I warn the pastors to drive without strife.

Long springs of patience, with perfect love tires, make traveling pleasant over the rough roads of life.

THE PREDACHER AND HIS HEALTH
By C. E. Haney, M. D.

Obesity

Obesity is a condition which is noticeable on the account of the accumulation of extraordinary, therefore pathological, quantities of fat. Some claim unless it is causing some definite functional disturbance, no treatment is necessary.

It is one thing which causes a great deal of concern today not only with one class of American people but with all classes who live sedentary lives. The different methods of reducing are legion. May we sound a note of warning just here—be careful. Obesity is found so often among preachers it seems to have been associated with them for years. When a boy, the writer used to hear an expression similar to this—"as fat as a piglet," or "looking as fat and prosperous as a pig." This doubtless, in so many cases, is due to sedentary life, food too abundant and not enough exercise. Present ways of living are causing an increase of this much dreaded pathological condition. The automobile, together with many other conveniences of this modern country, does away with the much needed exercise. An individual used to walk a mile or more before he would hunt up a horse, and hitch it to the buggy, but now if it is just around the corner, "step on the gas." Then with so many other conveniences the much needed out door exercise has been neglected.

Another important thing to consider is the present day diet—too many dinners; too highly seasoned foods and too many rich dihes. The American home is almost gone—that which we called home, with so many, is a rooming house. We have too much eating at restaurants, hotels and cafes, where French and other foreign chefs are employed, and who serve, with high sounding foreign names, so many conglomated and highly seasoned foods. The modern wife does not know how to prepare the proper diet. If she does serve, it is prepared according to the directions or recipes of these chefs. Further we are trying to adapt this first century body to twentieth century ways. God made us tillers of the soil, drawers of water, hewers of wood and cutters of the foods in their natural state. Man originally was a vegetarian. He ate all foods raw. However we cannot say that he desired or troubled to eat this food. Bread is limited in its amount, and that in the form of stale wheat bread, zwieback, toast, gramma or gluten bread. The acid fruits which are recommended are: lemons, oranges, raw apples, grapes, raw peaches, berries and cherries. Water should be taken sparingly at meal times, but is recommended between meals or before, especially if there is a sense of gnawing hunger, it will produce a fullness.

The following articles of diet are forbidden: rich foods, frit foods, pork, veal, stews, hashes, potted meat; liver, duck, goose, sausage, crabs, lobsters, preserved fish, salmon, blue fish, herring, herring, omelet, rice, puddings, sardines, potatoes, turnips, carrots, parsnips, sweet potatoes, beets, hot bread or cakes, nuts, candies, pies, pasty.

The treatment of obesity by water, hydrotherapy, is well known. It is said to improve the skin and aid the circulation and such baths also accelerate the loss of fat.

Exercise is one of the important things in the treatment of over weight but in the presence of circulatory disorders, must be prescribed cautiously. So many of the strenuous exercises which are given are dangerous. Be careful about your exercise, most systems given do not accomplish the desired results. Walking and horseback riding, swimming, and graded calisthenics may be of value. Other exercise should be prescribed by a physician who has examined the individual very carefully. What exercises are taken should begin gradually. The stretching exercise as given by the government authorities during the war for the many dollar a year men, I consider the best. They give the proper effect in hardening the muscles, the results desired, and do not take a great deal of time. About ten to twenty minutes a day is sufficient.

The fraudulent cures for obesity are dangerous, or worthless and in many cases both. Based upon the theory that glands have effect on producing obesity, thyroid extracts are the basis of so many fat reducers. These in most cases are dangerous, and in the past have been, on that account, prohibited but at the present time are handled better than formerly, but be sure a reputable physician, has the case in hand, so he can watch for danger signals. Leave off quick advertisements. To be scientifically treated a patient must be willing to place himself unreservedly in the hands of a physician for a long period of time, for six months to a year and to obey all instructions implicitly. The physician must first know the habits of life and diet of his patient. Mild exercise and restrictions of the diet gradually become increasingly severe and strenuous. Let friends ridicule, listen to the many advice, take none but your doctor's advice. Remember you are dealing with one of the most dangerous conditions of modern life.

Compare your weight with the recognized standard of weights and heights and if you are too low, your muscles are soft and flabby and you find yourself easily exhausted, short breath on little exertion, a sluggish, sleepy feeling, see your doctor at once; get him to start you on the road to reduction.

Dr. Handly will answer questions regarding preachers' health in these columns. He is a busy man, so do not expect personal replies. Address your questions to Dr. C. E. Handly, Sixth and Wall Sts., Los Angeles, California, Editor.

ERRORS HEARD FROM THE PULPIT
By Roy G. Coombs

While sin remains in the world the offense of the cross continues, but we who preach the Word should avoid every other offense that we can in connection with the offense of sin. Errors in courtesy and disregard for the feelings of our hearers is bad. Mistakes in grammar, pronunciation and the like may be less injurious, but they undoubtedly divert the attention of our hearers and hinder the effect of what we would
have them bear. The following are a few errors not infrequently heard from pulpits:

"Do you approve of us going?" It should be "our," for it is not the object of the preposition "of" (the phrase "us going") that is, but it is the object of the participle "going," and is not inflected by any other word, so it should be in the possessive case. See "Rigdon's Grammar of the English Language." Another example is, "Why should anybody object to us [our] doing something extra?"

"One meeting during the year." The word "during" means "throughout," so it is correct to use it here if the meeting referred to continued from January 1st to December 31st, otherwise we should say "in" or "within."

"Per year." Some authorities allow the use of "per" (a Latin word) with some English words, like "per bearer," "per hour," but ordinarily it seems better to use it with Latin words, like "per annum," "per demer," "per capita," and "at" with English words, like "an year," "an day," "an hour."

"To see folks that are Christians this is important." Object of the preposition "to." Should be, "To see folks."—better, "To see folks who are Christians," etc. Like errors are, "Between you and I," "If he and I," "If he and I," "He and I."
The following is just as bad, but different: "God wants you and I to trust Him."

"Here I shall be, "—"To us folks."—better, "To us who are Christians," etc. Like errors are, "Between you and I," "If he and I," etc. "If he and I."

"We will be very glad to see you here again." Use "shall" with the first person, for you mean future tense only, not determination. We need to have repeated to us the example in our grammar, "I told dyron; no one shall help me."

"Possibly she did not mean it, but by those words, "strictly speaking," he twice declared himself a suicide.

"A life different to their own." After "different" use "from." There is one excellent and notable exception, though some disregarded it: "I differ from you in characteristics, appearance, manner, etc.; but I differ with you in opinion." "That is different than I understood it." This should be, "different from what I understood it," or "from the way that I understood it."

"I thank you declares my kindness rather than yours. If you must use an adverb here, "heartily" is best, but the most of us weaken our speech by too many adjectives and adverbs.

"It does just like I do"—a common error, and a bad one. Say "just as I do." You may say "He looks like me," or "He works like a slave." But if there is a verb in the clause following use "an."" Remember Paul wrote (1 Cor. 11:1), "Be ye followers of me as I also am of Christ."

**SOME THINGS THE PASTOR EXPECTS OF THE EVANGELIST**

*By J. E. MOORE*

First of all, the pastor expects the evangelist to be a preacher of the Word, not merely an entertainer. The evangelist ought to know the Bible in general and his own line of truth in particular. He must use the Bible truths without too much local and personal coloring.

Second, the pastor expects the evangelist to be free from sectional pride. If he lives in the North, he must not go down South and attempt to set up his notions on racial matters as tests of experience and piet; and if he lives down South he must not go up North and attempt to saddle his notions upon the people there. Also the pastor expects the evangelist to touch upon politics and other local matters very lightly, if he touches them at all.

The pastor is disappointed if the evangelist insists upon preaching himself. The following is just as bad, but different: "God wants you and I to trust Him."

If he fails, there may be sufficient reasons why he failed, but the pastor will be disappointed for all of that. Everything from the tuning of the piano and the sounding forth of the advertising on down was done in order that the evangelist might succeed.

The pastor expects the evangelist to have a good home life back of him. The evangelist whose home life is unsatisfactory cannot be efficient and he may easily become a snare.

We need a lot of such evangelists as would be required to measure up to the expectations of the pastor. We could keep a number of such busy in South Texas all the time.

**HERE AND THERE AMONG BOOKS**

*By P. H. Lunn*

A Booklover's Prayer

O Lord, who hast given us the Book, we thank Thee for it; for its one great glory and its uncounted lesser glories. We thank Thee for its songs and its stories, for its promises and its warnings, its wisdom and its love. We thank Thee that we see in it the gracious dealings of a Father who is not impatient with His children, but says to them in every generation only too much are they to hear, of His love and His purpose toward them.

And we thank Thee for all books. We are grateful for the men and women who feel more and understand more than their fellows, and have put their minds and hearts into the books which are in need of us all.

We thank Thee that when any of the children of men is gifted to think Thy thoughts after Thee, he may pass on to others the words in which he has clothed Thy thoughts. Bless those who write our books, and those who print and sell them. May they know their work for a great and holy service. And may they never be willing to degrade their gift. May they count it a partnership with Thee, since they, too, spread knowledge and wisdom and faith abroad. Bless us in our joy in books. May it be a clean, sweet joy, as of those who become initiate into the sacred mysteries of life.

And may the words of all our books have their beginning of goodness from Thee, even as it is written that the Word who became flesh was from the beginning with Thee. May their words always make us the reader to find our fellowship with Thy Son, thy Word. By whatever voice they speak may they who hear them and understand them, He who Alpha and Omega, the beginning and the end, in Christ's name, amen.——Selected.

"Ayeock, here is a wonderful book," said Brother J. walking into the room where I sat by the fire.

"Is that so, what is the name of it?" I asked.

"Quiet Hints to Growing Preachers," he said.

"Sounds good, who wrote it?" I replied.

"Charles Edward Jefferson."" All right, I like good books, let me read it."

Brother J. handed me the book and before the first page was finished I was interested. Before I had finished the first chapter I was fascinated and made everything else secondary until I had read it through. Truly it is a wonderful book, and preachers should read it, no young preacher should be without it. I shall never be the same since reading it. It has tremendously trimmed my sails, helped me to balance my small cargo and at the same time it has encouraged me to press on in my work. I would give much could I have had this book when I started, hence this article, I want to pass it on, and urge my young friends to buy it, I expect to read it again,
try to assimilate and digest it, and by the grace of God practice it. The price of the book is $1.50 and it is cheap. Remember you are not buying quantity but quality. This recommendation is unsolicited, but I urge every preacher who reads this to send to the Nazarene Publishing House for a copy of "Quiet Hints to Growing Preachers."

Laymen will enjoy this book, it will give you a glimpse into the life of the ministry you never had before. It will make an excellent gift for your pastor.—Jarette E. Aycock.

FACTS AND FIGURES
By E. J. Fleming

Continuing from the February number of The Preacher's Magazine we add another column of facts and figures, plucked from "Unfinished Tasks" by Homer McMillan, prepared 1922. We believe the information contained herein will assist our pastors to express a greater interest in matters of world evangelism.

The race question in the United States is becoming of increasing interest and importance.

Radical leaders of both races can cause friction through prejudice and misunderstanding; but the vast majority of negroes look to Christian white people for justice and fair play. Principal Motion of Tuskegee, recently said that "the better white South was never more friendly to the negro than today."

"One of the great menaces to American life is lawlessness as expressed in riots, mobs, lynching. During the past thirty years 891 white men, 11 white women, 2,472 colored men and 50 colored women have been lynched without trial. Nearly three-fourths of the negro men and about ninety per cent of the white men were not even charged with any crimes against women."—American Survey.

The Southern Inter-racial Commission, an organization of Southern white men, has for its objective the cultivation of better feelings between the races.

The hill country of the United States has always presented a fruitful field for home mission enterprises. McMillan points out that "the region occupied by these people is the mountain portions of Kentucky, Tennessee, Georgia, North Carolina, South Carolina, Virginia and West Virginia. It is a section about six hundred miles long and about two hundred miles wide, and contains an area of more than 100,000 square miles.... This vast inland empire contains a population between 4,000,000 and 5,000,000 people who are one in geographical and social interest."

There are two classes of mountaineers. One class lives in the fertile valleys along the rivers and railroads and enjoys the very, best religious and educational advantages. This class is equal in intelligence and refinement to any people in America. But the people with whom the missionary has to do live far back from the main lines of travel in small clearings by the small water courses where they have few advantages of learning and few opportunities for improvement. As a rule they are extremely poor and without teachers, without physicians, without comforts and conveniences, without social contact with outside civilization, and live beyond the towering mountain, locked in narrow coves.

In 1829 the Government began keeping a record of immigration and since that time 33,200,103 foreigners have arrived. According to the last census, there are 17,500,000 foreign-born persons living in the United States, and 17,500,000 children of foreign-born parents—which means about one-third of the entire population.

"Our present foreign-born population is about 17,500,000 and there are some 20,000,000 more of immediate extraction."

"Approximately one-fourth of all the children in the United States live in the homes of the foreign-born as the birth rate is everywhere higher among foreign-born than among the native stock.

"The percentage of foreign-born farmers is greater than that of the native-born in a number of our states.

"Some of the biggest foreign cities in the world are to be found in America.

"The foreign language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

"There are about 4,000,000 Italian living in America. They have 111 newspapers, with a combined circulation of over 1,000,000 copies.

"About 3,000,000 Poles who were born under Austrian, German or Russian rule now live in the United States. They have 100 newspapers in this country with a circulation of 1,500,000.

"Four hundred thousand Greeks live in the United States, and they have 25 newspapers, one of them being the largest Greek paper published in the world.—American Survey.
The Autobiography of
Dr. B. F. Haynes

"Tempest Tossed on Methodist Seas"

No holiness preacher’s library is complete without a copy of this book. It portrays in interesting, compelling style, the useful and versatile life of this scholarly man with its testings and triumphs; its battles and victories. The author’s unflinching stand for holiness, and his never-failing opposition to the liquor traffic, church politics, and whatever was unworthy of a Christian and of the Church, can not but be an inspiration to everyone who has taken up the cross to follow in the footsteps of the lowly Nazarene.

This 310 page book, bound in cloth boards, formerly priced at $1.50, now offered to subscribers of this magazine at 75c, prepaid.

NAZARENE PUBLISHING HOUSE, Kansas City, Mo.
BISHOP HOMER C. STUNTZ

Bishop Stuntz is one of the outstanding missionary men of Methodist Episcopal Church history. He combined intense missionary zeal with a faculty for presenting the facts and needs of the field in such a manner as to move multitudes to action in giving and praying. Born January 29, 1858, he was ordained to the ministry of the Methodist Episcopal Church in 1884. From 1886 to 1895 he served as missionary to India, and from 1901 to 1907 as Superintendent of Missions in the Philippine Islands. He was elected to the bishop’s office, May 16, 1912. His books, “The Philippines and the Far East” and “South American Neighbors,” reveal somewhat of his passion for the heathen and his ability to portray conditions in far-off lands. On June 3, 1924, he was called to his reward.

Church Offering Envelopes

DUPLEX OR SINGLE POCKET

Arrangements have been made with a reliable manufacturer of Church Envelopes whereby we can handle orders for these supplies. We shall be glad to serve any church needing offering envelopes, either the Duplex or Single Pocket style. Be sure to give full information as to material you wish printed on envelopes.

Notice: There are two sizes in the one-pocket envelope, and one size in only the Duplex.

| Size       | Price per set
|------------|---------------|
| Large (2 1/8 x 4 1/4 in.) | $2.25
| Small (2 1/8 x 2 5/8 in.) | $1.75

The duplex envelopes are printed in two colors—black on the right hand side and black on the left side. Price per set includes holders, and Initial Offering Envelopes.

The single envelopes are printed in one color—black.

COLLECTION ENVELOPES

I collection shows exact amount.

Name

For

Date

Amount

Give and it shall be given unto you your good measure, pressed down, shaken together, and running over shall you give into your bosom—Luke 6:38.

The Preacher’s Magazine

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

J. B. Chapman, Editor

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CAPITALIZING THE INCIDENTALS

One way to run a church is just to do whatever must be done; preach to the crowds when they gather, perform all the duties which the pastoral office can reasonably require and—go home. Another way is to always be on the lookout for a time and place to do more things; do every legitimate thing to get the people out of the house of God, and make every pastoral requirement count for the promotion of the Kingdom of God. The first is the way to proceed if you are satisfied to simply exist. The second is the way if you really want to get ahead and build up the church.

There are the annual festivals and holidays. No matter whether Christ was born on the twenty-fifth of December or not, Christmas is a good time to get the people together and preach Christ unto them. Easter Sunday and Thanksgiving Day are special occasions to have “something extra” in your church. I once got six hundred people out on Monday morning to a “Special Fourth of July service.”

Some pastors “take up their cross” and read the Statement of Doctrine and General Rules of the church in such a tone of voice and with such a manner that they make the impression that becoming a member of the church is like accepting monastic vows or a prison sentence. Would it not be wiser and more true to the facts if he should rather set forth the happy exemptions and glorious privileges of those who “have learned the better way”? I have seen a pastor get up in febrile haste, and receive a fine clasp into the church. He read a little from the Manual and very precisely received the members; and, on account of lack of time, he dispensed with the “usual custom of extending the right hand of fellowship.” It seemed to me that he missed a splendid opportunity to say some helpful things, and impress his old members, as well as new ones, with the blessedness and closeness of our fellowship as believers in Christ. How much better that other service in which the pastor read from the Manual and made some helpful, spiritual remarks concerning the church and its fellowship! He received each member in a personal and brotherly, instead of in a formal way: He stopped and had a brief testimony from each of the candidates and the whole service was blessed with spiritual union. The people came up and gave the hand of fellowship and the ties between them and the new members were wonderfully strengthened. We are all a great deal like the old colored man who said, “The meetings are better when I take part in them.” Receiving members into the church ought to be anything other than a dry formal service; really it ought to be a season of blessings like that which marks the welcoming of a new convert into the Kingdom.

If the sermon must be shortened or even entirely omitted to make it possible to give proper attention to this blessed part of the service—well, we have lost of preaching any way.

A baptismal service, even in a holiness church, ought to be a time of blessing and victory. Why not the preacher prepare himself to make a short, unctuous, instructive talk on the meaning of Christian baptism and make the occasion one for the enforcing of the special experiences and truths which are implied in this blessed ordinance? There is one very practical argument in favor of immersion, and that is that no one, especially the preacher and the candidates, can make it a secondary and unimportant affair. There is a depth of meaning in baptism that ought to be impressed, and the baptismal service is a good time to do it.

I believe it is a mistake to allow the world to carry away all the sanctity and spirituality from the wedding ceremony among Christians. No matter about theories, no matter about the splendor of the occasion, the success of matrimonial life depends upon Christ. The courts are full of divorce
THE PASSING OF THE ICONOCLAST

THERE was once a time when there was a background of faith in the minds of men generally, so that the preacher's task was largely that of dispelling error. But we have fallen upon an age of doubt, and the preacher's task is to lay the foundation as well as to build the superstructure of truth. The present day preacher can take nothing for granted. He must establish the fact that the Bible is the inspired Word of God, that he must set up the truths of the Virgin Birth, spotless life, effaceless death and triumphant resurrection of Jesus. He must prove that man is sinful, the Holy Spirit is operative upon the hearts of men and every other thing that has to do with the salvation and eternal happiness of men.

The immediate past may be likened to New York City which is underlaid with solid rock, and where it is necessary only to remove the rubbish and the soft earth and erect a skyscraper of any height desired. But our own age must be likened to New Orleans which is built upon 'a fill' from the Mississippi River, and where it is necessary to drive piles and construct concrete in order to have something dependable to build upon.

The preacher who goes out today to pursue a destructive ministry is likely to find that he is not only destroying error, but that he is also leaving the people void of truth. The times call for a positive and constructive ministry. Heresy must be driven away, to be sure; but darkness can scarcely be scattered except by the introduction of light. The healing fads of the times must be met by the positive preaching of the Bible doctrine upon the subject. Fake Adventism of the various shades must be refute by an intelligent and balanced proclamation of prophetic truth. False holiness must be driven away by the testimony to Pentecostal sanctification. The times call for the best type of gospel preaching that the world has ever heard. We do not say that the situation is easy. Rather we affirm that it is exceedingly difficult. Destruction has always been easier than construction and defensive warfare has always involved less peril than offensive. The iconoclast has had his day, but his day has passed. There is not even enough opposition now to prop up the "fighter." Every man must furnish his own supports. The very liberality and "breadth" of our day are snares and pitfalls. We must preach faith, rather than to dispute doubt; we must preach love, rather than to attack hate; we must preach holiness, rather than to dismiss "a half salvation;" we must make our own foundation and upon it erect a superstructure.

Watch the disputers, the fighters, the opposers, the iconoclast; you will soon see that even though he is still close to the top, he is on his way down. His life and usefulness are destined to be short; for his day has passed, he must give way. In fact he has already given way to the builder, to the man with a positive message.

What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel appliance subdued into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts, unseen worth recognized in the judgment day.—F. W. Rootson.
studied anatomy, and drew their portraits first nude, and then draped them afterward. So the preacher must first form his outline with great care, and then clothe it with the flesh and blood of the fine hand and living discourse, with the beating heart of his own love, and the warmth and passion of his own emotion.

3. The logical outline will help the preacher in his delivery. There will be such an intimate and natural relation between any part of the skeleton and the next part that is joined to it; that, as in the skeleton of the human body, each suggests and leads to the next following. Thus a masterly plan leads the reason and the memory and the imagination to work together and reproduce the sermon that was once thought through, in impressive and orderly arrangement.

4. Each division of a sermon, like the separate stairs of a staircase helps the transition from one level of thought to the next higher. It also marks clearly the progress of the discussion, and makes easily manifest the ascent of truth that has been gained.

Still further, an orator's voice naturally rises higher and higher in pitch, as he pushes on through a lengthy period of impassioned oratory. At the end of such a period he names the next division of his address, he has an opportunity to pause, and drop his voice again to the normal level. It will afford a most salutary relief to his voice and to his audience, if not less pleasing and restful will it be to the audience.

Nothing is more wise and wise and pain to them than for a public speaker to be always emphatic, and lift his voice to a scream, and "bear passion to tatters," by his engaging and irresistible intensity of speech. A judicious announcement of the separate divisions of his address will save him from this high tension, and keep him on a more normal-tone and pleasing quality of voice. 

HINTS TO FISHERMEN

**By C. E. CORNEILL**

**KEEP A-GOIN'**

If you strike a thorn or race,
Keep a-go'in'.

If it built or if it knows,
Keep a-go'in'.

"Tain' no use to sit an' white
When the fish ain't on your line;
Halt your hook an' keep a-tryin'.

Keep a-go'in'.

When the weather kills your crops,
Keep a-go'in'.

Though 'tis work to reach the top,
Keep a-go'in'.

'Spose you're out o' ev'ry d'm
Gittin' broke ain't any crime;
Tell the world you're feelin' prime—
Keep a-go'in'.

When it looks like all is up,
Keep a-go'in'.

Drain the sweetness from the cup.
Keep a-go'in'.

See the wild birds on the wing.
Hear the bells that sweetly ring.
When you feel like singin', sing—
Keep a-go'in'!

—FRANK L. STANTON

LITTLE FOXES

When there are little controversies in a church—little quips, little differences—that ought to be patched up, or gotten out of the way—they are generally right in the way of the spirit of revival, The Holy Spirit does not seem to be pleased and He will not manifest Himself, In any sweeping manner. The channel must be clear of all the rubbish, before He can work and pour out His blessing upon the people.

So many little hindrances get in the way. Differences of opinion, wanting our own way, not willing to compromise a little self-importance, stubborn, would just as well speak to certain ones, wrongs of the past. Brethren getting together, being big enough to overlook a seeming slight, never mind how it hurts, help to get the channel clear. When all is just right, the blessed Holy Spirit will come, and come gloriously. Who is in the way? Maybe the preacher, maybe the people.

DR. MAYO ON SPIRITUALISM

According to Dr. William J. Mayo, chief of the Mayo Clinic staff at Rochester, Minn., man gains 90 per cent of his mental powers through sight. This is especially true in respect to obtaining accurate knowledge. When a person attends a spiritualistic seance in a darkened room, says the famous physician, he surrenders at least 95 per cent of his ability to see and appreciate exactly what happens. 

"The investigating spirit of man leads him into 'dark places,' asserts Dr. Mayo. "When he goes into dark places—such as a spiritualist's seance—without a light, and those seances are always conducted in darkness, a man goes deprived of his chance of the means of obtaining information, the
eye. Under such situations in the dark the scientist is likely to be led astray as anyone else.

"Many men of great scientific attainments, of whom Sir Arthur Conan Doyle is an example, start to investigate spiritualism. They attend a seance in a darkened room where they surrender 95 per cent of their intelligence so far as obtaining knowledge of the truth is concerned. They remain there in the dark, expectant, until their nerves are jumpy. And they imagine they have the same means of investigation that they have in their laboratories. They haven't as much chance to detect fraud in that darkened room as a hound dog would detect something by his sense of smell. The faker in those seances has less than five per cent of the intelligence to combat there in the dark. And out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crookes and Sir Oliver Lodge to become propagandists for spiritualism."

—The Pathfinder

**GOING AFTER SOULS**

H. G. Trumbull, the former editor of the Sunday School Times for forty years, made it a point throughout his eventful and useful life to talk to individuals about their souls. He was successful in winning many, who, afterward became very efficient Christians. He persistently followed this course, and God signally blessed him. A preacher has a rare opportunity to do this kind of work, especially among business men and others. We do not seem to be getting very many new people into the churches, why not go out and get them? Personal work pays large dividends. "He that winneth souls is wise."

**A PRAYER IN VERSE**

Make me too brave to lie or be unkind,
Make me too understanding.
The little hurts companions give and friends,
The careless hurts that no one quite intends.

Make me not thoughtless to hurt others so.
Help me to know
The kindest hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfeeling all
That ought to be recalled, each kindly thing,
Forgetting what might sting.

To be upon my way
Day after day
Let me be joy, be hope.
Let my life sing.

—Mary Caroline Davies, in The Postal.

**METHODISM'S SPIRITUAL REBIRTH**

A special Evangelistic Committee composed of seven bishops of the Board of Bishops of the Methodist Episcopal Church, have recently issued a heart-rendering appeal to the people called Methodists. Here are a few extracts from this very important address.

"...Every child of God should realize that the spiritual miracle of the new birth occurs far too seldom within our borders."

"Christ is virtually ignored as a divine Redeemer from every sin."

"Sin has been largely banished from our vocab-

ulacy, because it has been exiled from our experience."

"Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer."

"We are endeavoring to usher in the reign of God's prayerless church."

"Altars of prayer have disappeared in the overwhelming majority of our Methodist homes."

"The restoration of the family altar in every Methodist home should be sought as a necessary part of a spiritual rebirth in our churches."

"We fervently plead with the pastors of Methodism to place the major emphasis of their preaching on the necessity of the new birth."

**EARLY CHARACTERISTICS OF GERMAN METHODISTS**

Bishop Rudolph Dube of the Evangelical Association, in a very interesting address before the New York preacher's meeting—twenty-five or thirty years ago—said that there were but two copies extant, so far as he knew of the German translation of the Methodist Discipline published in Lancaster, Pa., in 1808. Since Bishop Dube made the above statement, two other copies have been found.

The book contains an original preface in which it refers to the fact that the Methodists are a sect everywhere spoken against, and that many well-meaning people are caught by these snare of Satan and kept from the truth. To counteract these misrepresentations this book is set forth. The preface contains these remarkable statements:

"The ministry of this church, consists not of learned, spiritual reproof in preachers. Wordly learning, even under the name of God's learning, does not here come into consideration. Fishermen and publicans, if the Lord calls them, and if endowed with divine wisdom only, which is His gift, are the apostles of this church."

The preface also says that the regular preachers are like the apostles constantly traveling, that the great blessing of the Lord has been upon this peculiar feature.

"One of the distinctive traits of this church as compared with others is the greater livelihood in its exercise of worship. Some object to this, but we maintain how we can suppress the glad expression of our joy, when God pours His love into our hearts. The loudest shouting and rejoicing are all too quiet to worthily praise the great Blessers of souls. The preface refers likewise to class meetings, and closes with the appropriate invitation: "Come, then, and see! The Lord upon thine eyes, that thou mayst see!" It is interesting to know that Asbury circulated this German edition of the Discipline far and wide, and it had much to do in predisposing the Germans to receive the gospel at the hands of the brave lin-

**MY MOTHER'S FAITH**

The face upon the hearth, low, and glows,
And there is stillness everywhere,
And like winged spirits here and there
The first light shadows flittingly in our churches."

"As the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep,"
And somehow, with that little prayer?
That sweet treble in my ears.
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.
Oh, for an hour in that dear place—
Oh, for the peace of that dear time—
Oh, for that childish trust sublime—
Oh, for the glimpse of mother's face—
Yet as the shadows round me creep,
I do not seem to grow sweet magic of that treble tone
And "Now I lay me down to sleep!"

—Eugene Field

**THE TEST OF RELIGION**

A secular editor of a great daily has this to say: "The supreme test of religion in one's life is—living. The one who constantly lives his or her religion, needs to make no loud professions. A religion lived, is a religion known of and respected by men. But the one who professes to be religious and yet does not back up the profession, does not convince or his or her room. Religion, after all is more a matter of believing and of doing rather than bland professions and loud protestations of piety. The Pharisees of Christ's day, were past masters in this high-note professing. They were as "sounding brass and tinkling cymbals." And Christ denounced them as hypocrites."

Living religion is always expected. But there is a place for humble profession. The Psalmist said: "I will make my boast in the Lord, the humble shall hear thereof and be glad." A religious feeling is always uplifting. It Professions without life has no weight. Life must be coexistent with profession and profession with life. There is a place for both. One does not merit being termed "blatant" because he makes his boast in the Lord.
IS PROHIBITION A SUCCESS?

Here are some facts and figures, given side by side in the "methodically parallel" which will assist
any canny man to answer the question:1

**Before Prohibition**

There were 177,000 licensed liquor saloons, many of them selling illegally after hours, and to
minors and drunken persons.

Every year 1,247 breweries made 2,000,000 gallons of beer.

In 1917, for example, 507 distilleries were pro-
ducing 260,000,000 gallons of distilled spirits; 
Drinking was made easy, cheap, and inviting.

The alcoholic death rate yearly was 3.8 in
100,000.

The average annual death rate was 13.92 per
1,000.

Each year 1,250,000 drunkards were arrested;
but only 20 per cent of public drunkards were
placed under arrest.

County jails were crowded.

There was a constantly rising penal ratio.

Alcoholic insanity wards were full.

Delirium tremens wards were full.

Salons on valuable property decreased the
value of neighborhood property.

The poor paid workers lived in slum dwell-
ing.

Brewery and distillery corruption perverted pol-
Itics, boycotted business, and threatened courts.

Many times the amount received from liq-
or licenses was spent to care for drunk-caused crime,
paperism, and insanity.

Salons diverted more than $2,000,000,000 an-
nually from legitimate trade.

Industrial production was checked by "blue
Mondays," drink-caused accidents, and inefficient
drinking workers.

Home building was checked; homes and hearts
were wrecked when the saloon took its royal per-
centage of earnings—"the margin between actual exis-
tent needs and total wages.

Protection of law was given to the debauching,
reckless, running traffic.

Salvation Army records show that 50 per cent
of those who came to them for relief were drink
addicts.

Help was frequently asked for children who had
fallen from fire escapes, or for infants who were
smothered on account of drunken parents.

**After Prohibition**

There are no licensed saloons today. "Speak-
easies" exist, as criminal and indirect as they
were in license days.

No breweries are lawfully running: 436 cereal
plants produce 151,000,000 gallons of non-ice-
creaming drinks.

No distilleries are legally operating. Smuggling
from Great Britain and Canada is greatly reduced
of late. Drinking today is costly, difficult, dangerous.

The alcoholic yearly death rate is from 1.1 to
1.2 in 100,000.

The average annual death rate is 12.37 per
1,000.

There are more than 150,000 fewer arrests for
drunkenness annually.

There are 200,000 fewer county jail commit-
ments. Many jails are now empty.

There is a decrease of 5.8 per 100,000 in penal
ratio in the last Federal criminal census in 1921.

Alcoholic insanity is decreased two-thirds.

Very few now exist.

Reality value of former saloon cities is tumbled,
and neighborhood values are dethroned.

There is an increase of $1 per cent of home
building for workers in 1924.

There is less corruption in politics and business,
but still reaching officials though in a lesser degree.

Liquor criminals, through fines, pay the cost of
their own detection, prosecution, and imprison-
ment.

Retail trade, savings banks, and insurance com-
panies profit from saloon closing.

Industrial production is speeded, accidents are
lesser, efficiency is increased, and strikes are
fewer.

Home building has increased 152 per cent, while
workers of small homes have trebled. Building
and loan assets have doubled in five dry years.

The drink traffic of distillery, brewery, and sal-
on is outlawed.

Only one per cent of the cases that come to
them are traceable to drink.

Applications for relief are reduced 50 per cent;
and children who come to the day nurseries and
kindergartens are better fed, better clothed, health-
ier, happier, more teachable.

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**CHRISTIAN PERFECTION**

By C. E. CORNELL

No. 1

**TEXT:** Heb. 6:1.

I. **INTRODUCTION.**

There are four important points to be con-
considered:

1. Christ commands to be perfect. Matt.
5:48.

2. All Scripture points to perfection: 2 Tim.
3:16.

3. The true commission of every preacher.
Eph. 4:11-13.


II. **SCRIPTURAL TERMS.**

1. Perfect Love.

2. Perfection.

3. Sanctification.

4. Holiness.

These terms are predicated of Christian char-
tacter under the operation of grace—or to be
time from all sin. They occur in the Bible over
320 times.

III. **TWO CLASSES NAMED IN THE CONTEXT.**

1. Children—babies—mill


IV. **GO ON "unto perfection."**

1. To maintain any degree of grace, ad-
vancement must be made.

2. We must reach the goal.

V. **WHAT IS EXCLUDED.**

1. Christ's perfection does not exclude er-
er, ignorance and infirmities. Wesley
says: "The highest perfection which man
may attain, while the soul dwells in the
body, does not exclude ignorance, and
error, and a hundred other infirmities.
" (See quotation on "Infirmitudes." Wesley's
Sermons, Vol. 1, page 357.)

VI. **THE FRAIN PERIL OF NOT GOING ON.**


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**CHRISTIAN PERFECTION**

By C. E. CORNELL

No. 2

**TEXT:** Psalm 37:37.

I. **REVIEW THE FORMER SERMON.**

II. **MR. WESLEY'S PHRASE.**

"Both gradual and instantaneous."

Elucidate this phrase.

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**CHRISTIAN PERFECTION AND "CROWTH."**

1. Those who enjoy life grow fat
swifter than they did before. Rapid de-
velopment.

2. The heart soil—love.

3. No hindrances to faith, joy and peace.

4. "MARK THE "PERFECT MAN."

1. Compare him with the "upright."

2. His end—"price.

Illustrations:

"I could never have believed," said a dy-
ing saint, "that it was so delightful a
thing to die; or that it was possible to
have such views of the heavenly world
as I now enjoy."

The memorable Melanchthon just before
he died chanted in his sleep the words,
"I will not give any more eat thereof until
I be fulfilled in the kingdom of God." He
seemed restless, and on being asked by
one near him, whether there was anyth-
ing more to be desired, replied, "Nothing
more, unless it be heaven."

Wesley said: "Our people die well."
EASTER SERMON
By C. E. CONNELL

I. THE HISTORIC FACTS OF THE RESURRECTION.
1. Seen of the apostles during 40 days.
2. Ten,000 converts under Peter's preaching.
3. About 500 brethren, a greater part of whom remained, when Paul wrote his first letter to the Corinthians. The book of Corinthians is genuine and authentic.

II. SOME OBJECTIONS TO THE RESURRECTION.
1. The resurrection was not sufficiently public. He ought to have left his grave in the sight of a specially appointed commission. Unbelievers would not have known Him.
2. He did not die on the cross. He just swooned away. Of course there was no resurrection. He just recovered consciousness. The evangelists say He died. Illustration: Suppose he was living in the 1920's. We take him from the cross. He must have been suffocated by Joseph of Arimathea and Nicodemus when they embalmed Him. They rubbed 100 pounds weight of myrrh and aloes on the surface of His body, and they bound hangings tight around each of His limbs, and His head, and His body, before they laid Him in the grave. The Jews sealed and guarded the tomb. The Roman guard as a witness. Anything to get rid of the supernatural.

III. THE RESURRECTION, THE GREAT FUNDAMENTAL DOCTRINE OF THE BIBLE.
1. Jesus Himself staked His whole claim on His resurrection.
2. Paul's whole gospel a gospel of a risen Savior.

IV. BUT HOW CAN IT BE?
1. Mysteries around the resurrection that cannot be explained. Who can unravel the mysteries of nature? The vast variety of flowers. No two leaves alike.

THE UNHIDDEN CHRIST
By A. M. HILLS

I. WHO COULD NOT BE HID?
1. There are some persons in the world who cannot be hid by birth, by inheritance, or by their talents they come to the front.
2. Christ was the son of a village carpenter,
3. He could not be hid because the blackberry in a rose leaf? The watermelon?
4. The Divine Loaf, the bread of life, could not be hid.
5. God's grace is mysterious, mysterious grace could not be hid.
6. As God the Light of Men, He could not be hid.
7. As God, He could not be hid.
8. As the God of Love, He could not be hid.
9. As the God of Justice, He could not be hid.
10. As the God of Righteousness, He could not be hid.

II. LIFE AND GODLINESS
By A. M. HILLS

Text: 2 Pet. 1:5. "His divine power hath given unto us all things that pertain unto life and godliness."

Some people are cursed by the gifts given them. Their benefactors leave them wealth and estates and station, and it ends in ruin. But God's gifts make "rich and add no sorrow." 1. Who are the "Un." The apostles, the "all that have obtained like precious faith with us" (v. 1). So this is a message to all believers.

1. The Apostle is writing about two kinds of Christian experience: life of the doubting and Godliness.

2. "Godliness." I.e., God-like, sanctifica-
tion. This means to be free from depravity—the inclination to and relish for sin. The negative side of this experience is cleansing, purging, the removal of the inborn corruption of our nature.

The positive side, which follows the cleansing:

(a) Being filled with the Spirit. Eph. 5:18.
(c) Being God. 1 Pet. 4:1-16. Partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Pet. 1:4.

III. THE POSSIBILITY OF THIS CANNOT BE QUESTIONED.

At the first thought, it all seems incredible, and only a mockery of our misery and longings, too good to be true. But no. The text tells us that “his divine power hath given us all things that pertain to life and godliness”—Godliness.

If these encouragements were based upon our human littleness and moral frailty it would be impossible. But they are all based on God’s omnipotent power. He gives everything necessary!

A. Christ died that we might be sanctified (Heb. 13:12; Eph. 5:25-26).
B. He calls us to the blessing (1 Thess. 4:7; 2 Thess. 2:13-14).
C. He converses with the Holy Spirit (Matt. 3:11; Acts 15:8-9).
D. It is God’s will (1 Thess. 4:1).
E. Christ prayed for it (John 17:17).
F. He is able to do it (1 Thess. 5:24).
G. It is all of God, and perfectly possible, and too good not to be true.

If it is our will as well as God’s will.
We can have it.

Who will have as a gift “all things that pertain to life and godliness”?

SANCTIFICATION AND FRUITFULNESS

By A. M. HILL

Text: John 15:1-15; “I am the true vine. Ye are the branches. Every branch in me that beareth fruit, he beareth away; Every branch that beareth fruit, he purgeth it that it may bring forth more fruit.”

This is one of many beautiful figures that represent the influence and importance of our relationship to Christ, and the condition of fruitfulness.

I. NOTICE, THAT APART FROM CHRIST WE HAVE NO SPIRITUAL LIFE AT ALL.

Give up Christ’s supernatural birth, deity, atonement, resurrection and ascension, as Modernists are doing, and we are practically separated from Him—like a dead and cast-off branch, fit only for eternal burnings. “Abide in me” or perish! Christ is everything or not to a guilty soul.

II. THIS IS NATURAL: BY A VITAL RELATION AND UNION, WE CAN BEAR FRUIT.

Without this blessed abiding in Him spiritual fruitfulness as God sees it, is impossible. Multipiles of professors of religion are endeavoring their eternal future by their lack of fruit-bearing. But if the divine life of Christ is pouring through us, as the sap of life into the branches, they can bear fruit if they will. Not to do so is willful sinning, and exceedingly perilous.

III. OUR FRUITFULNESS LARGELY DEPENDS UPON OURS.

It depends on whether we draw largely from Christ, or not—our condition of heart, our being linked up with God, and our passion for souls. The context mentions four relationships to Christ the Vine:

1. A lack of relation which results in no fruit.
2. A commonplace relation which gives some fruit.
3. A more intense relation which produces more fruit.
4. A more perfect relation still which brings much fruit.

This latter class specially glorified God.” v. 8.
He converses with the Holy Spirit (Matt. 3:11; Acts 15:8-9).
Whom? The disciples, who “are already branches, who have union with “The True Vine,” who already have life and are bearing fruit. But to such useful Christians God gives another “cleansing blessing,” viz. sanctification, that they may be more “fruit.” Dr. Pearson told a convention of ministers that since he had received the “Second Blessing”—the Baptism of the Holy Spirit, he had won more souls in eighteen months than in the previous eighteen years.

Two times as useful as before! Probably Wesley’s influence was increased a hundred fold; and possibly a thousand fold.
Result:
1. Multiples saved and the kingdom spread.
2. God more glorified.

16. Fruit of eternal joy. v. 11.

SALVATION FROM START TO FINISH

By William Hayloot

Text: “Be fruitful and multiply and replenish the earth and subdue it” (Gen. 1:28).

1. Holiness.—“In the beginning God” (Verse 1).
2. Sin.—“And darkness” (Verse 2).
3. The Holy Spirit.—“And the Spirit of God moved” (Verse 2). The word “moved” in this context is the same word of “brooding over” or on its eyes that of a hen sitting on and covering the eggs waiting for life. The Holy Spirit moves on the darkness and sin of man’s heart seeking to bring life and light.
4. The Word of God.—“And God said” (Verse 3).

5. Adam began everything out in holiness. Man sinned and fell.

The Holy Spirit immediately begins to move and blood over man’s heart.
God speaks through these two channels:
(a) The Word of God.
(b) The Spirit of God.

We may be brought back again to holiness.
6. Division or Separation.—“God divided” (Verses 6-8).

After conviction comes separation. If light is followed there will be division and separation.
7. Resurrection.—“Let the dry ground appear” (Verses 9-10).

The earth shews up out of the darkness of darkness that had been a long time and when God speaks and the Holy Spirit works and life is followed there is a spiritual resurrection into newness of life.
8. Fruitfulness.—“Let the earth bring forth grass . . . seed . . . fruit” (Verses 11-15).

“The fruit of the land will be pleasant, joy, peace, etc. “Every tree that bringeth not forth good fruit is hewn down.” “Herein is my Father glorified that ye bring forth much fruit.” Fruit. More fruit. Much fruit.

19. Shining.—“Let there be lights . . . to give light upon the earth” (Verses 14-16). “Let your light so shine” (John 1:8). “Ye are the light of the world” (Matt. 5:14). The Moon.

The Moon.

The moon gets its light from the sun, receives to give. Gives its light at night (darkness).
Its place is in the heavens.
It cannot always be seen there, however, the earth gets in the way.

10. Holiness.—“Man in our image and likeness” (Verses 26-27). The Spirit of God and the Word of God have accomplished the purpose of God, i.e., holiness. “Ye are holy for I am holy.” “Without holiness no man shall see the Lord.” This is always and ever the plan and purpose of God. God is holy. Christ is holy. The Holy Spirit is holy. The Word is holy. Heaven is a holy place. Holy angels will sing holy songs in that holy heaven and if we hope to enjoy such fellowship in such a place we must be holy.

Back to the Text.

1. Be fruitful. “Perfect love, perfect peace, perfect joy,” etc.
2. Multiply, i.e., “Make disciples of all nations.” God’s plan is to fill this globe with holy men and holy women. His plans are at present hindered and for a time thwarted, but the plan and purpose is just the same and God will yet have His way. It is our business now to seek to fill the earth with holiness unto the Lord. “Multiply.”

3. Subdue.—In heaven gold will be under our feet. This is the proper place for it now. Unfortunately most people have lands, houses, business, home, money on top of them. The Word of God says subdue. “All things in subjection.”

“An God blessed them and God said unto them, be”
(a) FRUITFUL and (b) Multiply and (c) He blessed the earth and (d) Subdue it and have (e) Dominion over it.

“Him to whomsoever will I grant to sit with me on my throne.”

THE ROYALTY OF MOTHER

By L. T. Copelley

Text: “Go forth, O ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him” (Song of Solomon 3:11).

I. INTRODUCTION.

(a) Various ideas of success today but most of them leave mother out.
(b) The text reveals mother in a position of honor—that of placing crowns.
(c) 1. Indicating prophetic and regal standing.

II. THE CROWN MOTHER GIVES.

A. The crown of character.

1. Children are generally echoes of their parents.

(a) Sir Walter Scott’s mother was a superior woman and a great lover of poetry and painting.
(b) Byron’s mother was proud, ill-tempered and violent.
(c) Lord Bacon’s mother was a woman of superior mind and deep piety.
The mother of Nero was a murderess.
(e) The mother of Washington was known for her piety and virtue.
(f) The mother of Matthew Henry was marked for her superior conversational powers.
(g) The mother of the Wesleys was remarkable for her intelligence, piety, and executive ability.
(h) It will be observed that in each of these examples the child inherited the prominent traits of the mother.
2. Mother's sympathy, ideals, love, tenderness, and religion will be unfolded in the character of her children.
(a) God's gifts are not hereditary and example goes on a long way.
1. If the father or mother or both be real Christians, gentle, kind, reverent, and pure, the children grow accustomed to these graces and will desire them in their lives.

B. A crown of industry.
1. The nature of mothers has won more battles with the needle than men have with swords.
2. Mother's patience in toil, cheerfulness in hardships, tenderness in sickness and honesty in everything will be reflected in the lives of the children.
3. Mother's resourcefulness has inspired many a person to success.
C. We call him great who builds a great cathedral—Mother builds a great life.

With a godly life she paints on the soul canvas the beauty and strength of Christ.

III. Present conditions demand great mothers.
A. Present degeneration of ideals and standards is a challenge to mothers to stem this condition.

Lord Shaftesbury said, "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months."

"Rightly to train a single youth is a greater exploit than the taking of Troy."

B. Our children need to be equipped by a great army of children and they are going to get their training in the home.

C. Parents who live as to command and demand, respect and honor of their children leave a "goodly heritage" to their offspring.

1. The command to "honor thy father and mother" carries with it a promise of long life.
2. Dishonor to parents is accompanied with a curse (Prov. 30:17).
3. Lord, give us more godly consistent holy homes.

FIVE NIGHTS FROM THE BIBLE
By R. W. Hesterman

I. OUT OF THE NIGHT CAME DEATH TO BELSHAZZAR.
II. OUT OF THE NIGHT CAME ETERNAL NIGHT FOR JUDAS.
III. OUT OF THE NIGHT CAME DELIVERANCE AND REDEMPTION AT BETHELHEM.
IV. OUT OF THE NIGHT CAME NICodemus, A SEEKER FOR TRUTH.
V. OUT OF THE NIGHT CAME SALVATION FOR THE JAILER.

A DETERMINED SOUL
By R. W. Hesterman

TEXT: Mark 10:47.

I. CONDITION OF THE MAN.
1. Blind.
2. Bankrupt.
1. Sold.
2. Out of the "way" of Jesus.
III. HINDRANCES OF THE MAN.
1. People—Those who ought to help.
2. Many.
4. Manner of Seeking.
1. Address Jesus directly.
2. Address Jesus earnestly.
1. Rising.
2. Casting away his garments.

RESULTS
1. What—Sight given.
2. When—Immediately.
3. How—By faith.

IN THE VALLEY OF DECISION
By A. M. Hills

TEXT: Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision (Zech 3:14).

The Valley is the "go"—the real self. The closely knit family that brings things to pass. The most likeable Man is not the helpless victim of motives and lives; as it is taught theology teaches. There is no "moral inability." He is not the helpless slave of inclinations, desires, appetites, impulses, environments. He is endowed with reason, conscience and will, like God himself.

Bible's and Steel's Theology: "Though man is fallen and deeply depraved so that there is in him nature a strong tendency to sin, yet does he re-

tain the God like attribute of freedom. In every vision of a moral nature he is free to will the opposite."

No decree of God, no chain of causation behind his will, no combination of elements in his constitution, compels his moral acts.

The gracious aid of the Holy Spirit is only available, not necessitating (Acts 5:31; Eph. 4:30; 1 Thess. 5:19). The moral nature of man is a self-determining original cause, himself unconscious in his volitions. He is a new and responsible fountain of causation in the universe. The will, then, or man by the use of his will, decides his character, and shapes his eternal destiny.

I. CONSIDER THE PROVENESS TO MORAL INJUS.

Men decide about everything else, but in spiritual matters they drift.

They purposely remain undecided between: Righteousness and sinfulness, Godliness and worldliness, Christ and Satan, Heaven and hell.

II. CONSIDER THE FOLLY AND PERIL OF SUCH UNDECISION.

Examples:
1. A ship drifting—no man at the wheel, no port in view.
2. A sick man making no choice of doctors.
3. A man in a burning house, undecided about the way of escape—starway or window.
4. The mongrel Samaritans "learned God and served idols.

Rufus, a Saxon ruler, painted Jesus on one side of his shield, and the devil on the other with the inscription, "I am prepared for either!"

III. DECISION IS FATAL DECISION.

Example: A man on a sheking ship, undecided whether to take the life boat or not.

So souls stand staving and thirsting in presence of the Bread of Life, and the Water of Life, and the blood that cleanses. Undecided.

Decision enforces and saves.

Examples:
1. The three Hebrew children: "Our God whom we serve is able to deliver us: but if not, O King, be it known unto thee, we will not serve thy gods, nor worship the golden Image which thou hast set up."

John Huss, offered a pardon if he would speak one Latin word, "Revocis," "I recant," cried out, "I am not ready for the flames."

The sublimest moment in Martin Luther's life was when he was made the same offer, and he made the historic answer: "You must prove to me by the Word of God that I am wrong, or here— I stand. I can do no other; God help me. Amen!"

IV. GOD SOMETIMES BRINGS MULTITUDES TO THE VALLEY OF DECISION.

Examples:
1. Moses and the Israelites on the borders of Canaan, and the nation decided wrong and did not enter in.

2. Elijah at Carmel.

3. Martin Luther called the people to justification by faith.

4. Wesley called believers to sanctification by faith.

V. SOME DAYS MAY BE PROPERLY CALLED "THE DAY OF THE LORD IN THE VALLEY OF DECISION."

1. When the convicting power of the Holy Spirit is on the people.

2. When under the power of the Holy Spirit many are getting saved and sanctified. Such scenes put a whole community in the valley of Pentecostal decision.

The scene will change: Another valley of decision! A throne will be set. The dead and the living will be marshalled, saints and sinners, angels and demons. Jesus will take the throne.

3. When sight of His infinite love and holiness the good will be drawn by irresistible attraction. The wicked will flee with irresistible repulsion. It will be an instant of irrevocable decision to eternal destiny. O decide now for Christ and holiness! Decide Now: and be ready then for the decision of that Great Day.

GREAT TEXTS OF THE BIBLE
By Basil W. Miller

"In the beginning God . . ." (Gen. 1:1).
Theme: God First in Everything.

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14).
Theme: Marks of the Sons of God.

"Follow peace with all men, and holiness without which no man shall see the Lord." (Heb. 12:14).
Theme: The One Condition of Seeing God.

"If the foundations are destroyed, what can the righteous do?" (Psa. 11:5).
Theme: Our Great Foundations.

"And Jacob waked out of his sleep and said, Surely the Lord is in this place, and I knew it not." (Gen. 28:16, 17).
Theme: The Incapable Glory of God.

"Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19).
Theme: The Temple of the Holy Spirit.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . ." (John 1:9).
Theme: The Condition of Forgiveness.

"But ye shall receive power, after that the Holy
SERNOM SEED
By T. M. ANDERSON

THE WITNESS WITHIN

Text: "If he believeth on the Son of God he hath the witness in himself." (1 John 5:10)

Let us study three facts concerning the truth of this testimony.
1. The Purpose of John in Giving this Truth
That ye, may know that ye have eternal life, and that ye may believe on the name of the Son of God (Verse 13).

2. The Witness Which We Have in Ourselves
1. It is the witness of the believing of the Son in the heart. This is the record, which God hath given us eternal life, and this life is in His Son. He that hath the Son hath the life (5:11-12).
2. He that believeth on the Son of God hath eternal life (5:13).

3. Holiness is whatever the will of God is for man. He is the holiest that ever lived. This is the word "be holy" (5:18).

I. What we ARE to Believe, or Grounds for OUR FAITH
We must believe the "record God hath given his Son" (Verses 10, 11). It matters much what we believe about Jesus. There is a God-given record or witness of Jesus which one must accept in faith, in order to know that he has eternal life.

This includes the whole record of the Son. Not just such part as may please the human fancy, and reject such as does not please. This record is clearly given in the epistle.

4. Holiness is whatever God is. "He that despiseth, despiseth not man, but God. Therefore despise not one another, seeing ye are members one of another" (1 Thess. 5:18).

II. That WHICH THEY LACKED TO PERFECT THEIR FAITH
1. To increase and abound in love. This is the faith of the second generation of believers. They had the same faith as the first generation, but lacked this faith.

2. To be holy to the Lord. To be holy is to fulfill in heart and life and practice all that God wills for His people in this life. No man can do the will of God until he is holy. It requires a holy heart to do this will. To be holy is to despise holiness to despise all this means.

3. Holiness means to be clean. "God hath not called us unto uncleanness, but unto holiness." Here holiness is set in contrast with uncleanness. It means the opposite of what, uncleanness means. Holy people are a clean people. They are clean within and without. Clean in heart, and life. Clean in purpose, in motive, in thought, in desire. Surely everyone should desire to be this. This is the meaning of holiness.

Perfecting the Faith of Believers

Text: "That we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3:10).

1. Let us see what they did have that we may better understand what they lacked.
2. They had a work of faith. Chapter 1:3. They had become followers of the Lord, having received the Word in their hearts, and in much assurance. They had turned from idols (See 1:5-8).
3. They had a labor of love (Chapter 1:3). They were examples to other believers. From them sounded out the word of the Lord. They were taught of God to love one another (4:9). They served the living God (1:9).
4. They had a patience of hope (Chapter 1:3). This hope was the hope of the sons of God. In it they waited for His Son from heaven. Surely in these three facts is conclusive proof of their regeneration. Sinners had no such faith, labor, or hope.

I. PERFECTION OF THE FAITH
1. To increase and abound in love. This is the faith of the second generation of believers. They had the same faith as the first generation, but lacked this faith.

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THE PREACHER'S MAGAZINE

It is miserably sad that any should go thus, limping and footstool. But hundreds, thousands, think there is no other way. They trust the Lord to take them across this river of condemnation, and then they step out on the other side and set forth out of a dreary tramp in the wind and rain, uphill, and over story roads. —Mark Guy Prager.

Spirit Anointings.

In the little town of Blue Hill on the coast of Maine there is a remarkable reversing falls. As the tide in the great ocean rises to the flood, the water rushes back into a rock basin five miles long and half a mile wide. At the very flood of the tide there is a short period of rest on the surface of the water. But as the ocean level begins to drop, this salt water lake empties itself back into the great deep. Increasing in force as the tide recedes, it is only by the turn of the tide that the torrent is stayed. Time and again I have stood by these rushing waters and thought how like it is to God's dealings with a sanctified soul. The great flood tide of God's glory fills the soul to its very limit; and then that soul, so full of God, must empty out on the world a torrent of love, a passion for the soul of man, a life of prayer and faith. When the level within us threatens to run low, here comes the great flood tide of God's grace rising to fill us once again to the very limit of our spiritual capacity. And more sure and main then the ocean's ebb and flow is the faithfulness of God.

I feel like God is glad to have us at His feet. I feel like He is glad that we have come to Him. I feel like He is glad to have the opportunity to work in us. I feel like He is glad to have the opportunity to bless us. I feel like He is glad to have the opportunity to use us. I feel like He is glad to have the opportunity to glorify Himself through us. I feel like He is glad to have the opportunity to love us. I feel like He is glad to have the opportunity to forgive us. I feel like He is glad to have the opportunity to save us. I feel like He is glad to have the opportunity to cleanse us. I feel like He is glad to have the opportunity to sanctify us. I feel like He is glad to have the opportunity to make us into His image. I feel like He is glad to have the opportunity to make us into His likeness. I feel like He is glad to have the opportunity to make us into His children. I feel like He is glad to have the opportunity to make us into His people. I feel like He is glad to have the opportunity to make us into His disciples. I feel like He is glad to have the opportunity to make us into His brethren. I feel like He is glad to have the opportunity to make us into His servants. I feel like He is glad to have the opportunity to make us into His friends. I feel like He is glad to have the opportunity to make us into His children. I feel like He is glad to have the opportunity to make us into His people. I feel like He is glad to have the opportunity to make us into His disciples. I feel like He is glad to have the opportunity to make us into His brethren. I feel like He is glad to have the opportunity to make us into His servants. I feel like He is glad to have the opportunity to make us into His friends. I feel like He is glad to have the opportunity to make us into His children. I feel like He is glad to have the opportunity to make us into His people. I feel like He is glad to have the opportunity to make us into His disciples. 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There is a More Excellent Way!

Some time since I was crossing the river Tamar in a ferry-boat. Just as we were going to push off from the pier a shout told us that there was yet another passenger. There came a man, ragged and lame, shuffling with bare feet on the slippery stones to the boat. He hobbled on board, and then we were off.

I was near enough to the poor fellow to have a word with him.

"How far are you going?" I asked.

"London, sir, if I can only get there," he answered.

"And how are you going?"

"Tramp it," said he gloomily.

"Ah, you don't mind going all the way like this, would you?" He shook his head sadly, and tried to smile, but it was a failure.

Presently the boat reached the other side, and the passengers were dispersed—one in a carriage, and one in a cart, and the rest to the train, that reached London in half a day. But I stood and watched my poor friend limping over the stones as long as he was in sight, and then I turned and went on my way, seeing in him the picture of very many pilgrims to the Celestial City. It is
Prayer as Experience

He who knows prayer as an experience, from within the circle of communion with God, who lingers in that holy atmosphere, seeing Him who is invisible, acts and receives, does tell his burdens drop off and his strength renew itself—it can afford to smile at the lying philosopher outside, knitting his brows over the question whether man can ask and receive from God. If I want to satisfy myself about prayer, I shall not run to the manufacturers of prayer tests. Rather will I go and stand by Isaiah at the altar, while the posts of the door move at the voice of him that cries, and the live coal is laid by angel hands on the suppliant prophet’s lips. Rather will I bow beside Elijah on Carmel, while his own life and the honor of Israel hang on the issue of his prayer. Rather will I seek the chamber where Luther, prostrate before God, pleads for courage to stand for His truth before kings and potentates.

In such scenes we learn how real the unseen world is to men, how they depend upon it; what kind of help they seek from it; what terrible issues they stake of its responses; and how real and how mighty are the aids and comforts which come from it to them. The difference between such men’s view of prayer and his who merely studies prayer as a phenomenon, is the difference between him who stands in the telegraph office, studying the machinery, and asking about the connections of the wires, and him whose wife or child is in deadly peril in a distant city, and who lies over the operator’s shoulder with set lips and strained eyes, as the ticking instrument resolves or deepens his agony of suspense.—Dr. Marvin Vincent.

The Baccalaureate Sermon

I once heard Dr. George A. Gordon preach a baccalaureate sermon on the subject: “The Conquest of Difficulties,” from the text, “Who maketh grass to grow upon the mountains” (Ps. 147:8). Prof. G. H. Palmer once preached on “The Glory of the Imperfect.” These themes are suggestive.

FOR THE MISSIONARY SERMON

By Roy G. Coonig

Trends in the Orient Today

In the January number of the International Review of Missions John R. Most, LL.D., writes instructively on “Some Present-Day Trends in the Life of the Orient.” He has had opportunities to see them, for he writes: “It has been my lot to make a seven extensive journey to the Far East, including visits and recollections of the Pacific Basin, also three journeys to southern Asia, and likewise three to the lands of the Near East or western Asia.”

The Institute of Pacific Relations, dealing with race relationships and other acute problems of the world, has printed in Honolulu over a year ago, and which is to be continued as a permanent institution, is one of the most promising developments of modern times. Special recognition should be given to the Pan-Pacific Union, also centering in Honolulu, as a unifying factor in the Pacifics.

The weaving together in self-effort of the Christians in each of the Asiatic countries, and in Asia as a whole, is beyond question the most powerful of all the means which are working toward bringing about a right understanding and the most helpful co-operation among the peoples of this continent where the Chrism religion has its rise. In nearly every Asiatic country there has been developed within recent years a National Christian Council uniting all the missions and churches in common fellowship, planning and action. The various indigenous churches in each country are being drawn together in a genuine spiritual unity and in some cases the foundations of nati-wide Christian churches have been laid.

For instance:

“Without doubt the best days for Asia lie in the future—not the dim future, but the near future. Everywhere one travels in Asia today one is met with vividly conscious of the wide expectancy. Every troubled people, every depressed race, every discouraged social group seems to be on tiptoe of expectation of the drawing near of a better order and a better day. Now is our salvation nearer than when we believed.” The power of any nation, as of any individual life, lies in its expectancy.

At all costs the youth of Asia, and in fact of the world, must be captured for the highest ideals and the most selfless causes. There are some things which can be deferred ten years, while others must be, left to those who follow us, but not so the safeguarding, culting and supporting of the generation which will live long enough to effect the many extensive and profound changes involved in the making of Asia. This fact lends supreme importance to the Christian youth movements in Asia and other lands and notably those dealing with matters pertaining to morals and religion.

Of supreme importance is it that the fundamental and essential place of pure and undefiled religion according to John and Christ and His teachings be recognized. In Christ only can be realized the triumphant unity of nationalities, races and faiths of the Asiatic continent, and in His program and through His power only can all the unfavorable tendencies and movements be counteracted and overcome, and be subject to moderate and fearful standards.

The quickening in Nias

Nias is a small island of the East Indies lying close to the west shore of Sumatra. To express its latitude and longitude in familiar terms, it is about 425 miles due west of Singapore and about 1,070 miles nearly straight south of Rangoon. It measures a rectangular shape, and is about 25 miles wide and 75 long.

Missionadirector Ed. Kriele, of the Rhein Missionary Society in Barmen, Germany, writes very interestingly of the marvelous work of the Spirit of God in that small island in 1916 and since. There is room here for only some detached quotations from his article in the International Review of Missions, January. The entire article is very profitable reading:

“The Nias mission is, in a sense, an offshoot of the well-known Rheinish Mission to the Batakas in Sumatra. Denninger, one of the few Rheinis missionaries who escaped from the Bencane massacre in 1859, had taken up work at Padang (a seaport town of Sumatra about 250 miles south-east of Nias), chiefly among the Nias men settled there as dock laborers. This induced him to remove, at the end of September, 1863, to Nias, where he settled at Gunung Sitol, the only place where any Europeans were living at that time. This was the beginning of the Nias mission. The soil was a stubborn one. It was not till nine years after, i.e., 1874, that the first converts, twenty-five in number, were baptized. For some decades the mission consisted only of three stations on the east coast of the island, which, moreover, were so close to each other that the missionaries could easily visit one another in an afternoon and return home in the evening. This, in fact, was the outside limit of the Dutch Government’s influence. The farther interior was practically closed to us; it was inhabited by a savage people, who practiced head-hunting as a regular occupation.

In 1914 the number of stations was thirteen,
that of native Christians about 18,000. This, in 1915, when the storm of war was sweeping over the whole world, it was possible to prepare in Nias to celebrate the jubilee of the mission. The place of celebration was Gunung Sitoll, the actual day September 27th, the anniversary of that on which Denagiring had, fifty years earlier, set foot on the island... Before nine months had passed the missionaries found that they had incurred a debt of Great Experience, as they still call the year 1916.

"The revival began at the station of Humene, on the east coast, at Whitsuntide in that year. What took place there may be regarded as the direct result of the solemn and touching jubilee celebration at Gunung Sitoll. In order to retain and deepen the impression made by the jubilee, Mr. Rukendorff began to hold Bible classes and prayer-meetings with some of the more advanced Christians in his own house. It did not stop at Humene, but went on from one station to another, and from them to the outposts—even to the remote hill villages. It happened that elders came from other stations in order to see with their own eyes what was really taking place at Humene, as there had been so much talk about it. They were so much impressed by all that they heard and saw that, when they returned home, they reported it to their people. This movement started in those villages, also. It was not only the existing Christian Church which was touched by it, but the heathen and even the Mohammedan. In this way the Word of God literally had free course through Nias, and soon pervaded all the districts of the island.

"The course taken by the revival was more or less the same everywhere. People were seized by the terror of conscience, suddenly feeling themselves unceasingly confronted with the divine holiness. The sense of sin and guilt overwhelmed them with an overwhelming force, and it seemed as though a sense of annihilation were being passed on their whole life... Terrible revelations were made at that time; matters of which neither the missionaries themselves nor anyone else had the least suspicion, which had perhaps taken place twenty or thirty years before, were brought to light. Unspairingly they stripped the masks from their faces, caring for nothing but to be free of the load which oppressed them. The missionaries were not required to rebuke or judge. That had been done by the people's own consciences, by God himself. Many were seen to be trembling all over and stood as if crushed before the missionary, who only now seemed to direct them to the consolation of the gospel, to the cross of Christ.

"The call for laborers at the harvest became more and more insistent... Thus there arose—another result of the revival—a simpler Bible school, or training institution for evangelists, side by side with the seminary for teachers and preachers. The task in view was to guide these enthusiastic young men into a deeper knowledge of the Scriptures, leaving aside other subjects, in order both to further their personal religious life and to equip them for their special work as evangelists. At the end of their training they returned to their native villages and were remunerated by those who benefited by their services. It is extremely characteristic of the Nias revival that the people themselves supplied the additional workers who had become necessary. The number of these evangelists rose from 6 in 1910 to 81 in 1922, 93 in 1924 and 100 in 1935... The fire, though its first blaze may have died down, burns on quietly and, from time to time, in one village or another, minor local revivals take place... "Just a few figures in conclusion. The number of Christians rose from about 18,000 at the beginning of 1915 to 20,000 in 1915, and at the end of that year there were still over 23,000 under instruction, preparing for baptism. But for the revival, this almost unexampled increase would have been unthinkable. The total population of Nias may be about 36,000, so that the victory of the gospel is decisive.

THEMES, TEXTS AND SUGGESTIONS

BY D. S. COLETT

Mother's Day

The second Sunday in May has long been remembered as Mother's Day in many churches and furnished an excellent opportunity to emphasize some subjects and truths that, ordinarily a pastor would not care to deal with. Many have observed the day by presenting carnations to the members of their congregation as they gather for the service on that particular morning; a white carnation to those whose mothers are dead, and red to those whose mothers are living. The music for the service may be appropriate thus making a very impressive and helpful service.

Suggested Texts and Themes for Mother's Day

Theme—The Blessing of a Mother's Influence.

Text—"When I call to remembrance the unfading faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

Theme—The Duty and Blessing of Parental Respect.

Text—"Honour thy father and mother... which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Ex. 20:12).

Theme—Our Parental Responsibility.

Text—"When Jesus therefore saw his mother, and the disciple standing by whom, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:26-27).

Theme—The Damaging Influence of Wicked Parents.

Text—"And he did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin" (1 Kings 22:52).

Theme—The Excellence of God's Power.

Text—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Theme—The Foundation of Our Religious Experience.

Text—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

Theme—The Christian's Seal.

Text—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

Theme—The Glory of the Christian Ministry.

Text—"Isaiah 6:1:3.

We must never lose the clear ringing note of holiness in our ministry. We are distinctly a holiness church and must remain such. It is important therefore that we do more than preach about holiness, we must preach holiness, what it is, what it does, and how it may be obtained. Several suggestions for a series of sermons on Holiness.

Theme—Holiness, God's Requirement for Man.

Text—"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15).

Theme—God's Provision for Holiness.

Text—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), also "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Theme—God's Call to Holiness.

Text—"For God hath called us not unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath given us his holy Spirit" (1 Thess. 4:7-8).

Theme—The Separation of Holiness.

Texts—Exodus 3:4-6 and Leviticus 19:2-4.

Theme—The Freedom of Holiness.


Evangelistic Themes

Theme—The Crisis in Human History.

Text—"And I saw the dead, small and great, stand before God; and the book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Theme—The Gift Gathered for Our Savior's Crown.

Text—"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Theme—Why Christ Came into the World.

Text—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Theme—A Remarkable Conversion.

Text—"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote himself upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified" (Luke 18:13-14).

I. A Falseest Seeker.
II. A Merciful God.
III. A Happy Finder.
obscure. He seeks no desire to supplement the former editions of the Bible, merely to form a running commentary to go side by side with them. With the Greek tenses and the original meaning of the words, he has used unusual pains in doing them justice. Chapters and verses are put on the margin. Headings to paragraphs appear in black type in italics. Quotation marks are used for conversation. This is indeed a fine piece of work, which has proved its worth in studying the Bible.

A New Translation, by Dr. James Moffatt (Hodder and Stoughton, London; George H. Doran Co., New York) appeared in 1913 and has had great vogue on both sides of the Atlantic. It is translated from Von Soden's Greek Testament, which was published about the same time, though deviating somewhat from Westcott and Hort's, and Souter's Greek Texts—which accounts for some of the peculiaries of Dr. Moffatt's translation. Von Soden followed some old manuscripts which give the text, "Joseph begat Jesus," which contradicts the reading of Matt. 1:18-25 of the same group of manuscripts. This and other changes make the translations of Von Soden's text. Without doubt this is a brilliant and stimulating work to an unusual degree. Moffatt is a Greek scholar in touch with modern linguistic research and with a fresh and virile style and has translated the Old Testament into modern English without running riot, though it is extremely fertile in happy expressions. This constantly sends the reader back to his Greek Testament in the original, to see if this fresh way of translation is in accord with the text. No minister who is interested in a literary study of the Bible can afford to be without this translation.

In the autumn of 1923 Dr. Goodspeed (University of Chicago Press) produced a very readable American Translation. He is professor of Greek interpretation at the University of Chicago. His point is that the Twentieth Century New Testament, Wymouth's and Moffatt's translations, are done by British scholars, with the result that phrases which are familiar to the British ear, fail to carry their meaning to the average American. He thinks it is time to have an American translation, by an American, for American readers in their vernacular. He does not aim to give American slang at all, but only thoroughly understandable vernacular for the business man who reads popular literary literature. He desires to have the Bible read by the American of average intelligence.

Besides being Professor of Biblical and Patristic Greek, Dr. Goodspeed is a specialist in the study of papyri and in the textual criticism of the New Testament, which renders him especially equipped for this delicate task. He follows the Greek text of Westcott and Hort. He is in thorough sympathy with all new light that is being thrown on the language of the New Testament, from the papyri discoveries and from comparative philology and has applied all this new knowledge in his translation. The quotation marks, punctuation and paragraphing are just like a modern book of reference; there are references to all other translations. He prints "Holy Spirit," instead of capitalizing Holy. Instead of "justify" in Romans he uses "make upright."

In 1923 Houghton, Milford Company brought out The Riverside New Testament: A Translation from the Original Greek into the English of Today, by Dr. William Ballantine. This author does not aim to put his version into distinctively American vernacular, as Dr. Goodspeed does—though he is an American—but into the living English of today. Originally has neither been sought nor should it be sought for its resemblance to the vernacular and to modern translations. He has followed several different Greek texts by recent scholars; and the type and printing of the book appear as that of any modern book. He states that the King James version of the last hundred years behind it in time—and like Goodspeed, he is not afraid of the "ghost of King James."

In 1924 the American Baptist Publication Society celebrated its first hundred years of work partly by publishing The Centenary Translation of the New Testament, by Helen Barrett Montgomery, A.M., D.D., LL. D. This writer will be remembered by her many mission study books. She is an American scholar of extensive training and wide experience. She has endeavored to produce a translation into "the language of everyday life, that does not depart too much from the translations already familiar and beloved"—a very laudable aim indeed. Some of her renderings are striking and the translation runs along with smoothness and grace.

If one desires to study the Bible as a marvelous English, polished rhetoric and choice diction and style above reproach, he must use the Authorized Version. If one seeks modern American vernacular in his Bible study, use Goodspeed's translation. If the literary diction cloaking itself with a modern garb, still carry the finish of the King James Version, then read Miss Montgomery's version. If one seeks as nearly as possible the trea-
A MINISTERIAL TRAGEDY
By A. E. SANNER

Why mention it? Why discuss it?Why think over such a dark subject? Have not many lived good lives, and run well, and come to the end victoriously? Yet, thank God. But on the other hand, have not many lived good lives for a while, run well for a time, and after all, have gone wrong in glorious defeat and tragedy? Yes, many! Why? Is it not well to look the facts over? To receive not only inspiration and instruction from the lives of those who have won, but also warning and instruction from the lives of those who have lost? Why did they fail? "Less that by any means, when I have preached to others, myself should be a castaway" (1 Cor. 9:27).

This story begins happily in the state of X in 1916 and ends tragically in state Y in 1925. Nine years! Nine years cover this minister's happy conversion and beginning, his successful pastors and evangelism, sacrifice and hard toil, and concludes with a month's blackness and darkness and tragedy. He is now a wretched backslider while scores of souls whom he led to Christ are yet rejoicing on their way to heaven. But we say, many other lives whom he blessed are blest.

The details of the story are here deleted.

Note. Many commendable things entered into this life: zeal, hard work, sacrifice, enthusiasm, devotion, earnestness, etc. But certain elements of destruction began to grow away at the vitals of this man's spiritual life, and because these were not corrected in due time, while in an unguarded attitude, the adversary captured his prey. It is this writer's firm conviction that if the devil cannot get a preacher by a sudden attack, he will plan to ensnare him across years and ruin him.

An analysis of the writer sees this life, following are the elements of destruction which ruined it:

(a) A subtle spiritual pride in later years crept into his heart because of his very success and ability to win a wide circle of friends everywhere he went. Very soon after his remarkable conversion, he was called to preach. At once he was given a chance in a hard field, but nevertheless in a short time he doubled, then tripled the church, and soon had nearly everybody in that community in his church. The next charge was a baby church, but in a little over a year's time he moved them into a nice new building, also built a parsonage, and had more than 200 conversions that year, just in his own pastoral work. God was with him, while he worked hard and went after souls. He worked and prayed almost day and night, and won friends right and left. But after a few years he felt this success in the wrong way, and such remarks as these were heard: "Pshaw, if I was over there where that preacher is, I'd have a revival and double that church in one year." "Man! I believe I can have a revival anywhere." "Just give me a little more chance and time, and I'll lead the bounds!"

(b) A dangerous carelessness more and more manifested itself; especially in the matter of keeping promises, regard for his word and money matters. A promise to do this or that was easily disregarded, and if later brought to his attention, was laughed off as a trivial matter. And the broken promise to repay the borrowed money became so frequent, that whistleblowers went to whisper, and some friends to wonder, and fall away.

(c) A light regard for the advice and counsel of brethren. Faithful brethren and friends zealously for his welfare and the kingdom admonished him from time to time, but he felt himself sure, and considered these warnings and counsels as of little or no moment. They were always received in a jocular vein, and passed on with a jolly laugh. "Oh, that's all right, he knows me, that's just my way."

(d) A breaking-up of the congeniality and spirituality of the home-life. Nearing the close of the nine years, he is evangelizing, and when he comes home it isn't as in former years. To his wife, "Oh, I have prayed as if you wish, but I am so tired praying and working in the meetings, I want a rest!"

(e) Then! The temptation and the fall!

The Preacher's Magazine
who will have appreciation for the building of a house for a church which intends to conduct an aggressive program of Christian education and evangelism. It is a good thing to have a picture of your proposed building on your subscription cards. Outline your financial campaign well, have the biggest givers solicited first and see that this is done by persons who know how to land "big game." After this, gather the smaller subscriptions, and if necessary, let the subscriptions roll from one to five years. It is necessary for you to negotiate a loan at some bank or loan association, it will help wonderfully for you to have a fine list of subscriptions on hand. Have your District Superintendent meet your board and board for you. His influence will help you wonderfully.

Q. How do you go about it to keep the people united and working together harmoniously?
A. This is a great task, and I do not presume to know how to do it. Well fed and healthy sheep are less likely to bite and devour one another. Optimism is a great factor. Then I would not be in too great haste to settle a minor matter; time may iron it out. If we can be patient and tender and diplomatic and spiritual we are likely to have a militant and victorious church.

Q. From your past experience, what would you say about the number, length and type of revival most suited to your work?
A. I think the three Sunday meeting is best by far. While of course a siege meeting is best upon the first entrance of our work into a city. We usually have two well planned revivals during the year and we employ constructive evangelists who have a passion for souls and who willsanely labor with us for the church of tomorrow. I believe that when revivals are arranged and announced to run for a month the people will rest for the first half of the period. But if the pastor has laid his plans carefully and has prepared the way with prayermeetings, etc., so that the evangelist is backed up by a fresh and expectant church, be may go in for results right from the first service.

Q. Tell us something about your own methods of pastoral work.
A. It is my purpose to spend each week-day morning, except Monday, in the church office, which is in the church, between devotion and preparation for sermons and addresses. The afternoons are spent in pastoral visiting. I have group organizations with captains over each group, whose duty it is to report on absentees, cases of sickness and those who are really in need of help.

Q. Just how do you go about it to gather material and prepare your sermons from week to week? What part of the preparation do you find most difficult and exciting?
A. I get many helpful suggestions from Clarke's, Harlan's, and Churchman's Public commentaries. I find sermon series and Bible characters a help as guides to a well rounded ministry. The first gives you a goal, and the second presents subjects which throng with human interest. The conclusion and the appeal are the most difficult for me, for the simple reason that if you fail here you fail utterly. I get much help from "The Preacher's Magazine" and from "The Expositor."

Q. Give us your idea of a preacher's "Working Library."
A. This should contain one or more sets of commentaries: a good concordance, a good encyclopedia, an encyclopedia of religious knowledge and a complete set of histories.

Q. What reference books do you use most often?

Q. Could you name six or more books which have been a help to you in your work?
A. The Glory of Going On, Pushing to the Front, How to be a Pastor, The Preacher and Prayer, Quest for Souls, The Christ We Forget, Living Messages of the Books of the Bible and The Eternal Masculine.

Q. What is your estimate as to the best length of the pastorate?
A. This depends upon the pastor. If he is successful and his family is well and contented, why should he leave? We cannot hope to build strong churches with short pastorates. One must have time to get acquainted and to carry out a definite program.

Q. Do you think a church committed to the old-fashioned doctrine of Wesleyan sanctification can get a continuous healing and find sufficient acceptance to become permanent in the average city of this country?
A. I certainly think there are thousands of hungry hearts who will respond to "the old-fashioned good word" if properly manned work can be established in any city and in many smaller communities.

Q. Would you advise a young preacher to enter upon the work of the pastorate early in his career?
A. The pastorate offers the greatest opportunity for Christian service, and if the young man will be studious and humble and stay "put" he will find it the most effective place in the church.

Q. From your observation, what do you think are the most usual causes for failure in the pastorate?
A. 1. Unwillingness to remain on the field when difficulties arise. 2. Failure to study books, lives, problems and conditions. 3. The evangelist's "eye." 4. Lack of vision for the "future" church. 5. Want of tact in handling the business meetings of the church board. 6. Negative instead of positive preaching. 7. Consequences. 8. Want of co-operation in the pastor's family.

THE PREACHER AND HIS HEALTH

By C. E. Hansv, M. D.

Food

In order to preserve health and maintain vigor all animals must have at intervals, a sufficient quantity of substance called food. The purpose of this substance is to, where taken into the body and assimilated, sustain life, promote growth, or prevent the destruction of the organized conditions of the body. Furthermore, it is an essential condition of the nutrition of food as "material which when taken into the body serves either to form tissue, or yield energy, or both." This definition therefore would exclude certain meat extracts, as creatine, creatinine, and likewise thine, or caffeine and coffee. These neither build tissue nor yield energy. The study of foods has been a little job. The process of study has been from the standpoint of the composition of the different tissues of the body, the elements of which they are composed, how they are maintained and what or how these elements are destroyed. Also what must be necessary to maintain the normal degree of health and vigor. This study has been by experimenting with both man and animals and comparing the results. This led to the same conclusions. This then enabled the physiologist to fix certain proportions with more or less exactness. Considering man as an omnivorous animal, there are certain divisions in which his foods naturally fail for the purpose of necessary existence. There are four classes of these foods. Neither one of these can be dispensed with any length of time without illness or death resulting.

Following are divisions of food:

Water—A sufficient amount to permit the interchange of tissue to be carried on in the body.

Salts—These inorganic compounds of various
kinds are necessary to preserve the proper construction of tissues. They are found in sufficient quantities in the various foods consumed by man. A deficiency of the inorganic constituents of foods is followed by disease.

Proteins—which are the organic nitrogenous material found in animal or vegetable, are necessary constituents of the food of man. It is impossible for human life to exist without a sufficient amount of nitrogenous substance.

Fat or Carbohydrates—These are the non-nitrogenous organic principles of food. These organic compounds instead of having the nitrogenous principles have the carbo-naceous. These are also necessary for the health of man. These compounds are supplied by fats or carbohydrates (sugar, starch, etc.). With certain limits may be substituted for each other.

After much study and experiment certain American physiologists have found that certain standards are necessary to maintain equality between bodily income and expenditure. These standards which have been found for adult male of average weight are as follows:

<table>
<thead>
<tr>
<th>Protein</th>
<th>At Rest: 110 grams or 3 2-3 ounces, Moderate Labor: 118 grams or nearly 4 ounces.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fats</td>
<td>At Rest: 50 grams or 1 2-3 ounces, Moderate Labor: 50 grams or 1 2-3 ounces.</td>
</tr>
<tr>
<td>Carbohydrates</td>
<td>At Rest: 450 grams or 15 ounces, Moderate Labor: 500 grams or 16 2-3 ounces.</td>
</tr>
</tbody>
</table>

As the average weight of woman is less than that of man, a reduction of 15 or 20 per cent in the various food principles may be made for the female ratio. To get this better to us in common expressions we find the average adult who is not at labor needs in balanced food about 20 1-3 ounces of food a day. I emphasize this because I am dealing with the preacher who is supposed to or is classified as a man at rest.

Now to bring this to us in common expressions we find the average adult who is not at labor needs in balanced food about 20 1-3 ounces of food a day. I emphasize this because I am dealing with the preacher who is supposed to or is classified as a man at rest.

The food needed depends on the age and occupation of the individual as well as sex. For instance, a young person needs more carbohydrates and fats than one who is living a sedentary life. It is also natural to suppose that a larger person needs more food than a smaller one. A person who does mental work needs less carbohydrate material than one who labors, or who is subjected to a great deal of physical exertion. Physical exercise increases the consumption of fatty principles. This is the reason a young person rarely ever gets fat. He is more active, therefore the process of combustion goes on with more rapidity than after adult life is reached.

A preacher should eat a great deal of fruits, green vegetables, avoiding those which grow under the ground, very little meat and that should be lean, very little sweets and starchy foods and pastry. Very little fats. I feel sure it will not hurt more of us preachers to join the Prayer and Fasting League.

As the Editor has given us the privilege of asking questions and answering them through the columns of this magazine, I will give a question given to me by one of the California preachers. I will be glad to answer questions from preachers if sent to me.

QUESTION—CALIFORNIA

(a) How many hours is it proper for a minister to study per day?

(b) What is the proper food to nourish brain cells?

(c) How many calories?

(d) Amount of carbohydrates, starch, fat, and mineral matter?

(e) How much energy does a person use in an hour of study?

ANSWER

(a) Depends on the physical strength of the individual. A normal individual should be able to study from eight to twelve hours.

(b) Proteins—White of an egg, milk, lean meat, gluten of wheat, etc.

(c) Hard to tell how many calories required by the brain cells but a preacher should use about 3000 calories per day. Some have gone on 3000.

(d) Some authorities recommend about four ounces of protein, 15 ounces of fats, 12 or 13 ounces of carbohydrates.

(e) We would estimate about 150 or more calories. (We have explained in above article what is meant by a calorie.)
cover a wide scope of subjects and are very readable as well as helpful to the average church goer. This is such an unusual collection of the pastor's sentiments that I want to quote a few lines from his preface: "The Pastor's Corner is a great deal more than the space in the weekly bulletin of the church, more than essays or messages. It is a place to which I have gone with the moral and spiritual problems of my pastorate. It is a quiet place where I could think through in an intimate way with those for whom I am responsible. Here we could speak about things that had no rightful place in the worship of the sanctuary. Questions that agitate the public mind, problems that beset the Church, dangers that lurk under cover, are appraised and set down in the light of the lamp in the Pastor's Corner."

Each article covers about two pages leaving but little opportunity for rambling. But they are terse and as Dr. Estman says in the introduction "are characterized by quiet humor, practical wisdom and spiritual insight." As an appetizer in your diet of reading this book is well worth its price.

The Cokesbury Press has submitted one of the texts in its Training-Courses for Leaders series—"Teaching in the Sunday School" by Goodrich C. White ($1.00). Just a hasty sketch through this book is convincing of the author's complete grasp of the principles involved in the teaching process. So many texts on teaching methods have been issued in late years that an author must have considerable courage in attempting another volume. The same ground must be covered in every standard text on this subject but in spite of the numerous "Teacher Training" texts which your reviewer has examined, this one is so concise and yet so thorough and vital as to interest even the most experienced teacher. Those are valuable in their place but that place is definitely one of secondary importance. Author and publishers are to be commended for contents, appearance and price.

A book dealing with any phase of Bible study written by E. Griffith-Thomas is sure of having more than a passing appeal especially to preachers. Dr. Thomas is better known in England than here but those who have followed his Bible outlines in the Sunday School Times will not regard him as a stranger. The author's faculty for analytical treatment is remarkable. He dissects, compares, scrutinizes and delves with an almost uncanny keenness. This particular volume, The Master and His Method ($1.25) may be briefly characterized as a concise study of the ministry of Jesus for individual or class use. Each paragraph is numbered facilitating reference and review. For teachers, Bible students, and preachers it is an invaluable book.

Right at this Easter season a book on the earthly ministry of our Lord should be especially interesting." Dyman has brought out My Lord Jesus by Joseph J. Taylor ($1.75). The author in beautiful, graphic style portrays the Savior first in the visions of the prophets of Israel; then as a babe in the Bethlehem manager; as a boy-man in the synagogue; as the great teacher; as the dying Sufferer and ascension priest. To all these revelations Christ is shown as the Son of God. It is a fine and glowing tribute that will cause your heart to burn within you as you read.

Dr. Frank M. Goodchild gives us a wonderfully comprehensive discussion of fundamental Christian truths in his new book, Can We Believe? (Revel 1:50). It is indeed a book for the times, one that will foster faith, strengthen the hope within and if doubts have assailed they will be dispelled. Dr. Goodchild is a city pastor of wide experience out of which he writes glowingly of an omnipresent and omnipotent God ready to meet the needs of humanity. This is not especially a controversial discussion but nevertheless it is outspoken and firm in its defense of essentials of the Christian faith. The themes discussed include the existence of God, the divinity of Jesus, the validity of miracles, the efficacy of the Atonement, the reality of the Resurrection, the sureness of eternal life, the certainty of the Lord's return. There's an abundance of sermon material as well as real inspiration in every one of its one hundred and eighty-seven pages.