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Nazarene Publishing House
2523 Troost Ave., Kansas City, Mo.
THE PREACHER'S MAGAZINE

But to go on with our thought: if the preacher wants to produce faith in his people, he must preach faith: if he wants to lead them into holiness of heart and life, he must emphatically and positively preach holiness. I think the reason we preach the negative so much is because this is easier. The negative in the debate always has the advantage, for he does not have to prove anything. And the "destructive" preacher has the advantage, in that his work is quieter and requires less Avery than the床上, and can be carried on with much greater speed. One may destroy in an hour a house that required a month to build. On every line, the preacher must preach the thing he wishes to promote. Merely preaching "against" things will not fill the bill; for our purpose is not simply agitation and education, but reformation and regeneration.

GEORGE WHITEFIELD

This eloquent, fiery evangelist, contemporary of John Wesley, stands out as one of the foremost pioneers of the sweeping revival of holiness in the early eighteenth century. George Whitefield was born in Gloucestershire, England on December 27, 1714. His early training was scarcely conducive to piety; his father being a tavern keeper, which business his mother maintained after her husband's death. The boy was kept busy mopping floors, cleaning rooms and tending the bar. When he entered Oxford he was thrown into the company of the Wesleyans and became one of the members of the new famous Holy Club. At the age of 21 he was ordained a minister of the Established church going as a missionary to Georgia where he founded an orphan asylum. He was accredited the prince of pulpit orators and it was said that he could make his audience weep and tremble merely by varying his enunciation of the word Mesopotamia. Naturally his evangelistic preaching brought upon him the ridicule and scorn of the clergymen as well as the persecution of the ungodly. At one time he was brutally attacked while in bed and almost killed. His last sermon of two hours length was preached in the open air on September 29, 1770. The following morning (Sunday) his soul took its flight to the eternal Sabbath of rest.

THE PREACHER'S MAGAZINE

"For we preach not ourselves, but Christ Jesus as Lord" (2 Cor. 4:5, R. V.). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom, preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4:4, R. V.).

Words could not be more solemn, or searching, or more imperative. We observe, then:

I. The man of God must be a student. We are not left to our own discretion on this point. He who called us to preach said to us, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We do not learn what God's truth is by idle day dreams and indolent musings. We are not going to be supplied with messages from heaven that will sin men and move communities heavenward by fancy speculations, and skimming the froth of daily newspapers. No, brethren, these things are acquired by robust spirit and sweat of brain and soul.

I am persuaded, after sixty years of observation, that the most essential instance is the name of the ministry. Few of us have sufficiently heeded the injunction, "Work while the day lasts, for the night cometh when no man can work." Alias Who prays as Jesus prayed? Who spends all night in prayer and anticipates the day to be alone with God? Who gives himself to prayer for weeks as Daniel did until he heard from the skies and the angel Gabriel came to give him "wisdom and understanding" and to call him "greatly beloved of God" (Daniel 9:23)? Who prays as David Brainerd did in the winter time in the cold tepee of an Indian until his clothes were saturated with the sweat of agonizing intercession? What congregation, prays, as the hallowed church did for ten days, until the heavens opened and poured out a spiritual Pentecost? Manifestly God's treasure house is not exhausted yet; but the key of prayer is rusty from disuse. Moses prayed and interceded with God until the angel of destruction was turned back and the life of the recent church was prolonged for centuries. What churches we should have if all the pastors dwelt in the sacred text with the Infinite until their faces shone, and their prayers ascended and spoke to the people the very oracles of God.

The praying pastors would be the believing pastors and the orthodox pastors. They also would be the holy pastors. They would know what that means: "With the heart man believeth unto righteousness." With a believing and holy heart, filled with the Spirit, they would not be lost in mazes of error and speculation. The Holy Spirit would guide them as surely to saving truth as the Star of Bethlehem guided the Magi to the feet of the infant Christ. The Holy Spirit would glorify the name of God, and make the pastor as full of faith in His deity as was the beloved John who leaned on His bosom, and looked at His face with the eyes of believing love.

We have a host of preachers in our pulpits today, trained in our theological seminaries by infidel professors, who have adduced all faith in the great doxologies of the Bible, the fall of man, the wickedness of sin, the necessity of atonement, the supernatural in Christianity, the deity of Christ, the personality of the Holy Spirit, and of God himself, the resurrection and ascension of Christ, and the personality of the devil. It is an abuse of language to call them Christians. They are only modern pagans, hypocritically occupying pulpits dedicated to the proclamation of the gospel of Christ, not a word of which they believe. They are, however, very pious and careful to draw their salary, and draw their breath. The latter they spend defaming their Savior, and blaspheming the only name that can keep them out of hell. (Acts 4:12). He have the wave of infidelity sweeping over our schools and colleges and universities.

A backslidden ministry is largely responsible for it. Jesus said "the Spirit would guide us into all truth" (John 16:13). The Holy Spirit is the only conservator of truth. And when the ministry became unbiblical they were ready for higher criticisms and infidel guesses and speculations called science, and every fraud and fancy and vagary that the devil could invent. Evidently, Spiritualism, Modernism, and all the rest. There is no cure for us but the return of the gifted Holy Spirit and the resumption of the devout and diligent study of the neglected Bible. A journey back to Pentecost and to faith in God and His book is the only highway that will lead us through the night of sin and crime and shame which is threatening and disgracing Christianity itself, and bring us to the longing for day of glad deliverance.

If the ministry must be a body of trained, and intelligent theologians. The people crave sound instruction on the profoundest questions that ever confronted the mind of man. The real messengers of heaven, the God honored and God-

LETTERS ON PREACHING

By A. M. Huns

XXI. The Contents of the Sermon

We have sufficiently discussed the form of the sermon, its several parts, the introduction, the division, and the conclusion. These things are exceedingly important and should never be ignored. But something else is more important still. You must have a message, from God to teach. One must have something to divide before he can divide it. The game must be taken before it can be prepared and served to the guests.

God is very particular on this point. He said unto young Ezekiel, "Son of man, eat this roll, and go speak unto the house of Israel . . . speak with my words unto them" (Ezekiel 3:1-4). God's

Word, eaten, loved, digested, and faithfully delivered, without fear or favor. "Say unto them, As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11, R. V.). Even Jesus had His message given Him by the Holy Spirit. See Luke 4:18. "They (the apostles) ceased not to teach and to preach Jesus as the Christ" (Acts 5:42). "They went everywhere preaching the word" (Acts 8:4). "We preach Christ crucified . . . . the power of God and the wisdom of God" (1 Cor. 1:22, 24). "Who is unto me, if I preach not the gospel?" (1 Cor. 9:16). "Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ" (Col. 1:28, R. V.).
used preachers will not disappoint them. A
searching criticism of ministers has been made.
"If you attend a lecture on astronomy or geology
a short time, you will have a tolerably clear view
of his system, but if you listen, not only twelve
years, but for twenty-two years, to the common run
of preachers you will not arrive at anything like
an idea of his system of theology."

"Als!" said Spurgeon, "the indistinct utterances
of many concerning the grandest of eternal truth-
ships, and the duns of thought in others with
regard to fundamental truths have given too much
occasion for the critical! Brethren, if you are
not theologians, you are in your parishes
just nothing at all. You may be fine rhetoricians,
and be rich in polished sentences, but without
knowledge of the gospel, and sympathy to teach it,
you are but a sounding brass and a tinkling
cymbal. Verbiage is too often the fig leaf
which does duty as a covering for theological ignorance.

Preachers have considerable influence on the heart
and soul of a man, and when they preach,
and interpret the Word of God, they are
then gods and more powerful than the
judges of the land. The congregations
who listen to what they hear, believe it,
and live by it. Words of a minister
are powerful. His word is energy
and power. He is the voice of
God. A man of God should be completely
furnished for victory in every good work.

IV. When you have your system of truth,
preach and press your proposition, as God gives
wisdom. All is profitable, but not equally so; and
especially not all of it, all the time. Those
doctrines which are not vital to the soul's sal-
vation, or absolutely essential to practical Christi-
anity, can be left to the subsidiary place in
the background; while the great master theme
of salvation by faith in an atoning Savior, and
divine deliverance from sin and the sanctifica-
tion without which no man shall see the Lord (R. V. Heb. 12:14),
must be brought to the front. We must put all our
mental resources of scholarship, reason, memory,
Imagination, and eloquence into the proclaima-
tion of the great doctrines of salvation from sin
and death by a crucified Christ.

God. A man of God should be completely
furnished for victory in every good work.

V. Avoid sacred trifling in the pulpit. When
a man has knowledge of the truth and is honored
by God with a call to preach, let him not dare
to waste his time diluting on the "ribbon of blue-
print" or "the little born," or "the meaning of the badger-skin,"
or "the staves of the ark," or "the man of sin," or
"the mark of the beast" while a weazy, sin-stained,
Judgment-bound congregation is looking into his
face, longing to know how to get rid of their
burdens of sin and pain heaven. Life is too short
and eternity is quite too long for the preacher to
waste his thirty or forty minutes on "old wives
fables" or pulp titwaddle, giving the people only
a stone when their hungry hearts are crying for
bread. Blessed is the preacher whose theme is
Christ, whose purpose is salvation, whose hire is
souls, whose reward is heaven.

HINTS TO FISHERMEN

By C. E. CORNWELL

NOT CALLED TO BE POPULAR PREACHERS

In his advice to young ministers in the
Christian Advocate New York, Professor W. J. Thomp-
som, of Drew Theological Seminary says:

What shall I preach? What is greatest on earth
-Life. What is greatest in life on earth?
The human life. What is the greatest human life?
Jesus. The logic of your mind and the urge
of your heart bid you preach Christ in whom all
the fullness of God dwelt. Not politics, nor in-
dustrialism but the Christian principles that should
undergird them preach. "I am determined to
know nothing among men save Jesus Christ
and him crucified" was the practice of the most
influential man that ever walked under European
skies.

Preach against the sins of the day/ in your com-
community committed by the thin you shepherd.
Give no anesthetic before your sermon, spray
no perfumery after. With William Lloyd Garrison
be as harsh as truth and as uncompromising as
justice and something will happen conviction.

A man of God. According to Dr. F. H. Giddings,
in noting three original teachings of Jesus said:
"The greatest of these is, 'Ye must be born again.'

Preach, 'Ye must be born again.' This preaching none Methodism; its
omission would unsake it.
down the steps, crossed over to the old woman, took her by the arm, led her back to the steps, and sent her up to sit in her place while she took the poor old incompetent's place in the crowd.

"Only an aristocrat could have done that! So only the Son of God, or one whom He had lifted into a divine relationship, could render the character of service which He offered to those disciples with the dusty feet when He had laid aside His garments, took a towel, zipped Himself, and washed their feet. Here is a relation to God that lifts life out of its ego-centric and geocentric limitations to the illimitable liberties of a theocentric control!

"There is, therefore, no service anywhere in the world rendered in the name of Christ to a needy fellow man which can be beneath the dignity of a child of God."

**THE APPEARANCE OF CHRIST**


There were ten appearances in all, besides the vision Paul describes in 1 Cor. 15:6. These are the only recorded appearances, and it is useless to speculate as to whether or not He was seen by others, during the time between His resurrection and ascension.

**TO ENRICH YOUR SERVICE WITH BEAUTY AND POWER**

If possible have a well-trained choir leader. Sing at least one hymn germane to your sermon subject.

- Change the order of the service. Steer clear of cuts and stereotyped methods. Surprise the devil by some legitimate change.
- Keep the meeting lively. A few minutes of lively testimony will usually provoke spiritual liberty.
- Do not press the shout, encourage it. Avoid stiffness and formality. It is better to have some wildfire than no lire.

An appropriate solo, well sung, or an instrumental piece can be profitably used. Remember that it is difficult to link up an orchestra with the spirit of revival or the liberty of the Spirit. The shout of a new-born soul has more music in it than a violin solo or obligato.

Keep soul-saving to the fore. The Church of the Nazarene must maintain the spirit of evangelism. If we ape after others we will lose our power. A steady revival with "special" meetings is our job.

Preach clearly, distinctly and explicitly, doctrinal sermons. The burden of the ministry should be the regeneration of sinners and the entire sanctification of believers. This is our mission; we must stay by it. Seek for soul's Sabbath morning as well as Sabbath night.

Compliment the faithful. Strenuously avoid the complaining or fault-finding spirit. There is always something good to say; say it. Keep your own head above the clouds. A discouraged, scolding preacher will soon stir up a rumpus. "Like priest, like people." You cannot afford to be a "growch."

Keep your preaching services worshipful and religious. Do not "spread out" into a religious performance. Have life, but also have fervor. Encourage liberty, but have no place for unbridled license. Be helpful, but do not be so lengthy as to be burdensome. Avoid exhibiting yourself, but lift up Jesus; Plan to be helpful to your congregation, not a clown. Be on your job and night, for the night is soon coming, when no man can work—C. E. C.

**A REMARKABLE ADVERTISEMENT**

"Simon Dring desirous to give full satisfaction to all and everyone of England, or elsewhere, that can justly accuse him that he hath defrauded him in bargains, or in any other way wronged him, that he may owe no man anything, but love. Published by my order, from the next house to the Harrow, in Watling street, Lonson, so called—Simon Dring."—Weekly Intelligence, A. D. 1654.

The above is taken from a collection of remarkable advertisements, furnished as a curious illustration of by-gone times. Mr. D. possessed a tenderness of conscience, worthy of being cultivated in any and every age. Happy the man, who, dwelling in light of God's countenance under a lively sense of his whole duty to his fellowmen, can say, "We have wronged no man, we have corrupted no man, we have defrauded no man."

**BOLDNESS**

In whom we have boldness and access with confidence by the faith of him—Eph. 3:12. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:13.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.—Heb. 10:19.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.—1 John 4:17.

**THE YOUNG CONVERT**

Rev. Charles G. Finney in one of his lectures gives a number of important suggestions relative to young converts. Mr. Finney says:

1. That their future character and influence must depend upon God upon the instructions they receive in the early stages of their Christian course.
2. Their instructions should be very thorough. It is no doubt a great error to suppose that young converts should not be instructed to make those discriminations that distinguish between true and false affections, between selfishness and religion.
3. Young converts should be searched to the very quick. Their business principles, and habits, and transactions should be thoroughly scrutinized and weighed in the balance of the law of supreme love to God, and equal love to man. They should be made to see and feel that to pursue any employment or course of life for any selfish end or in any selfish manner, is downright apostasy from God. It should be insisted upon that they adopt, in heart and practice, the law of universal love as their rule of life.
4. Young converts must be made acquainted with the nature and degree of their spiritual wants and dependence. They should be made to see and feel that their cannot be their self will.
5. I have found in my own experience, that the greatest pains-taking is required to give young converts a just and sufficiently effecting view of their necessities, and in the same connection to lend them to a just apprehension of the fullness and nature of the remedy.
6. I am fully convinced that pains enough are not taken, to lead the convert to seek earnestly the "baptism of the Holy Ghost, after that he hath believed." This is the most important.
7. In order to do this, it is indispensable that he should be cut off from every kind and degree of unholy self-indulgence. His appetite and passions must be restrained and subdued; his body kept thoroughly under, and his whole soul must be brought fully, and secretly set apart to the service of God.
8. Converts should be guarded with great caution, against a self-righteous use of means on the one hand, and an Antinomian neglect of them on the other. Antinomianism and Armenian
are two extremes, between which they must learn to steer, or they will certainly make shipwreck of their faith.

9. Converts should lay all means he kept awake. If they are allowed to fall asleep, you might as well attempt to reach the stonewalls as to them. We may as well preach to dead men as to sleeping ones.

And now, beloved brethren, many of us have been and still are blessed with revivals of religion under our ministries, and I pray you, let me inquire, without offence, do we feel as we ought to feel the immense responsibility that at this time devolves on us, in what an immensely important sense Christ has committed the keeping of His honor and the training of His little ones, to us? Shall these converts backslide, through any neglect of ours? Shall the blessed work sublime, react, and dignify religion, for want of a deep sympathy in us with the heart of Christ? Shall the converts be watched over as the apple of our eye, and shall our souls continue to “travail in birth for them, till Christ be fully formed in them the hope of glory?”

WHAT MONEY CANNOT BUY

“it cannot be gotten for gold”—Job 28:15.

I have been much impressed of late with the way in which the Bible deprecates money. In this, as in most things, it is remote from the spirit of the world. The Word of God has often an almost contempt for money. Men make it an idol. The Bible extirps it as vanity. Something of the deprecatory use would be a benediction to multitudes today when money is frequently held in supreme adoration.

Money and gems are held cheaply in the collocation of which the text forms a part. It appears that there are seven Hebrew words for gold, and no less than four of them appear in five verses of this dramatic chapter. The gold alluded to in the sentence before us is refined gold;—gold, laid up in treasures. And heavenly wisdom, true religion, cannot be gotten even for such gold.

Delitzsch’s rendering is, “Pure gold cannot be given for it.”

1. Life’s Most Excellent Things “Cannot be Gotten for Gold.”—Money answereth all things; the most potent among men, for that which men believe this, we frequently are disillusioned. When we come to reflect and observe, our estimate of what money can obtain is greatly modified. Not only is it true that some things cannot be bought with money, but it is also true that the best things of life defy purchase. They have no equivalent in finance. Gold has no relation to them. It is as easily observable that of many a noble thing it is true that it “cannot be gotten for gold.”

II. The Greatest of All Things “Cannot be Gotten for Gold.”—“Wisdom” is the immediate theme of the eloquent paragraph before us. This is but a little—only one of a crowd of noble titles—of true religion. And we never can too fully familiarize ourselves with the truism that spiritual things have no material equivalent whatever.

III. It’s Man’s Bless’dness that the Best “Cannot be Gotten for Gold.”—Many purposes of good this serves. Let it be again and yet again insted that it reveals the limitations of money. Men worship “trees of gold.” They always have done, and till the end of the age they always will. Even the Christian Church is apt to exaggerate the functions of gold. The rich man is often a hero in the Church which the poorest of all poor men founded. He gets his way. He may be coarse and vulgar, but he is obeyed. The complex and costly organization of many churches makes rich men a necessity. And innumerable evils follow. So that saints and sinners alike need to realize what money cannot buy.

God gives the opportunity to all in ordaining that the best “cannot be gotten for gold.” Here is an equality of opportunity. Every man has a chance of the prize of life. The poor may achieve noble things. When Christ was here He had no money. The apostles were forbidden to provide gold for themselves. Peter declared, “Silver and gold have I none.” It is not golden roads God’s children pass to blis. Thank God for multitude for all. All may of God partake. Heaven’s conditions all may fulfill.

This should make the gospel very attractive. Its demands are such as the poor can comply with. Its invitation is to all—DINSMOILE T. YOUNG, The Gospel of the Left Hand.

FOR US

The suffering of Jesus is distinctive in itself; quite apart from any other suffering. It was purely voluntary; the coming down here as He did, the lowly life He led, the suffering of spirit through His life, and the great climax—the cross. It was all done of God’s accord. He took our place and took what belonged to us. This reveals the real love and meaning of Jesus’ suffering—S. D. Gordon.

WE OUGHT TO HAVE REMAINED ON THE JOB

A church had a marked and old time Holy Ghost revival. Hundreds professed to be converted and sanctified wholly. The whole town was stirred. Nearly one hundred united with the local church. The revival ran several weeks and closed in a blaze of divine glory.

After the evangelist left town the pastor thought that he must rest and so he left also. There was no one in particular on the job, the pulpit was not filled with a competent substitute, inquiries for pastoral help were not met, there was no one to direct the affairs of the church, the new converts were neglected, the fruitage of the great revival was left ungathered, the homes of the new members were left unvisited, there was no effort made to gather up and conserve the harvest, the church soon began to decline, new converts became discouraged, unwise leaders were put in charge, soon there was unrest, talk, complaint, and noticable backsliding. The church had a wonderful start, but the pastor thought he must have a rest and was out of his pulpit for a number of Sundays. What a calamity! What a serious blunder!

The preacher ought to have followed up the revival with the hardest work of his life. Every convert, every new member ought to have been visited and encouraged. His own soul ought to have been poured out in making the regular services revivisitile. Hundreds more might have been gathered in, and the church kept at white heat. But instead, the tired-out preacher took a vacation and the church was ruined.

Preachers ought to have a vacation, but not on the heels of a great awakening when hundreds were stirred, and warn, and saved. This is the time to gather in a large harvest. I fear that not a few preachers are lying down on the job. About all they do is to draw their breath and draw their salary. A lazy preacher ought to move up or resign. There is no place in the kingdom of God for such a man.

“DOWN BENEFICE WILLERS.”

Where he wanted to “resides” slept Paul Laurence Dunbar. A handsome boulder-memorial, the gift of thousands of school-children, marks the Negro poet’s grave at Dayton, Ohio.

It was in 1872 that the poet was born at Dayton. During his school years he showed evidence of his poetic ability. He was graduated from the local high school in 1891 and two years later produced his first book of verse, “Oak and Ivy.” He attributed his literary success to his mother who inspired him and taught him much. As the child of slave parents, she would fall on the lawn of an old Kentucky plantation and listen to the owner read aloud to his wife from Shakespeare, Shelley, Keats and Byron. Even though she did not know the letters of the alphabet she later imparted these tales to her son and instilled in him a desire to know more. After Paul learned to read he spent “much time browsing in these and other classics.”

Paul Laurence Dunbar was a humanitarian. His writings are helpful as well as beautiful. He loved the trees, the birds, and, most of all, little children. To them most of his poems are dedicated.

Each year some of the citizens of Dayton, Ohio, lay fresh floral tributes on his grave and no doubt imagine that they can hear him recite:

Lay me down beneath de willers in de grass,
What de branch’l1 go a-singin’ as it pass;

Aw’ when I go a-hayin’ low,
I kin heah it as it go,

Singin’, “Sleep, my honey, tek yo’ res’ at last.”

Lay me nigh to whab hit mets a little pool,
An’ de watch saint’s so quiet tak’ an’ cool,

Whab de little birds in spring
Ust’ ta come an’ drink an’ sing.

An’ de chillin’ waded on dey way to school.

Let me settle w’en my shouldahs draps dey load
Nigh enough to lyah de notes in de road;

Fo’ I tink de las’ long res’

Gwine to spehy de sperrit bes’

Ef I layin’ mone de lings I’s allus knewed.

COMPLETE RESIGNATION

Resignation to the divine will signifies a cheerful appropriation and thankful acceptance of everything that comes from God. It is not enough patiently to submit, but we must thankfully receive and fully approve of everything that, by the order of God’s providence, happens to us. For there is no reason why we should be patient, but what is as good and as strong a reason why we should be thankful. Whenever, therefore, you find yourself disposed to weariness or murmuring at any thing that is the effect of God’s providence over you, you must look upon yourself as denying either the wisdom or goodness of God.—William Law.
THE WORKS OF THE FLESH

By Paul S. Hill

Text: Gal. 5:24. "They that are Christ’s have crucified the flesh."

1. A list of the works of the flesh appears in verses 19-21. Classified they show:
   (a) Sin of sex: adultery, fornication, uncleanness, lasciviousness.
   (b) Sin in the disposition, affection, inclination and desire—Hatred, variance, emulation, wrath, strife, seditions, enmities and revellings.
   (c) Sin in religious instinct: idolatry, witchcraft, heresies.
   (d) Sin in general living among men: revelling and drunkenness.

Note the things within humanity that are affected by the flesh. Sex, disposition, affection, inclination, desires, religious instinct, and general living include all there is in humanity. Man is totally depraved. This is not a single spot in the heart left after conversion, it is the depravity of the entire heart.

2. Note seven steps to murder:
   (a) Emulation, a desire to excel, jealous rivalry;
   (b) Variance, lack of agreement, the beginning of division because of emulation;
   (c) Emotions, because of the first two named;
   (d) Hatred, a step farther;
   (e) Wrath, get mad.
   (f) Strife, get to fighting;
   (g) Murder, kill the man you tried to exceed. Have a mercy on your quick-temper or you are dangerously near to murder. Only a step. Have you felt ance so much that all your emotions and blood were under its control? You were near to being a murderer.

3. How easy to crave carnality in false religion—idolatry, witchcraft, heresies. The Bible of entire sanctification is the only way that does not allow for carnality in this life.

4. The fruit of the Spirit covers the same ground in humanity that the flesh does. Note how pure holy human love mingled with the divine. What a cure for the sin in the sex. Note joy, peace, longsuffering, gentleness, goodness, meekness, forbearing and curing the same locality as cursed by sin in the dispositions, affections, inclinations and designs. Get holiness this way and you will not be a drunkard or a murderer. Neither will you be seductive. Note again faith; a complete and only cure for idolatry, witchcraft, and heresies. Faith is a sure cure. Faith will make you orthodox. Also again note meekness and temperance. They will cure sin in the general living and deliver from drunkenness and revelling. Here they are:

   Sins of Sex
   Adultery
   Fornication
   Cured by Love
   Variance
   Emulation
   Wrath
   Cured by Joy
   Peace
   Longsuffering
   Gentleness
   Goodness
   Meekness

   Sins in Religious Instinct
   Idolatry
   Witchcraft
   Cured by Faith
   Heresies

   Sins in General Living
   Drunkenness
   Cured by Temperance
   Revelling

   Those that are Christ’s have crucified the flesh. Crucification is not death, but a process of death. Our old man is crucified that the body of sin might be destroyed.

CHRIST’S SECOND COMING

By P. P. Blew

Text: Jas. 5:8.

INTRODUCTION:
1. Personal and visible (Acts 1:9-11)
2. Concerning the time (Mark 13:29, 28, 20)

1. SOME SIGNS OF
1. The condition of the world.
   a. Its great unrest (Dan. 12:4)
   b. Its state of knowledge (Dan. 12:4)
   c. Its standard of morals (Dan. 12:10)
   d. Its great disasters (Matt. 24:7, 8)
   2. The state of the Church (Matt. 24:11)
      a. Its insecurity (Rev. 3:17)
      b. Its neutrality (Rev. 3:15, 16)
      c. Its moderation (Luke 18:8; 2 Tim. 4:3, 4)

THE PREACHER’S MAGAZINE

FISHERS OF MEN
By R. J. Kierra

A HUNGRY MULTITUDE
1. Pressed upon Him (v. 11).
2. Eager to hear the Word.
3. Discouraged fishermen, hopeless, they had left their boats and were washing their nets.
4. At the end of their power—toiled all night in their own strength.
5. Man’s extremity—God’s opportunity.

JESUS THE TEACHER
1. Met men in the common walk of life. Went right down to the lake.
2. Entered into Peter’s boat. He can use the boat with which we fail.
3. Pushed off from the land so the press would not butter him.
4. Sat down and taught the people.

How THEY WERE MADE FISHERS OF MEN
1. Launch out (v. 4). Put into practice my teaching. Launch into holiness and do personal work.
2. Into the deep (things of God), let down your nets.
3. Discouraged by the devil. We have tossed all night, etc.
4. Obedience (v. 5) "At thy word."
5. Submissive will "I will go."
6. Confession (v. 7) "I am a sinner, I have been toiling in my own strength."
7. Acknowledged the lordship of Jesus over the sea as well as himself.
8. Forsook all.

CONTENDING FOR THE FAITH
By C. E. Conwell
Text: Jude 3.

1. Introduction
   The subtle attack upon the authenticity of the Scriptures. Modernism and evolution mostly destructive, not constructive.
The word "authenticity" carries with it the thought of genuineness, credibility, authorized, trustworthy, entitled to belief, according to the facts.

The charge of the higher critics.

II. "THE COMMON SALVATION"
1. Not common in the sense of quality.
2. Not inferior.
3. But common because of its universality.
For Jew and Gentile the world over.
III. THIS SALVATION INCLUDES PARSONS FOR THE SINNER AND ENTIRE SANCTIFICATION FOR EVERY BELIEVER.
We are content for this, "The faith once delivered to the saints.

The church and the world are ignorant of the matchless divine provision.

Many hungry souls in the church. Deny the truth and they will plunge into the cleansing fountain.

IV. THE COURAGE TO STAND.
We must stand if we have to stand alone.
Sin is weakness, salvation is strength. Full salvation gives us added strength and courage.

Illustration:
The lone sentinel of Pompeii. He stood faithful to duty when Vespasian was belching forth lava, ash, cinders and fire.

"Having done all, stand!"

THE FRUITS OF PERFECT LOVE

I. INTRODUCTION—TERMINOLOGY

II. WITNESS TO PERFECT LOVE
See Wood's "Perfect Love," page 155. These confirm the actuality of the experience. Many modern witnesses.

Evidence indisputable.

III. WHY IS AN INDIVIDUAL LED TO SEEK THIS GREAT BLESSING?

Pumped by the Spirit of God. There are at least four conditions prompted by the Holy Spirit.
1. They felt their need.
2. They were definite.
3. They were desperate.
4. They tarried until the work was wrought.

IV. THE JOY OF THE ACHING CONSOLED OR THE FRUITS OF PERFECT LOVE
Classify joy: (1) Natural; (2) Unnatural; (3) Supernatural.
Marked evidences of the fruits of Perfect Love.

1. See Wesley's "Plain Account"; Wood's "Perfect Love" page 123.
2. The longsuffering.
3. Testimony—eager to testify.
4. Important prayer.
5. The enlarged vision.
6. Activity in service.
7. Final triumph. "Our people die well."

BELSHAZZAR'S FALL
By P. P. Belk

INTRODUCTION:
1. Belshazzar a Regent King.
1. Ignoring God (Dan. 5:4, 23).
2. Pride (Dan. 5:22; Prov. 16:18; 2 Cor. 10:5).
3. Profanation (Dan. 5:23).
4. Presumption (Jer. 17:5).
5. Rejection (Dan. 5:18-22).
6. THE EXTENTS OF
1. A Violation of God (Dan. 5:5).
3. A Cry for Help (Dan. 5:7-8; Isa. 47:15; Dan. 5:10-17).

CONCLUSION

THE BODY OF CHRIST
By R. L. Hollembank
Text: Eph. 4:12.

"The body of Christ." This figure shows what intimate relationship exists between the Church and Christ. He is the "Head"; it is the body. All of us are said to be "members in particular."

1. IT IS A VISIBLE BODY
2. IT IS A LIVING BODY
—Not a corpse; not an elggy.
—Is quickened, anointed, empowered by the Spirit.

III. IT IS A UNIVERSAL BODY. "Fifty joined together," each member in its place.
IV. IT IS NEVER AT VARIANCE. "With the head, unpreention, self-denying, compassionate, merciful.
1. Carries out the purpose of the Head—obedient. Members are instruments of Christ's will.
2. Suffers jointly with the Head.—Its burden is its burden. The missionary enterprise, of course, lies close to the heart of each member of His body.

CLIMAX: You can only show your love for Christ by caring for His body. You are only loyal to Christ if you are loyal to His body. Stirre to increase the body. Strengthen its influence. Don't knock it. And let your head come off your shoulders rather than foster disentension and schism in the body!

"THE VISION OF GOD"
By A. M. Hilla
Text: "Jesus the Lord" (Isaiah 6:1).

The young prophet went to the temple to worship. A good place to go. Got a vision and saw the Lord. He heard the angels cry: "Holy! holy! holy!"
1. Isaiah got a new conception of God's holiness. The place was holy. The angels were holy. They were profoundly moved by the holiness of God. It all put the prophet under conviction of his own need of holiness. He fell before the Lord and cried, "Woe is me!" etc.
2. God heard his confession and prayer. He sent the cleansing fire, typical of the Holy Spirit. "Thine iniquity is taken away, thy sin purged." The prophet was sanctified.
3. The cleansing was followed by a call from God. The Lord cleanses us that He may use us. Men usually wish to reverse the order. They want the power first, here and now; they postpone holiness until the infinite hereafter. God wants His servants to be fitted first; then used.
4. The fitted prophet had three new things—
1. An ear to hear God. "And I heard the voice of the Lord saying, 'Who shall I send, and who will go for me?' "(v. 8).
2. "A willing heart." He answered, "Here am I, send me."
3. A commission. "Go and tell this people," etc. When God can get people pure in heart, quick to hear, and willing to go, He gladly and greatly uses them.

THE FULLNESS OF THE BLESSING
By C. E. C ornell
Text: Rom. 15:29.

I. THE NEED OF THE WORLD.
Food Hope
II. THE PERSONALITY BACK OF THE TESTIMONY OF ST. PAUL.
1. Paul's indomitable courage.
2. A master preacher.
3. The "sureness" of testimony. "I am sure," etc.
4. The source of "sureness."
5. The witness of the Spirit.

IV. "THE FULLNESS OF THE BLESSING."
The mechanical, formular, sin malady. The hymn declares it.


"FULLNESS OF JOY"
By C. E. Coral
Texts to read:
1 John 1:4. (Text)
2 John 1:12.
1 John 2:21, 24.
John 17:13.
3 Peter 1:12.

I. INTRODUCTION.

The significance of the Epistle—Reasons for writing, etc.

II. CHRISTIANITY A RELIGION OF JOY.
1. The peace of reconciliation.
2. The blessed, blessed consciousness of sonship.
3. The happy growth in holiness.
4. The attainment of heart purity.
5. The bright prospect of future completion.

IV. FULLNESS OF JOY IS FULL SALVATION.
1. Its immediate attainment.
2. Its effects upon the life.
3. Its influence upon others. Paul has much to say about Joy.

PERFECT LOVE
By C. E. Cornell
Text: 1 John 4:18.

1. It emanates from the fear of sin.
2. It emanates from the fear of fear.
3. It emanates from the fear of failure.
IV. It emanates from the fear of death.

As an embodiment:
1. Power—divine energy in the soul.
2. Love—divine enthusiasm in the soul.
3. Sound mind—divine wisdom in the soul.
(2 Tim. 1:7)

"THE MORE EXCELLENT WAY"

By C. E. CORNELL

TEXT: 1 Cor. 12:31.

I. THE IMPORT OF THE 13TH CHAPTER OF FIRST CORINTHIANS.


II. "FAITH," "GRACE," "ERT.

1. Differentiate between these.

III. CHARACTERISTICS OF PERFECT LOVE.

1. "Suffereth long." Has a long mind to the end of which neither trials, adversities, persecutions or provocations can reach.
2. "Is kind." Gentle, tender, compassionate.
4. "Vaunteth not itself." Is not rash, insolent; does not set itself forward, not self-assertive.
5. "Is not puffed up." Is humble.

SERMON SEED

By T. M. ANDERSON

TEXT: "Great grace was upon them all" (Acts 4:33).

I. THE EFFECTIVE CAUSE OF GREAT GRACE.

1. They were all filled with the Holy Ghost. Verse 31. This is not the Pentecostal baptism, because these mentioned in this account had received that; nor were they backslidden so that they needed to be baptized with the Spirit as at Pentecost. This is that filling of the Spirit necessary to enable believers to be at the highest point of spiritual life and effectiveness. Some things make such a filling needful:

a. A season of great trial as these apostles had just been through.

b. Times of strenuous labors that tax body and mind and spirit. Such times call for great grace.

c. The time of emergency. Such as precipitating revivals in places where opposition is hid.

II. THE EVIDENCE AND RESULTS OF GREAT GRACE.

1. Great grace to preserve life spiritual in the midst of opposition. When it cost something to be holy. Death, hate, persecution on every hand. Low morals in the world. Formalism in the religion of the day. Great-grace is surely needed. There were so dead that they responded to nothing. They were so alive none could kill them. They were so hot none could join them without being of them. They were so blameless that none could condemn them justly.

2. Great grace of boldness. Courage to enforce truth where it was opposed by the rulers and high churchmen. Courage to obey God rather than man. Such grace was on the church that they backed the ministry by their prayers. See verse 29.

3. Great grace manifests in unity. "The multitude of them that believed were of one heart and of one soul." Verse 32. If great grace is on all, then all will be united as one. This means that every Christian was in evidence. Forgiveness of each other's faults. Forbearance for infirmities. Longsuffering, kindness, meekness, charity, peace, all were results of great grace.

4. Great grace manifested in their giving. Verses 32, 34. Here is shown how material things are to be made a means to promote interests of spiritual things. Surely no stingy person has great grace. Liars in this respect could not thrive in this day. See Ananias and Saphira, ask them.

5. Great grace upon all resulted in a Barnabas for the ministry. Out of the churches so full of grace will always come sons of consolation. A good man full of faith and full of the Holy Ghost (Acts 11:22-24).

III. GREAT GRACE IS THE RESULT OF INTERCESSION.

"And when they had prayed," etc. (v. 31).

TEXT: "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37).

To open this psalm we will show the several elements that united, form a perfect man. Then show the things which insure his end being peace.

By way of introduction let it be seen that God sets up a perfect man as a witness for His. How unusual when a man to refuse to believe in Christ because someone has made shipwreck of faith. They are no examples of grace. Why not select the perfect man? Find God's best and judge by them.

1. The elements of the perfect man. (We use the word elements as one would use it in chemistry. We will not use the nature of a substance. Well do we know that to be a whole man of God one must possess certain spiritual elements or qualities.)

2. A perfect man has the virtue of meekness. (Verse 11). The spirit of humility. Easy to be instructed. Quiet and peaceable. Never contentious nor stubborn. In virtue he is perfect.

3. A perfect man is upright of conversation or life (Verse 14). Also see the text. To be upright means there are no inclinations toward the worldly, flesh or ungodly persons. It is a state of the heart life that is like God. "Good and upright is the Lord." (Verse 23).

4. A perfect man is righteous: Holy and Godlike (Verse 30). A righteous man is a saved man. A work of salvation is done in him by the Lord (Verse 39).

5. A perfect man is a just man (Verse 12). Because he is just and law-abiding, and treats all men justly and with honor. God has him as a witness. He pays all his debts. He is never unjust in business.

6. A perfect man is a good man (Verse 23). Every step is ordered of the Lord. That is, a good man is under divine control and does good in every step of his way.

7. A perfect man is a merciful man (Verse 26). He is filled with pity for the needy. "He ever lendeth." He forbears with the faults of others. He loves with a tender heart all men.

8. A perfect man is a saint (Verse 28). A saint is one separated from the world and joined unto God as His property. Such as are saints do not need to die to be rained, they are his saints or holy ones on earth. God never forsakes them. He is with them on earth as in heaven. Here then is the perfect number seven, showing the seven elements that make a perfect man.

II. There are seven things which make for his peace.

1. Free not thyself because of evil doors (Verse 1). Be careful lest the doors of evil disturb thy soul's peace by their persecutions and evil doings.

2. Be not curious against the workers of unrighteousness (Verse 1). To be envious is to be dissatisfied with thy state as compared with others. If the wicked do prosper by evil works, and you remain poor for righteousness' sake, do not be envious because they shall soon be cut down. You have the best thing.

3. Trust in the Lord, and do good (Verse 3). Two things here: Faith and faithfulness. Trust God for all things, and do on doing good and thou shalt dwell in the land and be fed.

4. Delight thyself in the Lord (Verse 4). Love God so as to be delighted in his service, and prayer will be answered.

5. Commit thy way unto the Lord (Verse 5). Let God take care of your way when persecuted and tried. He will avenge you, and honour you by showing you were righteous (Verse 6).

6. Rest in the Lord, and wait patiently for him (Verse 7). See this entire verse. It refers to the coming of the Lord. No matter how the wicked prosper and bring wicked devices to pass. Wait on the Lord; He will judge the wicked and clear the earth of them, root and branch, and the meek shall possess the earth and delight themselves in the abundance of peace, See verses 9-11.

7. Cease from anger, and forsake wrath (Verse 8). Never get into a quarrel. Have no unfinished business with your brother. Keep yourself in perfect control, fret not thyself in any wise to do evil. These seven things belong to the peace of the perfect man. To do them will surely end in peace at the day of God.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Besetting Sin

The ancient Greeks had a legend about Achilles, their mighty warrior, who fought against Troy, that when a child his mother dipped him in the
River Styx, which was supposed to render him invulnerable. She held him by the heel when she dipped him, with the result that only in his heel could he receive any physical harm. That heel was the only part of his body that had not been touched by the Stygian waters, and in that sad place he finally received the wound to that heel from which he died. So it is with the man who has never been sanctified wholly. Within him in a deadly weakness—the sin which doth so easily beset him—and without the cleansing blood of Jesus he is sure to fall in the moment of sin and trial.

Unconscious Benefactress

Dr. George A. Grodeman of the Old South church in Hull tells of the following anonymous letter which he received one Monday. "What a liar you are, and what a lie you told in your sermon last evening; be a man next Sunday and tell the truth. From one who wishes you well." Dr. Grodeman cites this as an example of the foolish blame which serves to keep a preacher humble and in his place. This, he continues, "reminds me of the visitor who came to see one who was a stranger to him, riding a donkey. This visitor, dismounted at the post and went into the garden, in which there was a wonderful grapevine, in the full blossom of early summer, and leaving the donkey outside, and the gate of the garden open, he went to make his call. He was kindly received by the stranger upon whom he had put more confidence than was wise, and when visitor and visited came forth from the interview they found to their dismay that the donkey had eaten the grapevine clean of its blossoms. The owner bore the disaster as a gentleman partook of the meal with his extraordinary guest, and returned to lament the complete loss, as he thought, of the fruit of the vine for that season. He was mistaken. Sunshine and rain brought forth new leaves and more abundant blossoms. The greatest harvest of grapes the owner gathered that year in the history of the vine. While bent upon the satisfaction of its appetite, the donkey had proved the best vinedresser in the world. But as Dr. George W. Field, of Danvers, from whom I got the tale, remarked: 'No thanks were due the jackass for the benefaction.'"

He that Loses His Life Shall Find It

Henry Ford once said: "Have you ever noticed that the man who starts out in life with a determination to make money never makes very much? He may gather together a competence, of course, a few tens of thousands or even hundreds of thousands, but he'll never amass a really great fortune. But let a man start out in life to build something better and sell it cheaper than it has ever been built or sold before—let him have that determination, and give his whole self to it—and the money will roll in so fast that it will leave him time to consider the wounded heap that he has thrust into his death. And so it is with the man who has never been sanctified wholly. Within him there is a deadly weakness—the sin which doth so easily beset him—and without the cleansing blood of Jesus he is sure to fall in the moment of sin and trial.

Spiritual Guidance

When Finney was a young preacher, he was known to have a certain moment of weakness. On the way there he became much distressed in soul, and his mind seemed blank and dark, when all at once this text, spoken to Lot in Sodom by the angel, came to his mind: 'Up, get you out of this place; for the Lord will destroy this city.' He explained the text, told the people about Lot and the wickedness of Sodom, and applied it to them. While he spoke they began to look exceedingly frightened, as he earnestly exhorted them to give up their sins and seek the Lord, they began to fall from their seats as though stricken down in battle, and to cry to God for mercy. A great revival followed; many were converted, and a number of the converts became ministers of the gospel.

To Finney's amazement, he learned afterward that the place was called Sodom because of its extreme wickedness, and the old man who had invited him to be the preacher was called Lot, because he was the only God-fearing man in the place. Evidently the Holy Spirit worked through Finney to accomplish these results.—Cot. S. L. BRESLE.

Moody's Uniqueness

On Moody's first visit to England, in 1857, when he was still chiefly known as a Sunday school worker, he attended the anniversary meeting of the London Bible Union and the Hall, and was assigned to move a vote of thanks to the chairman of the meeting, the Earl of Shaftesbury. As Dr. H. C. Trumbull reports the incident: 'When the conclusion of the speech by the chairman yielded his chair to the vice-chairman, in order that such a resolution could be offered. The vice-chairman announced that they were glad to welcome their 'American cousin, the Rev. Mr. Moody, of Chicago,' who would now move a vote of thanks to the noble Earl! who had presided on this occasion. With refreshing frankness and an utter disregard for conventionalities, Mr. Moody burst upon the audience with the bold announcement: 'The chairman has made two mistakes. To begin with, I'm not the "Reverend" Mr. Moody at all. I'm plain Dwight L. Moody, a Sabbath-school worker. And then I'm not your American cousin!' By the grace of God I'm your brother, who is interested with you in our Father's work for His children.

"And now about this vote of thanks to the "noble Earl" for being our chairman this evening. I don't see why we should thank him, any more than he should thank us. When at one time they offered to give me a little house over on meeting in Illinois, I stopped it. He said he'd try to do his duty, and they'd tried to do..."
DEPARTMENT OF SUGGESTIONS

By D. S. Coxsey

Some further suggestions for themes and texts or expository messages from the Book of Ephesians:

Chapters 4 to 6.

Theme—The Unity of the Spirit.
I. One body, the church.
II. One Spirit.
III. One hope of your calling.
IV. One Lord.
V. One faith.
VI. One baptism.
VII. One God and Father of all.

Theme—The Purpose of the Ministry.
Text—Ephesians 4:11-16.
I. The perfecting of the saints.
II. The equipping of the body of Christ, the church.
III. For developing Christian maturity—what embraces
1. The unity of the faith.
2. The knowledge of Christ.
3. The perfection in Christ.
4. To the full measure of the stature of Christ.
   a. This means Christian manhood as contrasted with childhood.
   b. This means establishment—
      1. In doctrine.
      2. In experience.
      3. In love.

Theme—The State of Unbelievers.
I. Walk in the vanity of their minds.
II. Walk in the blindness of their hearts, which brings
1. A darkened understanding.
2. Alienation from God.
3. Ignorance of God.
III. Are "past feeling."
1. Because they have given themselves over to sin.
2. Because they habitually work uncleanness.

Theme—True Holiness.
Text—"And that ye put on the new man, which after God is created in righteousness and true holiness. Ephesians 4:24.
True holiness is the opposite to false or spurious holiness. There are many things about the experience of holiness that the devil may counterfeit, but not those mentioned in the context.
1. True holiness is a heart condition—a pure heart.
II. True holiness produces a transparent life, embracing—
1. A truthful life, vs. 25.
2. A life free from sin, vs. 26, 27.
3. A truthful life, vs. 25.
4. An honest benevolent life, vs. 28.
5. A pure conversation, vs. 29.
III. True holiness is a life of obedience to the Spirit.
   "Grieve not the Spirit" vs. 30.
IV. True holiness produces Christ-likeness, vs. 31, 32.

Theme—Followers of God.

Text—(Lesson—Ephesians 5:1-17).
Text—"Be ye therefore followers of God, as dear children." (Eph. 5:1).
The walk (or life) of the follower of God is shown as follows—
1. He walks in love, vs. 2.
2. He walks in chastity and purity, and not in immorality, vs. 5-6.
3. He walks as the child of light, vs. 8-10.
4. He walks as separated from the world, vs. 11-14.
5. He walks circumspectly, vs. 15, 16.
6. He walks in the will of God, vs. 17.

Theme—The Spirit-filled Life.
Text—"And be not drunk with wine whereof is excess; but be filled with the Spirit." (Eph. 5:18).
I. To be filled with the Spirit one must be emptied,
1. Of all sin, both inward and actual.
2. Of all self-seeking, and ambitions.
3. Of all things inconsistent with God.
II. The Spirit-filled life is evidenced by—
1. Joyfulness, singing unto the Lord, vs. 19.
2. Thanksgiving, giving thanks always, vs. 20.
3. Humility, submitting yourselves one to another, vs. 21.

Theme—The Christian Warrior.

Text—Ephesians 6:10-18.
I. The Warrior's Foes. vs. 11, 12.
1. The wiles of the devil.
2. Unseen forces of darkness.
3. A Personal combat, "we wrestle."
II. The Warrior's Power. vs. 10.
"The power of His might."
IV. The Warrior's Armor. vs. 13-17.
1. The girdle of truth.
2. Breastplate of righteousness.
TITBITS OF MISSIONARY INFORMATION

By R. G. Connors

Why it is Difficult to Lead Moslems to Christ


Read this review of it appearing in the Missionary Review, July and August. In the "Islamic View of November, 1916: "Islam does not prescribe any punishment in the world for apostasy." Edwajah Kemed-A-Din in his recent book, "India in the Balance" (page 156) says, "As to the change of religion and its penalties under the Moslem rule, there need be no penalty for apostasy."

This work of Dr. Zimmerman I have not yet read, but from this section of Dr. Wherry's review of it, I understand that it gives many facts refuting the statements quoted above. My work in India has been almost entirely among Hindus, but I have known cases that disprove these statements.

Missionary work in China is passing through a time of testing. But there is no occasion for a feeling of defeat or even of discouragement. Our missionaries with but few exceptions are remaining as close to their centers of work as is practicable. Five members of the West China Mission, four men and one woman, are still at their posts.

Dr. F. W. Goddard of Shaoaline, China, says: "Our relations with the non-Christians of the city are very friendly too, and will remain so if the outside world will leave us alone." That is doubtless the case in many other places.

China and the Christian Church

The situation in China is still such as to make that the foreign mission field of greatest interest to us. Peace—when? Bohemianism? Missions and Christianity in China?

Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., returned last January from a personal tour of the Christian missions in China, and prepared a manuscript exhaustively reviewing conditions in that country. It is condensed in the Missionary Review, July, and we give a few paragraphs here.

"But in spite of all fictions and confusion and inward contradictions, the National movement in China is real and true. The Cantoneese development may or may not be the germ of a national and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin."

"The essential fact is that the Chinese and all the rest of the world want, or ought to want, to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations.

"From the point of view of missions the essential thing is the genuine recognition of the principle of religious liberty. As at the outset the so-called toleration clauses were only that. They were not unequal. They were the acknowledged equality of other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stand and until the United States."

"All that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no constitution of China at the present time, and China was a part of the four constitutions (1912, 1913, 1914, and 1923), but none of these is in force and in not one of them are the guarantees sufficiently comprehensive or absolute."

"When we came away from China last December the whole of southern China was uncertain as to the policy of the government and in central and northern China there was no recognition of Christian guarantees whatever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people, and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian ministry. It is clear that it must be the concern of the Christian Church in China to secure, and if need be to give its life to secure, the complete and unlimited right of religious liberty."

Can We Dispute with Foreign Missionary?

Under this title Stanley High of New York, one of the newspaper men who covered the journey of Mr. David Lloyd George in this country and Canada, says in the Missionary Review:

"In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said: "The American and the British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

"He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again. "Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary programs are the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and the Anglo-Saxon idealism that I do not believe we ever will dispense with it."

"Then after speaking of the Christian missionary enterprise as being an inevitable outgrowth of Christianity itself and its splendid efficiency organization, Mr. High concludes: "More revealing than the facts of quantity production are those of quality production. It was not mere chance that when the World War broke out China's Ministers in the United States, Great Britain, and Germany were all graduates of mission schools. Of China's delegation of twenty-three at the Washington Conference for the limitation of armaments, a majority were graduates of mission schools. To appraise adequately the influence of Christian missions, it is necessary to trace the history of modern developments in these lands; to discover that China's drive against opium and the unbinding of the feet of China's women were missionary achievements; that the present struggle to break down the worst features of the caste system in India began among Christians; that the gradual abandonment of forced labor in Africa is a result of the agitation of Christians and of Christian missionaries."

"In fact, this world enterprise of American Protestantism represents a most effective, and oftentimes disregarded, investment on the part of the people of the United States, in international cooperation and good-will. The United States refused to take mandates for Armenia or Syria at the end of the war! But missionary institutions such as Robert College in Constantinople and the American University in Beirut, Syria, are making contributions—probably more fundamental than those of politics—for the reconstruction of the Near East. The United States has had no part in the taking out of 'strengths of influence' in Asia and Africa, but the thousands of Protestant missionaries from America constitute spheres of influence more important than those of politics or of economics, because they represent better understandings, deeper friendships, and broad sympathy. The business of missions, doubtless, will always be subject to criticism. Right now, anti-Christian movements in many places seek to undermine the institutions which Christians have built up. But there is every prospect that the missionary program now, as in the past, will thrive on persecution. Mission schools may be closed temporarily by the present hostile movement in China, but they will open again with enrollments larger than ever before. In the face of hostility, the missionary program will continue to be carried on. Native leadership will, in all probability, supplant the leadership of foreigners—but the Christian enterprise will remain intact. The rapid increase in self-support among native Christians promises well for the future."

"Foreign missions are too distinctly Christian and, in particular, too inevitable an expression of Anglo-Saxon Christianity, to be abandoned. They represent one of the most effective enterprises in the modern world for the lifting up of the world's dark places, and humanity's widespread enlightenment may be born."
THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By Basil W. Miller

The Christ of the Logia

We turn now from the general discussion of the Greek of the New Testament, and from testing the authenticity of the historical section of the New Testament to the pictures of Jesus presented by inspired writers. It has been the claim of modern criticism that a careful study of the text of the New Testament in all its various shadings entirely dominates a supernatural Christ; and that this appears in these records only due to the preconceived notions of the later writers, and is not a part of the original picture of the Master. Let us follow the spirit of criticism, accept their findings and see if the delivery of the Savior does not remain. Suppose it to say—let stating our conclusions before we reach them—that the keenest scholarship but strengthens our position with reference to the supernatural origin of Christianity and the deity of Jesus.

The cry of scholarship has been for the historical Jesus—not the Jesus of Paul, as critics assert, nor that of Luke, and less still that of Peter as reported by Mark. They have said let us get back to the original sources that find the Master. But it is odd to note that whenever they have gone back thus, no two of them agree as to their discoveries. Even Schweitzer, a German critic, turns against his fellow critics as he says. The present day German spirit is making Jesus after its own likeness. Or, the liberal Jesus has given place to the Germanic Jesus. Criticism promised to give us the historical Jesus in distinction from the theological Christ of Paul and John. Paul was brushed aside, for critics were certain that the historical Jesus could not be the theological Christ of Paul. John’s Gospel was denied historical value because of its philosophical interpretation in favor of the objective Jesus of the Synoptic Gospels. But as Robertson points out skepticism will not permit us to take the picture of Jesus drawn by the three writers as it stands. For they affirm Luke as a disciple of Paul, and reflect Pauline Christology; while Matthew’s Gospel is the Logia—spoken of by Papias that was written by Matthew in Hebrew—rewritten to prove the thesis that Jesus is the Jewish Messiah. So the theories ran on until nothing substantial remained of the historical Jesus, and we could not be certain as to what he taught and did.

But starting on the present basis of scholarship, the one certain result of synoptic criticism is that both Matthew and Luke made use of Mark and of some source which is termed non-Markan, or Q (in terms of German scholarship), or the Logia of Jesus spoken of by Papias. There is nothing that makes impossible the use of other sources. We have Mark, and Q is at least agreed to be the non-Markan material common to both Matthew and Luke. In other words if one wished to know what this Q is let him take the three Synoptic Gospels and all that is not found in Mark that appears in both Matthew and Luke would be Q. Then in these two early pictures we have the life of Jesus, which is nearest the original, and which even the critics cannot affirm, to be colored by any thesis or dogma to be proven. Hence it is necessary to make a close examination of Jesus in Mark and in this colorless Q.

Mark is recognized as being the first of the Gospels to have been written, probably between 50 and 60 A.D. Wellhausen in Einführung in die drei ersten Evangelien argues for the priority of Mark over Q, but in this most modern scholars do not agree with him. Mark was undoubtedly familiar with the Logia, or Q. Streeter writes, “If our characterization of Q above is correct, it was probably written twenty years before Mark, and might well have reached Rome before him.” This then would make the date of its writing around 30 to 40 A.D. If this is true, then as Ramsay in The Expositor, May 407, thinks the Logia might have well been written during the lifetime of Jesus, and for this reason does not include the Passion week. Some think that since Matthew was a business man, and as the papryi discoveries show, since stenography was practiced at this pace, it might have taken notes of the life and teaching of Jesus, which is indeed not an impossibility.

But in criticism’s desire to rid us of Christ, His supernatural birth and His miraculous power, they have tried to infer that even Mark’s picture of Jesus is not a true representation. It is inferred that Mark unites the Jesus of Palestinian tradition, the energetic Jesus of the Jewish reform movement, with the Christ of Pauline theology. Already then Jesus with Mark had become Christ. To meet the critics on their own ground with their own instrument we must go behind Mark if we desire the simplest pre-Pauline, pre-theological Jesus. We have left only Q or the Logia to which to turn. If Q fails us then we are without the possibility in this manner of answering criticism. There is nothing to conceal about Jesus, and nothing that is true, that character, that must do to will in any way eliminate any essential doctrine concerning Him. Then to Q we must turn. Bacon of Yale, thinks that the Q is none other than the Logia of Paisios. There is no possible way of knowing the exact extent of the Logia. What is reported in Matthew and Luke, common to the two, may in no manner include all of Q, a great deal might have been left out. For John states that Jesus was written about 80 years before Jesus was only, a small part of all that actually Christ did and taught. See John 21:25. So there is no way in which it is possible to know exactly what Q taught, but of this we are certain, those sections in Matthew and Luke which scholars are agreed upon belong to Q undeniably teach, concerning Christ what the other Gospels teach, and thus in no manner have we lost a single doctrine concerning the person of Jesus that is essential.

Let us begin then with "the Son of God in the Logia. Twice in Section 2 of Harwick’s Q (the temptation) the devil calls Jesus “Son of God,” as does Robertson writes, “in a conditional clause of the first class that assumes the reality of the condition (ei elai eis tou theou). This is the verdict of the greatest living Greek grammarians. The point worthy of note is that this statement though by the devil is contained in the Q of scholastic. We must face here the unmistakable fact that in Q we meet the Messianic consciousness at the very beginning of Jesus’ ministry, which refutes the idea that only later did Jesus perceive that he was the Son of God or the Messiah. In Harwick’s Sec. 25: Matt. 11:25-27; Luke 10:21f, where Jesus uses the “Father” and “the Son” in precisely the same manner as John does in the Gospel, we find the same Messianic consciousness and divine relationship as John states in logos doctrine, Robertson writes, “This logos is a universal statement, and as timeless as the Greek knows how to make it. Since this is present in Q it offers the current possible historical background to the Christian doctrine of the Trinity. The simple fact is that here Jesus claimed to be the Son of God. The same will be found to be true concerning the Son of Man in Q. Harwick’s Q has the “Son of Man” in Sections 15, 16, 17, 20, 22, 24, b, 37, 40. There of these are eschatological and four are not. Some of these passages read “The Son of Man hath not where to lay His head,” “The Son of Man will acknowledge those who comes Him,” “A word said against the Son of Man will be forgiven,” “As the days of Noah, so will be the coming of the Son of Man.” Then assuredly the Jesus of Q is the.”Son of Man.”

The same Jesus of the Logia is also “the Christ” of the Logia. This term occurs in Section 14. John sent to ask Jesus, “Art thou the Coming One?” The answer is implied that He is the Messiah. He appeals to His works to affirm His Messiahsliup. Also the same Q as in the passage, “Ye that follow me shall sit upon twelve thrones judging the twelve tribes of Israel,” this carries with it the thought that Jesus is dominated by the Messianic belief. In the same conection Jesus speaks of those who call Him Lord. (Luke, etc.) of Jesus. This word is common in the Septuagint for God. This also reminds us of I. Cor. 12:3, where, “Lord” is not applied lightly to Jesus.

These terms of Messianic worth and dignity—the Son of God and the Christ, Lord—do not stand alone in Q. The consciousness of Jesus through the Logia is made up of such epithets. The tone of Jesus in the Sermon on the Mount (Sec. 6) is that of superiority to Jewish teachings of the rabbi’s, and to the Old Testament, which He came to fulfill. Christ cried out, “But I say unto you” not as a mere man, but as one sent from God. Jesus makes His words at the conclusion of the Sermon on the Mount (Sec. 12) the rock upon which He would have us to withstand the storms is to be built. Robertson writes, “He makes himself the center of the relation of men to God.” The centurion He commends for faith in Himself (Sec. 13). He claims that “all things were delivered unto me by the Father” (Sec. 5). Commotion of Him is made the test of admission to
the presence of the Father (Sec. 54). "Everyone who confesses me before men, him will I confess before the angels of God." This is more than the language of an ordinary teacher or prophet—it is the dictum of God. Men must face Jesus as they find Him in Q. The destruction of Jerusalem is due to the rejection of Jesus. Sec. 43.

It is now clear that one has in the Logia or in Q the identical picture of Jesus as the Christ that one finds in the other Gospels and in the writings of Paul. In every place where critical scrutiny face the facts as they are found in their own suppositions as to the existence and content of Q, and refuse to affirm that Q teaches that Jesus is the Christ, they are forced to do so because of stronger conceived view against supernaturalism and against the deity of Christ. The facts are there and a true exegesis of them demands that we submit to Jesus as the Christ of God. The search for the historical, when it has been finished, has not gotten rid of the theological Christ, as much as it has been expected that it would. In Q Jesus is the Christ; the Son of Man, the Son of God, even as He is in Mark, Matthew, or John. He is Lord also as we find Him in the Epistles of Paul. Here then facing the earliest document, recognized by Papists as the Logia of Jesus, in simplified or expanded Q, we find the portrait of Jesus carrying the same broad outlines as we find in the latest. As has been pointed out by others the lines may be fainter, and the shades lighter, but nevertheless it is He whom we worship. Here then is a pen picture drawn possibly as the Master walked the dusty roads of Palestine. If it was written by Matthew as notes during the life of our Lord—as Papists states, and as many believe—even scholarly critics as Baron of Yale University—contains an apostolic note and was written very slowly. At any rate it preserves Matthew's report of the teaching of Jesus" as Robertson states. If we start with this Logia, and develop the picture of Jesus as shown in time of earliest writing, Mark, Matthew, Luke and finally Paul we are full viewers as to the teaching of the apostolic church concerning our Lord. There are also other pictures of the Lord in the New Testament, such as those of James, Peter, the author of Hebrews, which can be fitted into the whole New Testament portrait of Jesus, as has been done in the Matt. XXVII. 50:25-29. Source of it all, the heart of all, is the Logia. In Mark's Gospel His deity is shown as a straightforward Son of God mightily manifesting Himself to men; in Matthew He is the Jewish Messiah, the descendant of David; in Luke He is the most charming personality of the ages, written of in a suberb Greek style; in John we see the clouds of time riven and we behold something of His personal communion with the Father; but with all in His presence we, as Thomas, bow and say, "My Lord and my God." PITTSBURG, PA.

A PASTORAL QUESTIONNAIRE

By A. E. SANNER

(In Three Parts)

PART ONE

What shall I do? The pastor or other Christian worker often have occasion to ask himself. What more shall I make? What shall be my attitude in this matter? Which way shall I turn? What will be the best policy at this time, etc.? Not only so, but others will ponder in their minds, I wonder what our pastor will do? I wonder what he will say when he hears about this? And so his decisions are not only very important as related to himself, but also in their influence upon others. Let us therefore raise some such questions which might come, and the occasion which might prompt them, and discuss with you (especially the young minister) what I believe are good resolves in their event. And if this questionnaire does nothing more than bring you to discuss with others some of your problems, it will have been in vain. The writer does not presume to even hint that these answers are exhaustive or in full.

But what shall the pastor do?

1. If he has enemies? Love them. There is no other way. Matt. 5:44. But will a good pastor have enemies? Yes, this is inevitable. In spite of all your good deeds, and your kind acts, and your humble life, and in spite of your sweetest endeavor to help and bless everyone whom you come in contact, there will be some who will turn to be your enemies. "Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Dispensers of those that are good" Is one crowd mentioned for the last days. A bunch of haters were picking up stones once, getting ready to stone Jesus. And I some people have done, for which good work do you stone me?" Right while you are doing your good works in the pastoral office, with pure motives and sincere intentions, some fellow who ought to stand by you will impugn your motives and stone your intentions with hard criticisms. But you must not dwell into littleness here, here you must be just, and give a good and righteous answer. You can go to the place where before his compassionately heavenly Father and pour out his request, and as sure as God is true, God will help him, and will work it out. In the great majority of instances, it will not pay, and it is not worth while to try to run down an evil report which has been maliciously and untruthfully told. However, there might be an instance where because of a misunderstanding, or a misconception some honest soul has been misguided with reference to you, in which case it would be proper and right to speak with him face to face concerning the misunderstanding. But if the devil has lied on you, never, for your own sake and for the sake of the cause, run away. A young pastor in charge of a new church once made this serious mistake. The work was moving on nicely, and the enemy started a tale. This young man heard of it one evening, and the next morning he left town. The District Superintendent was sent for, and investigation made revealed fully that this boy was entirely innocent, and that the enemy was seeking to defeat a good salvation work that was going too well to suit him. But because apparently he ran away, the enemy crowed about it, and the work suffered for the time. He should have remained at his post and the devil would have been licked.

2. If he makes a mistake or commits a blunder? Confess up and apologize and ask forgiveness. That's right. You are almost sure to make mistakes and make mistakes you are almost sure to have a battle as to whether you shall apologize or not, if you decide to do it, you are almost sure to be tempted to shield yourself and make a little hypocrisy out of your apology. Don't yield. Walk up to the line, face the music and be a man. I saw Dr. C. J. Fowler and I made a mistake. I and my brother minister sitting by me, whispered about it and wondered. The next day Dr. Fowler came before another large audience, acknowledged the mistake, explaining how he had innocently made it, apologized and asked forgiveness. That showed he was truly a great man. It takes a big man to apologize and eat humble pie when he ought to do it. Do it! I saw a great leader rebuke a preacher severely in an assembly. The preacher crumbled. But the next day the leader returned and demonstrated himself a real man. He publically called this brother, acknowledged he had been too severe, and again love had won.

3. If two or more of his members have a fault? What! Members of a holiness church fuss? Oh no, not all of them will fuss, but unfortunately some from time to time will yield to the tempter, lose out spiritually and under the stress of the test, just have an old-fashioned over-the-back-yardence fuss. That's what it is. What will the pastor do? I have just today returned from visiting a holiness church where one family has just said, "Well, if that fellow over there is going to run the church, we are not going any more. I am going to send my little girl to the Sunday school." What will the pastor do? Have long patience, and be a peacemaker. "Blessed are the peacemakers; for they shall be called the children of God." Learn to be a peacemaker. I believe nine-tenths of the troubles holiness members have among themselves are due to misunderstanding. Get the premises of misunderstanding out of the way by having understanding, then make your appeal to the heart for a moral response, and again, nine times out of ten, your members will come out of their troubles with more eyes and warm hearts.

4. If a member threatens to leave the church? It depends. It is serious business for anyone to leave a holiness church, for it usually means that he will lose out in his soul, if he has not already. So a pastor should be very careful about losing members, and be not too ready and loud to say, "Well, we will just have a back-door revival," or "Well, brother, our back door is always open." It's a sad day for a pastor when his members begin to withdraw from his church. Be true to your conscience, and be true to the rules and government of the church, but if the member is acting in temptation, direct him if possible, and if he is thus detained, he will usually reconsider. If, on the other hand, the member desiring to withdraw has always been a trouble maker, always inconsistent, always on the wrong side of every question, always in the
THE PREDICATE'S MAGAZINE

way of the peace of the church. quietly offer him his letter of dismissal.

6. If he is criticized severely. Bear it. "If your faith is strong, your strength is small." You will have to be big enough to bear some things if you are ever big enough to be a pastor, or Christian worker in public place. Everything you do will be criticized by somebody. The only fellow who is criticized for nothing is the fellow who does nothing. But he is called a Do-Nothing. So you had best be criticized for something: rather than for nothing. Theodore Roosevelt gave the world the following on Who Counts? "It is not the critic who counts: not the man who points out how the strong man stumbles or where the door of death could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who stumbles and falls again and again because there is no effort without error and shortcoming; who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions, spends himself in a worthy cause; at the best knows in the end the triumph of high achievement, and who is the only failure who falls short of the mark.

But mediocrity is by no means symphonous. To be negligent and indecent, to preach poor and illy prepared sermons is no assurance that a preacher has escaped the evils of conceit. He has fallen into a more subtle snare. To keep fully saved, to obtain and retain the purifying, empowering presence of the Holy Spirit, and to keep ever alive a deep and holy sense of the sacredness of his calling, is the preacher's only security.

Then, if the sermon be a message from God, and the preacher be God's man, every power, every talent consecrated, wholly to God, nothing could be more reasonable or proper than that the preacher's very best should be laid out in every message. Not for personal gain, but for the glory of God and the salvation of lost men. Both the message and its delivery should be bottling to its high purpose.

THE SERMON:

John Wesley is said to have declared that a fine sermon is as much an evidential sign of vanity as fine dress. And furthermore, that he would as soon be guilty of any other sin, as of preaching such a sermon. Such a pungent and searching admonishment from a man of such broad experience and deep spirituality is surely worthy of our diligent consideration.

It is only too easy to fall into the habit of the world which views talent and display and personal accomplishment as the goal of life. Guided by this criterion the sermon becomes little more than a means of displaying personal powers of intellect, oratory or learning; and an opportunity to attain personal distinction. But such a view cannot be regarded, no matter how prevalent, as anything but worldly, unchristian, and atheistical.

What is a true sermon and what is its highest purpose? A true sermon is a message from God; through a chosen man, to men. Its highest purpose is to bring men to God, or having brought them to hold them up in holy living. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We then as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 5: 20. 6. 11).

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THE SERMON:

The fundamental thing in any message is its subject matter: the material of which it is made. The sermon is a message from God; its subject matter should be consistent with this fact; "Thus saith the Lord" should be the keynote ringing throughout. Not that the sermon is to become a supplement to the Bible. But the Word of God should itself be its predominating element, and the Spirit of God its energizing power. That the message carries the conviction that God is speaking. Illustrations, explanations and applications should all help to carry this conviction. There is no room for just "historical." And because the sermon is God's message it should be positive truth. It is possible to so preach the truth negatively, that is to preach it in reference or contrast to error, that error re-echoes the emphasis, and the effect at the message is just opposite to that desired by the preacher. Let us beware of giving the enemy too much free advertising.

Next in importance to the subject matter is the structure of the sermon. We must bear constantly in mind that we are not only speaking for God, but we are speaking to men. And because we are speaking to men the message should be such as will best reach them. There are some general laws of the human mind which we must recognize to render our message intelligible and effective.

Students of composition recognize in general six simple rules, based on fundamental laws of the mind, to which all discourse, written or spoken, should conform if it would effectively carry its message. These of these have to do with the structure of the composition, three with the style or general effective qualities.

Structurally a discourse should possess unity, coherence, and emphasis. In the first place if a message is to be a message it must be "about something." It must have a point, a central thought around which all others cluster. The mind is so constituted that it can consciously "attend" to only one thing at a time. One lesson at a time is sufficient, and it is far better to carry one truth home than to forget a great many.

But not only should the message have a theme or central thought; it should hang together round this thought; it should cohere. Thoughts not directly related should be bridged lest the hearer be lost in the labyrinth.

Then the iron should be struck while hot. Emphasis should be placed where it belongs and where it will really emphasize. There are two strategic points of emphasis. The first is at the beginning; the last is at the close. If these two are not taken advantage of, emphasis anywhere else will do little good. It is said the first impression is always the lasting impression. If to how carefully should we guard those first few, precious moments, and pack them full of such striking truths that men's attention will be captured and brought towards God and his worship. And if the first few moments are important how much more the last, when souls are weighing in the balance and decisions are being cast for eternity. May God help us!

Equally important with the structure of the message is that indefinable something which we may term style, penetration or effectiveness; it is that selection and arrangement of words which not only states a truth as a fact, but gives that truth real power and effect. Without these essentials ministry to this end: namely, clearness, forcefulness, and ease of gracefulness.

Many a message has been largely lost because it was carried to the hearers by words so indefinite or so incomprehensible that it might almost as well have been spoken in a foreign tongue. A young preacher friend was one day discussing the splendid talent and astute learning displayed by a fellow minister, who addressing a body of university students had an audience of an hour with such an astounding profusion of big words that even his learned audience could scarcely understand what he said. It is needless to suppose that a revival ensued. To speak in a language most commonly understood, to use terms that not only convey to our own minds but to the minds of the average hearer just the truth we want conveyed is inevitably the best policy and most to the glory of God. The most highly educated can well understand the same language as the common laborer or the child. But the reverse cannot be true. Therefore to couch the message in words that the least educated can comprehend will bring its blessing to all. And often the most highly trained are the most appreciative of simply stated truths.

But a message may be stated intelligibly and still not carry to its mark, for want of penetration. Words like weapons may become blunt through constant use. We have been warned against the use of "polarized words." The usage is almost habitual to both speaker and hearers that their presentation creates no interest and arouses little thinking. How often has an old truth been revised and refreshed by bringing to its aid a new word or an old word in a new setting.

But forcefulness is sometimes bought at the price of harshness. Beautiful thoughts need beautiful expression or at least expression that will not contradict the character of the thoughts. The gospel is full of the beautiful. Cosmogony, evolution, atheism and agnosticism are at best not adequate expression of the beauty of the gospel.

DELIVERY OF THE SERMON:

All recognize, however, that both the structure and the style of the message may be faultless and its subject matter of the highest standard and yet its purpose be practically defeated right where it ought to be effective—in the pulpit. The truth of the message taken for granted, the delivery is the finally deciding factor. And in the delivery of the message the preacher is the deciding factor.

In the first place the personality, the character, the life of the preacher must back up his message. If men have no confidence in the messenger they can hardly be expected to have much confidence in the message. But the very presence of a
Spirit-filled man of God, before a word has been uttered creates an atmosphere that makes way for the message. 

The greatest weakness of radio sermons is the absence of the preacher. The influence which the Spirit of God may exert through the personality of His messenger is largely lost. The truth may be the same, the words the same, the very sound of the voice identical; but the flash of the eye; the glow of the countenance—in short, the preacher himself is not there. Perhaps this weakness of the radio cannot be remedied. May it do, the good it can. But how important, when the preacher is present, that this defect should not still exist. How urgent that the bearing, the manner and demeanor, the very spirit of the messenger, should harmonize and enforce the message. It is not gestures, exact carriage, and perfect conformance with the requirements of oratory that are meant here. Such things must be out of mind and out of sight. If present at all they must be perfectly natural and unconscious; otherwise they will create an impression of affectedness and insincerity that will likely counteract any good that the message may do. Rather should the preacher be himself, his God-owned self; then from off his shoulders, in touch with God, go betimes his people with the message burning in his heart. Breathing in, faith, the inspiration of the Almighty, as he draws upon the air for his very breath, he will be constantly conscious as he speak of the presence of Jesus and the message will burst forth as a declaration of a hidden fire.

For of all things else that are necessary, this is supremely so that the Holy Spirit shall attend and inspire and empower throughout the message. His messenger and His does, no matter how, broken the words, nor poorly constructed the thought, the blessing of the Spirit's own presence, will settle down upon the hearts of those who hear and they will go away conscious that they have been in God's own presence and have heard a message from heaven.

THE PRAYERLESS PREACHER

By W. D. SHELDON

I n the Herald of Holiness of May 18th an article appeared on the above theme by Rev. E. E. Wood of Jackson, Michigan. I have read the article twice, the first time somewhat critically, After a bit of reflection I read it a second time with a more sympathetic spirit. One phrase especially impressed me with its awfulness, viz., "I really doubt if the average preacher prays more than five minutes a day in secret." Can it be? A preacher spending only five minutes in twenty-four hours with God in prayer? How can such a preacher face his congregation? How can he preach the gospel with a cold empty heart? How dare he exhort others to pray? How can he ever hope to have a praying and powerful church if he is a prayerless preacher and leader? How can he be a soul winner without entering into the panus of intercession in the secret closet? How does he ever hope to keep harmony and peace among his people if secret praying prayer is neglected? How can he expect his church to keep him more than the first year if he is too lazy and indifferent to pray? Can the prayerless preacher hope to pass muster at the judgment bar of God? Prayer the greatest source of power. Neglect it? He cannot afford to! Book learning and psychology can never take the place of prayer in the life and ministry of the preacher. He that has prayed well will preach well. The preacher that will pray and read will always have something fresh to pass on to his hearers. Reading alone will not do it. I know a pastor that sits around all week reading books and magazines and seldom prays. He is one of those "one year men." He has had a number of charges but "one year," about his limit at a place. The pastor that prays as well as reads can stay at a place for years and do better work the last year than he did the first. A few years ago when the writer was doing evangelical work in the middle West he held a meeting with a young pastor, a graduate of one of our schools and serving his first charge. In the early hours of the morning his voice could be heard in mighty tones of intercession. God was his strength. Results? He had revivals continually and built a splendid church in that town. He left behind a monument of answered prayer. Since then he has built up another good sized congregation in another state and is now serving his third church and doing a remarkable work. The preacher that would move men by his ministry must first move God, and be moved by God, in the secret place of prayer. Any preacher who will pray can have results. I had rather have a praying church than have a church. To carry on I must pray myself until others catch the spirit and glow of it. "The world is yet to see what God can do through the man that will pray! I have written these lines with a real burden for a revival of mighty prevailing prayer among preachers. Whatever else Bunyan, Luther, Wesley, Fox, Finney and Moody were, they were men of prayer. Their messages were born in the prayer closet. God has been stirring my heart up here of late along the prayer line. I feel, am unswerving to have my church even suspect that their pastor is a "prayerless preacher." Prayer is the greatest soul culture known to man, and no preacher can afford to treat it lightly.

THE PRACHER AND HIS HEALTH

By C. E. HAVOK, M. D.

Headache

Headache is a common ailment of men. There are very few who go through life without suffering with it at some time. However it is not a disease, but a symptom. No one has been properly treated until the cause is located and removed, or remedied.

Osborne has divided the cause of headaches into four general classes: toxic, circulatory, local and reflex.

Toxic

Fever.

Auto-intoxication.

Intestinal.

Kidney Insufficiency.

Liver Insufficiency.

Thyroid disturbance.

Drogs.

Local

Eye inflammations.

Frontal sinusitis.

Ethmoiditis.

Ear inflammations.

Meningitis.

Exudates into the ventricles.

Changes in the cerebral vessels.

Tumors.

Syphilis.

In the first three classes a removal or correction of the cause is considered the real treatment and will cure the headache. Osborne considers that the fourth class is the most difficult because of the failure to diagnose the cause. We are told that ninety per cent of this class constitutes the cause of all headaches, which may come under the observation of the physician. It is further believed that ninety per cent of this class is caused by some ocular disturbance. We can thus see that eighty per cent of all headaches can be traced to the eye. This being true it is very important that the preacher be instructed along this line. For he uses his eyes and his voice nothing more than anything else.

With these facts before us, when anyone has periodic attacks of headache he should first consider the cause from the eye and have it corrected at once. This headache may develop slowly or rapidly. It may be centered in one eye, one side of the forehead, or one side of the head or may be referred to both eyes. We may say that there is not any part of the head which may be exempted from pain due to eye strain. However one eye may be affected more than the other.

Astigmatism is one of the common causes and the oculist as a rule begins to examine for this. Far-sightedness is another frequent cause, in fact they both may occur at the same time. These cause eye strain, the symptom of which is headache.

In these causes the pain is more apt to be located just above the eyes, but often in the temple, sometimes it may be referred to the inner angle of the eye, we are told this is especially true in astigmatism. The reader understands that astigmatism is an abnormal condition of the eyeball involving, the prevention of the proper focusing of the rays of light. If an individual finds that frequently his headaches are noticed in the morning and are located in the back of the head he may rest assured that his trouble is eye strain, especially where there is painful condition, (where objects can be seen more clearly at a distance than near). He must see at once that he has the proper fitting glasses.

Here is where heliody plays its part. Children now inherit the same defect in their eyes as in their parents. These headaches may begin in early life or may not bother until the child starts to school especially after it has advanced some in its work, where there are more requirements for the use of the eyes. These headaches are apt to be periodic coming on once in two weeks or once a month. They are noticed to have a tendency to occur at more frequent intervals. This increase may be very little and hardly noticed by the patient feeling his attention is called to it. Rev. or later this type of headache is diagnosed by the physician as migraine which is a headache that lasts for several hours and is followed by nausea, vomiting, prostrating, finally sleep and then recovery.

How often do we hear this headache spoken of.
as a nervous headache especially if found in women. Then again if the periodic side of it is noticed, it is called "a bilious attack," so the individual or parents begin to expect at certain times "a bilious attack" and then that "awful headache" to follow. This individual, or parents or friends, the cause in some particular kind of food. This food is gradually removed or curbed, and soon another food is found to produce the same effect, consequently the patient soon gets down to starvation diet—dreading those "bilious attacks" which cause such headaches. Let me inform the reader just here that an "up to date" physician knows nothing of "biliousness"—to him there is no such disease. He may, the expression be, the lady is used to that terminology. After these foods which are supposed to cause these headaches have been eliminated, the attacks continue. Then if the person is constipated, thinking he has found the trouble, he begins using cathartics. After their use he finds the headaches disappear, so he keeps on hand some patent medicine which cures headaches. Women find as they think, these headaches come on at certain times of the month, which to them, of course is due to something peculiar to their sex. Others think they come on after a severe attack of physical or mental exertion. So they conclude that, as has been mentioned, they are caused by nervous or mental exhaustion. Fortunate for some people they have discovered that this trouble comes on after reading too long, or after eating, shopping, car riding, or if an office man after a great deal of extra work, or the proof reader after a hard day of reading, so they conclude that is eye trouble.

The unfortunate thing for the physician or occultist, is that if these conditions have gone for some time they become chronic, so the results are not what the patient expects, therefore the patient does not continue to use the proper correctives. Then again patients who are neurotic and have high tension and nervous irritability are likely to be affected by a slight eye strain, and all have learned that these patients are the hardest to keep to the proper treatment. The calm, quiet individual may go some time and never notice the defect, or experience any marked symptoms. May we add just here that there can be formed headache habits, especially by the neurotic.

If the headaches were the only symptom of these eye strains, it would not be so serious but there are symptoms which may exist, such as heart and stomach reflex. So often do we find that diziness, gastric indigestion, even going to the extent of nausea and vomiting, and yet free from headache, may be due to eye strain. How often has the careful physician found that cold hands and feet, chilly sensations, faint feelings, palpitation, pain over the heart, irregular heart beat, are in most patient thinks of bad circulation or heart trouble—all at times may be due to eye strain.

These poor suffering individuals soon become good victims for the nostrum promoter. We believe that the reader can readily see that if the physician is correct in his conclusion, the cure can be only when the cause is remedied. So the problem is finding the cause. So many of the so-called headache remedies which are bought at the drug stores by the lady, are in so many cases dangerous and some worthless as far as benefit is concerned. Practically all contain drugs which have great toxic effect. The basic principle of so many is known to the physician as a coal-tar preparation. All of these are more or less poison, and we may say dangerous. In the last few years the acetylsalicylic acid (aspirin) has become the common home remedy for headache and doubles as the safest to be used if the patient is not going to consult a physician.

In treating migraine, as also in many other conditions, it is not enough to ease the pain and it is an error just to work alone at the local cause; it is necessary to build the system in order to get the best results. So the patient should have plenty of exercise. The diet should be simple and varied as well as nourishing. In connection with this proper daily elimination.

Osborne thinks that in these headaches which are due to occular and reflex conditions the coal-tar preparations in the form of acetanilid or phenacetin in combination with bicarbonate of soda is splendid and having marked effect not only removing the pain but helps to control underlying causes. Be sure that these are prescribed by a physician who understands your case. When an individual is suffering he works and needs ease. Try first hot applications—some find that cold applied gives relief. Sometimes a hot foot bath pulls the blood from the head, or we might say affects circulation sufficiently to relieve headache. In so many cases it is easier and the patient demands it of physicians, to give some drug which will give immediate relief until the patient is satisfied and goes on until the next attack. After a while some drug is found which helps and he is never free from it. He could not be classified as a drug fiend, but we can say he is one. As has been mentioned, aspirin is about the safest, there is also a prescription which your physician or drugist may prepare for you which is a good one: caffeine citrate half dram, sodium bicarbonate and sodium bicarbonate each five grains, and acid tartar two and a half drams, made into ten powders. Take one powder in half glasses of water and repeat in six hours if needed. (These powders must be kept dry.)

Headaches may come from other reflex causes which the reader may bear in mind. There may be a reflex from a bad tooth which may cause head pain. Reflex from inflamed antrum of high- more frontal sinus. These are openings in the cheeks bone and in bone just over the eye. Chronic inflammation of these often causes what is commonly spoken of as neuralgic headache.

The lack of aeration from some lung trouble, such as tuberculosis emphysema. Pleurisy with fluid in the side, or asthma may cause headaches and of course when these conditions are changed so the blood is getting sufficient air the head troubles clear up.

The tight fitting head gear of gills and women and the veil is given by good authorities as a cause of headache. The fact that on can be at his best who is subject to headaches of any type. Yet we know a number of literary men and preachers who have made their marks in the world who suffered constantly with their heads, but what could they have done if the cause had been removed?

Do not be satisfied with some druc, or lack, or head manipulation which deadens the nerve and thus leads you to think you are being treated for headache. Stop and nothing less than the cause found and corrected or removed.

**HERE AND THERE AMONG BOOKS**

*By P. H. Linn*

"Life and Letters of Paul" by Thomas Carter (Cokebury) is a genuinely worth-while contribution to study classes wishing to follow a thorough analysis of the life and labors of the Apostle to the Gentiles. This book is divided into twenty-four chapters some of the subjects being about Paul's World of Paul's Early Life and Conversion, A Decade of Discipline, The Regions Beyond, and then on through his missionary travels and his epistles ending with The Approach to Paul, The Ever-Enlarging Gospel of Paul, The Heart of Paul's Doctrines. An adult Sunday school class could do no better than to follow this text book for a winter's study of the Life of Paul.

"Saint Mark's Life of Jesus" by Andrew Sledd (Cokesbury) is another text book which will be of especial interest just now inasmuch as the International Uniform lessons for 1928 start out with the Life of Christ as recorded by Saint Mark. Just at a glance this volume appears to be similar to dozens of others on the same subject but a closer examination reveals some outstanding features. One is the marginal indexing by means of which one may, after reading a chapter, go back and refresh the memory by simply going over these paragraph indexes. We would especially recommend this book to Sunday school teachers and study classes.

**FACTS AND FIGURES**

*By E. J. Fleming*

The Publishing House of the Methodist-Episcopal Church, South located at Nashville, Tennessee, with book stores at Dallas, Texas, Richmond, Virginia, and San Francisco, California, declared a dividend of $50,000.00 last year which was set apart for the support of superannuate preachers, their widows and orphans.

On April 24th the Penney Memorial Community at Penney Farm, Worlds, for retired ministers and other Christian workers, was dedicated to the cause for which it was created. Mr. J. C. Penney, at the head of the Penney chain stores, has made this institution one of the outstanding dreams of his life. The community consists of twenty-two homes and a community church. The houses furnish ninety-eight apartments to be used as homes by retired ministers and other Christian workers. The apartments include kitchen, Dutch dining rooms, large living rooms, with a central heating plant. The apartments are provided with furniture and everything necessary to comfortable living. It is a non-denominational home for ministers and other workers in the Christian religion, under the direct supervision of the director of the J. C. Penny Foundation.

The General Assembly of the Southern Presbyterian Church was held in May at El Dorado, Arkansas. The assembly represents seventeen Synods and ninety-one Presbyteries, having a total mem-
bership of 462,177 and a Sunday-school enrollment of 417,569. During the last year the church contributed $1,181,068 for foreign missions and $571,818 for home missions.

The official Catholic Directory for 1927 gives the total number of Roman Catholic churches in the United States as 19,482,926, which represents an annual gain of 604,574. The number of priests is 24,990; church schools, 17,650; and there are 6,995 parochial schools maintained with more than two million pupils.

A movement is on foot to erect a national Christian church at Washington, D. C., at the proposed cost of $1,740,000.00 and it is hoped to have the church completed by 1930.

At the General Conference of the Free Methodist Church, held in June at Rochester, New York, it was voted that women should have equal privileges with men, receiving license to preach and ordination as deacons in the church.

Bishop Thomas C. Darst, Chairman of the National Committee of Evangelism of the Episcopal Church, commenting regarding the sixty-two million of United States population which have no church affiliation, says, "But America will go with the sixty-two million unless the forty-eight million get busy, unless our religion becomes a little more real with us, a flaming thing that shows the way."

Perhaps no country in the world has received more missionary attention than has China. It is reported that 138 Protestant missionary societies, over half of them representing the United States and Canada, carry on work in China. These societies support 4,492 missionaries. Other missionaries, in addition to these, number 3,371.

American missionary enterprise has invested more in churches, schools and hospitals than commercial interests have invested in business in that country. About $80,000,000 represents Christian activity outstanding. Business interests have invested about $70,000,000. American missionaries number about 5,000. There are reported more than 500,000 native Christians. There are about 12,000 American citizens residing in China.
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Preacher's Magazine

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The

John Fletcher
1729—1785

John Fletcher
1729—1785

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
JOHN FLETCHER

We call him John Fletcher, but the name given him by his Swiss parents was Jean Guillaume De la Flechiere. He was born in Nyon, Switzerland, on September 12, 1729. Fletcher’s early advantages were many. His father was a member of a distinguished and noble family and was quite wealthy.

Early in life John Fletcher was converted and made the decision to enter the ministry but was turned aside by the materialistic tendencies of the clergy of his day. Their ambitions for higher salaries and positions disgruntled him and caused him to resolve to enter the army. There is no doubt but that this purpose was thwarted by Providence.

In his twenty-first year he went to London, where he fell in with the Methodists, and under the influence of their services he made sure of his acceptance with God and after earnest seeking obtained the experience of holiness, only to lose it several times on account of his timidity and reluctance to testify to what God had done. However, he finally learned the secret of not only obtaining, but keeping the blessing. Advised by John Wesley, Fletcher entered the ministry in 1757. His service was effective and his power with God and over men was remarkable. It is said that the walls of his study were stained by his breath as a result of the hours of intercession with God.

When forty-six years of age he was worn and broken in health but he lived on until August 14, 1785. At the age of fifty-six, he passed on to his eternal reward.

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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The Preacher as a Manager

There are many points of similarity between the church and an ordinary business organization; and there are many points of similarity between the task of the preacher and the task of the manager of a business organization.

We shall see these things more clearly when we see an advertisement setting forth six principles for success in the management of any business. The qualities mentioned are ethical, economic, social, psychological, technical, and spiritual.

Vision, in the sense we think of it here means “ability to see farther than others see.” We shall see that this is a relative and adaptable. A preacher’s vision is such only in his own proper field. In some other fields the same preacher might be either myopic or visionary.

Purpose implies intention—an end to be attained. In the matter of the church we may perhaps, venture that the purpose is to maintain a spiritual church and to accomplish the salvation of souls. And this purpose, for it is really but one compound purpose, should be always kept definitely and clearly in view.

The Plan is the method of procedure. It was the definiteness of their plans and the zeal with which they prosecuted them which gained for Wesley and his successors the cognomen “Methodists.” And the church and the preacher which have no plans will relitely fail. Even a poor plan, well worked, is better than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher has definite plans for reaching that end. Slothfulness and want of order are both indications and causes of deterioration. Do not be afraid of order and method.

Opportunity has reference to fitness of time, place and conditions. And how important it is that the preacher should make a proper study of all these! Whistling at a funeral and mourning at a wedding are but extreme examples of unfitness. And the manager of a truly spiritual program cannot always follow a “rule of thumb” adopted in advance. He must be a careful student of human nature and a keen observer of circumstantial influences. One preacher will preach his full sermon, no matter how late the hour, and no matter how adverse the effect upon his hearers. Another will pray in every home he visits, no matter how obnoxious he may be to himself; the members of the family. And yet another will follow out his program of so many prayers, so many songs and certain "specials," even though the “spirit” of the meeting may be favorable to some other course. The successful preacher must be, in the good sense of the word, an opportunist—"All things to all men" that he may win some.

And on the question of management we can but speak most delicately; for the golden mean lies right between the boss and the puppet. One preacher simply "runs" his church and another preacher is run by his church. The preacher who is a manager is between these two extremes.

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
THE PREACHER'S MAGAZINE

WE MUST MAKE THE PEOPLE HEAR

A
n intelligent woman testified that she was converted immediately following the first ser-vice she ever heard. This gratified us. But we were surprised when she went on to say that she was converted at the age of twenty and that she was brought up in a 
Christian home and that she had been a churchgoer all her life. But she went on to say that although she had been in the house where many a sermon was preached, she really did 
not hear any of them, because she did not listen. Her attention was never gained and her 
interest was never excited.

Her case may be exceptional, and yet we are not sure that it is entirely so. Undoubtedly 
it is a poor sermon which does not contain enough gospel to save all whom hear it, but it is 
an exceedingly good sermon that compels any large per cent of those who need it, most 
to hear it. And the preacher is not through with his task when he has merely preached the 
gospel in the hearing of the people. He must compel them to hear him.

We hold no brief as to how this compelling can be done. Rather we suggest that every 
preacher study his own methods, take cognizance of his strong points, face frankly his weakness and set in to make himself a preacher that the people will hear. He may have to change his 
style radically. He may have to forsake some methods and styles which he values very 
highly. He may have to inject an element of wit and humor that he does not altogether admire. 
He may have to give more care to his illustrations. He may have to develop the ability to tell 
tales interestingly. He may have to make his sermons shorter. But whatever he has to do to 
to make the people hear him, he had better do it. For the best of preaching does no good unless 
someone hears it, and it will have to have some element of compulsion in it, or few will listen.

It is said that when Henry Ward Beecher went to England in the early days of the American 
Civil War, he found himself facing a hostile crowd who sympathized with the South and were 
determined not to hear the defender of the Union. But Beecher was just as set in his determination to 
"make them hear." He refused to be discouraged, to become irritated or to give up. At 
last the people heard and his threatened refection became an ovation and his cause scored a 
triumph.

A preacher may preach the truth, and yet not have a hearing. And his want of a hearing may be 
chargeable to some fault that it is within his power to correct. We have personally known some 
preachers who were so deliberate and casual in their methods that we lost interest and 
developed a resentment before the man got to his point. Especially in these days, a preacher 
must not hold his audience in suspense too long. He must either make excuse or make good 
quick and pretty often or his opportunity will pass.

THE BEAUTY OF RETIRING GRACE

I
t would seem that the numbers of preachers who have grace to properly retire from a field 
in which their services are no longer required is comparatively small. It is as essential that a 
preacher should "go out like a lamb" as it is desirable that he should "come in like a lion." 
But there is nothing in the makeup of many preachers, (we shall not attempt to say whether 
it is carnality or just raw, immoral human nature) that makes it difficult for them to believe 
that people can truly love God without being especially fond of them; or to think it possible 
for someone else to succeed with a church in which their own success has been small.

We do not deny that there is also something in hymns which makes it easy to notice 
failures in the retiring pastor that they never observed in the "days of his strength," and we do 
not deny that there is something especially trying in the seeming indifference of those whom 
the pastor has poured out his soul to bless. But we are saying that there is need of "retiring 
grace" on the part of the preacher who is passing on to another field, whether he is passing on 
by his own election or on account of the failure of others to elect him.

The caliber of the preacher is at no time more definitely revealed than at the time when he is 
professionally "passing on." If he is a small man he is likely to bear a woe-begone countenance 
in the presence of his friends in order to excite their sympathy. Or he may go to the other 
extreme and take the attitude of an escaping prisoner and by his words and attitudes cast a shadow 
upon the very people whom he but recently called his "beloved people." The little preacher 
will tolerate factions which are favorable to himself, and in some instances may even encourage 
divisions among the people he can no longer shepherd. The small preacher may allow his own 
interest to lag weeks in advance of his actual departure, and he may even find it possible to 
recall unfavorable recollections or to spread rumors concerning his successor who is not 
yet on the field. In fact a retiring pastor who is small and whose grace is at a low ebb may cut 
the foundations of his successor's success square in two. But we know there is retiring grace for the passing preacher, for we have seen some who possessed it. Even when they were "voted out" their opponents had to agree that they were "good 
losers." And when they were moving of their own accord they moved so peaceably that their 
last days with their church were rich with accumulated benedictions. They gave special care 
to speak favorably of their successor and left him lists of addresses and informational notes that 
were of great service to him in taking up the work of his new parish. These men kept their own 
heart interest until the very last duty was performed, and turned their faces toward their 
new fields with the sunshine of an unselfish spirit still lighting their way.

Every preacher will need retiring grace at least once in his life; and most of us will need it 
several times. And seeing that it is so precious a grace, is it not worth the offering of at 
least one earnest prayer that we may possess it?

THE PROVIDENCES OF THE GOOD MAN'S LIFE

I
t seems to us that there is nothing which should be clearer to a genuine Christian, and 
especially to a preacher of the gospel, than the fact that God constantly "interferes" in the course 
of one's life. Personally, our experience is that we seldom get either help or hindrance from the 
source from which we expected it.

Even so serious a matter as one's place and calling in life is often determined by providences 
such strange that we are inclined to call them "accidents." Some of the most useful missionaries were 
bound for different fields from the ones in which they did their work, and the change seemed purely 
accidental, although it proved to be truly providential. And many preachers have found their most 
fruitful fields by the medium of disappointments. It is just as important that the preacher should be 
pliable and trustful as that he should be obedient.
LETTERS ON PREACHING

XXII. The Literary Elements in the Sermon

AFTER a preacher has, by prayerful study, obtained his theme, and text and the truths of the message, and the outline or order of presenting those truths, it is still necessary to clothe his message in appropriate and impressive speech. When the officials of Fifth Avenue Presbyterian Church in New York City were looking for a new pastor to fill that biggest satirized pulpit in the world, we learned from the public press, that they were looking for a man who would preach the full orbed gospel of Christianity in literary English. All the world knows that Dr. Jowett of England was chosen.

Let all preachers take notice. In the English speaking nations especially, culture is so widespread and so well nigh universal that the language of the sermon becomes very important. There is a very common and increasing complaint against public speakers who murder the 'king's English.' Anything, therefore, that increases or detracts from the usefulness of an ambassador of Christ is no trifling affair.

1. First then, let it be a matter of constant effort to speak grammatically and pronounce correctly. Pronunciation varies and changes somewhat; all emphatic forms are more fixed. But he who has been honored by the infinite God with a call to be a messenger of the Most High should have respect enough for himself and for the Holy One who called him, to master the forms of correct language by earnest and ceaseless study.

It is well to reflect that the English language will well-reward a study; it has become one of the most fluent languages ever invented. Emerson said: "A sea which receives tributaries from every region under heaven." It has many times more words than any one speaker or writer can master and use.

Above all, let not the man of God indulge himself in the use of incorrect speech or slang. It involves too much of a condescension for one in a position so exalted. "Everyone writes so well now!" Tennyson once said half complacently. "Aahl, said Dr. Payson, "the day is coming, let us hope, when everybody will speak as well as to demand from the ministry 'sound speech that cannot be condemned.'"

II. It may be asked by some who have not had the opportunities of a college, "How shall we acquire this literary style?"

1. Let no answer unhesitatingly, read obediently and fairly saturate your mind with the language of the King James Version of the Bible. When Shakespeare wrote and that version of the Scripture was made, our English language was at the zenith of its literary style. It is not nearly so accurate a translation as the Revised Version; but it is incomparably superior in its impressive and elegant English.

When the Prime Minister of England gave to Daniel Webster the present of a Bible, our great statesman said in reply, "You could have given me nothing that would have honored or pleased me more. If I have any greatness of thought or excellence of speech I owe it to the Bible, which I began to read at my parents' knee." Abe Lincoln's Gettysburg speech, as soon as it reached England, was pronounced by English critics to be a gem of English literature, and Lincoln got his style by drinking at the fountain of Holy Writ.

Martin Luther, the great reformer said, "It [the Bible] is the only book to which all the other books in the world are But waste paper." Can on Farrar wrote of the Bible: "Its words speak to the ear and heart as no other music will, even after wild and sinful lives; for in the Holy Scriptures you find the secrets of eternal life, and they that testify of Jesus Christ."

The great essayist, Charles Dickens, gave to his son Edward a New Testament as he was starting for Australia and wrote, "I put a New Testament among your books, because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature can be guided."

John Milton, one of England's greatest statesmen, and next to Shakespeare, her greatest poet, wrote: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no orations like those which the Scriptures teach." As great a master of literature as Thomas Carlyle pronounced the book of Job to be the 'squelchpiece of literature of all ages.'

Sir Wm. Jones, the great English scholar, who mastered twenty-eight languages, and knew the world's literature, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more pure melody, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may have been written."

Talk about model literature for a young preacher. It is at his elbow. Let him begin with the dying puritan of Jerus in the forty-ninth chapter of Genesis. Begin with the twenty-second of Deuteronomy and read the farewell songs of Moses, and the ninetieth Psalm, and the Book of Job, and it may dawn on him that Moses was not only a statesman and historian, and a master of men, but a literature. Let him bathe his mind in the crystal waters of the Psalms and try to reproduce them in other words of his own, and preserve the holy diction and nobility of thought and the spirituality and the repetition of the names, with the delicate balance of the members of the sentences. Let him try to do this with a score of Psalms and see if he does not conclude that he is in the presence of the poet laureate of all the ages.

Let him read the majestic utterances and try to follow the sublime thoughts of the prophets as they mount up to the very throne of God. He will feel at once if he thinks soundly, that he is pondering more than human words and human thoughts, but is communing with the infinite God himself. He will find that the Bible has its own stamp of inspiration and divinity. When he comes to the New Testament, even as a student of its literature, the young preacher will find an amazing definiteness of description and brevity of expression, and self-restraint of the inspired writers, stating the most astounding facts of all history with an artless simplicity and an utter absence of all attempt to make an impression, that was above all human art, the astonishing and bewilderment of the literary men of every age.

Remin C. Barron pronounced the Gospel of Luke to be "the most beautiful book in the world." The Gospel of John is the spiritual, the theological, the doctrinal gospel, that introduces us to the God-man, "who dwelt in the bosom of the Father before the world was." Its words could not be more simple; and its thoughts could not be deeper and be intelligible to men. These gospels are so wonderful alike in their universality and simplicity, that a board of pious higher critics, with all their combined scholarly astuteness, could not add ten appropriate original lines to Christ's Sermon on the Mount, or five additional sentences to his discourses. The preacher that can catch the literary style of these Biblical writers is sure of fame and immortality.

1. Of all men, the preacher must be careful what he reads. It is criminal for him to fill his mind with infernity. A trunk full of infidel books went with R. Bay Mills on a summer vacation. Mills came back with a trunk lord of infinility in his mind and heart, from which he never recovered. He was lost to the cause of Christ. It is almost as criminal for a minister to occupy his time with the carelessly written drivel and trash of common-place literature. These are men who write a vire, sinewy, elegant English. They are the men to feed the preacher's mind. A classmate of ours, a doctor of divinity, told us that he read Louis Macaulay's Essays an hour before he began to write a sermon to untune his mind to the pitch of morality.

Such a course is wise. The great preachers who have been the masters of such as Spurgeon, H. W. Beecher, DeWitt Talmage, Bishop Simpson, Canon Farrar, Joseph Parker, Alexander Maclehan, Bishop Quayle, Dwight Hills, Wm. M. Taylor, and multitudes of other noble writers and speakers that might be named should be the constant companions of the young preachers. These men were all preachers who could command audiences and move men and hold intelligent congregations together on the noble language of the same sanctu ary year after year. And, mark you, there was some reason for it. Ministerial success is no acci dent. They all had mastered their art. They did not disjunct their audiences by noise, rant and uncomely speech.

On the other hand, never forget that all the preachers that we have named not only used a noble English style, but they all had something to say. Pope's satire would never describe them.

"How fluent nonsense trickles from his tongue."

Spurgeon sets forth the wickedness of preaching trifling notions and empty platitudes and Vanities in fine language as follows: "The art of saying
common-place things elegantly, pompously, grand-
lowerly, is not lost among us, although its

other extinction were a consolation devoutly to be

wished. Sermons of this sort have been held up as models, and yet they are mere bits of

bladder blown out until they remind one of the
colored balloons sold by street vendors to the

juvenile on show day... It is infamous to

carry your, pulpiti, and pour over your people

rivers of language, catarracts of words, in which

more platitudes are held in solution like infinites-

imal gains of homoeopathic medicine in an

Atlantic of sanitation. Better far give the people

masses of unprepared truth in the rough, like

pieces of meat from a butcher's block, chopped

don anyhow, bone and all, and even dropped

down in the sav-dust, than ostentatiously and
deliberately hand them out upon a china dish a

delicious slice of nothing at all, decorated with

the paste of poetry and flavored with the sauce

of affectation!

We have a great God who has given us a great
gospel of salvation for a dying world. The

preacher should get his soul filled with it, pos-
sessed by it until he is aflame with a burning

desire to pour it out upon the people. Then,

filled with the Spirit, let him speak in such ap-

propriate words as the Holy Spirit will indite,

and with such unction as life only can give, and

surely he will not speak in vain.

THE WATCHFUL, WAITING CHRIST

"Inasmuch as ye have done it unto one of the

least of these, ye have done it unto me." 

Under the title of "When the Great Guest

Comes," Edward Markham has written the fol-

lowing delightful verses:

"As the cobbled muse, there passed his pane,

A beggar drenched by the driving rain.

He called him in from the stormy street

And gave him shoes for his bruised feet.

The beggar went, and there came a crone,

Her face with wrinkles of sorrow sown,

A bundle of faggots bowed her back.

And she was spent with the wrench and rack.

He gave her loof and stiitied her hurt.

As she took her way to the weary road

Then to his door came a little child,

Lost and afraid in the world so wild,

In the big dark world. Catching it up,

He gave it the milk in the waiting cup,

And led it home to its mother's arms,

Out of reach of the world's alarms.

The day went down in the crimson west,

And with it the hope of the Blessed Guest,

And Conrad sighed as the wind turned gray:

"Why is it, Lord, that Your feet delay?

Did you forget that this was the day?"

Then soft in the silence a Voice he heard:

"Lift up your heart for I kept my word,

Three times I came to your friendly door;"
who came to him as ask for his daughter. It runs like this:
You can't have her, said Mr. Edwards.
But I love her.
No matter, you can't have her.
But she loves me too.
I say you can't have her.
But I am well off and can support her.
You can't have her, I tell you.
Why not, Mr. Edwards? What have you against me?
Nothing.
Well, then can't I have Emily?
Because I think you are a decent sort of a man, too good for her.
What, Mr. Edwards, what is the world do you mean?
She's got a wicked temper, and you would not be happy with her.
But I thought she was a Christian?
So she is, young man; so she is. But before you live as long as I have, you'll find that there are some people in this world that the grace of God can live with, but you can't.
It is a common notion, and experienced by very many, that Christians must get mad and cannot help it. If the doctrine and experience of entire sanctification could only be preached, thousands who are now troubled, distempered, and made to lose out in their Christian experiences, would find deliverance from the 'old man' of sin, the fundamental cause of carnal anger. Then they could keep sweet under the most trying circumstances.
Let it be noted with emphasis: there is deliverance from a bad temper. The blood of Jesus can eradicate "the sin" that doth so easily slip, and when that is accomplished, or the cause of the temper removed, the temper will be sweet instead of devilish. Halilujah! for the possibility and - the fact!

THE PASTOR OF A CHURCH SUCH AS OURS

Works no longer hours, perhaps, than many men and women engaged in other lines of endeavor. But it is the variety and range of interests that wear away his nervous energy. His attention and interest must travel the gamut of human interests—a marriage altar, a newly made grave, a dinner party, a wayward boy, a fallen man, a business adventure, a wasted life, a church program and study classes, somebody's hurt feelings, somebody's long tongue, a noon-Southwider concern, a committee meeting, Wednesday and Sunday services, day speaking engagements; and finally, obligations in his own home.

He must also deal with the gamut of human emotions—doubt, fear, anger, jealousy, love, hate, hope, ambition, pain, sorrow, scorn, pride, vanity, shame. He must meet them all, and meet them in the spirit of Christ.

For God's man, it is a life filled with wondrous things. It is, nevertheless, a strenuous life, and perhaps some day a car- toonist will make himself famous showing "Why Pastors Get Gray?"—Charles Chimes, Louisville, Kentucky.

BULLETIN BOARD SLOGANS FROM THE EX-POSTOR

Do not dig the grave of faith.
Prayer is no substitute for paying.
Persecution will bring out sycophants and villains.
A man's only business is to put God to the test.
The world could be saved with the money that good men squander.
Honesty is the one business policy that need never be changed to keep up with the times.
You can't change the past, but you can ruin a perfectly good present by worrying over the future.

COURAGE AND PERSISTENCY

"Three things have taught me courage--Three things I've seen today:
A spider re-weaving her web
Which thrice had been swept away:
A child refusing to weep
In spite of a cruel pain,
And a robin singing a cheerful song
In the midst of a sculling rain.

—CHARLES CARROLL, ABERDEEN.

THE SIGNIFICANCE OF 'ACCORDING' IN THE 119TH PSALM

The Psalmist uses this word seventeen times in this the longest psalm in the Bible. It is striking, look it up.

DID JESUS ADVISE HIS DISCIPLES TO BUY A SWORD?

Luke 22:36 says: "Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

Vincent, in his Word Studies says: "But sword is not governed by hath. It is too far off in the sentence. The meaning is, he that hath not a purse or scrip (and is therefore penniless), let him sell his garment and buy a sword."

McLaughlin comments: "Henceforth the disciples must be engaged in a warfare against sin.

He who has no sword must have one, even if he has to part with some of his clothing to buy it.

We must understand Him as speaking figuratively when He says 'Sell your garments and buy a sword.' As much as to say prepare for the contest. The contest is more than a fight of carnal warfare. It was to be a great battle-between sin and holiness. The R. V. has it thus, 'He that hath no money, let him sell his cloak and buy a sword.' It is as much as to say let the Christian ministry make proper preparation for their great work of combating sin. We are certain we are right in saying the buying the sword is a figure or symbol of the spiritual warfare in which they were to engage, for in verses 50, 51 He forbids Peter when the literal sword. Geddes says, "it is clear that in the mind of Him, who said, 'You shall sell your cloths among wolves this weapon represents the power of holiness in conflict with the sin of the world—that sword of the Spirit, spoken of by Paul (Eph. 6:10)."

As this passage comes in connection with Peter's temptation, it would seem to teach us that we are to wage ascension warfare against a tempting devil, the best method of resisting and over-coming temptations.

OUR GOD

As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect—Psa. 18:30,32.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to trust Him, that is all;
Then the day will surely be
Peaceful, whatever befall,
Bright and blessed, calm and free.
—FRANCES RUSSEY HAYGROVE.

CHRIST'S WILL

Christ left—
His pure to Judas (John 12:4,6).
His mother to John, son of Zebedee (John 19:26,27).
His spirit back to His Father (Luke 23:46).
His peace to His disciples (John 14:27).
His Supper to His followers (Luke 22:19).

Himself as an example as a servant (John 13:15).
His Gospel to the world (Matt. 28:19).
His presence always, to the end of the world (Matt. 28:20).

W. H. VAIL IN THE CHURCHMAN.

CHOICE BOOKS

Every active pastor of the Church of the Nazarene ought to have the following books in his library for ready reference.

Wesley's "Plain Account."
"Perfect Love," by Wood.
"Faith Papers," Keene.
"Possibilities of Grace," Lowrey.
"Half Hours with St. Paul," Steele.
"With Christ in the School of Prayer," M'Dowell.
"Wesley's Sermons," 2 vol.

Any or all of these choice books can be secured through our Nazarene Publishing House. They are worth their weight in gold.

JESUS

"And his name shall be called Jesus, for he shall save his people from their sins." How plain and pointed is the declaration of this text! What authority there's attached to it, coming as it did from the angelic visitant, from the authority of the court of heaven, for the express purpose of declaring such joyous news to our dejected and sin-cursed race! Jesus! how significant the name—how expressive of the object of his advent! The object of the promised Jesus, was to save His people from their sins. Not some particular sin—not a part of them—but (Oh glorious hope!) all—yes, yes, ALL of their sins. Then how utterly inexusable are we, if we fail to avail ourselves of the glorious provision! May the God of love, through the intercession of Jesus, and the sanctifying agency of the Holy Ghost, purify our hearts by saving us from our sins, and preserve our souls and bodies blameless unto the second coming of our Lord Jesus Christ. Amen.

COMPLETE ABANDONMENT

"To obtain amendment, and perfect the cure which we seek from the divine Physician, we must, as becomes every reasonable patient, give ourselves up to His management, abandon ourselves to His care, and endure His operations,
though painful to our corrupt nature. We must drink of the cup which He presents to us—even the cup of suffering. Fear it not when His hand administers it. He has tried the utmost force of it, and drank it to the dregs Himself; but, tenderly compassionate as He is, and conscious of our weakness, He will administer it to us in such due proportions, and with such sweet infusions of heavenly peace and consolation, or other spiritual support, that it will prove the cup of health—the cup of salvation."—Hayden's Lectures.

THE POWER OF ELOCUTION

The writer heard the celebrated and matchless orator John B. Gough in his palmy days. He was lecturing on temperance in Cleveland, O., and had an audience before him of approximately 5000. With pathos and beauty, of expression unsurpassed, he built an imaginary Temperance Temple to indicate the final overthrow of the saloon. His eloquence was irresistible as he put story on top of story. Finally the climax came in placing the pinnacle. With a sweep of iñ, burning oratory inexorable in cold type, he swayed that audience and pulled nearly everyone from their seats. The great audience stood, field spell-bound under the sway of his matchless eloquence. It was a tense moment and very unusual. But it was grand and never to be forgotten.

THE SACRIFICED FRUIT OF AFFLCTIONS

Every storm escaped by the prudent mariner, adds to his dexterity in working his vessel amid tempests in the future. It is true of the saint. All storms begin with a downpour, and finally will land him in heaven at last. Meanwhile, all his sufferings are heavenly gifts, and should be sanctified, for a calm.

And God smiles, it is with a healing hand, and when He casts down, it is to revive again. It was said of Arnoldus, the famous physician, that "an incision made by a golden knife never swells." The most acute afflictions only let out heart corroding, and broken a cure. The graces of saints are never more replete than in adversity, nor their subsequent growth more apparent.

Hush-humbers say that thunder-shower make grass grow; that we may see it. It shews quickly by the sulphurous rain and sunshine. Let us beware of a murmuring spirit, when clouds of affliction gather over us and drop fatness into the soul.—(Psa. 65:11.) Let afflicted persons remember that continual sunshine searches a land into barrenness; and many a good soul loses much of its verdure by fair weather. Our heavenly Father takes the rod into His hand of love; and when He whips His children, it is with twigs, cut from the balsam-tree of Judea, though it smart, it quickly cures.

I, the crucifer of courage on the cross,
I, the great transmuted of value into love.
I, the brains and means and money that should conduct to strife.
I, the use for spreading hatred and dread, death-dealing strife.

Why cherish aught? I am the gun.

Young folks! I am the gun; I hide The Gleam.
To me alone the power is given
To kill ideals and close up heaven.
Not poverty nor illness, not failure for you;
Not ignorance nor sorrow your soul can bow;
But I change love to hatred; I poison all your soul.
I turn humanity backward from its upward shining goal.
Why sight The Gleam? I am the gun Destroying ideals, every one.

THE FRUITFUL CAUSE OF WAR

Zion's Herald calls attention to the awful cost of war as set forth in a remarkable little book, just from the press by Ted A. Turner. The author of the "Causes of War and the New Revolution," analyzes over sixty wars of the past three and a half centuries and demonstrates with cold facts and figures the utter futility of war as a means of settlement for national and international controversies. He also makes it clear that loss, only loss, comes to all those who engage in such struggles.

To consider only one of these sixty or more conflicts, what did the World War cost in human terms? The final reckoning when the struggle closed showed, according to Professor E. L. Bogart's estimates, 9,995,771 persons reported under the head of "known dead"; 6,955,512 "seriously wounded"; 14,002,030 "otherwise wounded"; and 5,963,600 classified as "prisoners or missing." Can any sane man or woman fail to hear the tolling of the bell when he contemplates this wholesale slaughter of human beings?

What did the World War cost in dollars and cents?

Property losses on land amounted to $29,650,000,000; on sea, $6,800,000,000; loss of production totaled $45,600,000,000; war relief, $1,000,000,000; and loss to neutrals, $1,250,000,000. Professor Bogart summarizes the total indirect cost of the war at $151,612,542,500 and the direct cost net at $186,333,637,097, making a grand total of $333,946,179,637, or THIRTEEN BILLION, THREE HUNDRED AND THIRTY-SEVEN BILLION, NINE HUNDRED AND FORTY-SIX MILLION, ONE HUNDRED AND SEVENTY-NINE THOUSAND, SIX HUNDRED AND FIFTY-SEVEN DOLLARS.

Was the struggle worth it? Did it pay? Not a thousand times no!

THE PREACHER'S MAGAZINE

HOMILETICAL

TRIUMPH OVER DEATH

By Rev. C. F. Cornell

Text: Job 14:14, "If a man die, etc.

I. INTRODUCTION

The stern fact of death,
Ameliorating phraseology;
"The pilgrim of the infinite."
"The undiscovered country."
"Beyond death."
"The shadow of the dial."
"The adventure of life."
"This life and the next."
"The assurance of immortality."
"Beyond this vale of tears."
"The passing on."

"He has arrived."
"We shall not all sleep."

11. WHAT REASONS HAVE WE FOR BELIEVING THAT AFTERTHEN WHERE WE SHALL LIVE AGAIN?

Three incontrovertible reasons:

1. The nature of man.
2. The character of God.
3. The experience of Christ.

The first is the human argument, the second is the scriptural argument, and the third is specifically the Christian argument.

1. Nature of Man.
1. He is subject to moral law.
2. He feels the constraint of duty.
3. He is ruled by moral ideals.
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2. The Character of God—Religious argument:
   1. God created man.
   2. God redeemed man.
   3. God condescends to love man and call him His friend.
   4. Holy fellowship—shall this all end?
   “No one can pluck you out of your Father’s hands.”
3. The Experience of Christ:
   1. The most conclusive argument of all.
   2. He really died and then came to life.
   3. An historic fact.
   4. The “first fruits of them that slept.”
Illustrations: The Christ that we love and gladly worship is not a dead Christ, but a living Christ. Every prophetic utterance concerning Christ is fulfilled to minutest detail. His resurrection confirms the past, and is a guaranty for the present and future. Had He not broken the bonds of death, prophecy would have failed and the Bible become a false guide. But, as He said He would do, He came forth from the grave, in spite of every precaution to prevent Him. His resurrection is the crowning demonstration of His Sonship and Messiahship, and is a conclusive proof that He came forth from God. His resurrection certifies immortality, and stamps victory on every human soul saved by His blood. If He lives (and He does live), we shall live also. Glory!

NICODEMUS AND JESUS
   By R. J. Keener


1. The Inquirer.
   1. Nicodemus means ruler of the people.
   2. Ruler of the Jews.
   3. Pharisee.
   4. Member of the Sanhedrin.
   5. Church member.

2. Man fearing spirit (came by night) v. 2.

3. Acknowledged the divinity of Christ. Teacher came from God (v. 1).

4.Acknowledged the omnipotence of God. (miracle worker) v. 2.

5. Acknowledged that God was with Him (v. 2).

6. Understanding darkened, looking at the material v. 4.

7. Spiritually blind, could not see the kingdom of God.

8. Teacher, Jesus Christ the Son of God.

9. Nicodemus applied at the right source.

10. Teaching:
   a. Born of water (Not baptism).
   b. Flesh begets flesh.
   c. Earthly.

11. Spiritual birth:
   a. Born again (from above) v. 3.
   d. Like wind.
   e. Heavenly, v. 12.

5. How new birth is manifested:
   1. See the kingdom of God, v. 3.

VI. “Our.”

INDIVIDUALLY—COLLECTIVELY.

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2. Enter the kingdom, v. 5 (Born in).


4. Saves (v. 17) from:
   a. Perishing, v. 15, 16.
   b. Condemnation, v. 18.
   c. Darkness and love of it, v. 19.
   e. Hatred the light.
   f.Dodging (lest his deeds should be reproved) v. 20.
   g. Shunning the light.
   h. Do the truth.
   i. Come to the light, v. 21.

5. How obtained:
   1. Believe on the Lord Jesus Christ as:
      a. The Son of God only begotten of the Father, v. 16.
      c. Came down from heaven, v. 13.
      d. Witness, v. 11.
      e. Lifted up, v. 14.
      f. God’s gift of love, v. 16.
      g. Sent from God (No Imposter) v. 17.
      h. Appointing all and making Him your Savior.

A COMPLETED SALVATION
   By C. E. Cornell

Text: Heb. 13:1, 2.

1. Introduction:
   The Book of Hebrews. Paul the author.

2. Four big words. They cannot be misapplied.
   a. The significance of Bible statements.
   b. Language means something.

3. Himself:
   3. Christ no deceiver.
   4. No experience genuine without Christ’s divine seal.

IV. “Purified.”
   1. Purgation, its primal meaning: “To purify or cleanse by separating, and cutting off whatever is impure and foreign.” From the Latin verb purgare. The word purgation and cleansing.”—Standard Dictionary.
   2. Purge—More literally, having wrought a purification; that is, an a purifying by His appointment as our priest. Appropriated to the individual by an act of faith.

5. Our:

Individually—collectively.

Of no meaning without personal appropriation.

The provision makes possible the experience.

VI. “Our.”

1. ALL sins. Actual—accepted.
   2. Because of our need.
   3. Order. Forgiveness for actual sins, and purging for inherited sins.
   4. The excellence of pardon.

Illustration: Frederick William Faber, author of many beautiful hymns. A Roman Catholic priest, born in England, June 28, 1835. Died in 1863. A man of deep piety. He wrote the following poem describing his conversion:

The chains that have bound me are flung to the wind,
   By the mercy of God the poor slave is set free.
   And the strong grapple of heaven breathes fresh o’er my mind.
   Like the bright winds of summer that gladden the sea.

There was taught in God’s world half so dark or so vile.
   As the sin and the bondage that betted my soul.
   There was taught half so late as the malice and guile
   Of my own sordid passions, or Satan’s control.

For years I have borne about hell in my breast;
   When I thought of my God it was nothing but gloom.
   Day brought me no pleasure, night gave me no rest;
   There was still the grim shadow of horrible doon.

It seemed as if nothing less likely could be
   Than that light should break in on a dungeon so deep; To create a new world was less hard than to free
   The slave from his bondage, the soul from its sleep.

But the Word has gone forth, and let there be light.
   And it flashed through my soul like a sharp passing smart.
   One look from my Savior, and all the dark night,
   Like a dream scarce remembered, was gone from my heart.

I cried out for mercy and fell on my knees.
   And confessed, while my heart was keen anguish was wrong.
   Twice the labor of minutes, and years of disease
   Fell as fast from my soul as the words from my tongue.

And now, bless be God and the dear Lord that died!
   No deer on the mountain, no bird in the sky,
III. WHO WAS OF "ONE ACCORD?"

1. One accord—themselves.
2. One accord—with each other.
3. One accord—with God.
4. One accord—one desire.

GOD'S GREATEST MESSAGE

By A. M. HILLS

Text: "God is love" (1 John 4:8).

Dr. Torrey once said: "This saying has in it three words. Each word is a monosyllable. One word has four letters, one three, and one only two; yet those nine letters forming three monosyllables, contain so much truth that the world has been pondering it for eighteen centuries, and has not got to the bottom of it yet. That is the greatest sentence that was ever written."

I. GOD'S LOVE IS UNIVERSAL

"God so loved the world" (John 3:16).

"He is not willing that any should perish" (2 Peter 3:9).

The sun lights not only the mountain tops, but the lowest vales; not only the ocean, but the dew drop falls only on the giant Sequoia, but the humblest plant that grows. So God loves.

II. GOD'S LOVE IS SPONTANEOUS

He loves not because we first made ourselves beautiful and worthy to be loved. But when we were in depravity and sin and wholly unlovely and undeserving, even then He sought us, and tried to love us into something worthy of Himself.

III. HIS LOVE IS SELF-SACRIFICING LOVE

"He so loved the world that He gave." Dr. Joseph Parker once said that if love were represented by a straight line, sacrifice would be the last point in the line. In other words, people love you just as much as they will sacrifice for you, and no more. The mother loves as much as she will do and bear and suffer for her child. The soldier loves who will suffer and die for his country. Measured by such a test, how great is the love of God? "He so loved the world that He gave his only begotten Son"—all He had. Christ loved enough to give Himself.

IV. GOD'S LOVE IS PERSONAL LOVE

It lavishes itself upon the individual. King George loves in a general way the four hundred millions of people in his realm. But how many individuals does he love with a tender personal affection? Perhaps not one thousand. But God is infinite, and can lavish Himself on you and me, as if there were no others in the universe.

V. GOD'S LOVE IS PATIENT LOVE

How long has waited for us to respond to His affection? How long He has endured our meanness! Our contemptuous neglect! Our wilful sins! Our cruel rebellions against His authority? And, oh, matchless patience, He waits for His gracious gift. But if we despise such mercy, and continue to abuse such love, what can we expect but the deepest damnation?

MIND ACTIVITIES; DEPRESSION--IMPRESSION

By C. E. CORNELL

Text: Rom. 11:3; Phil. 2:5.

1. THE MIND OF MAN'S GREATEST POSSESSION.
2. The capabilities of the brain—or mind—the greatest marvel of life.
3. Capacity of a few millions of units, each unit playing its definite part of the whole.
4. In fineness of operation and delicacy of construction any piece of machinery as compared to it is beyond description.

5. Character is said to have more than 6000 attributes or traits of personality, the mind playing an important part.

II. THE POWER OF THE MIND OVER MATTER.

1. Over the flesh.
2. Over circumstances.
3. Over associations.
4. Over difficult problems.

The mind to abstract or to help.

A great question! Are you the man or woman that you ought to be? "Beneath the Self of which you are conscious there is a hidden, an unsuspected self, a thing of sleeping strength and infinite possibilities. That self is the man or woman you ought to be."

III. THE MIND OF CHRIST TO STIMULATE THE NATIONAL MIND.

1. The self of courage.
2. The self of confidence.
3. The self of faith.
4. The self of decision.

COURAGE—The quality of mind that meets danger with imperturbability; calmness, firmness in pressure. Confidence—A state of mind that brings a feeling of trust; reliance upon another. Faith—A firm conviction of the truth of what is declared by another. Belief in the Word of God, of Christ at the Saviour. Decision—The act of deciding whether to do or not to do; resulting determination.

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THE LAW OF LOVE

By C. E. CORNELL

Text: "For God so loved the world that He gave his only begotten Son (John 3:16)."

1. God's love for us.
2. His patience.
3. His long-suffering.
4. His mercy.

II. OUR LOVE, FOR GOD.

1. Love that serves—"Thou shalt love the Lord thy God,..." and him only shalt thou serve.
2. Love that trusts—Perfect love casteth out all fear.
3. Love that separates—Love not the world; neither the things of the world.
4. Love that purifies—Create in me a clean heart, O God.

—REV. H. L. BOURNE.

THE GREATEST PRAYER

By A. M. HILLS

Text: "I pray for them" (John 17:20).

This is one sentence of the greatest prayer ever recorded that went from this wicked world to heaven. It was the Intercessory Prayer of Jesus a few hours before He died on the cross. Who are the fortunate ones for whom He prayed? 1. THE BIBLE DESCRIBES THEM PLAINLY

1. Jesus had called them, and they had forsaken all to follow Him.
SALT AND LIGHT

By C. E. CORNELL

TEXT: Matt. 5:13-16

I. THOUGHTS LEADING TO THE DoMESTICATION, HOLINESS AND THE NATURAL SIMPLICITY OF JESUS' ILLUSTRATIONS.

II. THE EFFECTIVENESS AND NON-EFFECTIVENESS OF SALT.

1. A preservative.
2. It creates hunger and thirst.
3. Savor hot. How Chemical decomposition? Other regions. Unicornous salt unat to neutralize the smell of the burning meat. This salt from Lake Asphaltit, Tint.
4. Savorless salt worthless. Isolated-irrigious to soil. Only good to be trodden upon. So the man who has lost the grace of God.

III. "YOU ARE THE LIGHT OF THE WORLD."

1. Religion is not excluded, nor "solitary." Men think: Sooted salt. The candel puts forth vigor to produce light. So must the Christian.

IV. "LET YOUR LIGHT SO SHINE." 1. You cannot shine unless you have your own light. 2. Light begins with conversion. 3. Holiness is the electric light of the soul.

V. EXAMPLE: "BEFORE MEN."
Illustration: "The Mosque of St. Sophia, in Constantinople, is always fragrant with the odor of musk, and has been for hundreds of years, ever since it was rebuilt in the ninth century, the curious part of its being that nothing is done to keep it perfumed. "The solution to the seeming mystery lies in the fact that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk. Those who laid these stones have been long ago forgotten; but the influence of their work remains."

If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world. Our deeds should be as fragrant as the Mosque of St. Sophia.

Illustration: In a certain European city, at a large hotel, a thing happened every day that mattered what otherwise might have been an ideal life to the guests. A bright little girl, about twelve years old, as soon as the meals began, would gather all the blood and the redeemed, to see the King in His glory, and be forever like Him.

What will you take for your interest in this study?

PASSAIC, CALIFORNIA

POINTS FOR PREACHERS

The Preacher

By William Harmon

1. THE PREACHER IS A FISHER OR MEN.
   "Follow me and I will make you fishers of men." (Matt. 4:19)
   1. The words are true.
   2. The restlessness of the sea is a picture of the restlessness of man.
   3. The stormy sea is a picture of man stirred by passion and lusts, etc.
   4. The sea is full of fish as the world is full of men and both may be caught by the skillful and practiced fisherman.
   5. Patience, perseverance, self-sacrifice is needed to catch both fish and man.

II. THE PREACHER IS A SOWER OR SEED.
   "He that sows forth and weareth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126:6)
   1. The preacher is a busy man—"Goeth forth and soweth." (Luke 8:5)
   2. How he sows is revealed in the words "and weareth." There are not many weeping preachers today, we are adept

at skimming, clubbing, and killing, but not many great at weeping and making alive.

"They that sow in tears shall reap in joy."

3. What he sows is shown also in the text: "precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6)

III. THE PREACHER IS A WATCHMAN FOR SOULS.
   "Tis" watch for . . . souls." (Heb. 1:17)
   1. An officer of trust.
   2. A place of responsibility.
   3. Vigilance is necessary.

Which Bible Shall We Read?

This is a very timely question. The market is full of so-called Bibles—Shorter Bible, Scofield Bible, Moffatt's Bible, Revised Version Bible, Rotherham Bible, etc. etc.

Which shall we read? The plain answer for plain people is: Read the Authorized Bible. Scofield's notes are full of anti-holiness, anti-sacramentalism and the Scofield Bible is not the Word of God. It is God's Word plus what man thinks and says. Scofield has a right to his own opinion the same as Kipling, Zephah and Bildad, but my opinion is as good as theirs and has no business being called "right.

Moffett's Bible is all opposed to the Wesleyan doctrine of entire sanctification. The Shorter Bible is too short to cover a man's sin and shame.

The Revised Version is also utterly untrustworthy. The fact is it is not a revised version at all but a new version. We wish to show why it is untrustworthy and why I keep it in my study as a man's help the same as other books.

1. It omits the last twelve verses of the Gospel according to St. Mark. This is a victory for the critics, for if these verses are admitted in the best manuscript and versions. The Church-Fathers almost unanimously accepted them. The last twelve verses of Mark are God's word and we cannot allow them to be taken or stolen from us.

2. Luke 21:44, has been changed and robbed of all its meaning.

3. Matt. 18:11, is entirely omitted from the so-called Revised Version.

4. Matt. 14:30 "And when He saw the wind boisterous". The Revised version makes the word boisterous and makes the text ridiculous.

The R. V. says that Peter saw the wind and if Peter saw the wind he was the first man who ever did and the last one too.
5. 1 Tim. 3:16—In the Revised Version is a
	tremendous victory for the higher destructive
critics. The Authorized Version says “God man-
est, in the flesh.” The Revised Version says, “He
who was manifest, in the flesh.” This is a blow at
our Lord’s Divinity.

6. Mark 16:11 omits the warning.

7. Matt. 5:44 is all mutilated. Most of the changes of the Revised Version are absolutely un-
necessary.

8. 1 Tim. 3:16 is altered to read “Every script-
ture given by inspiration.” Here is a great victory for the infidel critics. The Authorized Version says “All Scripture is given by Inspiration of God.” This allows men to choose as to what is inspired and if they think the book of Jonah was not inspired then the Revised Version supplies them with a jack in the box loop hole to jump through... The fact is the defence of the Revised Version has utterly collapsed. It is well known in England that one of the most pious and godly members of the Revision Committee re-
signed. The Chairman himself (Bishop Elliott) has given his own case away.

The Tercentenary Edition of the Bible 1611
with 34 Hebrew and Greek scholars have ut-
terily repudiated 98 per cent of the changes and
restored the Revised Version. The only Bible that should be carried around and preached from in pulpit, platform or from desk is the Authorized Version of 1611. All other books and all other versions and all other Bibles whether Scofield’s or Healeop’s Bible should be merely used as auxiliaries.

THE ILLUMINED NEW TESTAMENT

By William Healeop

MATTHEW 2:11, “Gold and frankincense and myrrh.”

1. Christ is rejected by His own.

2. Found and worshiped by a few Gentiles, i.e.
Wise men. The expression “wise men from the east” has reference to eastern astrologers,
interpreters of dreams, etc. These men were
earnest seekers after truth. He wise and seek
Christ.

Wise men in the original is socon, i.e., men who
studied astrology, men who practiced sooth-
saying and necromancy. The term Magi or
wise men is often applied to learned persons
and especially to those skilled in the science
of Astronomy.

3. Follow the light (Star) and it will lead you to

4. Kind from wholesale damnation, Selah.

5. The last and all-inclusive and all-conclusive
miracle was the Resurrection of Christ.

6. Satan made twenty-one unsuccessful attempts
on the life of Christ, Selah?

A Model Preacher

John 5:35

NOTICE

1. His Character (a) Holy. (b) Filled with the
Spirit. (c) Humble.

2. His Commission (a) Sent from God. (b)

3. His Mission (a) A witness. (b) A voice.

4. His Message—Repentance, Fruit, Exaltation
of Christ.

5. His Habits—His meat was locusts and wild
honey—that is, he was content with plain food
and ordinary clothes.

6. His Sphere, Charge or Church

(a) The wilderness, i.e., outside of the back-
slidden church of his day. John the Baptist was

b) Come out and a May-outter, too.

(c) He was a first century nonconformist.

7. His success

(a) Hated by some.

(b) Feared by others.

(c) Followed by a few.

(d) Killed at last.

(e) Commended by Christ.

8. The Preacher is a Builder—‘As a wise mas-
ter-builder’ (1 Cor. 3:10)

(a) Foundation.

(b) Plan.

(c) Labor.

(d) The Preacher is a Laborer—“We are labo-

ers together with God” (1 Cor. 3:9).

(a) Worthy of his hire or meat.

(b) Not his own.

(c) Diligent in business, boiling hot in spirit,

erving the Lord.

10. The Preacher is a Shepherd—‘Should not
the shepherds feed the flock?’ (Ezek. 34:2).

(a) Feed, not fleece.

(b) Feed the flock, not skin the goats.

(c) Lead the flock.

(d) Protect from enemies.

(e) Help the weak.

(f) Carry the lambs.

(g) Care for all.

11. The Preacher is a Steward—“Stewards of

the mysteries of God” (1 Cor. 4:1).


(b) Mystery of Israel’s blindness. Rom. 11:25.

(c) Mystery of the Church. 1 Cor. 2:7.

(d) Mystery of the rapture. 1 Cor. 15:51.

(e) Mystery of Iniquity, 2 Thess. 2:7.

(f) Mystery of the Incarnation. 1 Tim. 3:16.

(g) Mystery of Babylon the great. Rev. 17:5.

The Minister’s Model

John 9:44

1. I must work.

2. The works of Him.

3. That which.

4. While it is day.

5. The night cometh. Time is short.

Satan is busy. God is in earnest.

Christ is coming.

Men are dying.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Atonement of Christ

How can the blood of Jesus deliver from the
power of sin? An illustration is found in the
manufacture of antitoxine. It is a well-known
fact that in the blood of persons who recover from
certain contagious diseases there is produced a
condition which renders the patient immune for
a long period thereafter. The securing of this
chemical blood constituent for medical use is thus
described by Dr. H. N. Martin:

“In some diseases of which diphtheria is the
best-known example, the bacteria do not spread
through the body, but take up their abode on
a convenient surface where they develop and
whence they discharge their toxin into the blood.
Successful combating of such diseases requires
only that the toxin be neutralized. In course of
time the bacteria will reach the end of their
development and die.

“The antitoxine for any particular kind of
toxine will neutralize it whether produced in the
body when the infecting agent is out of some other
body from which it is transferred to the infected
one. This fact has made possible the development
of the well-known antitoxine treatment. Animals,
usually horses, receive doses of toxin obtained
by growing the bacteria or culture media in proper
vessels. These doses are small at first, but are gradually increased as the animal acquires
immunity. In course of time the blood of an animal so treated contains large quantities of antitoxin. Considerable amounts of blood can be withdrawn from animals the size of horses without inflicting the slightest inconvenience. It is thus possible to obtain abundant supplies of antitoxin.

Thus, antitoxin is simply the blood of an overcomer, one who has met the enemy, foisted the battle, and triumphed over sin. Jesus has done just that, for us. He is our overcomer, and by His triumph on the cross, we can be forgiven and cleansed.

Mako-Believe

Down the Santa Monica was on the Pacific Coast for many years stood a movie village. It was not a real community—just a make-believe for filming pictures.

There were houses in it; but they were just fronts supported by scaffolding behind—they were shells just one wall deep. Voices clamored up over the houses; but they had no roots. They were relieved fastened up over the glasses for each picture.

If you entered a door, you found no room, no business, no particular purpose to the flickering flames. No children played their prayers at the knee of any mother.

A romantic, chapel lifted its steeples above the sea; but it whispered no vows to place it in its devotion. When you went into the church, you were on a shelf of rock above the beach. It was an institution with a one-board deep purpose. No pulpit fronted the pews with truth—indeed, there were no pews, no people.

Everything was just one board deep. Everything was on the inside of the place of worship.

The world is full of picturesque personalities and institutions. Many of them are impressive upon first appearance, and yet they do not wear. Their character so-called it but skin deep.

They are turgid and blustery; but you soon strike bottom. They chatter with shallowness. If you cut the front door, you are at once in the back yard—W. L. Y. Davis.

Faith and Passion

Paul exclaimed, "The love of Christ constraineth us; because we thus judge, that if one die for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." That is, faith is the death of Christ as sufficient for the salvation of all men.

Mans must be coupled with a burning passion of love for the souls of men and a desire to see them saved. Every electric current has two elements—voltage and amperage. The voltage is the current, and the current is what it travels. An electric current for automobile ignition is stepped up to a high voltage, but its amperage is so low that a person can receive the shock of it with only a little discomfort. Given a high amperage coupled with a high voltage, the current would be deadly in its effect. So with Paul's religion. He had the voltage of a great gospel, plus the amperage of a mighty passion, and the result was his amazing ministry—deadly indeed to the works of darkness.

Forgiveness

When the Moravian missionaries first went to the Eichmon they did not find any veneration in their language for forgiveness. So they had to manufacture a word, and it is this—Isomunongion—mainessik. A formidable looking word that, but one of beautiful meaning—Not being able-to-think about it anymore—TAMBURK.

God's Fearful Presence

In the old days it was customary to open the Connecticut legislature with the following words: "On one occasion the chosen preacher was the Stronge brothers, and their ministry shrank from the wave responsibility. On the way to the place of assembly he glossed to his brother his opposite burden of reluctance to face such an audience; a body among whom he would find lawyers, and judges, and gentlemen, and stonemen, doctors, of divinity and doctors of law, governors and ex-governors—the flower of the commonwealth. How can I venture before such an audience?" "You have only to remember," answered his brother, "that other Presence, so august that in comparison all human presence, becomes utterly insignificant, and preach as in the Presence alone." With this thought, he went fearlessly to the discharge of his duty. Rev. Dr. Samuel H. Cox recalled this incident when in a mournful crisis of his life he addressed the Evangelical Alliance with its representatives of all nations, and the thought of that same Presence nerved his faltering spirit—Dr. A. T. Pierson.

Lift up Your Eyes

When Dr. Thomas Guthrie, the great Scotch preacher, had left his beautiful country parish of Arblot to begin the work of St. John's in the heart of the worst district of Edinbugh, he was standing one day on the George IV bridge, which spans the Cowgate, looking over the crowded tenements and the narrow clsoes in their filth and squaller and sin, longing for green fields, and thinking with a heavy heart of the terrible task before him, that he felt a heavy hand on his shoulder and heard the gruff, hearty tones of Dr. Chalmers, who had a prophet's eye and a prophet's voice, as with his other arm swept in wide gesture over the parish, "A magnificent field of operations, sir—a magnificent field of operations!" This was Christ's vision. May God make it ours.

—Dr. S. H. Vott.

God's Offer of Pardon

During the visit to Canon City, Colo., in 1899, the Governor of the state, hearing that Mr. Moody was to speak at the Penitentiary on Thanksgiving Day, wrote him, enrolling a pardon for a woman who had already served about three years. Seven years more were before her. Mr. Moody was greatly pleased to be the bearer of the message. The woman was quite unaware of the prospective good fortune. At the close of the address, Mr. Moody presented the document, saying, "I have a pardon in my hand for one of the prisoners before me." He had intended to make some further remarks, but immediately he saw the strain caused by the announcement was so great that he must not go on. Calling the woman by name, he said: "Will the party come forward and accept the Governor's Thanksgiving gift?"

The woman hesitated a moment, then arose, uttered a shriek, and, crossing her arms over her breast, fell sobbing and laughing across the lap of the woman next her. Again she arose, staggered a short distance, and again fell at the feet of the matron of the prison, burying her face in the matron's lap. The excitement was so intense that Mr. Moody could not do more than make a very brief application of the scene to illustrate God's offer of pardon and peace.

Afterward he said that such interest or excitement be manifest in connection with any of his meetings—when men and women accepted the pardon offered for all sin—he would be accused of extreme licentiousness and undue working on the emotions. Strange that men, prize more highly the pardon of a fellow-man than the forgiveness of their God.—W. R. Moor.

The Autobiography of Dwight L. Moody

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe it, for a moment. At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenemente into a house that is immortal—a body that cannot die, that cannot decay; a body fashioned like unto His glorious body.

I was born in the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

Thoughts on Holiness

Speaking of holiness in the Bible, Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, gleams in the names of the language and burns in the spirit of the whole scheme, from alpha to omega, from the beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, . . . is the progress and completion of its wondrous theme.

"Christian Perfection is a spiritual constellation made up of three glorious stars—perfect repentance, perfect faith, and the marvellous faith for our visible enemies as well as for our earth relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ; and as this is the last star, love is always accompanied by all others, as Jupiter is by his satellites."—John Fletcher.

"Holiness is gold without alloy. It is peace without variance, strife, unrest, and discord. It is love without coldness, bitterness and uncharitableness. It is assurance of faith rid of every vestige of unbelief. It is fullness of joy with double, blues, and despair extracted. It is long-suffering without any feeling of complaining or repining. It is meekness without the dregs of impatience, provemishness, or fretfulness. It is kindness without the roots of hardness, censurableness and uncompasnessedness. It is like a glass of water without dregs, like the fruit with the last enemy removed. It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating. Has its fruit unto holiness, and the end everlasting life."—Selected.

Holiness is the barrier of profane utterances, the theme of the songs of the psalmist, the es-
sentimental teaching of the gospels, the glorious revelation of Calvary, the burden of apostolic messages of the Church, the essence of John's vision of future glory.

Holiness, perfected in God, required for man, provided in Calvary, to be enjoyed here and hereafter, is the center of all gospel preaching.

As the Holy One of God hates sin and seeks to destroy it. As the Holy One God seeks to make the sinner holy, and take him up into His love, or communicate His nature to the believing soul.

Holiness is the union and interpretation of God's keeping to Himself and His distance; of His exclusiveness and His self-revelation; of separation and fellowship—DEFEHR.

"By the communication of God's holiness the creature partakes of God's moral excellence, which is perfection, the beauty of the divine nature."—Selected.

Holiness is the high mountain peak of the Bible, the outstanding feature of God's revelation to us through His Word.

**DEPARTMENT OF SUGGESTIONS**

By D. S. Cobett

A Series of Sermons on Philippians

**Theme—A Prayer for Things Worth While.**

**Text—**Philippians 1:9-11,

A prayer for

I. Increased love.

"That your love may abound yet more and more."

II. Spiritually discerning things excellent.

"That ye may approve things that are excellent."

III. Sincerity and blamelessness.

"That ye may be sincere and without offence till the day of Christ."

IV. Filled with the fruits of righteousness, v. 11.

**Theme—Life or Death; What Matter?**

**Text—**"For to me to live is Christ, and to die is gain". (Phil. 1:21)

**Theme—Others.**

**Text—**"Let nothing be done through strife or vainglory; but in lowliness of mind each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3, 4)

**Theme—The Mind of Christ.**

**Text—**Phil. 2:5-8.

I. Christ's position before His humiliation.

"Being in the form of God."

II. Christ's humiliation.

1. Sacrificed present position.

"Thought it not robbery to be equal with God."

2. Emptied Himself of divine manifestations.

"Made himself of no reputation."

3. Humiliation for death, even the death of the cross.

III. Christ's mind of Christ have in you.

"Let this mind be in you." This mind of humiliation and service for the sake of others.

**Theme—The Name above Every Name.**

**Text—**Phil. 2:9-11.

I. Because of Christ's humiliation He exalts this exaltation.

"Wherefore God also hath highly exalted him."

II. His name above every name.

"Give him a name which is above every name."

1. Because it is the only name of salvation, Acts. 4:12.

2. Because it is the name used for answered prayer, John. 16:23, 24.

3. Because this name is the Christian's Defence. John 17:12.

III. The exalted Christ.

1. Every knee shall bow.

2. Every tongue shall confess.

3. That Jesus Christ is Lord.

**Theme—Sweetest Name on Mortal Tongue.**

**Text—**"Jesus Christ is Lord." Phil. 2:11.

I. Jesus is the name of a man, and brings us a Brother.

II. Christ is the name of an office, and brings us to a Redeemer.

III. Lord is the name of a dignity, and brings us a King.

**Theme—Working Our Salvation.**

**Text—**Phil. 2:12, 13.

I. God works in us.

1. With a purpose to work out His will in us.

II. What Paul gained. vs. 8, 9.

1. A personal knowledge of Christ.

"The excellency of the knowledge of Christ Jesus my Lord."

2. A higher righteousness.

"The righteousness which is of God by faith."

**Theme—Knowing God.**

**Text—**"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11).

**Theme—The Goal in View.**

**Text—**Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

**Theme—Living Up to Present Attainments.**

"Nevertheless, whereas we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16).

**Theme—Other Worldliness.**

**Text—**For our conversation (citizenship, inan. ref.) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body (Phil. 3:20, 21).

**Theme—Paul's Sure Cure For Care.**

**Text—**Philippians 4:6, 7.

I. Worry about nothing.

"Be careful for nothing."

II. Pray about everything.

"But in everything by prayer and supplication, let your requests be made known unto God." (If it is big enough to worry over it is big enough to pray about.)

III. Be thankful for all things.

"But in everything . . . with thanksgiving."

IV. Peacefully rest in God.

"And the peace of God . . . keep your hearts and minds."
are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8).

Theme—Our Need—God's Wealth.

Text—"But thy God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19).

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH.
The Deity of Christ in Mark's Gospel
By Basil W. Miller

WHEN one seeks a critical view of the deity of Christ according to the Gospel he must begin with a study of Mark. Even though the Logos of Jesus or the Q of criticism were existent, since it does not exist as such today, we cannot largely depend upon it for a knowledge of what the early Church believed about the Christ. Or if we accept the conclusions concerning the existence of Q, then the next earlier source for a study of Jesus is that of Mark's Gospel. Mark easily written within thirty or forty years after the death of Christ, and retained the correct story of the Savior as related to him by Peter and possibly, by other disciples who walked with the Master. Modern criticism is divided in its opinion as to the Gospel of Mark. By some critics it is affirmed that Mark wrote accurate history under the guidance of Peter, while on the other hand it is declared that he did, as the other authors, collocate his writings with the later theology of Paul, and that herein we do not have the accurate story of the life of Jesus.

It is hardly necessary to prove that Mark is the author of the Gospel bearing his name. For even the ranked critics, as Pfeiffer, declare bluntly, "Nothing can be urged against the Church tradition that their gospel was written by John Mark." Papias expressly says on the authority of the "Elder" whom Zahn, the orthodoxy German scholar, says is the Apostle John or at any rate the President of the Church, that Mark having become the interpreter of Peter, wrote accurately what he remembered of the things said or done by Christ, but not in order." Papias adds that Mark himself was not a personal follower of Jesus, but of Peter, and that he wrote down what he remembered of Peter's teachings concerning Jesus. This account of Mark's Gospel is supported by the testimony of Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius and Jerome. Some locate Mark in Alexandria, and others in Rome where he wrote the Gospel. Jerome says that Mark wrote during the lifetime of Peter and that the work was commanded by Peter. Mark was with Peter in Rome (1 Pet. 5:5). The Gospel shows that it came from an eyewitness. The vivid details about the looks and gestures of Jesus, must have come from one that heard and saw Jesus. Mark's Gospel being the shortest, is more graphic than the others. Eusebius writes, "Mark, indeed, wrote this, but it is Peter who so testifies about himself, for all that is in Mark are memories of Peter" (Demonstration Evangelica, III. 5). But in the true sense, as von Soden does, Mark's Gospel can be called "The Reminiscence of St. Peter written by St. Mark." Often it has been noted, as is the case with Robertson, that Peter's Sermon in Acts 10:37-41 is a good summary of Mark's Gospel. Zahn makes quite a little of the fact that in Papias we have the first criticism of Mark's use of Petrine material.

If one admits that Peter's discourses form the main source of Mark's Gospel, and this is the oldest of the Synoptic Gospels, then what is the relation of Q to the Logia of Jesus? This question is forcibly asked by Robertson. Baron of Vale states "Even our preliminary survey of the contents is enough to prove that this Gospel is very much more than a mere editing of Peter's discourses." It is now generally admitted that Q was used by Mark, though the exact content of Q is not agreed upon. Some would make it the Aramaic (Greek at that time used in Palestine) Matthew of Papias. Ramsey thinks, as stated in a former article, that Q was written down by Matthew dairing the ministry of Jesus, and that doubtless Mark had recourse to this when he prepared the second Gospel. To this there can be no valid objection of any kind. For as Luke states he made various uses both written and oral for his Gospel. Mark has suffered much at the hands of the critics; some assert that there were several writers. Wendling in his Die Entstehung der Marcusevangelien, advocates three different writers. But as to such—while clearing the ground for a discussion of the doctrine of Mark—even the most liberal critics are not in agreement.

As to the language of Mark it is almost certain by the current Greek has in which it was written. Some scholars say that it was written in Latin, since Mark uses many Latin words, and possibly wrote in Rome. But as Robertson remarks, "Greek was used in Rome as elsewhere Paul wrote his Epistle to Rome in Greek and Marcus Aurelius write his meditations in Greek." Some advocate that Aramaic is the original language of this Gospel, since Mark was a Jew and he transiterates a number of Aramaic words like carban and epiphatha. Mark was bilingual and was at home in either Aramaic or Greek, and doubtless he was acquainted with the Latin. The presently accepted view is that Mark wrote in Greek. Mark has at last come into his own. All that criticism has been able to do, the Gospel still remains unshaken as to its authenticity and genuineness. It is the basis of the problem for the study of Jesus Christ; even though there is validity to the modern theories of Q or the Logia of Papias, still Mark stands unshaken in his simple, direct story of the life of the Master.

What then does Mark in his historical cer-
The awakening of which I speak is not always similarly manifested. Temperament and other considerations enter into the matter both as to the preaching and its results. Some persons do not openly and at once yield to their conviction, which is that the sinner, but go home and privately seek that for which they are convicted. They may be just as sincere and deeply wrought upon as those who, in the public manner, seek God either in the pardon of some for a deeper work of grace. And the work done for and in them may be as fully as effectual as if done publicly and under the stimulus of various propitious circumstances. Indeed, in some cases the work may be deeper and more abiding. But let not this statement, influence any one to refuse to go forward to the altar of prayer when impressed to do so. A public seeking of the Lord has its advantages, and some have been unable to find pardon and peace in any other way, especially if prejudiced against such a procedure. We are scripturally informed that "there are diversities of operations, but it is the same God which worketh all in all."

But now let us look at a few of the religious awakenings as recorded in God's Word. There are some public and private inquiry and conviction, as also of conversions. Under the faithful and fearless preaching of John the Baptist, men inquired publicly, "What shall we do?" They were promptly answered according to their particular delinquencies, and repentance was urged upon them. So, also, when the apostle Peter preached on the day of Pentecost, many "were pricked in their heart" and inquired, "What shall we do?" They were conscience-smitten and convicted of sin, and all GCsome of them had begun to mock the messengers a short time before. And Peter's quick and direct answer was, "Repent," etc. The Philippian jailer, being awakened and convicted of sin, also earnestly cried out, "What must I do to be saved?" He was at once directed to the Lord Jesus Christ. The rich young ruler and Nicodemus, also the woman at the well, were cases of private inquiry, and all faithfulness dealt with by Jesus, even though the young ruler stilled his conscience and clung to his own righteousness. Another case of private inquiry was the Ethiopian, who sincerely asked of the evangelist Philip as to the way of salvation.

Ah yes, the preacher should be so filled with the Holy Spirit, with faith, divine truth, and a love and power, that men will be awakened from their stubbiness of sin, deeply convicted, and seek God with the whole heart, resulting in their salvation. This is unquestionably the divine order, and no power on earth or in hell can thwart God's plan in the redemption of souls save the sinner's own obstinate refusal to repent of sin and his rejection of the Lord Jesus, as far as God and the sinner are concerned.

But the greatest is the responsibility of the preacher, as a co-worker, with the Holy Spirit, in securing the conviction of the unsaved and bringing them to God! How very closely he should walk with God and how hourly he should conduct himself before men! How utterly free he should be from desiring and seeking the praise or honor of men! If he be a true man and Spirit-filled, God will surely bless his labors in the salvation of sinners and in building up believers in holiness. Nothing is truer than that if the Holy Spirit is richly in the pulpit, the same Spirit will soon get into the pew.

Oh what a snare and hindrance to truly successful gospel work is unholy pride or self-seeking! An eminent deceased preacher declared that for sixteen years he preached the gospel with the logic at his command, but that the results were disappointing. No wonder, when he depended upon his "logic" or anything else merely human. But later his eyes were opened to see the need of the fulness of the Holy Spirit. Receiving Him in that way, there were more conversions in the following sixteen months than he had seen in the previous sixteen years. Verily, "All our works are sin and death. Till Thou Thy quickening Spirit breathe."

The disappointments and heartaches of preachers, because of indifferent success, would vanish were they to renounce all carnal ambitions and obtain the fiery baptism of the Holy Ghost. But this baptism, blissful and effective as it is, needs to be supplemented with new and mighty anointings as we continue to preach the glorious gospel of the Son of God. Although the disciples were Spirit-baptized on the day of Pentecost, we read that afterward they prayed and that "that day was filled with the Holy Ghost." Let us not depend on past effusions of the divine Spirit, but in all our God-given work seek fresh and larger pinnings of power from on high. A heart thus on fire for God will ensure a tongue of fire, and sinners will melt under the burning truth and cry out for mercy and salvation. And Christians will hunger and thirst for the fullness of God and be clothed with new zeal and power for labor in His vineyard.
THE PREACHER'S MAGAZINE

THE IMPORTANCE OF THE COUNTRY CHURCH

By J. T. STOWALL

The subject we are to discuss, "Importance of the Country Church," is given little thought today. The location and environment of this church is of some importance. Being surrounded by natural scenery, God's handiwork, it is in a place of quietness and beauty. In this article we wish to try to show the importance of this kind of church work. And to do so we will use the three following divisions: (1) The character of the country people; (2) The need of the country church; (3) The importance of the country church.

The country people are generally settled and fixed people. They have strong convictions and are not easily moved from what they think is right. They are contented and happy where they are and are not waiting continually to chance climates and locations. They are generally liberal and very hospitable. These characteristics make it possible to build strong churches. These people have not the worldly attractions to draw them away from God that their city neighbors have. The church is the center of attraction for them. On Sunday all go to church or nowhere at all. Big crowds attend the revival because there is the place of greatest attraction for them. Their character and environment is such that a majority of the great leaders of both church and state have come from the country, or were born and reared in the country. This people is not altogether a poor people. Some have pictured them as just a poor ragged ignorant people. It is true that many of them have little money, but they have a home and a way of making a living. Expenses being small, they do not need much money. While many are poor and have had little school advantages, many are rich and well educated.

We will next discuss how the country church is neglected. There is a great tendency these days to lessen the country and go to the city. Some go for shorter hours of labor; for better wages; for more conveniences, etc. The business man, the professional man, and the preacher are seeking for the advantages and conveniences of the city. There are some excuses for the people to leave the country. The many sinful and worldly attractions offered by the city is one reason that draws the young people. Another reason, the country church is neglected by the ministry: No one to stay with the church and make it spiritual and a center of attraction. Do we not find the majority of vacant church buildings in the rural districts? The churches are vacant or have no shepherd but there are still many people there. They are the right kind of people to make a strong church but where are the workers who will stay and work with the people? Many Christian workers are hurrying off to the city when they might build a greater work in the country. Here is a great field that must not be neglected by the Home Mission Board and the evangelists as well as the city. This is the great city in home mission work. Though these centers are important places to reach, we must not leave and neglect the rural districts.

Since looking at the character of the country people and seeing how these churches are neglected, we want next to consider the place of the country church. We find some place given to this work in the Bible. The angel of the Lord brought the first good tidings of a Savior's birth to the country shepherds in the field. And the angel was not alone in the out-of-the-way place, but accompanied by a multitude of the heavenly host. Jesus, the greatest missionary evangelist, took time to stop in the small villages and help the country people. Many times we find Jesus taken up on the mountain and teaching the multitude. To be alone in secret prayer. He goes out into the desert solitary place and there prays. Among the parables He taught many are taken from country life. But the importance of the country work is not realized to-day. The trend of Christian thinking and working is to give it little place. It is just a place for beginners, a place to get started. Success in the ministry is measured in the minds of many by the ability to get away from the country church to the city. The place of the country church is so important that it needs educated and experienced workers. It is not a place just to get experience, but a field where strong and lasting works can be established. The skilled and experienced evangelist or pastor can be used here to build good settled churches. He could get big crowds and have great revivals. To remain in this field of labor he would have to deny himself of many conveniences of the city and patiently endure many inconveniences. The salary would be small but the expenses are small. There are very few country churches or circuits that could not furnish a pastor a home, with no rent, and as many acres of ground as he needed to raise his garden and fruit. And a place for his poultry, hogs for meat, and milk cow; and in many places the fuel would be free. Here he would have plenty; get good physical exercise; and have a quiet place for prayer and meditation.

What shall be our conclusion after considering the characteristics of this people? We have seen that they are a sturdy, fixed, settled, contented, liberal, and hospitable people; that the church is the center of attraction; and that they have produced the majority of public leaders in both church and state. We believe there is need for alarm when such a bulk of people with characteristics that are essential in making a strong and permanent church are being neglected by Christian workers. Because of these conditions we make a plea that more attention be given to this important field. And let us join in prayer to the Lord of the harvest that He will send forth laborers into the country. These neglected people are precious and valuable. Who will go and stay with them and teach them the way of life? Here am I, send me.

HIGHLAND, KENTUCKY

OILING THE MACHINERY

By C. B. WHEELER

Figuratively with us a great locomotive standing on the tracks hitched to a long train of cars, hauled with steam, tender loaded with water and coal; but the train does not get under way because the engineer is oiling the machinery. This oiling is necessary if the journey be made successfully; but picture a moment the unrest and dissatisfaction should this oiling be continued for thirty minutes. The passengers are on board to make a trip and are anxious to reach their destination. Perhaps the pastor is the great engineer whose duty it is to sufficiently oil the church machinery to insure a safe journey. Professors of homiletics give advice to young preachers, and yet many times it is unheeded and the preaching service is filled with almost everything but preaching.

An occasional, or less interested member of the church, may often be puzzled to know just what is the purpose of the Sunday morning hour of worship. Is it a boisterous meeting for the Sunday school, or for the prayer meeting, for the missionary meeting, or for the N. Y. P. S., or for the church board? How much time should be devoted to announcing these activities may be debatable but there can be little question as to what time one should give to "secular announcements." Someone has a house to rent, someone wants a job, someone wants an automobile for service, and someone wants a painter. There is a time for everything. It may be all right for the engineer to haul his great engine but hardly right for him to do so when he has a train load of passengers trusting him to bring them to a certain destination on time. But we say that often the preacher is not to blame for the long preliminaries. Brother so and so feels that his announcement must have special attention and knif dozen others feel the same way about their announcements. The pastor wants to be kind to all, but many times their announcements have a tendency to tire the preacher and disturb the audience so that the first ten or fifteen minutes the preacher has to labor to get the attention of the congregation when he begins his sermon. Too often he is obliged to shorten the sermon because of the lengthy preliminaries, many of which are uninteresting. If the sermon holds a bit long the preacher is further hindered by people leaving the service.

The question is asked, "What is the purpose of the Sunday morning preaching service? Why do people come to church? Do they come to meet such and such an individual, to hear the hymns and the prayer and to lead the mind of the congregation along the line of thought that will prepare them for the message. It is much easier for a faithful minister to bring God's message to those worshippers who are filled with awe and reverence. The minister should enter his pulpit with a spirit of elevation and be the example to the young people in godly reverence. But this duty is not alone the pastor's; it belongs to every member of the congregation.

The question of manifestations of the Spirit also comes to us. Too often man puts on the program and then asks God to bless it; man is blessed when he walks in the way of the Lord. Cornelius and his household came to church, 55 a Peter, "to hear all the things that are commanded thee of God" (Acts 15:28). Obedience to leadership will bring success and blessing upon any church. The true man of God does not hinder the Spirit; but never does the Spirit work as a duplicator. Sister J. and Sister J. is too. A certain song is sung and Sister J. has to take his run through the church side. Working up a meeting usually ends in failure and sometimes in disgust. There is won-
derful spontaneity where the Spirit of the Lord is. It takes time to "work up a meeting;" but it does not take long for God to send a real meeting down.

In the ideal congregation there is unity, reverence, attention, sympathy, obedience and appreciation. Our programs should be to worship the Lord, "in the beauty of holiness and to come into His temple, with thanksgiving." Let the church watch let it allow too many "specials" to crowd out the mighty unceasing preaching of the rugged truths of the Bible. Hungry hearts can be satisfied with nothing less than Calvary; all the side lines have their place and may be a means to an end; but let us beware as the busy age rushes upon us lest the preaching of the gospel be crowded out.

In this intense age filled with high tensioned people a service can be too long. An hour and a half for the Bible school, plus an hour and a half for the preaching service makes up quite a full morning, and longer services only end more often in failure than success. We must have the preaching, for through preaching men are brought to Christ; then what must we do? There is just one thing to do, and that is shorten the period of announcements and preliminaries.

A PASTORAL QUESTIONNAIRE

(In Three Parts)

PART TWO

What shall the Pastor do—
7. If he is overpaid? Don't receive it. Let it be like water on a duck's back. If words of appreciation are given sincerely, these may be received with appreciation and will be a means of encouragement. But refuse palaver, and be sure that God gets the glory of your ministry and life. What preacher has not been chastened at this point, until he has learned to give God all the glory? A young preacher had been "getting off" handsomely. One night he made some remarks. They were saying that he was a fine preacher. They barged and palavered until he was almost convinced himself that he was a fine preacher. Then came the morning with the total text. "Blessed is the man that endureth temptation; for when he is tried" etc., he announced as his text. He began with a full head of steam, but in five minutes that head of steam was as fine as a needle point. He was left alone. So he took a new start, and re-anounced his text. But again he was left alone. Unhappy and with despair in his face he yelled at the audience "Let's pray!" and flopped himself down on the pulpit platform and prayed and grabbed for help like a drowning man. He was beginning to humble himself and give the Lord a chance. He got up, re-anounced his text, started in again with a full head of steam, but in another five minutes, it had all blown off. Again he was alone. He was being blessed with temptation! If he will only endure it! He quickly did see wise thing. He dismissed. To use his own words, he grabbed his hat, stuck his tail between his legs and got to the side door as soon as possible. He fled to the refuge of the woods. He tried to see no one for three days. So it was one preacher learned that palaver is sickening. Don't receive it.

8. If his salary is falling behind? Take it up with the church board at the regular monthly-meeting. If the shortage is due to any fault of the pastor, such as failure on his part in pastoral visitation, let him correct his own fault. If it is due to neglect on the part of the stewards, the consideration of the matter will likely correct this. If it is due to a wrong plan, or no plan at all, start in at once, adapt a good workable system and work it. Don't be hasty, but be considerate. You not only in order that all necessary current obligations may be met, and the preacher left unembarrassed to do his work, but the church needs to have it paid, for the moral effect and encouragement. Don't go around from member to member complaining, and seeking sympathy and pity. That will kill you. There are necessary finances in the life of a church, and all, sensible members know this. Have an agreement at the beginning of your pastorate, write it under the bond to the case. Then live up to your agreement, give value received, and give proper attention to see that the duly authorized financial plan of the church is worked. In so-doing, you will receive your salary.

9. If a member uses at law another member? See the parties at once, and read 1 Cor. 6:1, "Dare any of you, having a matter against another, go to law before the unjust, and not before saints?" and succeeding verses, and again play the part of a peacemaker. Prevail on the members concerned to see the case as you do, and in most instances if they will admit the moral issues at stake, they will be reconciled of their own accord. If with the moral aspects of the case admitted, it is yet a case in which the parties find it difficult to adjust their honest differences, then prevail upon them to choose brethren to arbitrate their differences, and settle the matter in accord and than keep the decision from winning over them.

10. If he becomes discouraged? Don't. Refuse to be discouraged. Read the promises. Read about the victories and deliverances of others. Pray. Trust. But don't be discouraged. But says one, suppose in spite of all I can do, I become discouraged? You will have to pick up courage again, so it is better never to lay it down. Discouraged, you are whipped. With courage and faith you can never be down. "But in all things approving yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet ever rejoicing; as poor, yet making many riches; as having nothing, and yet possessing all things."

11. If darkness comes over him? Let us hope this experience may never come to you. But in the life of many a preacher there has come some such time as may be called a period of darkness. Peter Cattwright tells of such an experience in his autobiography. Others have told of it. It would seem the thing to do is to hold steady, have a fixed heart purpose, adhere to the path of duty and responsibility; and wait before the Lord to learn His lesson, and in His own good time He will cause the light to shine again.

12. If preaching becomes difficult? This may happen, and it may seem to be more than one reason. Well, what do you do when sometimes it becomes difficult to pray? You just pray, and pray on, and trust, until as you say, you have prayed triumphant. Try that with preaching. But sure you are going to be in preparation, then preach, and preach again. If trust, and preach again your best, until you preach triumphant.

13. If he is insulted to his face? Keep still. Let the mind that was in Christ, be in you. The other fellow who can come down to insulting a true man cannot drive him mighty small, and in such event, you are so much bigger, you can afford to pass it up. There are more ways than one to be big, so I would suggest that this is one way to be a big preacher. You will remember doubtless hearing Uncle Budde tip of the occasion when a man cursed him to his face, and because Uncle Budde only kept quiet and said, "Well, praise the Lord, Brother," the curser told him he didn't have sense enough to know when he was insulted. To be a success as a holy-ness preacher you will have to carry on with under pressure, and to do that, one's experience must be real. True love in the heart for the souls of men will carry you through.

FACTS AND FIGURES

By E. J. Fleming

The Treasurer's Report of Harvard University for 1926 shows that the university has assets, exclusive of land and buildings, totaling $86,540,000 thus placing it at the head as the richest university in America. It costs $8,000,000 a year for maintenance and over $5,000,000 is paid in salaries for the faculties.

During 1925 child labor increased in twenty-four out of twenty-nine large industrial cities. Out of twelve states and twenty-nine cities, having more than 100,000 population, eight of the states and twenty-four of the cities had increases in the number of labor permits issued to fourteen and fifteen-year-old children. These figures are taken from the report of Grace Abbot, Chief of the Child Labor Bureau.

It is interesting to know that a recent religious student survey of one of the southern universities showed the following: 13 denominations were represented; 22抛弃 were doing work in any church; in a survey of intended vocations of 771 students, 226 purposed to be teachers, 111 business, 100 law, 75 medicine, 65 engineering, and 52 the ministry.

According to the National Census of 1920 there were nearly 6,000,000 American women and women who could neither read nor write. At the request of the United States Bureau of Education, the General Federation of Women's Clubs will take a leading part in a campaign to remedy that condition before the 1930 census is taken.

The following facts are interesting: In 1925 we sold Asia 9,539,055,000 cigarettes, China being our largest customer and using nearly 7,000,000,000.
The twenty-five boards connected with the United Stewardship Council of Churches of Christ in the United States and Canada gave $105,000.00 to benevolences of all kinds in 1925. The two leading Methodists churches gave $185,000.00 to religion. Draw your own conclusions.

Statistics furnished by the United States Government reveal that 2,855,026 persons moved from farms to cities last year and that 1,935,000 moved from cities to farms, showing a net loss to the farms of 1,020,000.

Dr. John O. Bower of Philadelphia, addressing the American Medical Association, stated that 11,680 persons died last year during attacks of appendicitis because they were given laxatives. Call your family physician and apply some ice cap or hot water bottle.

More than 2,000,000 motor vehicles were registered in the United States last year, an average of one to every six persons, being an increase of 10.8 per cent over the preceding year. More than one-third of the nation's population spent their vacations last year traveling. They spent for camping, hotels, gasoline and other items about $300,000,000.

We copy the following from an exchange:

"A tabulation of statistics for the 1925 farm census shows that, as compared with the figures for 1924, there has been a decline in almost everything but mortgages. The farm population went down from thirty-one million to twenty-eight million. The number of farms has been reduced from 7,468,149 to 6,791,600. In each case, the number of farms operated by full owners is a little more than half of the total, but the number of full owners has diminished from 3,266,800 to 3,128,400. But both the total amount of mortgages and the ratio of mortgage to value have in two years about doubled; mortgages from 74 to 169 billion dollars. In 1922 the number of mortgaged farms had an aggregate debt amounting to 29 per cent of the total value. In 1925, the debt amounted to 41.9 per cent."

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