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THE PREACHER’S NEED OF PATIENCE

It is often very difficult to possess one’s soul in patience when required to suffer the presence of taxes rather than root up the wheat in the effort to get rid of the tares. We have seen this demonstrated by preachers who were trying to correct methods of altar work, forms of testimony or manners of prayer. But instead of correcting the methods, improving the forms and polishing the manners they killed the altar service, dampened the spirit of testimony and quenched the fervency of prayer.

And it is easy for the preacher to lose his grip as leader by his assumption of the place of dictator. It has only to be whispered that the preacher is “opposed to demonstration” and he has lost his influence over someone who has gone a little too far in someone “making a noise.” Just let it be passed around that the preacher “does not believe in missions,” and his opportunity to peacefully establish a unified budget has passed. Just let it become the impression that the preacher is opposed to prophetic studies and then he will have a hard time of keeping extreme millenarians from becoming the normal type in the estimation of his people.

“Haste is waste” in the preacher’s business more often than almost anywhere else, and the more he retards the waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he soon accomplishes the same results as though he had turned a square corner.

Of course conversion is sudden and sanctification is instantaneous, but ripeness, maturity and wisdom in service are places where leadership must make round, instead of square turns.

And most of all, the preacher who is “young,” or who is new in the denomination must be but a “true reformer.” A young preacher and a new preacher will see things which need to be corrected just the same as any other preacher will, but he will have to take a little time. The changes which would bless if accomplished within two years may divide and destroy if put into effect within six months. There are perils enough connected with the preacher’s task without his adding any by unseasoned haste.

And yet the preacher must not allow his own vision to become weak and his ideals to become blunted by the process of “Waiting.” This too is disastrous. Many a preacher came to the charge with clear vision and ideals which were altogether worthy. But because he could not put his plans into immediate effect he “settled down,” and became content with things as they were, or else he soured and became a mere-fault-finder without power to correct the things of which he complained.

But I have known a preacher who took a church which had more than the usual number of things which needed correction and fewer than the usual virtues upon which to lean. But that preacher remained seven years and left one of the most ideal churches that I have known. He kept his vision and was patient until he could get others to see it. He maintained his own high ideals and worked hard to get others to come up to them. His success was not alone in the waiting, but in the waiting and yet in not being spoiled by it. Patience is a virtue until it becomes indulgence, then it is a vice. Zeal is a grace until it becomes an obsession, then it is a curse.
THE IMPORTANCE OF ABIDING IN THE CALLING

No matter what particular line of work a preacher is doing, he is likely to think that some other line would be better and more pleasant and fruitful. When the problems of the pastorate become irritating, he will want to become an evangelist. Then when the evangelistic field seems slow, and difficult he will long for the pastorate. And when the school wants a preacher for field representative, he will think of this as a good opportunity to educate his children and to help build an institution for training Christian workers. But if he yields to these impulses and suggestions, he will be changing so much that he will not be useful anywhere.

It is a fact that an evangelist is better for having served in the pastorate and a pastor is benefited much by experience gained in the evangelistic field, but frequent changes from one field to the other is exceedingly dangerous to both the preacher and the people whom he serves. We have known an evangelist to accept a pastorate to fill up a dull period, and a pastor to go into the evangelistic field for a year in order to "rest." And there may be instances in which such practices are not only permissible, but advisable, and by some such strange providence one may find his most useful place. But one or two such changes in the life time of the preacher are enough.

No matter what the field, there are difficulties, and one's very success adds to his difficulties. As a church grows in numbers and influence, the pastor's duties and problems multiply. As the swing of the evangelist reaches out to a wider circle, his burdens and cares increase. Only the preacher who does little gets on easily. In fact the difficulties of his task are the preacher's compliments. Only the useful and successful have many and great difficulties.

But there is something of monotony and grind in the routine of the preacher's calling, just as there is in any calling; and the preacher must cultivate the habit of doing things he does not just like to do and to do many little things faithfully. He must avoid idleness and he must curb the tendency to change. This applies not only to the matter of changing fields in the wide sense, but also the changing of pastorates and to the disposition to make "short conventions" instead of giving the attention to worthwhile meetings. And the readiness to change from one district or conference to another is something to be watched, especially when the preacher gets up to middle age.

The ability and willingness to stay in your present situation and make it better are qualities which go a long way toward making you a success whether you stay or move to some other place.

THE ATMOSPHERE OF THE PREACHING

Speaking especially of "The Song Service," some ministers whom we over-heard, seemed to agree that it is a good thing for the leader of song and the special singer, when there is one, to know what "lies" the sermon subject is to take, so that the singing may be "along the same line." We took no part in the discussion, but we came away thinking of the sermon as the side of the subject.

For example, we have observed the tendency to exhaust the people's interest by making the service one-sided. If we were going to preach "The Second Coming of Christ"—especially on the "Blessed Hope" phase of it, we would prefer that the songs used at the opening of the service make no mention of the subject and that we be given the privilege and advantage of springing the theme while the people are fresh on it. This will make our introduction more pertinent and useful and it will give us a feeling of freshness that we very much need.

Then again, if we are in a revival and preach on a judgment theme, we are embarrassed and hampered if the song leader begins on "There's a Great Day Coming" as the invitation hymn. In most of instances we have found that a complete change of theme is better. A song about the blood or about mercy and invitation, following a sermon on a judgment theme, is usually more fitting and effective.

And we think many people, even experienced song leaders and, perhaps, some preachers, have a wrong idea of what it is to "get the people ready for the sermon." Rarely have we seen a singer climax a "rousing song service" with a special song of such triumphal strain as to leave the people actually "up in the heavens" at the very moment when the preacher is expected to read his text and begin his sermon. Under such conditions, the preacher has his choice between attempting to start where the people are and climb "one notch higher" in climax, or dropping them clear down to the base of emotional excitement and then come up gradually again. If he attempts the first, he must certainly be brief and must sacrifice decidedly in the body of his sermon, and if he attempts the second, it is a chance that he will not be able to bring the service up to the top again at all. The whole idea is incorrect. The people should be brought into a thoughtful, devotional mood by the "preliminary service" and the preacher should begin with them at that point and lead them on. There cannot safely be more than one real "climax" in a service.

Spurgeon, it is said, while employing a song leader, always announced the hymns and in a certain way directed in their singing and made the whole meeting one service. He worshiped with the people in all things and they worshiped with him in the service.

This editor is about to round out his twenty-eight years in the Christian ministry. Only five years of this time has been spent in the pastorate. During practically all the rest of the time he has been an "occasional" preacher in camp meetings, convention and special revival work. He has for this reason never become accustomed to the possibility for "the atmosphere of the preaching," and he must also confess that he has never made any "indifference to it. This has come about through the necessity of adjusting himself to speaking to pastors and to those who have actual charge of all the services, and to the question of "atmosphere" as it has reference to the "preliminary" and to the concluding services is worth considering. Even the prayer in a service can help or hinder the proper atmosphere for preaching, and the wise leader will build the service around the sermon and will eliminate and revise in the interest of it.

MARION LAWRENCE

The life story of Marion Lawrence whose name is familiar throughout Christendom, is of such absorbing interest and value that only a few brief details must suffice for a sketch like this. He was born October 2, 1855 in Preble County, Ohio. Both father and mother were God-fearing, pious people; the father austere but "honorable, intelligent, positive; a born leader, profoundly religious, a devoted churchman." The mother, "strong, sweet soul, gentle, devoted. All revered her, for in her countenance they saw God."

It is small wonder that with such parents and the resultant environment of the home, Marion grew up with a zeal for the work of God which later led him to devote all his time thereto; also that he developed with the years a charming personality, a disposition that endeared him to thousands who were proud to call him a friend. "Friendship, to him, was equality. It was the most sympathetic and intimate of relations. He believed that every heart was human and that every human heart had its goodness and its capacity of affection." Everyone with whom he came in contact—the janitor in the apartment house, the conductor of the train, the newspaper on the street, the bell-boy at the hotel, the chambermaid on the stairs, the clerk at the store, he treated with a courtesy and kindness of sincere interest that revealed in an amazing way, his splendid love for humanity and his expansive heart.

The story of how, step by step, he was led into the work of the Sunday school is a long one and cannot be given here. What his influence has been, to the Church at large and as a personal winner of souls, no one will know until the great Day of Reward. Through his writings, "the being dead yet speaketh." Several of his books are still in print and are being circulated widely. His book, "My Message to Sunday School Workers," in the writer's judgment, is unequaled as a fine combination of inspiration, practical suggestions and human interest. Almost a thousand copies of this book have been distributed by the Book Department of the house that publishes this magazine. For those who wish to know the life story of Marion Lawrence we suggest the biography, "Marion Lawrence," by his son, Harold G. Lawrence ($2.50).
DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XXVIII. The Delivery of the Sermon

1. After I have carefully prepared a sermon, how shall I deliver it? This is an ever debated and never settled question. The reason is this: no one way is the most effective and best for all preachers. It cannot be settled by the prevailing custom of the denomination, or the fashion of the day, or the age in which any preacher lives. It depends upon the preacher's own constitutional gifts. Therefore each preacher must discover for himself how he can best deliver his message.

Within the space of a few years there was a group of masterful preachers in the single city of Chicago. Dr. John Barrows was pastor of the First Presbyterian church. He wrote a noble sermon and then carefully committed it to memory and delivered it memoriter, word for word, exactly as it was written. He would preach no other way; and he became so famous from his great pulpit efforts that he was in demand over the whole country to speak on important occasions before vast conventions and assemblies.

There was another preacher, Dr. David Swing, who had some friction with his denomination, and refusing to be trammeled, he stepped out, and with his friends engaged a vast auditorium and packed it to the limit. Strange to say, he read his sermon, word for word, from manuscript, with few gestures and calm speech. But his noble voice and careful intonations, and chaste speech and gospel messages clothed in a finished, pure, melodious English, captured his audiences and held them spellbound Sabbath after Sabbath.

There was another young preacher, Dr. Gunnaeus, a Congregationalist, who was invited to Chicago from Columbus, Ohio, where he was winning wide attention. He at once captured a vast audience in that great city of orators, and was "a master of orators" for many years until his death. He preached extemporaneously, as also did Dr. Lorimer, the eminent Baptist preacher, after a successful pastorate in Tremont Temple, Boston. Now it is no sign that any given young preacher should decide to preach finished orations because Dr. Barrows did. Neither is it any indication that some other young man should preach from written manuscript because Dr. Swing or Dr. Frederick Noble of Chicago did. Neither are we compelled to believe that every young man should force himself to preach extemporaneously because Dr. Gunnaeus and Dr. Lorimer did. These things are not to be decided by force but by fitness. What is the best method for one may be far from being the best method for another of a different type of mind and combination of faculties. One man can write perhaps slowly, in a noble and forcible style in choice English; but, for some unaccountable reason, nervousness or unreadiness of vocabulary, when he tries to think and speak on his feet, there is a itching, hesitancy in his utterance which decidedly mars the power of his thoughts over an audience. Let such a man write and commit to memory, as Dr. Barrows and Dr. Storrs of Brooklyn and Dr. Thomas Guthrie of Scotland did, and as Seth Rens the Quaker evangelist still does in his old age.

But if such a man's verbal memory is defective, and refuses to respond to cultivation, and becomes quickly retardant, then let him read his message, as Dr. Swing did, and Jonathan Edwards, and the elder Timothy Dwight, and the immortal Thomas Chalmers of Scotland. Thousands of preachers have rendered noble service to their Master by this method of delivery. They served their day and age effectually and their names are written on the honor roll of heaven.

II. But let not any reader of these lines get the idea from what we have written or may yet write, that the delivery of the sermon is a matter of little or no importance. Demonstrenes, prince of orators, laid down three rules for successful oratory. (1) Action. (2) Action. (3) Action.

He meant delivery. "Many a worthy sermon is wrecked on the reef of a poor delivery; many a very ordinary sermon is saved by learning to avoid it." (Pattison). The way a sermon is delivered has much to do with its effectiveness. One of the finest scholars and writers of England was a failure as a preacher. He affected to despise delivery, and that was precisely what he needed to carry his messages home to the hearts of his hearers. A surly and monotonous voice, an emotionless face, a dead eye, and motionless arms, all together conspire to kill the sermon. It died when begun. "Dr. Guthrie felt that preaching was like firing a gun, the manner is the powder, and the matter is the shot; and it is well known that a tallow candle with a sufficient quantity of powder will go off to a horse, but that a leaden bullet would not pierce a fiddled with a feeble charge."

Dr. Chalmers of Scotland could so throw the passion of his soul into the reading of his manuscript that his eyes flashed fire, his features flushed and nailed with emotion, and his frame trembled with the energy of his conviction. Once an English lord when listening to him was so enthused that uncomically he rose to his feet and shouted his applause.

The great Jonathan Edwards rest his famous sermon, "Patriots in the Heart of an Angry God," with such tremendous power that his auditors clutched the top of the pews and some threw their arms around the pillars of the church, to keep from slipping into hell.

Some fine preachers tell how I was to spend a Sabbath in New York City, and I was especially anxious to hear two famous Congressional preachers, Dr. Richard S. Storrs and Dr. William M. Taylor, the great pastor of Broadway Tabernacle. It was Palm Sunday and it happened that I heard both of these famous discursive preachers from the same text and theme, "Christ's Triumphal Entry into Jerusalem." Dr. Storrs was called "the golden mounted Chrysostom of the New York pulpits," and preached without notes, perfectly memorized. Dr. Taylor read his discourse. Dr. Taylor had probably twice as many hearers as Dr. Storrs, and I am free to say his sermon was a much abler sermon, and far more impressively delivered. I came to the conclusion, that, in spite of all the natural disadvantage of reading, and all that may be said against it, still a man can be a great and very forcible preacher even though he reads his sermon.

When Rev. W. H. H. Murray, a young man, was called to be pastor of Park Street church, Boston, then one of the leading churches in all New England, the great orator, Wendell Phillips, went to hear him read a Sunday morning sermon. It was written in such an elegant style, and read so impressively that the orator went out saying, "Murray has a Boston audience by the nose of the neck!"

III. There may be personal reasons why some should adopt the reading method as we have already observed.

1. It may be temperamental. It is said that the great French preacher, Boursolide, was so timid and modest, that it disconcerted him to look his audience in the face. It was so with my beloved pastor at Yale. He was the son of a famous Doctor of Divinity, and his own was a Victorian of the famous university, and a man of brilliant mind and noble scholarship. From childhood he had lived among scholars; yet he could not look his audience in the face with calm composure. His sermons were written with classic elegance, and impressively read; but he had not the orator's temperament, and could not speak extemporaneously.

The great Cardinal Newman, who was such a prominent ecclesiastical figure in England and whose writings are so impressive, had a similar type of mind. His facility in dictation failed him when he dropped his pen, and faced an audience.

In such a case, Spurgeon gives wise counsel, "Brother, write if you have not the gift of free extemporaneous speech."

2. Akin to this trait is the characteristic of forbidding dread of failure which oppresses some preachers who try to preach without a manuscript.

John Angell James was a notable preacher of Birmingham, England, for a generation, yet his biographer told the candid world that "for many years he scarcely ever slept on a Saturday night, so uncontrolable was the apprehension with which he looked forward to the services of the coming Sunday." "Why shouldn't I read?" he asked of his colleague when he was appointed to deliver a sermon before the London Minsterian Society. "Because," the colleague replied, "you are never so effective when you read." "Well, now," Mr. James answered, "I'll tell you how it is. If I preach without reading I shall be miserable for three weeks till I am in the pulpit; if I read I shall be quite happy till I begin to preach though I shall be miserable till I finish." Now every minister has not the robust health to endure such spasms of anticipation, and the physical drain of reading which such a life involves.

3. Another singular excuse made by some who read is an excessive ease and fluency of speech which is fatal to depth and seriousness of thought.
Unlike Moses, who felt that he was slow of speech, these are a cataract of words without much meaning. Dr. Dale, John Angell James' biographer and successor at Birmingham, England, explained his invariable habit of reading by saying, "If I spoke extemporaneously, I should never sit down." To Dr. Finney, when he was the drawing preacher of all London, an old Scotch woman frankly said, "I am very glad to see the papers; for when ye take them out and lay them on the bulk, I say to myself, 'We'll hear a dead man the same day.'" To those who are thus given to a cataract of empty words, a manuscript carefully written may be a godsend as it will almost force them to say something worth while.

4. A fourth justification of preaching from manuscript is that the preacher is proclaiming messages of infinite importance to his hearers. Their eternal well-being demands that he should state the truths of God with great care and accuracy. Unquestionably this is true. There is no doubt that extemporaneous preachers often speak unadvisedly and make careless statements and inaccuracy, saving truth but not words. With more deliberation, they would not make. The consequences of these slips are often distressing and most serious; and the devil is not slow to use them to discredit the gospel.

IV. But with all that may be said in favor of reading the sermon, there are many serious objections to be made against it.

I. It deprives the preacher of many valuable aids to success.

(a) The power of the eye is a vast asset to any orator. It can speak volumes. It can search the heart. It can woo with love, or comfort with tenderness, or make men tremble with awe, or the convincing power of truth. The love of the great orator, Finney, and Dr. Morgan of Oberlin, for each other was as the love of David and Jonathan. They shared the pulpit together for forty years. Yet, after Finney went home, Dr. Morgan declared, "Often that great man would fix his eyes upon me in the pulpit and make me tremble." Times without count, the writer, when a student, felt the awful power of those blazing, searching eyes.

It is a matter of historic record that Julius Cesar once felled a man to the earth by a look of his eyes; and so did the great tragedian, Macbeth, who "struck a man down on the stage. A half-created assassin once stood before Henry Ward Beecher on the street and threatened to kill him. Beecher stepped forward, gave him a burning look and said, "Do it then." In an instant, the poor wretch fled from that look like a frightened beast. We have often read how power marched forth to conquer from the eye-like eyes of Daniel Webster, and Jesus struck an armed mob to the ground by a look. Now a man who must take his eyes from his audience and fix it on his manuscript breaks the spell and loses much of his power.

(b) Then there is the power of facial expression which actors and actresses study so carefully and make so much of! It, too, is largely sacrificed by the manuscript and "it is an irreplaceable loss. I have seen the emotions of their souls play upon the faces of Finney and Beecher, and Talmage and Phillips Brooks and Moody and H. C. Morrison, until the gaze of all was fixed upon them, and their audiences were swept along on a controlling tide of sympathetic emotion. I have seen a great lawyer thrill a packed courtroom of listeners and make even the judge turn pale and tremble. Such an aid to oratory is not to be lightly esteemed, nor carelessly sacrificed and lost.

2. Reading, instead of being forward and a help to the vocal organs tends to destroy the purity of tone and permanently injure the quality of the voice. This is doubtless the cause of the malady known as the 'ministerial sore throat,' this preaching down to the manuscript on the desk, instead of keeping your neck straight and your eyes looking straight before you. I have myself become hoarse reading a single sermon. On the other hand I have preached in revivals, fifteen times a week, without notes, five months at a time, without using a troche. This is no small item, in deciding how one shall deliver his sermon.

V. Yet, if a man, with wealth of thought and grace of speech, so lacks the ready command of words, and the oratorical temperament as to fall below his conscious ability, and he decides that he must read then let him resolve to be a master of his method.

1. He should cultivate a bold, plain penmanship with a steady hand or use a typewriter with coarse type and lines wide apart, as plain as can be made. I have known preachers to take a manuscript into the pulpit so finely and daintily and illegibly written, that they could not read it themselves. It was no insult to their audiences, and it was a treat for the Ghost.

2. The preacher should cultivate his voice and distinctive enunciation to the utmost. Indistinct, thin, weak, or harsh and raspy tones are an offense to men, angels, and God.

3. He should make himself an excellent reader, a veritable expert elocutionist. With such a holy calling as God he should be ashamed to be anything less. It can be done. When Asa Mahan began his ministry it was difficult for him to address an audience of two hundred; by rigid self-cultivation he acquired the ability to address ten thousand people effectively.

A man cannot master an audience who has not first mastered himself and his manuscript.
are unrelated to efficiency in any form. It was no wonder that Jesus Christ was willing to sacrifice all as He comprehended the possibilities of even a single life."

A Persian Story of the Three Wise Men

There is the story of the Three Wise Men and in his wonderful Persian dress, says My Magazine.

"The Three Wise Men came from Persia. They were students of the stars, and had been from the stars that One would be born in Bethlehem, son of Judea. But the stars told not enough. They were uncertain whether this One would be King, Priest, or Physician, so they took with them gifts suitable to each, gold and frankincense and myrrh, and went forth on their journey far across the desert ways, guided by the star.

"They were three: an old man, a middle-aged man, and a boy. At last they came where the young Child lay, in a stable at Bethlehem of Judea. As they talked by the way they agreed that each should go in separately, the boy first, so that the accepted gift might tell them whom they worshiped—King, Priest, or Doctor.

"And now all three had been into the stable, bearing their precious gifts in their hands, and each had returned employable.

"He is all three—King and Priest and Healer," they said to each other with bated breath.

"But they stood puzzled and hesitant, looking at each other, waiting to speak, and yet fearing to say a word.

"At last the old man had courage and put the question which all desired to have answered. With a hand on the boy's shoulder he asked: 'Of what age perhaps, my son, was the Child you saw?'

"'All, that was troubling me also, my father,' said the boy. 'He was a boy of my own age.'

"'Nay,' said the middle-aged man, 'he was a man of exactly my years.'

"'Ye both err,' said the old man, 'for an old man was he, like unto me!'

"This story belongs to all time and all lands and peoples. It means that the Child had come to be Brother to everyone."

Modern Translation of the New Testament

Within recent years there have been issued a number of translations of the New Testament. These translations all endeavor to put the New Testament in modern speech, as well as to accommodate the New Testament to modern activities. In almost every case the language-used chooses the New Testament and is decidedly unforceful. The King James Version of the whole Bible is direct and beautiful in statement, forceful in expression and—bearing a few errors—cannot be improved upon. W. R. Pease in Zion's Herald, states the case succinctly, relative to a late translation of the book of Mark, by Rev. Ray Allen, D. D.

A few words regarding the New Testament translations. In the religious shaking down which is now taking place, it is well that some old things should go. But why destroy the beautiful?

- Flanniness, accuracy, and clearness are essential, and truth may well be simple. But the New Testament butchered by dino-novel matter-of-factness leaves no doubt in the mind that jewels set by master craftsmen can never be tampered with even by twentieth century D. D.'s. The disciples posed imagination and a wonderful language with which to work. The first translators, gnominated by modern wisdom, put simple, ringing beauty, which came from the heart, into English that is a joy forever.

The new translation has the tense, nervous style, almost idiotic in its simplicity, of a nickel shaver. Rather the King James Version, with all its errors, than this munificence of so-called intellectual audacity.

Race Hatred

Race hatred seems to be prevalent in not a few communities. It is said that in several towns and small cities of the middle west especially, a negro is not permitted to live. Under "Racial Exploitation," Dr. Marcus D. Buel of Boston has pertinently written:

Two men met on the Milky Way
(One of them white, the other one black).

What are you doing up here, Uncle Eph?"

"Me? Don't yo' know? I'ze gwine to heb-
ben!"

"Good for you! So am I, and I'll show you the-
way!"

"But heaven's far away and I cannot walk;
So do what I say, and don't you talk.
You be my horse—I'm white and you're black—
You bend yourself down and let me ride on your
back."

The sun had gone down—it was getting late
Before they arrived at the heavenly gate;
Said Peter, on'prin' the door very wide,
"Why am I coming in? Hitch your horse outside!"

"The Church's Message to the World—the Gospel"

"Unanimously Adopted by the Conference on Faith and Order, Lausanne, Switzerland, August 3-21, 1927:

We, members of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, and agreed in offering the following statement to the several Churches as the message of the Church to the world.

1. The message of the Church to the world is and must always remain in the gospel of Jesus Christ.

2. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

3. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of Man, the Saviour, and the Word of God in the world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

5. Jesus, Christ, as the crucified and the living One, as Savior and Lord, is also the center of the world-wide gospel of the apostles of the Church. Because He himself is the gospel, the gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

6. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justi-

THE HORSELEESCH OR BLOODSUCKER

(Prov. 30:15)

"This horseleesch," says Calmet, "is conceitous-

and her two daughters are avarece and am-

bition. They never say, It is enough; they are ne-

ver satisfied; they are never contented." An-

other commentator says, "There are persons so

excessively covetous and greedy, that they will

entirely let any live but themselves; and when

they lay hold of anything by which they may

profit, they never let go their hold till they

have extracted the last portion of good from it."

Horace has well expressed this disposition, and by

the same emblems, applied to a poor poet, who

seizes on and extracts all he can from an author

of repute, and obliges all to hear him read his

wretched verses.
What God Requires of Man
Micah 6:8
1. To do justly.
2. To love mercy (or kindness).
3. To walk humbly with thy God.

God Make us Men
"God, give us men!"—Why crie thou to me?—Saith God, the Lord of hosts—"with such a plea?" for the one that I gave you—The only hope for man by sin-undone—Pattern and power for all—my only Son. Look up, and find in Him the power; and then turn to my answer back to thee: Be men!"

"God, give us men!"—Such cry is but a taunt, since God has given one for all things want. God make us men!—as we behold the Christ! Up, follow Him; your need will be fulfilled.

I Am Willing
Douglas Clark, a sanctified physician of the Friends, wrote in 1896: I Am Willing
/ To receive what God gives.
To lock what Thou withholdest.
To relinquish what Thou longest.
To suffer what Thou inflicteth.
To be what Thou requirist.
To do what Thou commandest.

John Wesley said
Do all the good you can.
By all the means you can.
In all the ways you can.
To all the people you can.
As long as ever you can.
Make the above your motto, and there will be no regrets at the end of the year.

When God Gives
Frances Ridley Havergal once said:
It is when we feel our own insufficiency that God gives. And so I feel that this very sense of not having gifts is the best and most useful of them all.

3. It will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every (or your life) thing that rises against you.

4. It will sweeten home life and enrich home relationship as nothing else can do.

5. It will resolve all the misunderstanding and relieve all friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold as nothing else the boys and girls when they have gone out from underneath the parental roof.

7. It will exert a helpful, law-abiding influence over those who may at any time be guests within the home.

8. It will enforce as nothing else can the work of your pastor in pulpits and in pew, and stimulate the life of your church in its every activity.

9. It will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. The Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing—Author Unknown.

Ten Reasons for the Establishment of the Family Alter
1. It will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. It will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.
II. THE SPIRIT-PILLED LIFE IS A LIFE OF HOLINESS

1. Its desirability.
2. Its enjoyableness.
3. Its inspiration.
4. Its successess.

THE SUPERNATURAL HEALING OF THE BODY

By C. E. Cornell

Text: Mark 2:1-12.

I. Introductory.

1. The Bible plainly teaches the supernatural healing of the body.
2. That there are recorded instances of divine healing both with and without medicine.
3. That healing occurred both in the O. T. and N. T. dispensations.
4. That Jesus healed many and almost all forms of diseases.
5. That Jesus healed some of sickness that He did not heal of sin.
6. That the power to heal was transmitted to His disciples, and they exercised successfully the power given.
7. That since the days of the disciples multitudes have been healed by supernatural power.
8. That some are healed by divine power both with and without medicine.
9. That some are healed in answer to their own prayers; and others are healed in answer to the prayers of their friends.
10. That in response to prayer and faith sins are forgiven, and in response to faith and prayer sickness is healed.
11. That sickness is not in the atonement of Jesus Christ as sin is in the atonement.
12. That the Bible lays more emphasis on the healing of the soul than on the healing of the body.

13. That God sends sickness sometimes for disciplinary purposes. See numerous instances in the O. T.
14. That the devil is not the author of ALL sickness. However, he causes enough.
15. That all sickness is caused by sin, lack of proper care of the body or presumption.
16. That the healing of the body is brought about by what is called a benevolent influence.

III. MIRACULOUS CURSES OF THE BIBLE.

Plague, leprosy, palsy, fever, lameness, dropy, bent with infirmity, ovarian hemorrhage, blindness, leprosy, dumbness, unnamed disease, wound healed, bite of serpents. Regeneration and entire sanctification advantageous to simple living and simple faith for healing.

HOW GOD DEFENDS HIS SAINTS

By C. E. Cornell


I. Introduction.

Tell me the Persian story which is as follows: "There is an old Persian story that when God created the earth it was at first a vast barren plain, with not a green thing on it to be seen—not a bush, not a tree on it. He came forth to view His new creation, and determined to adorn it with beauty; and He sent His angels to sow broadcast over the world the choicest seeds, that should spring up in beauty. Satan followed, and saw the unburied seeds lying all over the earth, and he said: 'This is the work of the Almighty, and I will destroy it.' So he went to work, and every seed that could be found he buried out of sight in the soil.... Then, with a malignant smile of satisfied pride, he looked to see the chagrin of the Almighty when He should behold His work demolished. But as he planted the seed, he planted it in a land where all forms of fruits and flowers, and the desert became an Eden of loveliness and beauty. This picture of paradise, of what Paul's enemies were determined to do to him and the cause of Christianity; but their efforts to destroy him became the means, and the best means, of his becoming what he desired to go to Rome, and of preaching the gospel. The enemies of Paul—their efforts to destroy him—became the very means for his going to Rome.

II. PAUL'S PERSECUTION—OURS

1. As a part of our heritage.
2. For a body politic.
3. Increased spiritual muscle.

THE VISION OF THE GLORY

Jesus said unto her, said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God (John 11:40).

I. The glory of God has been seen by men.
II. The glory of God is seen by faith—the eye of the soul.
III. Church patient persuasive to faith.

Martha wavers. Christ puts His own words before her.

The object of faith in Christ himself.

Dr. Alexander Maclean.

SERMON OUTLINE

At the Lynn Conference of the Methodist Church of 1819, Wilbur Fisk was appointed to Charlestown, Mass. This was a very trying appointment to him. The society was small, in every way feeble and embarrassed with debt. But he went to his station, trusting only in Him who said, "Let me be with you always." The following is a skeleton of his first sermon in Charlestown. It indicates the spirit in which he commenced his labors there, and is a specimen of his mode of sermonizing and is worthy of notice.

His text was Jer. 11:6: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child." In the case of Jeremiah, we see that of the gospel preacher at the present day. In examining the text with the context, we shall notice:

I. THE CALL.
2. That the Lord sanctified him from the womb (v. 5).
3. He ordained him (v. 5).
4. He touched his mouth, that is, qualified him, and gave him his commission (v. 9).

II. THE MESSAGE.

He was sent to warn nations and over kingdoms:
1. To root out and to pull down, to destroy and to throw down.
2. To build and to plant (v. 10).

So the minister of the Word must pull down (prove the destruction of Satan's kingdom (2 Cor. 10:4), and build up the Church of God (Matt. 16:19, 18:18).

III. THE EXCUSE.

I am not qualified for this important duty: I am a child.

Young in years, young in experience, but when the old man shall meet with? The old: old in years, old in sin, old in the wisdom of the world. I shall meet with the rich, with the noble, with the scorner, with the persecutor. Who is sufficient for these things? Not I. I am weak—I am a child. Ah, Lord God! I cannot speak.

IV. THE ENCOURAGEMENT.

1. I send thee (v. 7).
2. I have put words in thy mouth (v. 7).
3. I am with thee, to deliver thee (v. 19).
4. I have made thee a defended city, and an iron pillar and brass wall against the whole land (v. 18).

The servant of God is immortal till his work is done.

REVELATIONS.

I. If God sends, how important the mission!
II. A faithful preacher must expect reproofs.
III. But he has many encouragements; and if these will not make him bold, and plain, and faithful in his preaching, let him at least remember this: "Be not dismayed at their faces, lest I confound thee before them." (v. 17).

APPLICATION.

My brethren, these considerations induce me to present myself before you as a plain man in my doctrines, and bold in my Master's cause. I received my appointment among you with trembling. I was ready to say, 'I cannot speak; I am a child.' But God, in His providence, said, Go a child.' But God, in His providence, said, Go I have come; and though I am but a child, I have come in that name that is above every name. Therefore, in my doctrine and exposition I shall not speak. Ye aged, look not upon my youth, nor disregard the message because it is delivered by a child, for it has the sanction of the Ancient of days. Ye middle-aged, let not your pride of worldly wisdom despise the simplicity of my message; for, though I address you not with enticing
words of man's wisdom, yet I trust it shall be “in demonstration of the Spirit and of power.” Ye youth, scoff not; for this shall prove a savour of life and not of death. May it prove a savoure of life to all, for Jesus' sake. Amen.

**GREAT TEXTS OF THE BIBLE**

By Basil W. Miller


"That Christ may dwell in your hearts by faith and love through faith and love" (Eph. 3:17). Theme, The Indwelling Christ.

"... That ye... may be able to comprehend with all saints what is the breadth, and length, and height and depth, and to know the love of Christ which passeth knowledge..." (Eph. 3:17-19). Theme, The Measure of the Love of Christ.

"If therefore, the prisoner of the Lord, beareth you that ye walk worthy of the vocation whereunto ye are called" (Eph. 4:1). Theme, The Heavenly Calling.

"Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body... one Spirit... one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in all, and in you all" (Eph. 4:4-6). Theme, The Unity of the Spirit, and the Unity of the Church.

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5:8). Theme, Spiritual Darkness and Heavenly Light.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Moral Death—Spiritual Light.

"Be filled with the Spirit." (Eph. 5:18). "Be filled with all the fulness of God" (Eph. 3:19). Theme, The Spirit-Filled Life.

"As the Father hath sent me, even so send I you" (R. V.) (John 20:21). Theme, The Missionary Commission of the Church.

"But Thomas... was not with them when Jesus came" (John 20:24). Theme, The Missing Man.

"But wait for the promise of the Father..." (Acts 1:4). Theme, The Promise of the Father.

"We cannot but speak" (Acts 4:20). Theme, The Unanswerable Testimony.

"... Barnabas... was a good man, and full of the Holy Ghost, and of faith!" (Acts 12:22-24). Theme, The Marks of an Apostle.

"Dead unto sin: alive unto God" (Rom. 6:2). Theme, No Compromise—Dead or Alive.

"I reckon that theufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Theme, The Greater the Sufferings, the More Incomparable the Glory.

"Heirs of God" (Rom. 8:17). Theme, The Inheritance of Saints.

"For we know" (Rom. 6:11). Theme, The Certainty of Christian Experience.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Theme, The Glory in the Commonplace.

"... Yet show I unto you a more excellent way" (1 Cor. 12:31; also the entire thirteenth chapter). Theme, Love's Way.

**SERMON STUDIES IN HEBREWS**

By W. W. Clay

IV. The Theme of the Book

The real theme of the book of Hebrews is not easily discerned, not because it is insignificant or paltry, but because great truths growing out of the main theme are so presented and emphasized that it takes careful thought to discern that these are not the real theme. Some have thought the theme of the book to be war, and others to be rest. It is true that it is filled with the note of war, and we have already discussed the proposition that this is the avowed purpose of the book. Another great theme is faith. Not only is there that wonderful chapter, the eleventh, with its repeated definitions and examples of faith, but the third and fourth chapters are the greatest in the Bible in their delineation of the opposite of faith, unbelief. Then too no other book of the Bible gives us a more complete presentation of holiness in both its Godward and human aspects than this. Still another great subject that perhaps more than any other has been regarded by expositors as the true theme, is the systematic comparison of the old and new covenants.

But each of these themes, however stressed in the book, fails to connect up in unity with the others. There is another theme, however, greater than all these, that leads directly to the consideration of all the others and binds them into one great whole; a theme that rings out strong and clear in the opening words of the sermon, that enters indispensably into the consideration of each new thought, and that holds its place clear to the closing benediction. That theme is found in the text of the sermon, and cannot be stated better than Peter stated it in his words to his accusers in Acts 5:31: "Him hath God exalted... to be a Prince and a Savior". THE EXALTED JESUS—what a wonderful, challenging theme. Who and what was this being who was exalted? What is the place of His ministry in this exalted place? How does His position and ministry influence the lives of men? The answers to these questions make up the discussion of this great theme; and out of the consideration of Jesus in His exalted position comes the heavenly illumination of holiness, faith, apostasy and the old covenant with its symbols, all of this making the groundwork for God's appeal for fidelity to the Christian life.

With what a fitting statement the writer introduces his theme, a statement that strikes common ground with all believers and that recalls the voices of the past echoing God's messages to men: "God who spake unto the fathers, hath spoken unto us by his Son." With this brief statement, he leads directly to his text, and his theme. Yet this insistent note of God speaking to men through Christ is carried all through the sermon; and after the inspired writer has throughout the chapters of the book held up to our gaze every phase of the eternal, exalted ministry of the Son of God, at the end he brings us back to the thought with which he started—"See that ye refuse not him that speaketh" (ch. 12:25).

And how short is this introduction to the sermon—only three verses, yet these verses not only call us to listen to the voice of God speaking to us, but they are an epilogue of all that the writer sees in the text, and lead us to the consideration of his first division of his theme.

1. He who sits at the right hand of God is the divine Son of God. He is shown to be not a high order of angel; as Pastor Russell has tried to de- velop the world into thinking. All through this opening chapter, Christ is declared not to belong to the angels. Angels are servants (vs. 7, 14); Christ is a Son. Angels were created (v. 7, "maketh"); Christ is eternal (v. 8, "forever," and vs. 10-12). Angels are helpers (v. 14); Christ is the supreme authority over the universe (v. 3). Angels are creatures (v. 7); Christ is the Creator (v. 2, 10). Angels worship Him (v. 6); Christ is Deity to be worshipped (vs. 6, 8). Twelve thrones in the angels' worship (v. 2); the Son of God has twelve thrones. It is the Son who is the divine Spokesman (ch. 1:2). It is the Son whose kingdom is eternal (ch. 1:8). It is the Son who is to be worshiped by the angels (ch. 1:5, 6). It is the Son who is head of the Church (ch. 3:16). It is the Son who is our great high priest (ch. 4:14). It is the Son who is not only priest but sacrifice (ch. 10:29).

The key-expression to this division is the phrase, "the brightness of His glory." Four definite points regarding the glory of the Son of God are presented.

1. The glory of His inheritance. Twice in rapid succession is the thought of Christ's divine inheritance mentioned. He is called heir of all things in earth and heaven: and as heir He controls all the affairs that pertain to God's dealings with this world, and besides is the center around which heaven revolves. Then another inheritance is mentioned—the inheritance of a name. This is not, as is the case with those who have a great name here, an empty title, a self-imposed importance, or an accidental fame, but a character revealed by supreme achievement, a name that is the outshining of a matchless character of love revealed in vicarious suffering, victorious resurrection, and glorious exaltation at the right hand of God.

2. The glory of His power. His was not the glory of the angels, a glory of helping another, but the glory of a Creator who made the universe (v. 5), and who planned and spoke into being all the heavenly bodies, all the earth, all the rich mineral resources, its multiplied forms of vegetable and animal life, and its currents of electrical and other forces; and in addition scattered a myriad blazing orbs around it each pursu ing with undeviating precision its mathematical way laid out for it by this master mind, the Son of God (v. 10). Yet beyond this power of creative mind and act is the power of redemption, referred to in connection with the creation and upholding of the universe: "When he had by himself purged our sins..."

3. The glory of His eternity. How beautifully the quotation from Psalm 102:25, found in verses eight to twelve of the first chapter of Hebrews, calls our attention to the eternity of the Son of God. All through the book this thought of the eternal as manifested in Christ is to be found. It is a vital part of the author's exposition of his text with its context, called forth by the word "forever" in the fourth verse of the Psalm in which the text is found. It is also seen in the verse, "for ever" is quoted verbatim four times in the book. Then besides the reference to this verse, eight times in the book the thought of the eternal is applied to Christ: "Thy throne is forever and
ever" (ch. 1:8); "they years shall not fail" (ch. 1:12); "made like unto the Son of God, abideth a priest continually" (ch. 7:3); "made . . . after the power of an endless life" (ch. 7:16); "Continue ever" (ch. 7:24); "He ever liveth" (ch. 7:25); "Consecrated forervermore" (ch. 7:28); and, "Jesus Christ, the same yesterday and today and forever" (ch. 13:8). And at least eight things connected with salvation are spoken of as having God's forever stamped upon them: eternal salvation (ch. 5:9); eternal judgment (ch. 6:2); eternal redemption (ch. 11:12); the eternal Spirit (ch. 9:14); eternal inheritance (ch. 9:15); one sacrifice forever (ch. 10:12); eternal perfection (ch. 10:14); an everlasting covenant (ch. 13:20).

4. The glory of His deity. This is the crowning glory of the Son, the culmination of His inheritance, His power and His eternity. At the very beginning of the book we have this truth emphasized as well as introduced in the words, "The express image of His person," and its reality settled in the words of verse eight, "But unto the Son he saith, Thy throne, O God, is for ever and ever." The word translated "God" is the word universally used in the Greek for deity. Even Peter Russell, that great perverter of truth and denter of the deity of Christ, dared not face this scripture; and while he has attacked many of the truths of Christ and has tried to explain them away, he leaves this passage unquoted and ignored; and well he might for it gives the lie to his sacrilegious statement that Christ was simply the highest order of angel, and shows Christ to be God himself, on God's throne, the express image of God's person. After presenting in the first chapter of the book this fourfold glory of the Son in His exalted place at the right hand of God; the inspired author follows with his first note of warning, not to neglect the great salvation brought to us by this exalted Christ (ch. 2:1-4). Yet in this warning, the current of the thought he has just been presenting pours over the note of warning, and breaks out in reminding his hearers that God the Father bore witness to the message of His Son, and that God the Holy Ghost added His attestation by His miracles and gifts, completing his presentation of the glorious deity of Christ by associating Father, Son and Holy Ghost in the Holy Trinity.

II. He who sits at the right hand of God is also the anointed One. (Chapter 2:5 to the close of the chapter.)

The first division of the book of Hebrews is

grounded on the opening words of Psalm 110:1, which functions as the text for the book as a sermon, "The Lord said unto my Lord." The second division grows naturally out of the last clause of the text, "Untill I make thy enemies thy foot- stool." Just as he illuminated the first part of his text by a kindred passage, so he expands this by interpreting it in the light of another scripture, Psalm 8:4-6, which he quotes in the second chapter, and uses it to bring out a beautiful disclosure of the humanity of Jesus.

1. Jesus partook of humanity to demonstrate the perfection of man. As such He is our perfect example and facsimile of what we may be. This scripture declares that Jesus was the fulfillment of that pronouncement in the Psalm which is being quoted, "Thou madest him a little lower than the angels," and also shows that to Him alone as the pinnacle of humanity belongs the prophecy of the triumph of having all things put under His feet. Some writers led by Bernard Shaw have talked much about the "Superman," a rate of superior human being that would have come about through evolution from the present imperfect race. But the Superman has already appeared in the person of Jesus Christ, and the race of supernman will come only as in His likeness we will appear when He comes again and in His image live with Him on the earth. (ch. 2:9). The race of the human being has been translated up from the earth. But, through the person of Jesus Christ, the race of supernman will come only as in His likeness we will appear when He comes again and in His image live with Him on the earth. (ch. 2:9) as a man.

2. Jesus partook of humanity in order to suffer and die. Only death could stand for sin, and only a man could die for the sins of men. While it took the person of deity to make an atonement that would satisfy the claims of justice upon so many millions of sinning men, yet nothing but a man could be an acceptable substitute for man (ch. 2:9, 10).

3. Jesus partook of humanity to enter into a perfect relation with us (ch. 11-13). How the inspired writer dwells on this theme, quoting scriptures where Jesus calls His redeemed ones "breth- ren" and "children," and then states that it was to bring about this relationship that He partook of flesh and blood (v. 14).

4. Jesus partook of humanity in order to bring to man a perfect deliverance from sin and everything connected with it—Satan and death (v. 14), bondage and fear (v. 15).

5. Jesus partook of humanity in order to become a perfect propitiation through them. No conscious effort nor striving after effect. Three words at Lazarus' tomb. Three words, and the wind and the sea hushed. He knew exactly what

He was going to do. He never met a disappointment, never hazarded a guess.

(c) Look how His personality shone out in His dealings with men. No man ever loved as Jesus did—the blind beggar, Mary Magdalene, the rich young ruler, His disciples; regardless of their past, of their standing with others. No man ever pitied as Jesus pitied—wary disciples, hungry multitudes, a bereaved mother, a defeated Peter, a doomed city. No man ever hated sin as Jesus hated it—in positive rebuke, in constructive teaching, in expounding hypocrisy, in a scourge of cords. No man ever forgave sin as He forgave—sin against God if only the heart looked and longed, sin against Himself when they kept on with their malice. No man ever bestowed blessings as Jesus bestowed—not material blessings alone, but rest, truth, life, peace, joy, fullness, cleansing.

(d) And the only thing that differentiated His death from many another death was His personality. If He were not the Lamb of God, the atonement for sin, He was merely another one of the millions of earth who have never death unarguably. Unless He were God, His death can awake only our pity but not our love and worship.

II. Our salvation today begins and ends in the personality of Jesus.

1. His words alone insufficient. He who limits the total of Jesus to His word, leaves us unsatisfied. Nothing can make me sure that I am not mistaken in my faith but personal contact with Jesus.

2. His example not enough. A little child in Chicago, crippled from birth. He who would say to her, "Watch me, walk as I do," would only mock her. But the great Dr. Lorenz of Austria comes with his skilful fingers, puts the poor hipbone back into its socket, and thus makes it possible for her to walk. Unless a real Christ can personally give me power to live right, His perfect life would only make me despair.

3. It is the personality of Jesus that makes our salvation real. When you believe, something happens beyond just the working of your own faith—Jesus really touches, makes you ever, changes your personality. When sanctified, not so much the absence of carnality, as the fulness of Christ. When healed, not so much relief from suffering as it is the presence of Christ in your physical being, the way His person is present, not just being, not just feeling, not works, not faith, but real service, but Christ—living Christ.

III. And His personality the key to our forever, whatever it may be.
1. It is the center, the interest of the coming millennial day. "This same Jesus shall come." 2. In heaven, He is the center. True, no need then for forgiveness nor healing nor soul rest. But the happiness of heaven centers in the presence and personality of Jesus. His songs are praising Him. "His name shall be in their foreheads." "The Lamb is the light thereof." IV. Conclusion. 1. His word can satisfy my intellect. His blood can satisfy my conscience, but only Christ Himself can satisfy my heart. If you find Him you can be satisfied today, and satisfied forever. 2. Are you satisfied?

DEPARTMENT OF SUGGESTIONS

By D. S. Coblentz

Evangelistic Themes from Romans

Theme—The Powerful Gospel.

Text—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

This text is the key-verse to the book of Romans which is a treatise on the gospel of Christ.

I. Paul was not ashamed of the gospel because of what it was.

1. The gospel makes a proper diagnosis of the disease of man.
   (a) Shows the universality of sin. (The gospel alone does this, no false cult shows sin as it really is.)
   (b) Shows the condition of the heathen world (ch. 1:18-15:8).
   (c) Shows the condition of the Jewish race (ch. 2:17-3:20).
   2. Shows that all are under sin (3:9-23).
   (b) Shows the awful burden of guilt because of sin (ch. 3:20).
   (c) Shows the fearful outlook of penalty because of guilt (ch. 2:8-9).
   (d) Shows the impossibility of man to save himself (ch. 3:20).
   2. The gospel shows the only remedy for sin.
   (a) The Incarnation of Jesus Christ (ch. 5:15).
   (b) The death of Jesus Christ (ch. 5:7-9).
   The benefits derived from the gospel, or the remedy applied.
   (a) Deliverance from the guilt of sin (ch. 5:1; 8:1).
   (b) Deliverance from the power of sin (ch. 6:14).
   (c) The adoption into sonship (ch. 8:15-16).
   (d) Deliverance from the infirmity of sin (ch. 8:29).
   II. Paul was not ashamed of the gospel because of what it has done.
   1. It was a living personal testimony for Paul.
   (a) His preaching was around one central theme: "It saved me, it will save others.
   Note the personal aspect of 1 Tim. 1:15; Gal. 2:20; Tit. 1:12.
   2. It had worked wherever he had preached it.
   At Antioch; at Ephesus; and the jailer; at Thessalonica; at Ephesus, etc.
   3. Paul was not ashamed of the gospel because he knew what it would do. He knew it was the power of God unto salvation to everyone that believeth.
   4. I. This sweeping statement takes in all from Paul's time to the end of the gospel age.
   5. Show the conquests and victory of the gospel from that day until the present, both as to individuals and the world.
   6. If it has worked thus with others, it will work with people today.

Theme—How God Sees Man.

Text—"For there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:23).

Cigs distinctions and differences are common to us here, but with God who looks on the heart there is no difference.

1. There is no difference: all are born with sin in their nature. Men may be born in different places and under different environments, but all have the taint of sin in their nature.
   The Bible description of this nature (Psalm 51:5; Jer. 17:9).

Theme—The Just and the Justifier.

Text—"To declare I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Romans 3:26).

1. The righteousness of God as witnessed by the law and prophets (v. 21).
   (a) By showing His moral law.
   (b) By declaring His infinite justice.
   (c) By declaring His infinite holiness.
   2. The righteousness of God was witnessed by the law and prophets. The rites and ceremonies of the one and the preaching of the other bore testimony to the great design of God and also to the absolute necessity there was for the sacrifice and salvation which God has provided.
   2. The righteousness of God declared in Jesus Christ.
   1. This is declared in the redemption purchased through His blood; thus He was the propitiation for sin.
   2. In the death of Christ the righteousness of God was declared by His hatred for sin in the cross.
   3. In the death of Christ the righteousness of God was fully met.
   (a) The moral law was satisfied.
   (b) The infinite justice of God was satisfied.
   (c) The requirements of God's holiness were fully met. Thus God can be just and the Justifier of him that believeth.
   3. The righteousness of God is ours by faith in Christ (v. 22, 25).
   1. We are justified. Acquitted and made righteous.
   2. We are free from the claims of the law, although not free from obeying the moral law.
   3. We are able through the divine assistance to keep the law as a child of God.

Theme—Access by Faith.

Text—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand" (Romans 5:1-2).

I. We have access by faith into justification.
   1. We are justified by faith. We are forgiven, declared righteous, and accepted of God through our Lord Jesus Christ.
   2. This brings "peace with God." Peace where, once its opposite ruled, the enmity is removed, the warfare with God has ceased.
   II. We have access by faith into a second grace.
   "By whom also we have access by faith into this grace.
   1. After one is justified there is to follow as an infinite step of faith admission into this "also" grace. They are not one and the same.
   2. Note the similarity of the statements.
   (a) The first statement.
      1. It is "through our Lord Jesus Christ" that we are justified, that we have peace with God.
      2. Faith is the condition which brings this blessing to our hearts.
   (b) The second statement.
      1. This "also" or second grace is through our Lord Jesus Christ, His mediation and intervention, "by whom also." 2. Faith is also the condition for access into this second grace, "We have access by faith."
   (c) The medium by which these blessings are provided is the same, "our Lord Jesus Christ." The channel through which these blessings are given us is the same, "through him." The act by which we avail ourselves of these blessings is the same, "by faith," but the experiences are entirely different and distinct from each other.

III. This "Second Grace" described. This grace wherein we stand and rejoice, etc. (v. 2-5).
   1. A "grace wherein we stand."
   (a) Note this is a "grace," a statement which never carries with it the idea of obtaining through effort, but rather bestowed through the kindness of another. In this case a gift to unworthy recipients who deserve something else.
   1. This "standing grace" gives the idea of spaciousness. Not the feeling of being cramped and crowded; but liberty, ample room for development, for standing, for exercising of our powers. A "grace" where the soul is continuously conscious of
God's presence. A "grace" where he is continually enriched with God's fulness. A "grace" where the life of the possessor is made beautiful through the manifestation of this inward possession of God's fellowship.

(b) This grace implies steadfastness—"Wherein we stand." The vibrations of the natural or carnal heart are checked and we may now steadfastly stand. It means more than to continue, for one may continue whose faith wavers; but rather, resistance, stability, and firmness are implied.

(c) This grace wherein we stand implies "evertness" as opposed to coughing or bowing. Stand erect as men.

2. A grace which rejoices in a clear vision of future glory. "And rejoice in the hope of the glory of God." A grace in which the presence of the Holy Spirit is manifested. "By the Holy Ghost which is given unto us" (v. 5).

4. A grace "where the love of God is shed abroad in our hearts." Lit., "poured out," into our hearts, until every nook and corner is filled with love. Does this not strongly imply the absence of everything foreign to love?

(a) This love shed abroad brings rejoicing in tribulation. "We glory in tribulation also." (b) This love, too, which abounds enables tribulation to work patience. Not a passive endurance of tribulation, but rather a persistent pressing forward in spite of the tribulation; this works patience.

(c) "This love shed abroad enables patience to work experience, or rather approvedness, R. V. Such experience or approvedness as one who has stood the test acquires.

(d) This love shed abroad enables patience to work, hope. A calm yet sure hope that the future will be as the past, the past through Christ has been victorious, in six trials He has been with us, hopes assures us that He will be with us in the seventh, and on until there will be no more trouble, for heaven is ours.

Thus—The Second Man.

Text—"The gift of grace which is by one man, Jesus Christ, hath abounded unto many." The great comparison is made in verses 12 to 21 between Adam and Jesus and their relation to the race of men. They are both leaders of a race, both human; one is man made in the image of God, the other is God made in the likeness of man. Adam is the head of the natural race, or old creation, who through his disobedience and death brought this race down to death and ruin. Jesus Christ is the head of the new creation, the spiritual race, who, by His life, death and resurrection brings man back into union with God and to eternal life. Note the contrast:

I. The contrast made between the sin and the free gift.

1. Through Adam as the head of the race sin entered into the world, into the race (v. 12).
2. Through Jesus Christ as the head of the new race righteousness and life as a free gift is made possible to the race (v. 17).

II. The contrast made between the guilt and the provision of grace.

1. Through Adam as the head of the race, "all have sinned," and thus brought guilt. Not in any sense that we all sinned in Adam, or that we are in any way responsible for Adam's sin. But through the disobedience of Adam he became a fallen man, and passed on his fallen nature to his posterity (it is not our fault, but rather our misfortune); until man is so morally twisted that it is the uniform law of human nature to sin. All do it when probation is presented to them, just as truly as water runs when gravitation permits.

2. Through the obedience of Jesus Christ righteous and life is made available to the race, "many were made righteous" (v. 19).

III. The contrast made between penalty and justification.

1. Through Adam as race head, because of his sin, death passed upon all men—spiritual death as well as physical death.
2. Through Jesus Christ, the second race head, this penalty was fully paid by His death, and all may have life; both spiritual and eternal life.

IV. The issues presented are personal. We may choose our relationship. By accepting Jesus Christ and by faith in Him man can be set free from the results of the disobedience of Adam. By continuing in sin, he is excluded from the benefits of the works of Jesus Christ. Which will you have?
and began to read the 91st Psalm. "Step," cried the cans, "who told you to read that?" "God," answered the chaplain. "When your majesty sent for me I fell upon my knees and besought Him to tell me what to read. Then I thought of the 91st Psalm and could not get away from it, and the cans, too, could not get away from it. He carried thereafter in his pocket a paper whose contents no one knew. It was supposed to be a most important document. After his death it was found to be the 91st Psalm—Turvey's, 1913.

The Assurance that Comes of Experience

"One day that awful, monotonous, utterly workless, among men whose lives had been broken by sin, Sam Hadley, was speaking to a large gathering of poor wretches who had come into the doors of his mission hall. A trained physician sat among the men as an observer of a condition which drew him merely out of curiosity. The vigorous appeal of the preacher for immediate decision for a new life finally so impressed the physican that he could not restrain the protest of his scientific objection to such a moving feelingly, said, "Mr. Hadley, you have been appealing here with a glowing passion to these drunks for a new and made-over life. I speak as a physician to say that you would not talk to these men, thus if you had ever seen what the inside of a drunkard's skull looks like. As quick as a flash from the experience which was, the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach and Jesus Christ saved me from it, and saves me from it now."—Merton S. Rice, D.D.

The Sting of Hard Words

The story of the bee is thus described by F. A. Root in his work, Bee Culture: "After a bee has stung you and torn itself away from the sting you will notice, if you look closely, a bundle of muscles near by and partly enveloping the poison-bag. Well, the curious part of it is that, for some considerable time after the sting has been detached from the body of the bee, those muscles will work with a kind of pumping motion, working the sting farther into the wound, as if they had a conscious existence and burned with a desire to wreak vengeance on the party attacked."

Words have a life of their own. Many a harsh word, many a violent lie, many a scandal from a gossiping tongue has worked its "sting farther into the wound" and continued to ply its poison, even after its author has forgotten, and sometimes after the grave has closed over him. And like the beehive, the lie or the scandal cannot be drawn back after it has flown at a fellow mortal.—Homiletic Review.

The Face of Christ Revealed

The most magnificent church building in the world and possibly the oldest, is the one dedicated in Constantinople one thousand three hundred and sixty-six years ago by the Emperor Justinian, and named the Santa Sophia, that is, the "Holy Wisdom," or Holy Word. It cost many million dollars, and was begun and finished in the incredibly short space of five years.

Nine hundred and sixteen years after its dedication Constantinople fell into the hands of the Turks, and ever since then the majesty Christian church has been known as the Mosque of St. Sophia, the Mohammedans adopting it as their religious temple, and covering, as far as they could, the Christian symbols with those of their own faith. Bible verses chiseled in the stone, carved crosses, cherubim, etc., with faces of saints and martyrs, were concealed with plaster, and written over with Koran verses and Turkish phrases.

For five centuries the sacred sculptures have lain hidden under the usurper's mortar, among them a relief of the face of Jesus on the wall of the apse or pulpit end of the great nave or center aisle; as quick as a flash from the experience which was, the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach and Jesus Christ saved me from it, and saves me from it now."—Merton S. Rice, D.D.

The power of illustration is well known by the business man and by the teacher. The business man has his company name, the sample room, and the show window. In these he has examples—samples, illustrations—of that which he wishes to sell. You can tell the kind of a store by that which is in the show window, and this is in the window often induces one to make a purchase. The teacher can greatly enforce the lesson by illustration and object teaching, and the successful teacher is ever using these methods. There is no stronger illustration than personal illustration, no stronger influence than personal influence, no more effective example than personal example; the preacher preaches as loudly and as effectively by what he does, by his attitudes and behavior, as by his words. The exhortation to "Take heed to thyself" not only must be heeded to the subjective experience, character and disposition, but also to the objective reputation and example. Note these further words of Paul in his instruction to the two young preachers to whom he writes: "Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12). "A bishop then must be blameless, the
husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not contentious; one that ruleth well his own house, having his children in subjection with all gravity; ... not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of those which are without, lest he fall into reproach and the snare of the devil. ... That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, (1 Tim. 3:2-7, 15).

In all things showing thyself to be a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you” (Titus 2:7, 8).

To be the example of the believer to men is the privilege of a man only. Angels may announce the message of God as they did at the birth of Jesus, but they cannot put on exhibition or be an example of the life of Christ to men. They are not Christians, they are not in the realm where this is possible, the realm of man, hence they cannot be an example to men of the Christian life. To influence by example, to be a sample of the work of grace belongs alone to man and to do this is his highest privilege. This is man’s most effective way of influencing others in favor of Christianity.

Character is what one is; reputation is what the people think of him; character is the subjective life, reputation is the objective standing; the nature and strength of the example is according to the reputation. It is a very great mistake for one to be careless, or indifferent, or independent, relative to his reputation. It may have a show of boldness, and to some of religious depth, for one to say he does not care what people think of him or say about him, but such statements show of the bigger or smarter, they are not symptoms of real depth, and what is more, such an attitude is to invite failure. A person with such a feeling is not safe, is not fit to grace a pulpit, he cannot be a successful preacher. To successfully win a soul to Christ the preacher must first win the soul to himself, he must gain the person’s confidence. There is but little to come from a preacher preaching to those who have no confidence in him or who do not respect him. One must have a good reputation in order to have a good influence. It is on this account that Paul tells Timothy that a bishop "must have a good report of [his reputation] of them which are without." ... The preacher who is to be successful in a community must be well thought of in that community. We do not mean that he must be loved in any wrong sense; that he must be petted and idolized, this would be his ruin. We do mean that he will meet with no opposition, for there is a voice pronounced upon one when all men think well of him. Nor do we mean that he will be a compromiser to gain favor, or to be a broad-minded, as to stand is nothing definitely and clearly, lest he should offend someone. This would be a very great weakness and most unworthy of honor. But he must have the confidence of the people as to his character, the genuineness of his Christian character, and the sincerity of his purpose and message. He must be careful in his living, in all of his behavior, so as to keep out of the community gossip, to give no occasion for suspicion or unfavorable talk. Others may do many things and get by with them where the preacher cannot, and he should not even try; he is to be a light of the world. Being an example will require personal attention and special effort, one cannot be careless, or indifferent, or all taken up with other matters, and neglectful of this and yet be a good example.

We are sometimes told that "being" is the important thing and we need not pay too little attention to "doing," that if we will "be what we ought to be" then the "doing" will follow correctly without much effort. This is to say that we need to pay no attention to the reputation and example, all we need to see is that the character is right and the example and influence, the reputation, will then be right. This all sounds very well, the only trouble being that it does not always work out that way in practice. It is freely granted that what we are is of first importance and character does determine, just as a result of ignorance or poor judgment or bad training or carelessness or other reasons, good men are sometimes poor examples of what they preach, and the more careless and indifferent the preacher the poorer example he will be. No preacher can afford to neglect taking special heed to his example, he must think of the influence that which he says and does is having upon others and try to shape his outward life so as to have the largest influence for Christ. It is not enough for the preacher to give heed to his subjective life. He must do this, and to do so is of first importance, but to do this perfectly will not insure the proper forms of speech and manners and attitudes—correct expression. It is true that unless a subjective life right there will be no merit to correct forms of objective living, but with the subjective life right there must then be careful attention paid to the objective life that the example may be what it should be and rightly represented, else it is of no use. We know some people whose character we cannot question, and who desire to serve effectively, who cannot be largely used because they are not exemplary in their actions and attitudes.

Behavior, as well as preaching, is a method of the preacher in accomplishing his task; by his manner of living, in all the things he does and the way he does them, and in his attitudes he is to be an example of the Christianity which he presents in his preaching, and by this is he to influence men and women for that life. By his behavior he is given the opportunity of which is not to be missed by any who has not been justified, and by thy words shalt be condemned" (Matt. 12:37). This judgment on the basis of one's speech is not by God only, men pass judgment on one another on this same basis. We are influenced both by words and the way in which the words are spoken and we pass personal judgment on others from this. The wise preacher then will give care to the use of such forms and tones in his speaking as will make his words the most effective.

It may not be a sin for a preacher to use bad grammar and poor rhetoric; but it is wrong for him to do so if he can help it, for both are a hindrance to the best and largest effect of his message. "Gild" may mean the same as "get;" "done gone" may mean the same as "already gone;" "have got" may mean the same as "have," but none of these carry the thought so effectively and their influence upon the hearer is never so good. Correct grammar and pronunciation have a wholesome effect upon all and the opposite is offensive to many, hence it is the part of wisdom for the preacher to seek this correctness. Also, big words, especially those not understood by the hearers, should not be used. The true preacher is not after a reputation for scholarship, but for clear presentation of the truth, and he must never lose the meaning of the words through the use of technical and unfamiliar words. Such words

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obscure the thought and not only hinder, but sometimes they provoke disgust. Someone has said that big words are graves in which small men bury their small thoughts. A young man from one of our schools, not yet through high school, but beginning theological studies in preparation for preaching, went out to a country church to preach on Sunday. He had memorized quite a few big words and he used them quite freely. When he had finished the people were not pleased, they said he must be wonderfully educated and no doubt he said wonderful things but they could not understand much of it. And if they could they probably would have known that he had not said much. Not long afterward one of the professors, a college graduate, was preaching in the same place. The people did not know that he was a priest, though they knew he was from the same school. When he had finished the people were highly pleased and blessed and said they liked him much better for he did not seem to be so well educated and they could understand all he said. But the latter had the true education. He had given forth much more profound truth but had clothed it in simple language that could be understood by all. The preacher who is to have any large success must learn to use simple and correct language, such as will convey the same ideas and truths with the least possible attention drawn to itself. This is eloquence, and he can afford to work a bit hard at this learning.

It may not be a sin for a preacher to use slang and street expressions, but it is wrong for him to do so if he wants his message to be the most effective and uplifting and his life to be the most influential for the best things. There is a dignity, not a stiffness or pride, but a holy dignity that is becoming the preacher which must be manifest in his selection of words, his influence must be cultural rather than rough. It may sometimes be a little difficult to tell just what is and what is not slang, but all that borders on the "street," that is at all vulgar or suggestive, should be avoided. The preacher must be cautious and reflect in all of his pulpit utterances and his daily conversation. Providential should also be used sparingly. And the Bible should always be used reverently. Do not speak of Abraham as Abe, or of Jacob as old Jake, or as Moses as the old man Moses.

The tone in voice is also very important, and must be given attention. Some speak so low they cannot be heard, they put the people on a strain to listen to them and their message is thereby greatly hindered, if not entirely lost. Some speak so loud that their words are lost in mere noise and many of the people's nerves are set on edge and the message lost. And occasionally a preacher of this type will speak unkindly about the "poor people's nerves." Some speak too fast, and others with such mumbling of words, and yet others in such a monotone that their words cannot be easily distinguished and they tire the listener. Then there are those who speak with such razzle-dazzle in their voice, or with a nasal twang or high key that greatly detracts. Now if you are at fault here do not say that this is natural to you and you cannot help it, thus excusing yourself. To do this is to be your defeat. It may be that you can never overcome all of this trouble, and that you never can acquire the silver-tongued orator tones, but still you may do very much by way of improvement if you will but take heed and try. Many have greatly helped themselves along this line by persistent practice. And as the preacher who is thus hindered must do this practicing if he is to succeed largely with his message, he can well afford all the time and effort this practice will require.

As we have already said, the preacher is not to be an example of grace and rhetoric and tone alone. This might indicate simply that he was a good, an expert, linguist and orator, with no suggestion of Christianity. The preacher is to be an example of the believer in word and this will require that the words shall have a spiritual backing, something of that which we call unction. He may talk on current topics and neighborhood affairs but there must be in this nothing of the gossip or news- peddler. He must never be double-tongued, saying one thing to one person and the opposite to another person. He must never use slander or have any part in the spreading of evil surmises. A preacher may kill himself about as quickly by his words as any way. How very careful he needs to be. He should feel free to introduce moral and religious topics for current discussion, to speak of what he should be a bore to the people, but there are opportune times for these themes to be introduced. And the preacher must view and discuss all questions in the light of his moral and religious convictions. His speech must always be such as is befitting a Christian man.

(The to continue)
by comparing the messages of the two Sinners.

V. 6. Shall be filled, kurtadesvnat. A strong word applied to the feeding and fattening of animals in the stall. It means that we shall be completely satisfied from spiritual hunger and thirst. Wycliff shall rule, poimened, literally means shall be shepherd of. It comes from poimen, a shepherd. They shall be guarded, guarded, folded, as well as fed by the "great shepherd of the sheep." Peter who is hidden of Christ to shepherd, poimain, His sheep, call, Him "the Shepherd of Souls," "The Chief Shepherd." In Revelation "the Lamb... shall be their shepherd.

Ch. 3:2. Repent, metanaithe. This word is a compound of the preposition meta, after, or with, and the verb nai, to perceive; and to think as a result of observing, or perceiving. The two significant thoughts are after, and different. As Vincent says, it means to think differently after. Metanata (repentance) is literally an after-thought, different from the former one; then a change of mind that results in regret and in a change of conduct. Bengel, that great Greek scholar of three centuries ago, states that this word means literally, change your disposition. Sorrow is not the prominent part of the word, though this is present, but it is the changed disposition and life that is outstanding. Bengel says, "Godly sorrow worketh repentance" (2 Cor. 7:10).

V. 11: To bear, in Mark 1:7 it is to unloose. This gives us the position of John; he was a slave to Jesus. In the days of the Greeks and Romans only the slaves brought, took off, or fastened the sandals. We then, as John, are to be slaves to Jesus Christ, our lives and our all are to be absolutely in His hands for service.

Ch. 4:4. It is written, gegraptai. Perfect tense. Literally, "It has been written, and stands written." It is wonderful to note that the first statement of Jesus after entering on His public ministry is an assertion of the authenticity of the Scriptures. Let the critics answer that. V. 17. To preach, kerussein, originally signified to discharge the duty of a herald; thus to cry out, proclaim— the standing expression in the Bible for the proclamation of the gospel. Our duty is not continual teaching which is expressed in the Master's command to didaskel, to teach, but it is primarily to give out the announcement.

Ch. 5:1. Mountain, aera. Literally the mountain, a specific one. MacLauren calls the Mount of Beatitudes, "The Sinai of the New Testament." A great sermon could be preached in the presence of Jesus.
"THEY HAVE TAKEN AWAY MY LORD"

A. W. OWEN

Poor Mary! Disappointed, bewildered, eyes streaming with tears, and with aching heart, while viewing the empty sepulcher of Jesus, she sorrowfully exclaimed, "They have taken away my Lord." But her sorrow was soon turned into joy as she recognized to her identity, and very tenderly said, "Mary.”

Not very long ago a relative writing to me of a sermon she and her husband heard while home, declared, "We heard a modern sermon today, and it made us feel very sad." By the word "modern" she meant to say that the sermon denied the virgin birth of Jesus Christ, as well as repudiated one or more other claims of the inspired Word of God. It was but another instance, among many others, of an attempt to take away from devout souls their faith in the Lord Jesus Christ as the world's Redeemer through His sacrificial death and of His resurrection from the tomb.

And thus the sacrilegious and destructive work goes amid huzza's in hell, and, if it might be, tears in heaven. It was not so lamentable if the oaths on slapping were those of open infidelity. But when proceeding from the professed friends of the divine Son of God, the fact is the more deplorable and ruinous. But it is a fulfillment of the Apostle Paul's prediction that "gnarvous wolves" would "draw many disciples after them," and "not sparing the flock."

But not only are some pulpit thus converted into "Satan's seat," various colleges and theological seminaries also disseminate rank error, extending even to the foreign mission field. One of the most deadly channels through which false teaching is promoted is often that of the secular and avowed religious press. Periodicals coming into the homes of the people are among the mightiest forces in molding the opinions and lives of the family. Especially is this true of the church paper, and with the young who are not well instructed in Biblical truth and not deeply rooted in Christian experience.

Some time ago a denominational paper, which I receive weekly, contained a number of articles, some accrediting and others disavowing the virgin birth of the Lord Jesus. By way of explanation the editor declared that he wanted to be "fair to both classes of writers." But was he fair to his modern Lord and Master? Did he not rather insist in increasing the number of those who possibly might have their Lord "taken away" from them? What a dreadful responsibility he assumed in allowing the divine, Savior to be "crucified afresh and put to open shame," so that, too, in the house of his friends! Is it unkind, or is it Scriptural to say that it were "better for him that a millstone were hanged about his neck, and that he be drowned in the depths of the sea?" Far better for any of us to lose our natural life than "put a stumbling block or an occasion to fall in his brother's way."

Oh, beloved brethren, in the gospel ministry, next to getting souls saved, you have no greater work than to protect them from the wiles of Satan and the poison of his emissaries in "sheep's clothing.

LOS ANGELES, CALIF.

HERE AND THERE AMONG BOOKS

BY F. P. LINDSAY

One of the most unusual books that ever come to my attention is "Doran's Minister's Manual" (Doran $2.00), edited by Rev. G. B. F. Halllock, D. D. First of all it is unusual in the scope and quantity of its contents. For each week of the year it presents the following material: (1) A complete sermon outline. (2) Illustrative material which may be used with the sermon. (3) A short sermon usually in story form to tell to the children. (4) Another complete sermon outline for the evening service. (5) A list of eight or ten suggestive evangelistic texts and themes. (6) A brief exposition of the Sunday school lesson and pertinent illustrations to go with it. (7) An outline for the prayer-meeting message. (8) Two or three terse, spicy bulletin board slogans. (9) One or two blank pages for sermon notes. (10) One page on which to list engagements for different days of the week. When all this material has been arranged the result is 680 pages, nicely bound in cloth boards. And all for $2.00. Brethren, there is hope, after all, that some day we shall be back to normalcy. Incident to this the third annual edition of the Minister's Manual and we understand that it is growing in popularity. I am not actively engaged in preaching but I have a copy of this book on my little shelf, just for reference and to be used for occasional sermons and addresses. The articles are not an advertisement yet I cannot refrain from saying that here is the biggest two dollars' worth I have seen in many days.

we hear that the Treasury Department will begin July 1, 1928, to circulate paper money which will be one-third smaller than the bills now in use, to be made of the strongest currency paper that can be manufactured.

The War Department gives the following figures:

There were 77,771 deaths in the American Expeditionary force of the World War, including those on transports. Of the Americans killed in the war, 99.9 per cent have been identified. The number of repatriated remains, 27, 1928 and 1929, was 77,771 or 99.9 per cent of the whole. Of these 46,284 bodies have been returned to the United States, 605 were sent to foreign countries for private burial, and 30,812 remained in Europe.

The following item is of interest as showing the cost which the world pays for its adventure:

In the first transcontinental air race from San Francisco, of the eight planes that started two were wrecked at the start, two put back with engine trouble, two reached Honolulu and three are missing. Three aviators were killed on the way to San Francisco, one, and one still at the home hangar and one was disqualified by the judges. It is estimated that the contest cost $100,000 at the time of the take-off.

The following is taken from the Christian Advocate: Prof. George W. Carver (negro), director of agricultural research of Tuskegee, Ala., will have a display of 100 separate commercial by-products of the peanut at the Nashville, Chattanooga, and St. Louis Railway exhibit at the Tennessee State Fair this year. From the peanut Professor Carver has succeeded in drawing in addition to peanut butter, ten varieties of milk, five kinds of breakfast food, two grades of flour, ice cream in all flavors, candy, salted ollas, five different kinds of butters, biscoe, Worcestershire sauce, chili sauce, obonmarinate, cheese, and four kinds of cattle feed. Other derivatives include nine varieties of wood stain, nineteen shades of leather dye, metal polishers, axle grease, toilet and laundry soaps, licorice, and tannic acid, and glycerin. At present the research worker is perfecting several medicines and making a quinine from the outer skin of the peanut.

The fifty-third convention of the National Woman's Christian Temperance Union was held at Minneapolis, in August. The organization has a present membership of 600,000 having made an
increase of 200,000 new members in the past year.

The Commissioner General of the immigration service reports that 538,001 aliens entered the United States during the fiscal year ending June 30th, but that the country's net gain was only 248,493.

It is reported from the New Orleans Cotton Exchange that the world used 17,435,000 bales of cotton during the year ending July 31st.

The grand lodge of New York states that there are approximately 4,450,000 Masons and 4,150,000 are English speaking. In New York state there are 33,055, in Illinois, 285,056, and in Pennsylvania, 207,441. The Free Mason organization is the leading one of the oath-bound secret orders and fraternities.

An exchange reports that in America we spend $18.15 a person for candy, ice cream and soda and $3.10 for books: 97 times as much for sweets as for books. Notice this contrast: In Russia five times as many books are sold every year as in the United States. The figures are 240,000,000 to 250,000,000.

Talking about increase of church members, the Seventh Day Adventists have been doubling their membership every ten years. One in fourteen of their members is engaged in religious work. They have sent out 1,063 foreign missionaries in ten years. Their annual per capita giving for religious work approximates $90.

We are all interested in what the large schools are doing. Yale University enrolled 4,517 students for the current year. There are 5,000 candidates for degrees, of which number 4,724 are men and 233 are women. The student body represents thirty foreign countries.

A recent report from the University of Kansas shows 4,091 students, of which number only 20 had no church affiliation or preference. Of that number there are 3,146 church members. Of the 945 remaining, 655 have church preferences but are not members. Of the 290 students not members of a church or having a preference 244 are men. Of the student body, 2,316 are Methodists, 607 are Presbyterians, 467 are Disciples of Christ.

The annual report of the Young Men's Christian Association shows that during the year 234,966 men and boys were in Bible classes, that there were 33,353 decisions for the Christian life reported and 12,618 united with the church.

A recent survey of 1,414 private schools in the United States shows an enrollment of 72,000 pupils paying $18,000,000 annually in tuition. The Greater New York Council of Churches entertained 500 students at an international student dinner on Aroostine day. Fifty-four nations were represented. It was announced that more than 10,000 foreign students are now studying in the United States, while more than 5,000 Americans are studying abroad.

We quote the following from the Christian Advocate:

"The United States is not through issuing medals for valor in war long since passed, and the number given out now exceeds a million and a quarter. The distribution for the various campaigns follows: Civil War campaign medal, 464; Indian campaign medal, 1,983; Spanish campaign medal, 15,269; Philippine campaign medal, 32,955; Cuban occupation medal, 4,006; Porto Rican occupation medal, 324; China campaign medal, 1,682; Filipino insurrection medal, 6,340; Mexican service medal, 16,449; Mexican border service medal, 10,548; victory medal, 1,256,555."
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as 'At math his son, U-ri's
his son, Davi'ad his son, and
Shi-ay his son.

36 And the sons of 10, and his son,
and A-ta-math, and 10 As for En-ri math the son
of 10, and 10, and 10.

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The Preacher's Magazine
A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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THE PREACHER'S UNCONSCIOUS INFLUENCE

The sign said, "Johnson, and Sons, Lawyers," and I remarked to the preacher with whom I was riding that men in other callings have an advantage over preachers in respect to the callings of their children. For while others make partners of their sons and train them for places in the business or profession which they themselves have followed, the preacher is not permitted to do that; for God will call whom He will to preach the gospel and the preacher must hide his strong desire to have his children follow him in this wonderful work. But our preacher friend said: "Yes, that is true, just from the standpoint of formal arrangement. But yet the parsonage is a preacher incubator and from it comes a large proportion of those who preach. Just think of the preacher's sons whom you know who are in the ministry. It may be that the preacher's father did not say by word of mouth, 'Son, be a preacher,' but the example of the devoted, useful and happy life of...the man of God could not fail to impress the child, and in that period when sons think of their fathers as the strongest and wisest men in all the world, many a preacher's son hears the voice of the Spirit of God and yields to the call to the Christian ministry."

And then, just yesterday, I talked with a preacher about the waywardness of the children of a preacher whom we both knew, and he said, "Well, it's pretty hard on a preacher's children. So offer they see the work of their father unregretted and unappreciated by the people whom he serves, and this embitters them. And then they are pointed as 'preacher's children' wherever they go, and they resent this. And then, with them, in their father's home, goodness and religion are 'professional' necessities, and when they are old enough to act for themselves, they are not prepared to choose wisely and to act from principle. Of course, the spirit with which their father bears the inconveniences and sacrifices of his holy calling have a lot to do with it. If he chafes and complains and resents, it is so much the worse for the children. And if the preacher's wife is not fully reconciled to the unpleasant features of her life in the parsonage and enthused over the quality of her husband's work, that makes it still worse for the children. And, oh, so many things which are not tangible enough to enumerate into the making or breaking of the preacher's children."

From both these brethren we obtained a strong impression of the force of the preacher's unconscious influence, not only upon his children, but upon all who know him intimately and see him under trial and under stress and in the midst of life's changing moods.

Always, it has been considered a part of the preacher's work to "recruit for the ministry." In summarizing their work, preachers unconsciously add up the number whom they have influenced to enter the ministry and count this in with the "visible" results of their work. But in this part of the task, there is no stronger force than the preacher's unconscious influence. He may not do much good and he may do much harm by approaching young people too frequently or too forcibly on the subject of the call to the ministry. But if he is happy and contented in his own work, if he does not murmur and complain, either because of his treatment or his mistreatment; if he is enthused and enamored of his task; if he holds his work, as well as himself, in the highest respect among the callings of men; if he despises and refuses to assume the "poor preacher" attitude, if he demonstrates with the passing years that the joys of the
soul winner are the deep and lasting kind, if he ignores all real estate and “pet rich quick” schemes and keeps out of business and politics and goes right on with his holy employment through rain and shine, he will not fail to turn the attention of eligible youth in his parish to the preference found in the preacher’s calling.

LAYMEN WANT THE WORD OF GOD

A few days ago I was handed a note, written by a layman, which said: “The tendency of some of our best preachers to make very little use of the Word of God in their sermons troubles us. Many preachers seem to depend upon their oratorical ability and upon the stirring effect of ‘stories’ when they might be giants in expounding the Scriptures. It is true they get seekers, but we cannot believe the work is as deep and genuine as it would be if they preached the Word of God in the power of the Spirit.”

Without entering into the question of the quality of the content of the sermon, we are convinced that the people generally love to hear the Bible preached, and we are convinced that the layman loves to be able to say of his favorite: “He is a Bible preacher.”

Of course the preacher is not expected to be simply a verbal concordance, still there is nothing which “proves the point” to the average listener like the citation of Scripture texts. If the thought is to assure the average listener of the position taken, Solomon is worth a hundred Huskies, David is worth a hundred Shakespeares, Paul is worth a hundred Gladstones and the word of Jesus Christ settles the question entirely.

We have said it often, but if repetition will bring results, we shall be glad to say again that the preacher, especially the young preacher, can do no better thing than to store his mind with Scripture texts and verses from the standard hymns of the Church. The preacher who can quote the Scriptures is better prepared for the eloquent period and for the time of drought than anyone who knows nothing but secular prose and poetry, no matter how much of it he may possess.

FANNY CROSBY

On a windy day in March, 1820, there was born to the Crosby family of Putnam County, New York, a baby daughter who was destined to become an outstanding character in the history of American Sunday school and evangelistic hymns. Though afflicted with blindness almost from her birth, Fanny Crosby possessed a disposition of rare cheerfulness and never failing sympathy. She was deeply religious in the truest sense of the word, delighting in being spent for others to the fullest extent of her ability. Her talent for poetic expressions was early manifested and early recognized by Dr. Lowery and Doane as well as many others among the musicians of these years. Her first hymn to attain universal favor was “Safe in the Arms of Jesus” because, as Dr. John Hall said, “it gives more comfort and satisfaction to mothers who have lost children than any other hymn I know.” Fanny Crosby wrote over 5,000 hymns, many of which have long been favorites the world over and have been translated into many languages. Touching experiences are associated with many of the hymns and numerous incidents are related where erring souls were won to the Saviour through the ministry of her songs. “Blessed Assurance,” “I Am Thine, O Lord,” and “Jesus, Keep Me Near the Cross” are among the best known. In 1855 the celebrated hymn-writer was married to Alexander Van Ablyne who was totally blind like herself. Fanny Crosby died at her home in Bridgeport, February 12, 1915, after ninety-four years of devoted service to her Lord.

LETTERS ON PREACHING

By A. M. HILL

The Delivery of the Sermon—Continued

We have mentioned preaching the memorized sermon. There are those who, with a noble style of composition and a keenly retentive memory, have made a widely recognized success by this method of delivery. It may be questioned if they would have succeeded so well by any other method. It is certainly very impressive to see an orator stand before a great audience so consciously master of the occasion, and pour out a stream of eloquence in choicer speech. It seems almost superhuman. No one will question that this method in the hands of a master mind, produces to a rare degree, elegance of expression and great power.

I. But there are grave objections, also, to memorizer preaching.

1. Composing to memory and reciting an exercise of mind quite inferior to reasoning, invention and reflection. And while the memory is active, the higher faculties are suppressed, and left unused.

2. While the memory is at the front, leading the soul’s forces, it damps the incoming of any new idea that might break the connection and sequence of clauses and sentences and paragraphs. It is impossible to any new thought that the Holy Spirit might suggest to the mind. A new revelation is welcome from God or man, as it might break a link in the chain of memory.

3. As a practical fact, the memorizer preacher is, after all, with his mind’s eye, reading an invisible manuscript, and there is liable to be a vacant look about the face and eye which proves it. The audience is quite likely to detect any lapse of treacherous memory; and some may be wicked enough to hope that the preacher will forget and break down, so that they will have a new thrill.

This unhappy experience is always possible to a memorizer preacher. Once the eminent Dr. John Burrows was preaching to his admiring congregation in Chicago. Perhaps from over-stressed, or indisposition, or partial preparation, in the midst of his sermon, memory failed him. His agitation and humiliation made ex temporing impossible. He could not think of another word and his discourse was complete.

Another acquaintance of mine was preaching in Cleveland, Ohio, when a similar lapse of memory occurred. He halted. Then he called to the junior: “Please adjust the window.” Meanwhile, he was standing there like a ninnny, belaboring his brain to recall what came next. With such a method, the fiery fervor and liberty of true eloquence are conspicuous only by their absence.

“Of all methods,” says Dr. Parkinson, “memorizing seems to us to be the one least to be recommended.”

II. It still remains to consider critically the extemporaneous method of preaching. A careful distinction must be made here between extemporaneous and impromptu preaching. The latter is the method of preaching without previous preparation. Such a thing is ordinarily needless and inexorable. Once or twice in a lifetime it might be necessary and of the Lord. An extemporaneous sermon, on the other hand, may mean and ought to mean, a sermon carefully studied and outlined and all the parts from the introduction to the conclusion thought through; but whose exact wording is left to the hour of delivery. This method, therefore, is no cloak for intellectual indolence and no bed of down for the slothful.

It is well here to listen to the golden counsel of Wendell Phillips, one of the most consummate orators America ever produced, and a prophet of righteousness to this guilty nation: “Think out your subjects carefully. Read all you can relative to them. Fill your mind, and then talk simply and naturally.” The matchless expository preacher of London, Dr. Joseph Parker, said, “There is only one thing I am more afraid of than extemporaneous speaking, and that is extemporaneous thinking.”

DEVOTIONAL
It will be seen, then, that extemporaneous preaching, to be successful, requires a critical and laborious study of subjects, a complete mastery of the plan of the discourse, a written outline, and even in places, such as definitions or statements of doctrines, carefully written sentences. Things so profoundly important should not be left to chance or accidental preparation. In this kind of preaching, especially, the Holy Spirit should possess the whole being. The preacher is open-minded and alert, and accessible to any new truth, and God may send it unexpectedly at any time. A practical, soul-winning extemporaneous preacher, of a past generation said, "In order to succeed the preacher who adopts this method needs a full mind, a glowing heart, and a relentless purpose to secure practical results."

The advantages of this method are many, and very decisive.

1. It is natural. We are all making speeches on a hundred subjects continually, and no one dreams of taking a little paper out of his pocket and reading what he has to say. He looks his neighbor in the eye and forthwith proceeds to make a speech without any written draft.

2. This method leaves us free and accessible to any new thought, or suggestion or impromptu which any unexpected circumstance or event may bring before the mind. Sometimes a new inspiration of the greatest importance, according to the promise of Jesus, may be suggested by the Holy Spirit, which would change the complexion of everything, and which the enemies of truth and God would not be able to gain or resist. Remember the preacher who was not with flesh and blood merely, but with the print of darkness himself, and against spiritual wickedness in high places, and God himself is no idle spectator in these conflicts.

3. This method is best calculated to call into action all the latent and perhaps unconscious and unsuspected powers and resources of the mind and heart, which were always there, and only waiting to be aroused. Doubtless young David did not know what a supreme hero of moral courage he was, until the inscrutable Providence, in the person of the beholding Philistine giant instilled David's God, and touched off the moral dynamite of his soul. Masterful moments thus come to the God-made orator who is pleasing God's cause, when rare and sitting words and resistless arguments appear at command, when

noble trains of thought marshal themselves like armed hosts at his bidding, and the truth glows with fiery passion in his breast and bursts its way into the hearts of all who listen. This is the supreme achievement of all eloquence.

"Undoubtedly extemporaneous speech reaches the highest summit of the oratory," said Emerson, "what I would not do or suffer," wrote Emerson, "to buy that ability." But let not everybody think he can attain unto it. While on rare occasions some favored mortals may rise to the sun-kissed heights, others by the same method may sink to the bottom of failure. Canon Farrar, Queen Victoria's eloquent chaplain, said, "It is certain that not one man in a thousand has the requisite gifts to preach in this manner."

4. This method is best adapted to evangelical preaching. The heart-searching truth, the intense earnestness, the pungent personal appeal for instant decision, seem peculiarly adapted to be wended to the tender eye and expressive face of the extemporaneous preacher. A bit of personal experience may be paraded here. In our early ministry we were in one of the Congregational churches that had each been trained by written sermons for fifty years. They rather expected it as a matter of course. During those pastorate we wrote out our five hundred sermons in full. But in a hundred series of revival meetings which we have led, in which fifteen thousand souls have found God, we cannot recall having ever preached one written sermon. It always seemed to us that a written sermon was not quite the material the Holy Spirit would then use.

5. There are some peculiar dangers that lie in wait for those who have deliberately adopted this method.

1. There is acquired a certain careless ease in speaking. There will be times when there are so many interruptions to the time set apart for study. Your own personal affairs or domestic arrangements will infringe upon your preparation, or unexpected demands will be made by the parish or the public. Yet, in spite of all you had to speak, and by the help of God, you did surprisingly well. Then the devil or your own foolish mind suggests that you are really a genius; and do not need to study so hard, as you have accustomed to do. Your reputation is made, and your success assured.

That is Satan's house and the power of darkness. You were simply using the subconscious acquisitions of other days. Not one man in a million has any marked genius but the genius of hard work. It is composed of two per cent inspiration and ninety-eight per cent preparation. "I practiced on the violin ten hours a day for thirty years," said Paganini, "and then they called me a genius." A minister's genius is usually incessent toil and prayer.

2. There is, with extemporaneous speakers, the danger of neglecting to study, and to bow down to the slave god of continual composition. This intemperantly tends to impoverish their vocabulary and thwart their resources, both of thought and speech. Ere they are aware of it, they have moved down unconsciously to a lower plane of thought and achievement. They have ceased to grow, and ceased to strive. Their sun of life has passed its zenith, and they are prematurely growing old.

3. Again, since it is the man of ready speech who is most likely to adopt this method of pulpit address, he is the very one in danger of falling into the snare of fluent mediocrity and verbal commonplace. It is so natural for a mortal to do what is easy, to move in the path of least resistance, to use the figure of speech most familiar, to choose farthing and halfpenny words, when the quarter-dollar word would have been the choice.

There is also a constant peril that the extempro preacher will exaggerate the common into the wonderful, and the petty into the great, and the dimmative into the sublime. Such hasty and ill considered speech easily becomes insincere and untruthful, undermining in the end the confidence of the hearer and the speaker himself, and the confidence of the hearers in his reliability.

Such speakers must prayerfully refrain from the reckless use of words. They must keep their faculties well in hand, and their words well fitted with truth and facts, and carefully train to accuracy in the expression of them.

To this end they may well impose upon themselves three inflexible demands:

1. Conscientiously study and master their subjects.

2. Be rigid, unsparing masters of themselves.

3. Speak as if they expect Christ to be in their audience, and they know they were "His ambassadors beseeching men in his stead to be reconciled to God."
The Kaiser as an English Woman Saw Him

Mits Anne Topham was governess to Princess Victoria Louise, the Kaiser's only daughter, from 1902 to 1909. She had, of course, many personal meetings with the Kaiser and unusual opportunities for gauging the attitude of the German court towards this country. She has written an interesting account of her experiences during that time in "Chronicles of the Prussian Court." The picture she draws of the Kaiser does not show him in a favorable light. "Never could he bear any contradiction, and divergence from his own views. It required enormous courage to say, 'I do not quite agree with you, myself,' and I cannot remember that I ever heard anyone say it. Perhaps it was a transgression of etiquette—nobody ever told me that it was—or perhaps it was merely that people knew that it was useless to try to change the emperor's opinions; and yet, on the other hand, a plausible, adroit talker who seemed to agree with all that William advanced would often succeed in altering his views. Only in one thing was it constant, and that was in his belief in himself. His opinions might change—if they did so—but everybody else's must change with him.

"It was absolutely impossible for any man of decided views and strong character to get on long with the emperor. Either he must suppress his own personality to an unbearable extent or inevitably come into unpleasant conflict of opinion—and all expressed divergences of opinion were unpleasant where the emperor was concerned."

The Speaker Makes a Suggestion for a Daily Silence

The speaker of the house of commons, Mr. J. H. Whitley, responding to a toast at the Hardwicke's Society dinner in London, said in a few days' time we should all be taking part, in that solemn ceremony, the "Two minutes silence." He sometimes wished we had more silence in our lives. It would help some of us to think a little more of our own infirmities and a little less of those of our fellows. "Suppose we had a one-minute silence," continued Mr. Whitley, "every day after we had asked 'Forgive us our trespasses as we forgive them who trespass against us.' A one-minute pause after each day would lead to a little more charity to others." —The Evening Standard.

A Pithy Life Story

"I abandoned a professorship to give my life to the British army on the western front. I was with them when the last shot was fired. Yet I hate war. It is the greed and selfishness of men, greed armed and regimented. It is a violent betrayal of Christ, and cannot be reconciled with any form of religion," writes Dr. Alexander Irvine in the Mail and Scottish Evening News. "I was not a candidate for medals or honors or emoluments. When the work was done I went back into obscurity. Life to me is an adventure, an inspiration, a chance to work and serve. I ask only that which keeps the human machine going. I give all I have. I give it to anybody, anywhere."

"My home is the world. The inhabitants thereof are my family and friends. In matters of small importance, such as money, houses, land and investments, I am a poor man. I have none of these. In the values of great importance I am a millionaire. I have capacity. I can appreciate great paintings, great sculptures, and great architecture.

"I understand good music. I know the literature of my race. I have capacity to serve a good cause and to work and suffer for it, as I have in the past. I know life. I understand men. I have a sense of humor, and it keeps me young. I warm both hands at the fire of life. And all of that in wealth, real wealth:

"I am now climbing the steps of my seventh decade, and I am neither a fool, incompetent, nor a wastrel, but I do believe in the first four books of the New Testament and try to square my life with the philosophy therein."

Luther's Indomitable Courage

Luther, going to his trial before the Diet of Worms, said to his friends who opposed his going, "Were there as many devils in Worms as there are tiles on the roofs, I would go on." He also said of his enemy, Duke George of Limplic, "If I had business in Limplic, I would ride into Limplic, though it ruined Duke George nine days running."

An Answer to Prayer

At the time the Diet at Nuremberg was held Luther was earnestly praying in his dwelling, and at the very hour when the edict granting free toleration to Protestants was issued he ran out of the house crying, "We have gained the victory!"

Inner Spiritual Power

"When I was a student at Princeton," says Dr. Theodore L. Cuyler, "Professor Henry had so constructed a huge bar of iron, bent into horseshoe form, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld 4000 pounds' weight attached to it. That horseshoe magnet was not welded or glued to the metal above it, but through the iron wire coiled around it there ran a subtle current of electricity. Stop the flow of the current any instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from a living God. The strength of the almightly One enters into the believer. If his connection is cut off, in an instant he becomes as weak as any other man."

Self-Deprecation

In moments of despondency even Shakespeare thought himself no poet, and Raphael doubted his right to be called a painter.

Self

A number of years ago we read a pointed and pertinent tract on the subject of "Self." It is here reproduced and is worthy of personal consideration.

The last enemy destroyed in the believer is self. It died hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, bear anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree—anything if it can only live. It will allow victory over pride, puerileness and passion, if not destroyed itself. It will permit any number of revivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the smut, in far away heathendom, if only its life can be spared.

It will endure any yard, any lane, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vines. It provokes God and mias and its own possessor. It drives to insomnia, invalidism and insanity. It produces the disorder of paralysis in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetic expression. It sounds
HOMILETICAL

SERMON OUTLINE
By A. M. Hils

Text: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

"Therefore" refers to the truths of the preceding chapters. Now he makes practical applications. This was Paul's method of preaching—to make a personal application of truth. Good for all preachers yet.

I. Note. We Have a Calling from God.
The cedulé talks about "effecual calling." That is not Bible language. We decide whether the call shall be effectual. God compains, "I called and ye refused." I would, but ye would not. "Make your calling and election sure." (3) To be saints (Romans 1:1). (3) To be sanctified (1 Thess. 4:7). (3) To fellowship of Christ (1 Cor. 1:9). (4) To liberty (Gal. 5:13). (3) To be partakers of the divine nature (2 Peter 1:4). (6) To eternal life (1 Timothy 6:12).

III. How Does God Call Us?
(1) His Word. (2) By preaching. (3) By providences, sickness, loss, death of loved ones. (4) By Christian conversation. (5) By Holy Spirit.

IV. How Do We Walk Worthy?
1. To take our religion with us to all places, companies, employments. Not merely at church, but everywhere. Not merely on Sunday, but on all days.
2. Do nothing inconsistent with the most elevated character.
3. Do teach all, tell the truth, be honest, clean, pure.
4. It is to live as you should expect to be in heaven. He who feels that tomorrow he may be in heaven will try to live worthily today. He who begins today reflecting that before the sun sets he may look upon the glorified Christ, and the burning throne of God, will feel the importance of living a holy life.

SANCTIFIED BY FAITH
By A. M. Hils

Text: "Sanctified by faith in me" (Acts 26:18 R. V.);

God teaches that this work of grace is indispensable to the Christian, to fit him for usefulness here, and for the society of heaven hereafter (Hebrews 12:14). Men are hold enough to deny it. But notice:
I. Jesus speaks with infinite authority, the final word, from which there is no appeal. "Heaven and earth shall pass away; but my words shall not pass away." (Hebrews 11:1).
II. There are two essential works of grace taught in Scripture. "I have received a hundred, and as many as there are angels in heaven" (Luke 15:10), but there are two episcopal experiences—sanctification and sanctification, brought or wrought in us by the Holy Spirit, which are essential.
III. We are sanctified "by faith" says Jesus. But notice the conflicting voices of men.
1. "We are sanctified by growth." say theologians.
2. "We get it all at conversion" say others.
3. "We get it at death, by death" say Calvinists.
4. "We get it by purgatory" say Roman Catholics. But Jesus says: We get it by faith, instantaneously, now.
IV. What is the nature of this faith?
1. It is more than an intellectual apprehension of the truth and doctrine. That is a part; but it is not all.
2. It is a heart, faith. "With the heart man believeth unto righteousness" (Romans 10:10). It is taking God at His word on the subject of sanctification, and acting as if it were true. Moody: "Faith is assent, consent, and laying hold." Dr. Phillips: "Faith is that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of God as its ruler, and Savior." Faith complies with the revealed conditions of sanctification and then accepts the blessing as its own, by appropriating confidence that God keeps His word, and gives you the blessing promised.
3. It involves a ceasing from struggle and labor. Our own efforts and anxiety end. We must stop our striving and trust God (1 Thess. 2:13).
4. It is a self-commital of the whole matter to God, believing that the work is done. Blondin wheeled a man in a wheelchair across the chasm on a rope. The man surrendered himself in faith. Blondin took him over. We commit ourselves to God for the blessing. Christ takes us over.

Faith is a confident trust, without any evidence of feeling, that God keeps His promise, and the work is done. God sends the feeling and witness when and as He will.

THE MEANING OF SANCTIFICATION
By J. E. Linea

Text—John 17:17.

INTRODUCTION
How?
1. The Word that Jesus Gave to His People
   1. Important.
   2. It is necessary.
   3. Time to neglect.
II. It Is a Separation—Setting Apart
   1. From the world.
   2. Setting apart to a sacred use.
   3. To a complete willing consecration.
III. It Is a Cleansing from Sin
   1. Sin principle.
   2. The root of sin.
   3. It washes the soul white.
IV. It Is a Filling on Indwelling of—Holy Ghost
   1. Filling with joy.
   2. Filling with love.
   3. Filling with peace.

V. It Is an Endowment of Power
   1. To stand.
   2. To do right.
   3. To advance holiness.

CONTENDING FOR THE FAITH
Jude 3
1. CAUGHT IN THE UNDERTOW OF AN ANTI-CHRISTIAN CIVILIZATION
   1. The Sabbath.
   3. The Home.
   4. The Church.
II. THE ATTACK UPON THE AUTHENTICITY OF THE GOSPEL

The word "authenticity" carries with it the thought of genuineness, credibility, authorized, trustworthy, entitled to belief, accordant with the truth.

III. "COMMON SALVATION"

Not common in the sense of quality, not inferior—but common because of its universality; for Jew and Gentile the world over.

IV. THIS SALVATION INCLUDES PARDON FOR THE SINNER, AND FUTURE SANCTIFICATION FOR EVERY BELIEVER

Not one to the exclusion of the other. We are to contend for "The Faith," once delivered to the saints. 

V. THE COURAGE NECESSARY TO STAND

Is weakness—many fail to stand.

Full salvation is "added strength."

Stirred, if we stand alone.

Illustration: The lone sentinel of Pompeii.

He stood faithful to duty when Vesuvius was belching forth lava, stones, cinders, and fire.

THE CHRISTIAN'S STOCK OF FORGIVENESS

BY C. E. CORNELL


I. FORGIVENESS IS A GIFT

(a) How often ought one to forgive?

(b) How far can one forgive?

II. FORGIVENESS—ITS RELATION TO OTHERS

(a) Unforgiveness, where does it spring from?

(b) Unforgiveness has its root in carnality.

(c) Any sin in the heart is dangerous.

(d) The way must be clear between your brother and yourself. No wires drawn between you and God.

III. SERMON STUDIES IN HEBREWS

V. THE THEME, CONCLUDED

BY W. W. CLAY

We have already pointed the first two divisions of the writer's treatment of the text, viz.: 1. He who sits at the right hand of God. 2. He who sits at the right hand of God is the Son of Man. This leads us to the next division.

III. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE LEADER OF REQUIRED HUMANITY

Chapter 3:1 to 4:13

1. He is the divine Apostle, the one sent from God to be our leader.

2. He is our High Priest. The word is here used in the sense of the one who was to offer sacrifices, but as leader, Peter in Acts 3:31 gives the meaning when he says, "Him hath God exalted at His right hand to be a Prince and a Savior." In God's plan, the high priest was to be the divine vice-regent in the theocratic government. This plan was never fully worked out in the flesh, but is a reality in Christ, the antitype.

3. He is the antitype of Moses, the leader (Ch. 3). All through this chapter, and the beginning of the following chapter, the refusal of the Israelites to follow Moses is used as the basis of exalting Christ as our leader.

4. He is the antitype of Joshua the leader (ch. 4:8).

Through the presentation of this phase of his text, the preacher carries out his purpose of warning. It is our leader who is speaking, and we are warned to hear, and not to forsake His leadership, but to hold fast lest we not only fail of the rest of faith but through our unbelief and distrust of our leader.

IV. He who sits at the right hand of God is our High Priest. Ch. 4:14 to the end of chapter 7.

The following chapter, with the Aoromic priesthood are dwelt on by the sacred writer, based on the fourth verse of the 110th Psalm, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek."

1. As was the earthly priests, He was taken from among men, one of us, knowing our temptations (ch. 4:14 to 5:2), yet not having infirmity as they (ch. 5:3, compared with ch. 7:26-28).

2. He is divinely appointed. Not as the priests by natural birth (ch. 7:3), or by legal appointment (ch. 7:16), but by the oath of the Father was Jesus made our eternal High Priest. This establishment of Christ's priesthood by the oath of the Father is one of the telling points of the sermon, and indeed back of it lies one of the depths of truth of redemption, the consumption of sins by the sacrificial covenant and of the covenant itself (ch. 8:7). For the covenant primarily was not between God and the people, but between the Father and the Son. We have the Son's part in that covenant recorded to us in the words, "slain from the foundation of the world." (Rev. 13:8). But here in this division of the book of Hebrews we have the Father's part in which he accepts the sacrifice of the Son and with His own oath made Him a priest at His right hand. This is why the writer says in chapter 6:17-18, that there are two immutable things that give us strong grounds for our faith: the immutability of His promise, which is His covenant with men, and the immutability of His oath, which is His covenant with God. It is a warranting sal- vation to every lost sinner who will come to God by Christ in the way He preserves and under the conditions which is based on the substitutionary death of Jesus for us, His physical death being a by-product of the spiritual death He suffered in separation from the Father's fellowship because of His bearing the load of our sin and guilt. Of all this the blood is a token (Ex. 12:13), to man: "shall be to you for a token," and to God: "when I see the blood."

3. It was His voluntary offering. Chapter 10 is the sacrifice chapter, the words "sacrifice" and "offering" occurring thirteen times in this chapter.

It is while he is discussing this division of his theme, Jesus as the sacrifice, bearing as High Priest His own blood, that the author reaches the height of his warning. Serious as it is to reject Christ the Son of God, and Christ our Brother, and Christ our Divine Leader, and Christ our great High Priest and Intercessor, it is the crowning act of sin to spill the blood—His own blood—that which has perfectly blotted out all the great danger of falling away, crucifying the Son of God afresh, and hence rejecting of God.

V. He who sits at the right hand of God is not only priest but offering as well (Chapters 8, 9) and in a sense the fulfillment of the old order.

This is perhaps the greatest division of all—one of the most emphasized by the writer, the one that bears most perfectly on his purpose of warning, the greatest fact in the activity of Him who sits at the right hand of God. The outstanding work of Jesus, both as to the yesterday of His present and His future work as long as time shall endure is His perfect atonement. Note how this is brought out in this division of the book. The word "blood" as referring to an offering is not mentioned before this in the book: from this on it is mentioned twenty times. The words "sacrifice" and "offering" are found twice in the first seven chapters: in the remainder of the book they are found seventeen times. The author is still considering Jesus at the right hand of God—he introducing new thoughts by fresh references to his text (ch. 8:1): but all his thought is focused on the offering that He bears before the face of God.

1. This offering was the seal of the new covenant, a covenant based on the primary covenant, between the Father and His Son as the Lamb. Chapter 8 is the covenant chapter, the word "covenant" occurring in his chapter, and only four times in the remainder of the book.

2. This offering was blood; not as in the old covenant, the blood of animals, but His own blood. The blood that was being written twelve times in this chapter. Blood is the symbol of death, and as such is the appropriate symbol of the spiritual death He suffered in separation from the Father's fellowship because of His bearing the load of our sin and guilt. Of all this the blood is a token (Ex. 12:13), to man: "shall be to you for a token," and to God: "when I see the blood."

3. It was His voluntary offering. Chapter 10 is the sacrifice chapter, the words "sacrifice" and "offering" occurring thirteen times in this chapter.

The preacher has finished the framework of his sermon. He has shown that He who speaks to us from the right hand of God is Son of God, Brother, Leader, Priest and Offering. With this as a basis, he proceeds to warn his hearers. Yet he has not forgotten his text (ch. 12:2, 7). 1. To the one who tempts to give up because of persecution and testing and suffering, he holds up the record of the heroes of faith (ch. 11). They had all gone through with God, and the great cost and the sacrifice of life itself held fast to their faith in God. They had only dim sight; they "saw the promises," and hold fast to the dimmest foreshadowing of Christ's glory and joy; yet to win these heavenly treasures they refined...
carthly glory and earthly treasure. How they must wonder, the writer argues, as they gaze at us, who have the bright light of the promises, who can fix our eyes on Jesus as He acts at the right hand of God, and in His passion for us and His joy at our redemption, and His grace in interceding for us, if with all this we let go of our faith and lose our heavenly riches.

2. To the one who thinks that suffering and testing are a sign of God's carelessness or forgetfulness or injustice, he points out that chastening it is but a proof of God's love for them as His sons, and thus turns the temptation to let go into an incentive to hold on with strengthened hands and to walk on with strengthened feet (ch. 12:7-11).

3. To the one who hesitates about going on in holiness, he brings the warning that only by the way of holiness can we see the Lord. As long as a single root of bitterness remains in the heart, not only is that heart in danger, but others may be defiled and fall of the grace of God (ch. 12:14, 15).

4. To the one who might lose sight of the priceless value of his eternal possessions he brings a double warning based on two metaphors—the fornicator, and the unthinking barterer of a precious jewel. Just as a fornicator for a moment of fleshly gratification throws to the winds his honor and his life of chastity with his garments, just so the one morsel of food sold his birthright, and all his life suffered for it, so many, a man for a few days of sin throws away the glory of eternity. And here the writer applies the same logic to those who were tempted to turn back to Judaism. He counts up all that the law could boast of in glory but a spoken mount, blackness and darkness, and tempest, nothing but fear and condemnation and terror. Against this he shows them the heritage that is theirs under the new covenant, and specially Jerusalem where God lives and reigns, a host of shining angels who are their helpers, a church born from above and recorded in heaven, a Judge who will reward them and with them in judgment, the spiritual service with others who have made it through and are safe on the other shore, and last and best of all, to the Christ who sits as mediator at the right hand of God bearing before God the blood that is the token of redemption, deliverance and final triumph (ch. 12:14-24).

So reason refuse to listen to the voice of him who speaks from the right hand of God, he has but one warning. In the end is an age to which men may speak, shaking into confusion and destruction all things of earth and its sin-dominated order of things; and all who fall to possess the kingdom which cannot be moved will go down in the day of the consuming fire of the wrath of God.

VII. The conclusion of the sermon (ch. 13).

The climax of the sermon is passed, and the writer brings the sermon to a close with an application both of the central truths and of the details that directly apply against apostasy and backsliding.

1. He exhorts them to hold on to their love: 1 Timothy 6:11-12; toward brethren (v. 1); toward strangers (v. 2); toward all who suffer (v. 3).

2. He pleads with them to keep, as contented spirits, remembering their infinite resources. (v. 5, 6). To forsake the preaching of the word is to depart from their pastages, and listening to every new doctrine which twists them that Christ does not change (v. 8-10). It was His grace that saved them, not ceremonialism; and the same grace without a return to the law alone could keep them. How appropriate this warning in this day of religious "decorationism" on the one hand, and of professedly new schemes of religion on the other. Christ never changes, and His grace was as perfect on the day of Pentecost as now.

3. He urges them gladly to accept reproach for Christ's sake, though it be a lonely path and lead outside the gate of Judaism and popularity, they need to remember all that this world prizes, for it leads to holiness here and to Him (v. 11-14).

4. He exhorts them to a life of continual praise and thanksgiving. What a safeguard against apostasy is a joy-crowned life (v. 15).

5. He enjoins them to do good, and to bless others by sharing with them their own good things, reminding them that God is watching them in this and that these things are more precious to Him than the smoke of the burnt offerings from which they were shut away (v. 16).

6. He repeats his injunction that they stay true to their pastor and his counsel reminding them of the grief of that pastor if they should depart from the faith (v. 17).

7. He asks these prayers for himself, not for his salvation for he tells them his conscience is clear, but that he in his love for them might be restored to them. This is the only personal word in the whole speech of the whole sermon, yet it has its place in the motive of the sermon. The tie of love for a faithful minister has held many a wandering heart true, and so the pastor here adds his own life to other inducements to hold them true to God.

11. Then follows that wonderful benediction, so full of the thought of their peril and need and of the supply of grace for that need. How beautifully he speaks of the God of peace—who can bring peace in the wildest tempest; of the Lord Jesus who was dead, but now lives at the Father's right hand of Christ's care for us as a shepherd; of His blood, the token of His love and of our redemption, the covenant that never can fail and let us slip out of His hand; the will of God that was shaping all their lives; the hand of God using their working to work out His own purposes through them; and the glory that comes to Christ Jesus through our faithfulness. All this brings to a beautiful ending God's message to the saints of all ages that through the world reject us, though Satan harass us, though God himself seems to be against us, yet He is counting on us to be true and His power will both save us now and keep us saved to His praise and glory.

This ends the sermon. A few words are added as a postscript, or possibly as a note enclosed with the sermon, apologizing as it were for sending them this "word of exhortation," telling them the joyful news of Timothy's release, and of his hope of soon being with them, as he had asked for them to pray. And as the worshippers lingered after the sermon and exchanged friendly greeting with the speaker, so we hear with regret the closing words of the book and pass out, to meet the trials of life with new hope and new joy, as we fix our eyes on Him who lives for us at the right hand of God.

Outlines and Studies

TEXT—Heb. 13:20, 21

THEMES—"Perfect"

1. The words of one of the most beautiful benedictions of the Bible. Yet they are more than a beautiful saying, or a fitting benediction. A revelation here of one of the great truths of the Bible, Christian perfection.

II. The source of our perfection—"The God of peace"

II. The agent whose power accomplishes our perfection—"our Lord Jesus, who was brought again from the dead": "through Jesus Christ."

III. The procuring means of our perfection, "through the blood of the everlasting covenant, make you perfect."

IV. The assurance of the possibility of our perfection, "the everlasting covenant."

V. The direction and extent of perfection, "perfect in every good work to do His will."

THE PRAYER OF PERFECTION—"My God is reconciled," etc.
No longer a barrier between God and man. The veil a token of God's unutterable hatred of sin, the rent veil a token that through the cleansing blood we may be made free from sin and fit for the presence of God.

3. It speaks of sin put away. Not covered up, not ignored (Heb. 9:26). Christ on the cross put away sin's crime, sin's curse, sin's penalty, sin's burden, sin's mastery, sin's pollution.

4. Hence it speaks of holiness. Whatever the holiness of all in the tabernacle typified, our text says the rent veil gives us access to it. All sin cleansed; in the light not of dim candle but of the blazing Shekinah; no barrier of fellowship; out of touch with the world—this, perfect cleansing, perfect light, perfect holiness, perfect separation, is holiness. And we may enter boldly.

II. A grace-given opportunity—"to enter."

1. We instinctively shrink from the possibility of holiness, for by every natural reasoning, it is an impossibility. "Who can bring a clean thing out of an unclean?" The devil flatters this in the face of those who want to enter. Yet the death of Christ opens the way. Heaven's logic is triumphant.

2. We are urged to enter. Nothing we can do—it has all been done. The door is opened, the blood has been sprinkled, all we can do to make ourselves holy is to enter.

3. We may come boldly. In spite of sinfulness—the blood takes care of that. In spite of weakness—the High Priest takes care of that. In spite of the logic that says it is impossible—the blood takes care of that.

4. We are to enter prepared. As the priest had to leave behind his old garments and come with body and garments clean and white, so we must come with the body washed of every sinful habit, every doubtful practice, every contaminating influence; with a heart that is true—sincere and transparent: a believing heart "in full assurance of faith," that enters not with a feeling of presumption but in trusting faith; a "heart sprinkled from an evil conscience," forgiven, born again. Only the blood-sprinkled soul can enter the blood-sprinkled presence of God.

III. God is pleasing with you, "let us draw near."

**Sin Located in the Heart**


**DEPARTMENT OF SUGGESTIONS**

By D. S. Corlett

**Easter Themes**

**Theme—An Age Old Question Answered by Easter.**

**Text—**"If a man die, shall he live again?" (Job 14:14).

**Theme—The Victory Easter Brings to Us.**

**Text—**"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

**Theme—The First of the Harvest.**

**Text—**"But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20, 23).

**Theme—How are the dead raised up?**

**Text—**"How are the dead raised up? and with what body do they come? . . . It is sown in corruption; it is raised in incorruption; It is sown in dishonour; it is raised in glory; It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body" (1 Corinthians 15:35, 42-44).

**Theme—Jesus, the Gate of Life.**

**Text—**"Who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

**Theme—Lost and Restored.**

**Text—**"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits: afterward they that are Christ's at his coming" (1 Cor. 15:22-23).

**Evangelistic Themes With Easter Setting.**

**Theme—Christ Rejected.**

**Text—**"Not this man, but Barabbas" (John 18:40).

**Theme—The Great Question.**

**Text—**"What shall we do then with Jesus which is called Christ?" (Matt. 27:22).

**Theme—Christ Prayers—Before and From the Cross.**

**Text—**"Sanctify them" (John 17:17).
"Forgive them" (Luke 23:34).

**Theme—A Bad Bargain.**

**Text—**And they conversed with him for thirty pieces of silver" (Matt. 26:15).

**Theme—Peter's Denial.**

**Text—**"Peter said unto him, Though I should die with thee, yet will I not deny thee. . . Then began he to curse and to swear, saying, I know not the man. And immediately the cock crowed" (Matt. 26:69, 74).

**Evangelistic Messages From Romans, Continued.**

**Theme—Sin and Grace.**

**Text—**That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21).

1. The two powers which rule human life.
   "Sin reigns" "grace might reign."
   These two powers are given as two warring forces. The one (sin) has established its reign; and the other (grace) is seeking to establish its reign in the country in which sin now reigns.

2. Note, "sin reigns." It is an established fact, a. The effects of the reign of sin are apparent everywhere. b. See its effects in the individual soul which bows to its reign.

3. Note further, "grace might reign." There is nothing about man or in man that makes him a fit antagonist against the warring power of the reign of sin. He needs to bow in surrender to the reign of grace in order to be freed from the other.

II. The Two Results of Submitting to the Reign of these powers.


1. The results of the already established power of sin are death—spiritual, physical, and eternal death.

2. The results of submission to the reign of grace are life—spiritual life, immortal life, eternal life.

III. How may we obtain the results of the reign of grace?

"Grace might reign through righteousness, unto eternal life by Jesus Christ our Lord."

1. There is no life without righteousness.
2. There is no righteousness without grace.
3. There is no grace but "through Jesus Christ our Lord."

**Theme—Our Old Man Crucified.**

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

1. The Fact Stated. "Our old man is [was R. V.] crucified with him."

2. This is part of the answer to the question; "Shall we continue in [the] sin, that grace may abound?" and shows the complete deliverance provided by Jesus Christ in His death from "the" sin.

3. Note the analogies used preceding this text.
   a. That of baptism.

In the act of being "buried with him in baptism" it is analogous to being partakers of His death. In the act of rising from this buried baptism, it is analogous to being raised with Him into the sanctified life.

b. That of the seed being placed in the ground, the outer part dies in order that the inner part may come forth in life. So the Christian dies to the carnal, the "old man," the sinful; that he may have the sanctified life with Christ.

3. Note the complete provision for the "old man" in the cross. "Knowing this, that our old man was crucified with him." The fact stated is that when Jesus died He made complete provision for this "old man" to be destroyed. He was crucified with Him, so every Christian is sanctified provisionally in the death of Jesus Christ. Christ need not die over again in order that we may be sanctified, the price is fully paid, the provision fully met. There is no provision made for retaining the "old man" in the heart, but ample provision is made for his removal.

II. The Experience Enjoyed—"That the body of sin might be destroyed."

1. "The body of sin" and the "old man"
I. The First Contrast. Between death to sin and life in Christ. "Dead indeed unto sin, but alive unto God" (v. 11). If this life in Christ is to be real and absolute, then death to sin is real and absolute. There cannot be the one without the other.

II. The Second Contrast. Between servitude to sin and obedience to God. This is shown in verses 12-13:
1. There are two conditions stated in this contrast:
   a. They were the servants of sin.
   b. They became the servants of righteousness. One is to be as real and complete as the other.
2. There are two modes of conduct shown in this contrast:
   a. When the servants to sin they yielded their members to uncleanness and iniquity.
   b. As the servants to righteousness they now yield their members as servants of righteousness unto holiness.
3. There are two results given in this contrast:
   a. When the servants to sin, they were free from righteousness; they had no righteousness and death was the result.
   b. As the servants of God, they are now free from sin; they have no sin, but rather "have their fruit unto holiness and the end everlasting life."

III. The Third Contrast. Between bondage to sin and liberty of holiness. (vs. 20-22)

Thema—Saved to Serve.
Text—But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life (Romans 6:22).
"Servants to God" is the direct results of being "made free from sin," or sanctified wholly. There are three marked contrasts in the sixth chapter. ("Whenever truth is taught by antitheses all true interpretation requires that a perfect balance of the antitheses be maintained. One must be the exact counterpart of the other.

I. The First Contrast. Between death to sin and life in Christ. "Dead indeed unto sin, but alive unto God" (v. 11). If this life in Christ is to be real and absolute, then death to sin is real and absolute. There cannot be the one without the other.

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III. The Third Contrast. Between bondage to sin and liberty of holiness. (vs. 20-22)

The Law of the Spirit of Life
Text—For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8:2).

I. Note the operation of the "law of sin and death."
The seventh chapter gives us a complete description of the operation of this law of sin and death. Note its gradual development in the heart of the individual, also the steps in this operation:
1. Sin is discovered (v. 7). Just like the "I" of this seventh found sin when the law came; so each of us found sin when we reached the age of responsibility.
2. "Sin deceived me" (v. 11). This guest soon deceived us and became the deceiver. How?
   a. By seducing man to break the law and thus work his ruin.
   b. By persuading men they need no assisting grace in order to keep the law, they may be able to do so in their own strength.
   c. By exciting rebellion against it as opposed to their good. Make one feel God is against him, and the law opposed to his liberty.
3. Sin slew him (v. 11).
   a. As a confidence man he became his guest, later deceiving him taking him off to some by-path, now he slays him, brings death to the high and noble capacities within him, all that was best, to his peace, joy, and love, bringing their opposites instead.
   "Worked death" as a permeating, spreading disease into every fiber of his soul, bringing on further depravity. As shown by the figure of v. 24, "the body of this death"; said by some to be a punishment for criminals. That of binding a dead, putrefying body to the living criminal—arm to arm, limb to limb, face to face. He lives but he is breathing in death, mortification, putrefaction, until soon instead of one living and one dead body there are two corpses, "working death, in him."

II. Note the fight of an awakened man against this law of sin and death.
1. He finds the law of God, the moral law, admirably its but finds it powerless to save him (v. 15).
2. He brings the "law of his mind" into play endeavoring to overcome the law of sin and death (v. 23). Note, this proves the utter helplessness of modern applied psychology to deliver man from sin:
   a. His reason approves the law—it is good (v. 16).
   b. His judgment delights in the law (v. 16).
   c. His awakened sensibilities, or emotional nature, causes him to hate his sin, yet he continues in it (v. 15).
   d. His awakened consciousness brings him into play and he endeavors to overcome this law of sin by his will (v. 16).
   e. All fail—the gravitation of sin is too strong. He may make some improvement, scale some peaks of achievement, but under the pressure he fails, and cries out in desperation of soul, "O wretched man that I am! who shall deliver me" (v. 24).

III. Deliverance is brought only through the operation of the Law of the Spirit of life in Christ Jesus.
1. This delivers him from the gravitation and power of sin.
2. This imparts new energies, which enable him to keep the law.
3. This brings complete deliverance from the inebing of sin, or sanctifies him wholly.

Law in this sense does not mean statutes, but rather constancy of operation. "When anything uniformly occurs in the same way or order under the same conditions it is called a law." "The law of sin and death
describes a certain constancy of operation, uniform and fixed, under the dominion of which men struggle. The law of the Spirit of life, means constancy of operation, uniform and fixed, which frees from the dominion of the former."—Maclaren.

Theme—Condemned Sin.
Text—Romans 8:3, 4.

"What the law could not do, in that it was weak through the flesh." This is the moral law, it was good, but it had to operate through sinful flesh. It brought no new element into humanity, could not alone for past sins, could not save man. It was weak through the flesh.

II. Christ did what the law could not do.
1. Christ Condemned Sin.
   a. By His Incarnation "in the likeness of sinful flesh."  
   b. By "an-offering for sin" (prop. sacr.).
   c. By God sending His own Son. This Son not only died for our sins, but lives today to impart the Spirit of life to us.

2. Christ condemned sin in the flesh.
   a. Showing sin is not essential to the flesh, "but is inherent in it as a foreign, unnatural, condemnable, separable, alienable element."  
   b. Showing "that sin can be separated, from the entire human nature by means of the Spirit proceeding from Christ."

III. The Results of this work by Christ.
"That the righteousness [requirements] of the law might be fulfilled in us." This means an imparted righteousness, or holiness, where the requirements of the law are fulfilled in us.

Tiemse.—The Flesh and Spirit.
Text—Romans 8:5-13.

Definitions—the flesh: "Sinful desires of godless human nature."—Maclaren.

In this chapter a series of four strong contrasts are shown in dealing with the flesh and Spirit. Let us note them.

1. The two possible spheres of life opened to the Christian. Walk after the flesh, or walk after the Spirit (v. 4). Both are present in the regenerated but unsanctified heart. He chooses his walk.

II. The contrast of the two interests.
1. Minding the things of the flesh, or the things of the Spirit (v. 5). To mind means—to have moral affinity for, converse with, think of, care for, relish, strive after. We need to be sanctified.
2. That we may not "mind" the things of the flesh.

III. The contrast between the two issues.
Fleeshly minded—death; spiritually minded—life and peace (v. 6).
1. Minding the flesh brings death, a present death. Death to the spiritual life, the mind in ignorance of spiritual things, in condemnation and separation from God.

IV. The Contrast Between the two Natures (v. 7-11).
1. The carnal or fleshly mind is declared to be enmity against God.
   a. It is the very essence of hatred, a principle or state of enmity. In its very nature, opposed to the pure and holy law of God.
   b. It is not subject to the Law of God— an outlaw.
   c. For this reason it must be destroyed for it will not come under obedience to God."—Clarke.
   d. The person "after the flesh cannot please God." This carnal nature cannot be educated or refined into holiness. There is no taming, subduing, or suppressing it. It must be destroyed.
2. The Life of the Spirit, or holiness, pleases God.
   a. The manifestation of the Spirit of Christ is the test of possession (v. 9). The very opposite to the above is true in the truly sanctified soul.

FOR THE MISSIONARY SERMON
By F. H. C.

Tourists in general are inclined to underestimate and even make fun of the value of missions, but recently The Ladins' Home Journal sent Charles A. Sheldon on a tour to find out the real state of things and the value of missions. Mr. Sheldon traveled in all about $30,000 miles and visited thousands of people in countries; altogether he made a very exhaustive study of foreign missions and then came back with a strong belief in the value of Christian missions to non-Christian nations. The results of his study are now published in a book, "Are Missions a Failure?" In this book he deals with the disadvantage of the missionaries in having to work in spite of commercialism and dishonesty of professing Christians in the business world. He also tells of the actions of tourists and the wrong ideas that the orientals get of American life from moving pictures.

There have always been Christians in Turkey but they have been of the eastern type and laid stress on form and creed only and have not emphasized the value of the teachings of Christ in a practical way. However, the western missionaries have been faithful and loyal in looking after the poor and needy and have been held up by time in trouble. So today these Christian missionaries are not spoken of as Christians but as Protestants and they are thought to teach Protestantism as opposed to the Christianity which they have seen practiced. This while they have always been down on the Christians they look with a great deal of favor on Protestants and Protestantism.

Under the new government in Turkey, all restrictions on a Christian's holding public office have been removed and it is no disadvantage in a public way for a man to be a Christian. Because of this, many, and particularly the students, are taking up Christianity and there is a great interest in the teachings of Christ now in Turkey as there is practically in all countries.

Turkey has been modernized but there is still in Europe a Mohammadan country. This is the small country of Albania in the Balkans. Here there are 3,850,191 Moslems, and they are only forty-eight hours from London. There are many mosques and the men still wear the fez. In theory there are supposed to be some missions for spreading Christianity but really there are practically no Christian influences.

In Japan there is a great falling away from the old religions, but a very slow increase in conversions to Christianity. The people show much interest in the story of Christ and come in large crowds to hear evangelistic sermons but are slow to be won over. Today only one-half of one per cent of the people in Japan is Christian. However the influence of Christianity is all out of proportion to the number of adherents. This is evidenced by the fact that various social remedialis that are essentially Christian are strongly advocated. Also there is no social bar to professing Christianity as the government has been known to the Jewish brothers first began teaching in Japan. This gives them the chance to at least study the teachings of Jesus without being left out of the social life of their people.

In Formosa all school children are compelled to go to the Shinto shrines on national holidays, and this is one of the most severe problems of the missionaries in that country. The Christian church there is largely self-supporting and is on very good terms with the government.

It was reported at the Student Volunteer Convention in Detroit during Christmas week, that about one-third of the Christian churches in China had combined without denominational lines with the idea that they can do more to spread Christianity by working unitedly. It is their wish to persuade the various other churches to do away with denominations in China. They are partly self-supporting but it was brought
out that the help and financial support of the people here are needed more than ever.

The Methodist Episcopal church has provided funds for a conference to be held in China with no missionaries present. Only Chinese ministers and laymen will be allowed to attend and they will discuss the problem of organizing the church in China with Chinese directors and government. Probably the greatest drawback to this, and always the drawback to progress in China, is the fact that practically all the women in China and more than 60 per cent of the men are illiterate. This prevents them from being able to take an intelligent part in directing.

At present the Southern Presbyterian church has 495 missionaries and a missionary income of $1,333,780; the Southern Methodist church has 470 missionaries and a missionary income of $2,247,928.69; and the Southern Baptist church has 513 missionaries and a missionary income of $1,006,046.05. In numbers Nazarenes are far behind them, but in proportion to our membership, we outclass all three.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

O Death, Where is Thy Sting?

How slight a thing is death! How very easy it becomes for us to understand the Bible story that Christ, by His death and resurrection, killed death and took away its victory and sting! If the New Epistles are written in men here, if you and I have eternal life abiding in us, closed, hampered and blinded, indeed, by the constraints of the poor body that we live in, yet genuine and vital even here, and if death be nothing but the breaking down of the body to let the spirit free, then how clear it is! The word of summons comes and the soul leaps to answer it. The eternal life in us answers to the eternal life beyond the grave, recognizing it, facing to its own. There is no violence of transfer. It is a continuation of the same life. The grave may be the most around the inner castle of the King, across which they who have been His loving and loyal retainers on the farther side, enter in, sure of a welcome to the heart of His hospitality. Far above any morbid one of us, unhuman persistence of a wish for death there, where this calm Christian confidence, ready to die, yet glad to stay here until the time comes; knowing that death will be release, and yet finding life happy and rich with the power of the resurrection already present in it; counting both worlds God's worlds, so neither despising this nor devouring the other. That is the Christian light on the dark dangers and the fields beyond, that stream forth only from the open door of Jesus' tomb.—PHILLIPS BROOKS.

Be Reconciled to Thy Brother

John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They hired for the night, each firm in his determination, and each doubtless despising in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford grimmly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir." You won't?"

"No, sir.

"In that case," said Wesley gently, "I must ask yours."

It was not the ending which Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.—Selected.

Forgive

During one of his congressional campaigns Mr. McKinley was followed from place to place by a reporter for a paper of the opposite political faith. While Mr. McKinley was annoyed by the misrepresentation to which he was almost daily subjected, he could not help admiring the skill, and persistency with which he was assailed. His admiration, too, was not unmixed with compassion, for the reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a nearby town on which he was announced to speak. He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called the driver to stop, and alighted.

"Get down off that seat, young man," said he, "and think the time for the major's vengeance had come." "Here," said Mr. McKinley, taking off his coat, "you put on this overcoat, and get into the carriage." "But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going out tonight to rip you to pieces if I can." "I know you, Mr. McKinley," said he, "but you put on this coat, and get inside and get warm, so that you can do a good job."

—The Chautauquan.

Who Can Be Against Us?

When Admiral Farragut, was entering Mobile Bay, the monitor Tecumseh was suddenly sunk by the explosion of one of the torpedoes with which the bay was mined. The Brooklyn was behind the Tecumseh, and her captain, seeing the monitor's fate and the buoys which indicated the torpedoes, began backing the ship up the Hartford and the Richmond. What must be done? A cross fire was pouring upon them from the enemy's vessels and from Fort Morgan; to go ahead meant probable destruction from the hidden torpedoes, to retreat meant defeat. Farragut was hailed up at the Hartford, and in dire need he prayed to God for guidance. "O God, who created man and gave him reason, direct me what to do. Shall I go on?" were the words of his prayer, he said afterwards, and then added, "I see a means of it in answer a very command." The admiral shouted "Four bells!" the signal for full speed, and as the fleet obeyed, the cases of torpedoes were heard knocking against the bottom of the passing ships, but none of them exploded and the bay was safely entered.—Selected.

Purifying Fire

There comes to my mind the story of the historic fire that swept the city of London in the year 1666. The loss was staggering in life as well as property. The firemen fought the devouring flames with a heroism that made the whole world applaud, but in spite of all that could be done until one-third of that greatest city in all the world was consumed could the fire be stopped. But something was accomplished by that fire that before had baffled all efforts of human skill and knowledge. It was only the year before, 1665, that an equally historic epidemic of a dread disease had spread throughout the city.

Death was taking its toll in frightful numbers so that trenches were used instead of graves to lay the dead away. Thousands left the city and weeps grew in streets once busy with trade. Physicians were bailed, and each morning ordinary street carts rolled by the houses and drivers shouted, "Bring out your dead!"

Medical help arrived from other cities but still the epidemic spread. And when every effort to stop it failed and the city was about to give up in despair, the fire broke out, and what medical skill could not do, and what human efforts utterly failed, that the fire accomplished and there the flames worked wonders. The fire halted the plague. It destroyed the germ of the malignant disease. It renovated the city with its purifying power and the health and happiness of the people were restored.

Do you know there is such a thing as the "baptism with the Holy Ghost and with fire"? and without this baptism we too shall find ourselves powerless before the plague of sin that works with such disaster in this life of yours and mine. Try as we will, without this purifying and quickening power from on high, no one knows like ourselves how miserably we have failed. Oh, for the Baptism of Fire.—Dr. William E. Bieberwolf in Esquire.

Man Proposes, God Disposes

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Coriscan, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God sent one of His most humble messengers, the crystal snowflake from heaven, to punish the audacious boast. Napoleon flung his forces into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,810 dead horses. When in 1815 Napoleon, escaping from Elba, again threatened Europe with his invasion, he was stopped by the Sovereign of the world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that the decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God disposes.—Arthur T. Pierson.
THE PRACTICAL

THE PREACHER HIMSELF

By E. P. ELVISON

His Objective Life

The becoming of this example cannot be altogether incidental, there will here again need to be some intelligent and purposeful taking heed, it will call for words, special attention and effort. There must be some special study of the proper use of words and forms of speech—of formal grammar and rhetoric. Then there should be the reading of good literature. Paul exhorted Timothy, "Fill me give attendance to reading" (1 Tim. 3:15). The Bible is of course the superior book; it is not only the source of theology but it is excellent in literary style and gives the spiritual tone. But there are other books that should be read. These should be correct in teaching and high in literary style. The preacher should be very careful in the selection of the books he reads. He should also associate with persons of correct speech. We are all much influenced by what we read and by our associates, we pick up expression and style in this way. Again memorizing beautiful expressions and passages will help one in this work of culture. Also the writing of short paragraphs, and then going over them several times correcting and improving them, will be very beneficial. By taking heed the preacher may attain to some degree of excellence in the use of words and become a very good example of the believer along this line.

Next, the preacher is to be an example of the believer "in conversation." This is the old English word "conversation," which refers to actions rather than words. It means "manner of life," manners and attitudes. A clearer rendering for us might be, "behavior." Paul tells us that love "doth not behave itself unseemly" (1 Cor. 13:4), and he writes to Timothy, "That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15). The preacher's pulpit manners, his bearing and his gestures, will have much to do with the effect of his sermons. He must have the preaching as he enters the pulpit, whether it be with dignity or lightness, will make a first impression which will be lasting. He must not lounge in the pulpit chair, slovenly or odd habits such as standing with the thumbs in the armholes of the vest or the hands in the pockets for any length of time, hammering the pulpit too hard, playing with a handkerchief or buttonhole, will attract attention away from the thought of the sermon. It is a mistake to consider these as just small things. They may be small in themselves, but they are not small in their effect upon the work the preacher is trying to do. At the close of the service the preacher should be social, but there is need for care lest he spoil the good effect of what he has preached by some lightness or roughness or attitude of fanatical or by some neglect. The right kind of a handshake and smile and word of cheer will help, but any of these may be such as will hinder. The preacher must take heed to his behavior in the church.

In the eyes of the people a preacher is a preacher all of the time and wherever he may be and what he is doing and he is expected to be an example in his behavior outside as well as inside of the church. His manners and attitudes on the street and in the homes, toward men and women and children, will have much to do in the determining of his influence. And his pulpit influence can scarcely be stronger than his everyday influence. The preacher should be an example of behavior, of good manners, of correct attitudes, of friendship without undue familiarity, to the entire community and upon every occasion. The influence of his life in this way may be as effective in the accomplishing of his task as his preaching, and by the same he will enhance the influence of his preaching.

Correct behavior, being an example in conversation, will also be the preacher's protection. But seldom is one person approached by another with ill intent unless there is something to some degree inviting or attractive in his actions or attitude. Whenever there is an insult, or an attempted intimidation, the aggressor has seen something that has suggested invitation or at least has suggested the possibility of success. There is an attitude, and a way of behavior, that makes an such approach well nigh impossible, and this without being ugly or unnecessarily cold and unseemly. Such behavior is most important for the preacher if he is to be held in that respect which is necessary to his success. Overfamiliarity and freedom on the one hand and stiffness and coldness on the other hand will hinder, if not destroy, his ability to make a special attack upon preachers at this point of their behavior toward the opposite sex. The one safe path is not to begin playing with the fire, to refrain from even in any way breaking down that higher respect and yes that correct behavior toward the sexes. There is practically upon all occasions an inner sense or voice that indicates the behavior that is correct and that which is questionable, and this voice must be heeded. The preacher should be a good mixer, but all of his mingling must be with a proper dignity and reserve, he must never remember that he is the representative of Christianity.

For one to become an example of the believer in conversation will again require special attention. There will be a considerable study as to what is the correct behavior and a faithful practice of that which has been discovered to be correct. And it need not be expected that one can with ease come in manners and attitude upon the more public occasions if he is careless in his more private home life. If he is careless about his home table manners, is not courteous to his family, does not say "thank you," "please" and "excuse me" when they should be said to them, he will find it most difficult to do so in other society and thus he may hinder his influence through his awkwardness. If we are to succeed we must make of this study of the behavior an every day job. It is in no way incompatible to the preacher, nor hindering to his larger spirituality, but it is conducive to his usefulness, to observe and practice those manners and attitudes that are acceptable in the better society, and to become accustomed to the same so that he will be natural and will not appear affected and stiff. He must learn to be at ease with good manners, "giving no offense in anything," in the homes of the people, in the parlor and in the dining room, at the social and other public gatherings, and on the street, "that the ministry be not blamed" (2 Cor. 6:3). The preacher may often be asked and expected to take a leading part in affairs, to preside at meetings, to intro-
Third, the preacher is to be an example of the believer “in charity.” This is that new word, “agape,” and it here means love in its outward manifestations. Possibly if the word had here been translated “benevolence” the meaning might have been clearer. In the Greek world as in the Roman, love was not manifest in the public eye. He must not be a show-aman, even in doing good. He must not be moody, or impatient, or rash, or critical, or grouchly, or jealous, or sensitive. Just what he is subjectively will be largely shown forth in this respect, to that the most essential thing in being an example in spirit is to have a right spirit; but this is not all. There are people who are much like the chestnut burr, the best part—the nest, is on the inside and the outside is more or less prickly. They show off but poorly what they really are. These bodies of ours are sometimes poor agents of manifestation, and the human nature that is in them is greatly impared by the fall making this manifestation more difficult, so that special attention and study should be given as to how we may best show forth the Christian spirit and be an example of the believer in spirit. The preacher must be guarded at all times against that which may have the appearance of ill-temper, and unChristian spirit, he must as far as possible avoid the very appearance of evil. The preacher who shows a bad temper or spirit is a bad example.

The preacher is also to be an example of the believer “in faith.” Paul has much to say about faith in these letters to Timothy and Titus. In his statement about the “end of the commandment,” already quoted, he includes “faith unfailing” (1 Tim. 1:5), genuine faith, not just put on or pretended faith. Faith is an essential in Christianity. We are saved by faith, the just are to live by faith and to serve by faith. Unbelief makes success impossible and do not greatly hinders success. All things are possible to him that believeth, and with faith it is impossible to please God. Faith must have a large place in that which is to be an example of the unbeliever. The successful preacher must be an example of faith in God, faith in the cause, faith in the success of the task. And this means faith in God’s ability and willingness to do the work, the concern and that success will be. The members of the opposite sex are not poison so that one must not associate with them, nor are they such that if one does go near them he must act as if they were monsters, and it is most unkind for one sex to continually attribute to the other im- pury design. There is an oversensitiveness and a suspicion that is suggestive and its effect is bad upon the mind and heart. But there is a holy re- serve and respect that is right and necessary and that must be observed between the sexes, and most often between men and women. It is very easy for a preacher to lose in influence by carelessness at this point. There are always tongues ready to wag when they can catch anything suspicious and the preacher is to be pitied when he gets into these mouths.

There is no more prominent nor prominent characteristic of Christianity than purity. It is the pure heart that can see God and have fel- lowship with Him. Whatever else there may be that is commendable about the preacher, unless he is an example of purity he fails in being an example of the believer. God is pure, Christ is pure, the Christian must be pure and an example of purity. There is a purity that may be man- ifested in manners, in appearance, in attitude. But do not get the idea that purity is something re- lated to the sex alone, it is far deeper than this. Purity is the freedom from sin and the preacher is to be an example of this moral clean- ness, of holiness, in all things. “Love thinketh no evil,” looks no evil, speaks no evil, acts no evil. Agape-love is always pure. There must be the culture of this purity in the preacher’s actions and attitudes if he is to succeed.

The importance of the preacher’s example all over of these lines is such as to justify very careful heed to the same and the putting forth of his very best effort. At best we are all too poor examples of the wonderful grace of God and the possibilities of Christian living. But it behoves us as preachers to do our best. We do not sug- gest such a taking heed to oneself as to bring him into bondage to himself or into an abnormal and binding fear as to what people may think and say about us. We are to be wholesome care as to the example and a use of the example in the accomplishing of the task.

Just before we close we would have you note how Paul employed this method. Have you ever thought about the number of times in his epistles he urges the people to “follow me” or “to fol- low us.” To the Corinthians he writes, “Where- fore I beseech you, be ye followers of me” (1 Cor. 4:16), and “Be ye followers of me, even as I also am of Christ” (1 Cor. 11:1). To the Philip- pians he writes, “Brethren, be ye followers to
THE MINISTERIAL CONVENTION
By J. G. Morrison

GOOD ministerial convention is, we believe, one of the necessities of district work. The annual assembly does not give the opportunity for consideration of various problems that confront ministers and laymen in the work of the local church. The assembly is a gracious occasion, but cannot quite take the place of a mid-year conference.

However, it is easily possible for conventions to grow intolerably stale. After the first few have been held, many district program committees run completely out of fresh and "taking" subjects of discussion. When a convention is compelled to consider some of the same old day-to-day subjects that were threshed over by the majority years ago, and have not now a kernel of wheat in a ton of straw that is required to be rethreshed, the convention, but for the fellowship found there, is not worth attending.

Some then resort to a special lecturer to relieve the tedious and produce something fresh. However, at best, this is but a makeshift unless a good program accompanies the lectures. For the lecturer sometimes proceeds to monopolize all the time, and to take unwarranted liberties as to length of discourse, until it occasionally resolves itself into an "entertainment test," as to whether the lecturer or the audience will tire out first. This, on the whole, is not satisfactory.

Many of our ministers are "self-made." That is, they have had few opportunities of college or seminary study. What they have acquired they have gotten from reading, study, and observation. But all these will frequently not prevent a person from acquiring unfortunate habits, or mannerisms or attitudes that greatly retard his usefulness. Members of a preacher's congregation will rarely offer him any correction as to his unfortunate habits of dress, language, attitude, or deportment. For the most part, few preachers will accept humbly and profitably any such suggestions from their parishioners. Many preachers cannot rely on their wives to offer them suitable corrections. Possibly some of the wives are not aware as the preacher that any bad habit, mannerism, or attitude, is incorrect. More probably, the preacher will not thank his wife to offer his corrections in the matter. So much the worse for him, but sometimes this is presumably the case. As a result there is scarcely any place where these difficulties can be overcome. It is the

writer's experience that the annual convention can be made of the utmost advantage in this respect. Not only will this make every session unusually profitable, but it will make every session intensely interesting.

In order to follow out such a suggestion the convention, or its chairman, should have a critic appointed, who will observe each speech, paper, or discussion, and note all grammatical errors, all wrong attitudes in the pulpit, all needless repetitions, all mannerisms, all hurtful habits. At the close of each day, if the convention lasts several days, it should perhaps, read aloud the critical suggestions of the said critic, to have another critic appointed to observe the report on the first critic. This will make it even all around.

Care must be taken not to push such a program too far, or it loses its value. Great tenderness should be employed in offering criticisms, and it should be made very clear that no one is to permit himself to get into bondage because he is being criticized. Better a thousand times, have freedom, with the presence of the Holy Ghost, and violate every canons of grammar and every standard of supposed excellence, than to be "splendidly regular, but dull." But with tenderness and with warning, many ministers can secure untold profit from such efforts.

In order to secure the greatest benefit from such a convention let several subjects be given out touching on some of these corrective items. Often it is better to have such a theme presented orally than to have a paper written on it. Papers grow stale more quickly than the uttered word. The writer of a paper will many times go rambling on, wanting platitudes, just to have so many sheets of paper ready for the convention; while, for the most part, when a person is put up to talk about a subject he quickly senses when he has exhausted his information about that subject and will stop. Papers, when they are dry and a rehash, are insufferable, while a speech of ten minutes, or fifteen, can be made fairly piquant, fresh and original. At all events almost everyone can stand a lot and frankly admit that he knows next to nothing about the subject in hand, and that, with sundry apologies which later appear in the critic's report, are interesting.

Many of our best and wisest leaders think that conventions are not for them that they have been squandered. We agree that in many places this is true—or at least seems to be true. How-
9. The Pastor's Children,
   a. At home.
   b. At special events such as picnics, District assemblies, Christmas or Thanksgiving services.
   c. At public worship.
10. How shall a Pastor Treat
   a. A church board?
   b. A choir?
   c. An evangelist?
   d. A District Superintendent?
   e. A General Superintendent?
11. The Pastor's Health.
   a. Food.
   b. Rest.
   c. Sanitation.
   d. Sunday visitors.
12. The General Assembly.
   a. Shall we restate any doctrines?
   b. Shall we readjust our district machinery?
   c. Shall we change any general features of our church?
   d. Can the missionary cause be advanced by General Assembly legislation?
   e. Can the education phase of the church be improved by legislation?
13. How shall we treat
   a. Backsliders?
   b. Children who have professed salvation?
   c. Old fossils?
14. The Pastor at Funerals.
   a. Calling on the bereaved?
   b. Conduct of funeral?
   c. The funeral sermon?
   d. The "follow up" after funerals?
15. The District Assembly.
   a. How can it be made more interesting?
   b. Shall the preaching be to the assembly members, or to those outside?
   c. Shall two-thirds go home Saturday, or all stay over Sunday?
   d. Would more "free for all" discussion and fewer reports improve an assembly?
16. A Symposium
   "What is my greatest desire?"
   "What is my greatest shortcoming?"
17. Give Some New Ideas
   a. Concerning Sunday schools.
   b. Concerning work with young people.
   c. How to lead a prayer meeting.
18. Is a revival with just the local church, and pastor possible? Tell how to have one.
19. Reading new books

WHAT IS YOUR PRAYERMEETING—HASS OR FRESH THOUGHT?

SOME time ago I read this statement, "Prayermeetings are usually poorly attended because the preacher does not give sufficient thought to the preparation for this service, and hence the people feel it is not worth while." Too often the pastor gives very little thought to his prayermeeting theme or the plan of his service until several hours or minutes before time for the service, and then hurriedly looks over his stock of prayermeeting material and chooses some "hash" that he thinks will be fitting, and presents this to the congregation. He largely depends upon "the inspiration of the moment" to give the desired impetus to the service; but when the moment fails to inspire the service falls flat. It has been my observation in traveling over the country that the pastors who have the largest attendance, and whose people are more deeply interested in this service, are the pastors who give thought, time, attention, and prayer to this important mid-week service. The spirit of the pastor is catching, if he does not consider this service worthy of as much time as a Sunday service, or if he looks upon it as being insignificant, so that "any old thing will do" for the prayermeeting; his people will feel that it is not worth their time and effort to attend.

The prayermeeting in order to be successful must be made interesting and inspiring. People will attend the Sunday services largely because it is Sunday; but if they come during the week they do so usually because they feel it is worth their while to attend. Of course the faithful members and faithful ones will be there, but should we not make the service interesting enough to interest the other groups of members in the church and those friends who attend? One great fact is to make the service different each time. Don't let the people know just what is going to be taken place. Don't run the prayermeeting in a rut so that everybody knows before they come that there will be several songs, several prayers, another song, some announcements, a sermonette or some "hash" from the pastor, a testimony service, and the benediction. If the general meeting is thus run in a rut, the testimonies and prayers are apt to get in a rut until it is almost like something I overheard recently. A young lady who is faithful in attendance at the church, but none too spiritual, said concerning the prayermeeting, "I could repeat to you the prayers and testimonies of most of the members of this church. I've been attending prayermeetings here for years and it has been largely the same thing every service; the same people pray and usually pray about the same thing; the same people testify and usually give the same testimony. I wish we had something fresh." Let us keep out of the ruts.

How about having a general program for the prayermeetings throughout the year? Of course this program would be "subject to change without notice," when something special is impressed upon our minds by the Holy Spirit. Also the program is to be the personal, private and secret property of the pastor, for too often programs lose their force by being announced too much and often. Personally as a pastor I am running my prayermeetings after the following program and I pass it on as it may be of interest to others. We run in a cycle of six weeks, varying the services so as not to run them in the same order each six weeks, but making sure to have the variety within that period of time.

1. A Bible Reading service.
2. A Question Box service.
3. A service where a sermonette on some special theme is presented.
4. A service of prayer, and praise.
5. A special service presenting a book review, a character sketch, or special denominational feature.
6. A Missionary service.

In all these services it is kept in mind that it is a "prayer" meeting and prayer is given a prominent part. At least there are several continued seasons of prayer in which a number of the members of the congregation pray. It is as well as possible to make it a service where the people will be free, and in which they will have a prominent part.

In the Bible Reading service some special doctrinal or devotional theme is presented with a number of scripture references. These references are given out to the congregation, either at the service or in advance, and the person taking the reference reads and gives some comment if he feels so disposed. The pastor or leader is always prepared to talk and give helpful comment upon all the references given. We have a short theme with not too many references. If there are a large number of references we divide the theme and give it in sections. In this service the pastor and people both have part and it is usually very interesting and helpful.

The Question Box service is indeed a helpful one, but one which requires work on the part of the pastor. Many members of the congregation have questions concerning the interpretation of portions of Scripture, some practical phases of doctrine, some personal problems in their religious experience, all of which they would like to have the pastor discuss. Place a box in a convenient place where these questions may be deposited. Announce a time which will limit the questions to be discussed at the service, give yourself plenty of time to have suitable answers. Avoid controversial subjects, but make use of helpful questions. It may be in order to get this kind of service started you may have to present your own questions; but the people will respond after awhile. Let them put these questions in unsigned, of course the pastor has the privilege of "calling" these questions and using only those which are expedient.

The service where the sermonette is presented is the usual form of prayermeeting. Something is specially on the pastor's mind, which he feels is not suitable for a Sunday morning message, but which should be brought to the attention of the people. Some special exposition may be presented. Make it a prayermeeting talk. They should be practical, helpful, and spiritual.

The service of prayer and praise is after the order of an old-fashioned cottage prayermeeting. Singing of old standard songs and hymns, having selections given from the congregation; praying, reading the scripture without comment, if any comment is made make it very short; giving the people opportunity to testify freely, not that "short and snappy" sort that we hear so much about; but rather an-experience meeting. It is as good an old-fashioned home-spun service, and it is usually enjoyed by all. (This does not mean that testimony is only limited to this service during the six-week cycle. We bring it in wherever possible.)

The special service is exceedingly interesting, but also requires hard work on the part of the pastor. Present a book review of some new religious book. Just now we are preparing a book review of "The Uttermost Salvation" by Dr. A. M. Hillis. This brings the book before the people (and incidentally you may have some on hand to sell at the close of the service) and encourages them to read. A book of the Bible may be reviewed showing a few of its high points. A character sketch of some bibil-
the ventilation of the building in which he is to preach. A poorly ventilated building is very hard on anyone, but more so on the preacher. He is continually drawing into his lungs, more than anyone else in the building, the impure air which has been breathed by the congregation. Consequently, he is getting poison in his system than anyone else. Together with the ventilation, the temperature of the building is very important. An over-heated auditorium is a very dangerous thing for the speaker. To go into details as to why the danger would need another article quite an article. But we might say, that it is hard on the throat and bronchial tubes together with the lungs. Then there is danger in getting too warm and then the danger of becoming chilled when leaving the building, which is very dangerous. How often does the ministercool his congregation because the services did not go as just as he expected. He may state that there is an Achaa in the camp, or that someone is not doing what God requires. In many cases the trouble is with the minister himself. He may have gone into the pulpit with a loaded stomach, preacher, preacher, preacher, but is not properly ventilated or over-heated. He is not at himself, nor is his congregation, and it is very easy to say that there is something wrong with the people. I know of an evangelist who under these conditions prayed that if there was anything that church that was hindering the progress of the revival and would not straighten up for God to get him out of the way, and on his return to the parsonage that evening, fell and crippled himself—so we suppose God answered his prayer. I have heard it said that Sam Jones, the noted southern evangelist used to make the statement that, "The best time to use a preacher is between 10:30 and 12 o'clock before he is full of beefsteak and the devil.

If a preacher is to preach in the open air, there are some precautions in regard to drafts. It should never come directly in his face or on his back. It should be placed at right angles to the draft. This holds true in ventilating a building. In attending a campmeeting once, it being very warm, someone's stomach was stifled for the evangelist, and he proceeded to get a small electric fan and place it in a position so that the current of air struck directly on his head and shoulders. Before the service was over, the preacher's voice was gone, and it came very near ruining him for the entire camp.

Remember that this poor perishable body, which creeps languidly on the earth, is the spot of every adverse element, trembles at every storm blast, often faints under that which is thought to be bearable.

**H.E. Lunn**

Reviewing books, buying books for stock, advertising them to the trade, customers, prospective Sunday School men, is a man against "thieves." But, I'll confess that occasionally I pick up a volume in a blase attitude, intending to give it a conventional or professional, sketchy examination and before realizing what is taking place I am absorbed and carried away, transported out of my surroundings into that magic land of Book Lover's Delight. If you have never succumbed to the lure of books, of course you know not of what I am speaking but I am sure that scores of your readers feel the sympathetic response.

One of these outstanding books—these thrillers, of which I spoke in the preceding paragraph is "Pulpit Mirrors," by Edward H. Byington (Doran $2.00). It is something altogether unique on the art of preaching; the author uses the laboratory method of study, presenting more than a score of specimen cases, and making what in each service made for or against effective preaching and worship. Widespread observation and he writes with great charm. After outlining certain general principles for an eff ective ministry, he devotes the latter part of his book to a convincing statement of these principles. An intensely practical book, first assembling the facts, then proceeding to make the interpretations. Another distinctive volume on an important subject but seldom touched upon is "The Lord's Table," by David Owen Thomas (Doran $3.00). This is a series of addresses on the Communion Service. Here are messages which enable a minister to view the Communion Service as a meaningful sacrament of the church and thus to interpret it vitally to himself and to his congregation. It is a striking recognition of the importance which the Lord's Supper bears to the Christian church and to the individual Christian life. An important book which every pastor should have.

I would think that some time since Clowie G. Cappell has run the gamut of Bible character studies, but here is another volume. "Familiar
"Fill your nation. The Diggly Fool on the kiddies. Each interest. Then times. It's here, he has, awkward, you in this man. Full of children, a note to those who crave it; Millions perish! Help! A world sinks, save it!

If your feet are big, don’t try to hide it. Forward right foot, plant the left beside it; Down with..."