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The Preacher's Magazine

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

Volume 4

May, 1918

Number 5

REDEEMING THE TIME

J. B. Crane, Editor

The National mousey for the Nazarene Publishing House, Kansas, 1913. Front and back covers printed in 1918. Front cover: the 1918 cover shows the "Redeeming the Time" title in a cursive script. The subtitle "J. B. Crane, Editor" is printed below the title.

Inside, the issue contains articles on various topics, including the content of June 1, 1918, and the hours of study. The issue also includes a section on "The Life of the Convention" and a discussion on "Redeeming the Time."
AN APPEAL FROM THE EDITOR

Knowing how scarce really helpful material for the preacher is, and believing that there are abundant sources from which, to gather material of the sort that is needed, I talked to the Publisher's Magazine for several years before it was finally started. I believed that it would be possible to make such a magazine a great blessing to the preachers and that by this means it would be a great blessing to the church and to the world. And now I think, after two years of experience, that I was correct in these conclusions. We have received so many commendations from earnest preachers of various denominations that we have felt glad and over again that the Magazine was undertaken.

But we were surprised when the Publishers' report showed that the Magazine cost between seven and eight hundred dollars more than it brought in during the year 1927. The Publishers had not expected to make any money, but we had not expected them to lose. Many have written us that they would be glad to pay two dollars for the Magazine, rather than do without it. But we think it can have a wider field of usefulness if the subscription price of one dollar (rather than it) if it were more, expensive. But there is "a better way." If we had more subscribers, we could make it. In round numbers, we have 1500 now. If we had 2500 we would be self-supporting. Now, brother preacher, can't you mention this matter to at least one neighbor preacher and secure his subscription and one dollar and send these to The Nazarene Publishing House, 2023 Troost Ave., Kansas City, Mo.? Get him to order his subscription to begin with the January number of this year and all the numbers now due will be sent at one time. This will, no doubt, be quite acceptable to him, and it will be doubly helpful to the Publishers. Please, brethren, help us in this matter. WE WANT 1000 NEW SUBSCRIPTIONS WITHIN THE NEXT THIRTY DAYS.

IRA D. SANKEY

Ira D. Sankey was brought up in a Christian home and from his youth was active in Sunday school and camp meeting work. He was gifted with a splendid baritone voice and always made good use of his talent. During his boyhood in the civil War he interested the soldiers in a musical club called "The Singing Boys in Blue." Later, he sang for various meetings and conventions and finally, when he was thirty years of age, met D. L. Moody at a Y. M. C. A. convention. This was a red letter day in his life. Moody asked him to join him in his work in Chicago. He had been looking for young people for eight years. Sankey replied that he could not leave his government work. Moody suggested that they should pray over it and the result was the beginning of the lives of these two men. Moody was the preacher and Sankey was the "Singing Evangelist"--the first, in fact, to be designated as such. To Mr. Sankey belongs the credit of bringing to the front the service of song in evangelism and of demonstrating its importance as a means of enforcing the claims of the gospel. His talent for musical expression was consecrated unreservedly to Christian work and was blessed by God in equal measure. The hymns, "I'm Praying for You" and "Yet There Is Room," have been used for many years for the salvation of uncounted numbers of souls. Subsequent compositions placed him among the most gifted writers of devotional music. It is interesting to know that the music for the famous "Shanty and Nine" came as an inspiration in a service following an address of Moody's on "The Shepherd." Sankey had the words in the form of a newspaper clipping. Feeling their appropriateness for this special occasion, he seized himself at the organ and sang spontaneously. Moody and Sankey labored together for many years both in this country and Great Britain. Much of Sankey's influence was due to his magnetic personality. His wholesome spirituality and utter sincerity made him a dominant figure for all that was good and right. During the later years of his life his health became so much impaired that he had to relinquish active service in the work he loved so dearly. The last two years were spent in physical weakness though the spiritual ever became brighter until in August, 1928, with strength and confidence, he passed from this life to that which is to come.

LETTERS ON PREACHING

By A. M. Hill
XXX. Winning and Holding an Audience

It is vain to preach to empty pews. They may be very plain and rustic; but they need no change of mental character. It is the people who ought to fill them that need your ministry. Sometimes, in some way, the people must be induced to come and hear you. It may be God only knows how it is to be done. A previous, repellent preacher, or one about whom there was some unsavory notoriety, or a division in the church, or a discontinuance of services, or a long period of candidating, or some other of the devil's chosen methods of killing a church, may have scattered the congregation, or wounded it from the habit of attending services. Somehow an audience must be gained and retained.

1. It may be done by the pastor on his knees,

1. In answer to importing prayer, the Holy Spirit has amazing resources for awakening a community from its death-stupor. He can, by some startling providence, ring the bell of curiosity, or public interest, or conviction of sin, and get the people to the house of God.

2. Then a visitation from house to house with enticing conversation and prayer, such as St. Paul practiced in Ephesus. In this way might we practice and experiment along these lines. When in England we heard of a rector who was very fond of hunting hares. One of his parsons wrote this comment on him: "Our rector is invisible after six in the week and incomprehensible the seventh!" Now that may do for a rector in a state church. It will not build up a pastor's Rock in an independent denomination. Nothing but wise and indefatigable work there can possibly win.

3. The man who wins must love the people for their own sakes, because they are children of God, possessing immortal souls, and heirs of eternity. That is the way Jesus loved. He saw not their rank or station, nor wealth nor pomp nor power; He saw them only as moral beings with an endless future of bliss or woe before them. He who loves his fellow-men only for what he can get out of them, or profit by them, loves not at all. A truly soul-loving preacher has at least one element in him that draws. We people usually find out by instinct who only pretends to love for selfish ends, and who really loves. Sooner or later the life will show.

II. When people do stray into the sanctuary, whatever the motive that moved them, do not offend them by some personal idiocy. A little thing may send a person from the house of God in disgust, never to return. Let me name some of the things I have personally known.

1. I have known a talented preacher whose father was a prominent Doctor of Divinity. This son, with his fine education and princely gifts, was careless about his personal appearance, and also abominating. He would appear in the pulpit with unwashed hands, and untidy apparel. Once he appeared with his pants tucked in high rubber boots, and he went through the entire service without noticing it. It was in a town with several thousand self-respecting people. He had rare gifts as any other two preachers in that town, but he did not draw! The psalmist wrote, "Who shall ascend into the hilly of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart." When a preacher has neither, his success is not likely.

2. Again I have known truly godly ministers to offend by their public prayers. They disregarded the words of Jesus, "When ye pray, use not vain repetitions as the heathen do, for they think they will be heard for their much speaking." Then follows the model prayer with only one name of Deity in it. We have heard ministers use the names of Deity four and five times in a single short sentence, and continue on and on, until it is torture to listen to them. So people said they would not go to church and listen to such blasphemy!

What if someone should obtain an audience with the President of the United States, and
should address him after this fashion, "O Mr. President, dear Calvin. I have come into your august presence, O Gouldine, to ask you to appoint me the postmaster, O powerful Calvin, of Podunk Corners!" and keep it up for ten minutes. What would the President think of it? Now this is no exaggeration. We have listened to such public petitions from good men till it was wearisome.

3. Another fault similar to it, is to repeat the same name of God forty or fifty times in one prayer. These things may be regarded as a trifle; but nothing is a trifle that offends the refined tastes of cultured people, and makes the sanctuary less inviting.

4. Absurd, unnatural gestures that do not help the thought or interpret the feelings of the speaker, and only awaken the sense of the ludicrous in the hearers is a great hindrance to usefulness. Anything that naturally and justly repels, tends to keep people from the house of God. Even facial expression may here be named. The great actors and actresses who have captured the public, and won fame and fortune, pay the greatest attention to these minor affairs. They practice before mirrors and study the effect of every detail of expression of face and gesture to produce the desired effects. Should it be the same with the words they now speak, with faces as immobile and limbs as motionless as those of the wooden Indian in front of the tobacco shop, their drawing power would not last a single season. Now, if a tragedian will make so much of these little arts just to amuse an audience for an hour, what ought a preacher to do who is entrusted with the most important business ever committed to mortal man, to turn people from the ways of death into the path that leads to heaven. A lusterless eye and dead face and motionless hands in such a profession are unpardonable!

5. A monotonous, or a harsh, undisciplined, raucous voice, that grates on the nerves and offends the ear, and wearyes the one who hears, is a fearful obstacle to gaining and holding an audience. Oh, the power and majesty of the human voice! Who can measure the importance of this wondrous gift of God?

When we were in England a banker described to us a Sabbath spent in Spurgeon's tabernacle. He told with striking effect how Spurgeon read a hymn, that thrilled the people and nearly lifted them out of their seats. He captured and held spellbound seven thousand people by his voice, and kept it up for thirty years.

President Mahan led a great religious service in London. A cultured gentleman came forward and told him he would rather hear him read than any professional eloquentist in London, and he would go ten miles to hear him. Mahan could speak to the satisfaction of ten thousand, but when he began his public career he could only make two hundred hear him.

One story was heard of Whitfield, which could thrill twenty-five thousand people. John Wesley was a little man, weighing about one hundred and twenty pounds; yet he once addressed successfully thirty-seven thousand people.

Mary A. Woodbridge, Frances Willard's great assistant, once addressed an audience of seven thousand people at Ocean Grove, and made them hear. Mrs. Aimee McPherson has addressed ten thousand people successfully, time without count, and is speaking to five thousand continually. Years ago when the National Democratic Convention met in Chicago, it was addressed for five hours by leaders of the Democracy of national fame. Then "The Boy Orator of the Plateau" was permitted to speak. In three minutes those fifteen thousand weary men were listening breathlessly to his every word. In twenty-four hours William Jennings Bryan was nominated for the presidency, and was the most famous young man in all America. And for twenty-five years that voice never failed to sway the masses, pleading for righteousness.

But half of our preachers speak as if God had never given them a voice, or make such imperfect tones that they cannot be heard. Of course they cannot gain or hold the crowds. We heard an evangelist preach recently, and never got one full sentence of his sermon. We asked a young woman if she could hear him distinctly. She replied, "Practically nothing." To make sure, we asked a young couple sitting in the rear on the other side of the church, and the answer was the same. The preacher who opened the service with prayer, and whose every word could be heard distinctly, afterward told us that he could not get all the evangelist said, sitting on the platform within ten feet of him. And yet he must have been enough; but it was lost by too rapid utterance, and bad tones, and indistinct enunciation.

In the same church, with an equal audience afterward a woman preached with half the voice, but was heard by all, and made a profound impression upon the people. Now are such things trifles? No, indeed! These things are all tremendously important.

III. When the audience comes, give them a message that will be worth hearing. With the matchless Book of all books in our hands, what an exhaustless treasury of truth we have to draw from! To preach a rapid, worthless sermon to an enduranced audience of immortals on the way to eternity is unpardonable! What divine attractions may be offered them to break the spell? Everybody is taught that they must be brought to those who mourn! What light to shine upon those who are sitting in darkness? What inspiration to offer the discouraged! What hopes to bring to the sin-burdened and ready to despair? What promises and encouragements to bring to the young and long to be holy? There is no subject of such universal, profound and abiding interest as the concerns of the soul. There is no lack of themes to interest the public when the preacher loves the people and his heart is in his work.

It is this affectionate solicitude for the true interests of his congregation that we catch in Andrew Fuller's spoliloquy in his study: "I am expected to preach, it may be, to some hundreds of people, some of whom may come several miles to hear me; and what have I to say to them? Is it for me to sit here studying a text merely to find something to say to fill up the hour, or do I in the hour try to fill up the text, to try to make my text or text itself useful? I may do this without imparting any useful instruction, without commending myself, or my man's conscience, and without winning, or even aiming to win, one soul to Christ. It is possible there may be in the audience a poor miserable creature, laboring under the burden of a guilty conscience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or, it may be, some stranger may be there who has never heard the way of salvation in his life. If he should depart without hearing it now, and should die before another opportunity occurs, how shall I meet him at the bar of God? Possibly some one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure? It may be that I myself may die before another Lord's day; this may be the last time that I shall ever ascend the pulpit; and have I no important testimony to leave with the people of my care?" (Fuller's Saturday Studies, page 363).

When a man preaches with such a spirit, with such a love for his hearers, and such a passion for souls that people can hear the heartbeats of his sermon, they are likely to come again to get their own hearts prepared to "meet God." Have your congregations always before your mind when you prepare your sermon. Keep your heart tender with sympathy, and "full of love and light." The philosopher may study the nature of man as a subject; the preacher must regard the people as spiritual beings who need to be saved. He must feel the solicitude of a brother, and speak to their hearts. "Strike the cords of common human feeling; they are there, behind the eyes into which you are looking; and you need not be doubtful of some response."

So, brother preacher, forget yourself, and be lost in concern for the souls of others—the men and the women who toil and suffer and are broken-hearted, who hunger and thirst for the living God. Shepherd those lost sheep, as the Savior did, who called you to represent Him, and repeat His ministry to a needy world.

There is an un-Christlike style of preaching, with no blood-consciousness in it, the people in the pews with their burdens of business, and family, and cares and sorrows, and sins—and in the pulpit a preacher displaying, his brilliant intellect, discussing some irrelevant notion, utterly foreign to any spiritual concern or need of his congregation, how very far removed from the Master. Cultivate, then, a passion for souls that will force you to “avoid all digression, jesting, and trifling,” such as moved Whitefield to pray from the heart "O God, give me souls, or take my soul!"—such as moved Richard Baxter to preach

"As though he were to preach again, And as a dying man to dying men."

"One reason, indeed, for the lack of interest shown in preaching is that it is often so un-spiritual. Let a man speak from his conscience to the conscience in other men; let him stand before the people from Sunday to Sunday, and really interpret to them the spiritual life, bringing it home to their faith and feeling, and declaring the power in Christ to save out of his own experience; and he will not fail of recognition. Some will turn away with indifference, some will wonder and turn away, and some will harden their hearts; but all will feel the touch of his power, and many will receive the Word of God from his lips, and be saved" (Kern's Ministry, page 591).

The real object of all preaching should be the conversion of sinners, the sanctification of believers, and the extension of God's kingdom, and righteousness in the earth.
HINTS TO FISHERMEN

By C. E. Cornell

Ministerial Dignity

We do not mean so stiff and starchy that if one should bend it would crack the enamel. Neither do we mean so grim and precise as to be like tin plates. Nor do we mean to be rebel of liberty; nor so careful with garments and pose as to be short of pulpit strength and power. But for a preacher to "rave," jump, swing his arms, run all over the platform, jump on the altar rail, down the aisle, swing his body in acrobatic fashion, clap his hands, jump on a chair; grab the chair and swing it over his head in perilous manner and do a hundred other gymnastic stunts during a sermon is, to say the least, questionable and undignified.

To preach is a very high and holy calling, and a minister should not do those things in the pulpit that seriously detract from his message, get the eyes of the congregation off Christ whom he is supposed to represent, and on to the acrobatic performer. Certainly those who are called to preach the gospel should do so with some dignity and authority. Here is a recent description of a popular pulpitser:

"Sometimes he paces to and fro on the platform like a lion caged. Again he doubles up like a jackknife, or crouches like a lop-sided, too-spring Th. Then he throws both hands deep into his pockets and throws back his head. Now he is visibly stabbing the air with his forefinger, driving in his point, or those long arms swing like pendulums. Again he frenziedly rumples his hair or clutches it by handfuls. There is no predicting what his next gesture will be. He slaps his thigh like a man telling a story to a group of his cronies. I have seen him stand for more than a minute on his left leg, kicking the cat of it with his right toe."

Abnormality

Very often the Roman Catholic churches of the country celebrate the feast of Mt. Carmel and the foundation of the order of the Carmelites. This is said to be the most rigid religious order in the world. There are eleven women, cut off from the world. They live in almost absolute silence, doing penance, fasting, and depriving self. Their food is the coarsest; they wear next their skin at all reasons rough wooden clothing, frequently using sharp instruments in torture. They break their fast at five o'clock with black coffee and bread, eaten in silence. The only ornament placed before the plate; it is a human skull, reminding them to prepare for death. After breakfast they go to chapel. In the morning they work on vestments and scapulars. They are never to be idle; even if ill some sort of service is at their sides. The noonday meal consists of bread and tea, two vegetables and sometimes oatmeal. No word of conversation is spoken. They are allowed to talk a little before retirement. Their sleeping apartment is not much larger than a grave. The bed is made of two pine boards laid across two wooden benches. There are many other things that can be described. The daily habits of the Carmelite nun are her bread, and she is laid to her final rest with feet all bare, as having followed Christ in the path of poverty. No wonder that Charles Wesley wrote:

"Not in the tombs we pine to dwell,
Not in the dark monastic cell.
By vows and graces confined,
Free to all ourselves we give,
Constrained by Jesus' love to live
The servants of mankind."

How We Should Witness

1. By our attitude toward Christ and His cause. By our known position regarding the Bible, religion, and Christianity. Are we for them or against them? Or are we trying to take an equivocal position, play double, act neutral? We each owe it to ourselves, to our Savior, and to our fellowmen to be consistent in this matter.

2. But this general stand involves particulars. Let this enlistment be followed by all the evidences of loyalty. In holy living, in Christlike service, in good works, in opposition to evil in all forms. Our devotion to Christ must often be proved by how really and much we hate the devil. We cannot love Christ truly and keep on good terms with the evil one. Witness for Christ, then, not only through the forms of religion but through a consistent devotion to all forms of personal, social, and political righteousness.

3. Then, if it is time, talk, profess, witness. And then talk will be more than pious twaddle, profession more than sentimental pretense, and witnessing more than wasted breath. "With the heart man believeth unto righteousness, with the mouth confession is made unto salvation," and with the life evidence is given of the truth of these things.

Dying Rich

Andrew Carnegie at a reception was asked by a young woman whether he really believed that it was a disgrace to die rich.

"Well," he said, "I should hate, after my death, to have such a speech made about me as an old cobler once made about a millionaire. This millionaire had been notoriously close-fisted all his life. His tomb was a magnificent one, and on it was carved the Bible verse: 'He that giveth to the poor lendeth to the Lord.' The cobler, hoping to earn the millionaire, took occasion to visit his tomb as soon as it was completed. He examined the monument carefully. Then he read aloud the verse upon it. Afterwards he commented on the verse like this: 'True, very true. But when that man died the Lord didn't owe him a cent.'"

—Selected.

A Perfumed Sin

If Christianity is the supreme religion, it will struggle with the deadliest and most conspicuous sin. So we argue, but when we open the book we find Jesus apparently ignoring the cardinal vices of humanity—devoting Himself to sins which have hardly been counted sins at all. He reaches over the heads of murder, drunkenness and lust, and strikes repeated blows at the perfumed sin of hypocrisy. Never did He speak a word with such blustering breath, as this world "hypocrisy." Never did He apply to any other class of sinners such searching epithets as those which He overbalanced the hypocrites. He called them "foxes," "blind men," "whited sepulchers," "serpents," "a generation of vipers," "children of Gehenna." While other men were shivering at the awful iniquities of the Roman empire, He shuddered at the hypocrisy of the religious people of His day. Never did He speak with such passionate earnestness as when extolling His disciples to save themselves from hypocrisy—"Do.

C. E. Jefferies

The "Second" Touch

1. The blind man desired to see Jesus.
2. He had confidence that Jesus could heal him.
3. He was not mistaken.
4. He began to see when Jesus touched him.
5. Improvement on his former condition.
6. The second touch restored.
7. Could see clearly.

Imperishable Literature

In Westphalia the manuscript of Tertullus was accidentally found by a miner.

Daniel's great work was hidden for years under a window-sill.

The immortal Galton's manuscript was being sold to a butcher for wrapping—when rescued.

Luther's "Table-Talk" which converted the Catholic Church and was suppressed by Pope Gregory XIll, was discovered in the foundation of an old house.

The Heavenly Current

Rev. 7:13: "What are these which are arrayed in white robes? and whence came they?"

On the castle terrace we went through a long, narrow curve in a turret to seek a broader esplanade. As we approached it it felt a little uncertain in my motions. But with a little unthriftful guiding by one who knew better than I how to do it we soon came out of the dim passage on to the broad, bright terrace we sought, and in an instant my fears were as much left behind me as if I had not had them. So will it if I think, I hope—no, I believe—when children that are we, tremble on the brink and fear to launch away; but we shall find that death is only a bend in the river of life that sets the currents heavenward. —Frances E. Willard.

Dead Men at the Post of Duty

Rev. 2:10: "Be thou faithful unto death."

One night the United States submarine S-51 went down off Block Island, with all, but three of her crew on board. The efforts to raise her occupied months and brought out acts of heroism the story of which, as told by Lieutenant-Commander
Elmsburg, who had charge of the work, is as thrilling a tale of the sea as was ever written. When at last the divers penetrated the sunken hull and worked their way through the maze of pipes and machinery, they found every officer and every man of the crew at his post of duty. The wireless operator sat at his instrument, the telephone still on his head. Engine room, battery room, control room, all told the same story. Dead hands still rested on valves that it was their duty to close or on levers that it was their office to move. — The Youth's Companion.

HOMILETICAL

THOUGHTS FOR A SUNDAY EVENING
EVANGELISTIC SERMON
By C. E. Connell.

No Bible, No High Moral Standard
Tell the story of Nathan Leopold Jr. and Richard Loebl who killed Robert Franks thirteen years of age, both now in the Joliet penitentiary for life. Betrayers of young women, degenerates of indescribable character.

Brilliance in educational attainments.
Both students in the Chicago University.

The Chicago University — Materialistic and Modernistic. The Bible is tabooed altogether or else wrongly interpreted.

ELUCIDATE THE BIBLE, criticize it until all lose confidence in its pages and it becomes ineffective as a moral guide. Unbelief takes the place of faith; imminent peril here.

Brilliance without character is fatal. The danger of educated criminals.

The extreme wickedness of the natural human heart. "Desperately wicked."

BACK TO THE BIBLE, BACK TO GOD, OUR ONLY SAFETY.
Jesus is the Savior.
No other salvation except through Him.

SERMON OUTLINE
By A. M. Hill.

Theme: St. Peter on the Perseverance of Saints.
Scripture: 2 Peter 1:1-10. Saints are most likely to persevere.

1. Peter is writing to Christians. "Them that have obtained like precious faith with us through the righteousness of God and our Savior." This is a picture of saints—not sinners.

2. There are conditions in which perseverance depends.

1. There must be advance in the Christian life. Verse 2, "Grace and peace be multiplied." A stagnant, unprogressive life is unsafe. Whatever graces you have, multiply them by increasing knowledge of God and Christ.

2. By the use of His gifts: "all things that pertain unto life and godliness." Bible, privilege of prayer, communion of saints, Christian service, teaching and guidance.

3. Make use of the promises to become partakers of the divine nature, and positive side of sanctification. Verse 4, "Having escaped the corruption that is in the world through lust"—the negative side of sanctification, cleansing.

4. Verses 5, 6, 7. Beside diligently add! add! add! Increase! Grow! Faith is not enough! Add manhood. To that add knowledge. With a Bible in your hands, do not be ignorant of the truths of salvation. Then patience in all trials and hardships and afflictions. Then get Godliness. Then add love of the brethren. Then let that develop into love of all mankind.

5. With all this splendid equipment of graces, bestrat yourself, that ye be neither barren nor unfruitful. All these virtues and Christian graces are not bestowed on us just to make us graceful, lovely, idle, barren good-for-nothings, but mighty soul-winners for Christ!

III. He that fails to get this vision and conception of life, is sighted, and can see only his own little self and self interests. He has lost his faraway vision, and forgotten what he was redeemed for, that he might make himself felt far and wide, as a helper and Savior of others.

The exhortation that follows shows that it is quite possible for any believer to become shortsighted and self-centered, and utterly fall. "Therefore, the rather brethren, give diligence to make your calling and election sure; for ye do these things ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verse 10, 11).

But if we do heed exhortation, ye may fall fatally and forever (Revelation 3:5; 3:11; Matthew 10:22; Romans 11:22).

A PERFECT SAVIOR
By C. E. Connell.

Jesus is a Savior who saves from the guilt of sin. Luke 1:77.

Jesus is a Savior who saves from the power of sin. 2 Thess. 2:13.

Jesus is a Savior who saves from the presence of sin. 2 Tim. 2:10.

THE SINNER'S PRAYER
By J. E. Lines.


I. He was conscious of his guilt (Psalm 51:1):
1. Robbed him of peace.
2. Destroyed his freedom.
3. Felt the pangs of condemnation.

II. He was a preacher of sin:
1. He was not contented.
2. He was sorry of his state.
3. He was willing to make a change.

III. He was very humble (Luke 18:14):
1. Not to plead justice.
2. Not to plead some excuse.
3. He was humble to the truth.

IV. He was sincere in confession (1 John 1:9):
1. I am a sinner.
2. Regardless of punishment.
3. His judgment was good here.

V. His Wise Earnest Petition:
1. Because of his need.
2. Because of its importance.
3. Because he had counted the cost.

SERMON OUTLINE
By Joseph H. Jones.

Theme: Faith.

Introduction: Illustrates the saying in 10:38, 59.

I. Definition of faith:
1. Substantially conviction (Scorras).
2. Grounds or confidence for things hoped for, but not seen.

II. Our approach to God by faith:
1. He that cometh to God must believe.
2. He that cometh to God must believe that He is a rewarder or answers.
3. Without faith, we cannot please Him.
A SERIES OF ALPHABETIC SERMONS

By W. D. Shelton, Billings, Mont.

As a busy pastor of a growing church, the writer is always on the lookout for sermon themes that will attract attention and help him to get gospel truth to the hearts of men and women after they have been attracted to the church. Some time ago a suggestion came to us on a Sunday evening, while on the pulpit platform: "Why not preach a series of Sunday evening sermons from themes suggested by the letters of the alphabet of the English language?"

The thought struck me immediately and an announcement was made to the audience that this would be our course for sometime to come. At this writing, February 20th, we are about half through the series and very much gratified with the results we have obtained. Many have been the expressions of pleasure and profit from these alphabet sermons. I think we can say, our people say, "I don't want to miss one of them." Both attendance and interest are increasing and a revival spirit prevails. These messages have the evangelistic appeal and are followed by altar calls.

The series are as follows:

A—Atonement: (1) Grounds for. (2) The Demand for. (3) Provided.
C—Christ and the Church. Outline too lengthy to submit here.
D—Three Bad D's—Dirt, Debt, Devil.
E—Eternity: (1) Past and Future. (2) Duration.
F—Foolishness. Outline too lengthy to submit here.
H—Holliness: Outline too lengthy to submit here.
I—Inspiration: (1) Of the Bible. (2) Of man. (3) Of joy: (1) In Christian experience. (2) In service. (3) In tribulation.
J—Justice: (1) Of God. (2) To the Bible. (3) To Church. (4) To men.
K—Kingdom Truth: Second coming message.
L—Loyalty: (1) To God. (2) To Bible. (3) To Church. (4) To men.
M—Money: A stewardship sermon.
O—Obadiah.
P—Pentecost: (1) Purity. (2) Power. (3) To witness. (4) To the people.
Q—Quality: Outline incomplete.
R—Reincarnation, Restitution, Reintegration.
S—Sanctification, Entire.
T—Time, Talent, Tribe.
U—Uncompromising Sin.
V—Victory.
W—Witness of the Spirit.
X—X-ray, Spiritual: (1) Discovers and reveals disease. (2) Treats and cures disease. The Bible is God's X-ray.
Y—Youth: A sermon to the youth of the church.
Z—Zeal: (1) Outline too lengthy yet. (2) Zeal: No outline yet. Someone may ask, "Why follow such a course anyway?" Another, "What good is to come of such a pulpit procedure?" Another, "Is not the tendency in such series to grow formal and tepid?" Our answer is, "Experience is proving to us that this series offers a variety of subject matter, with a breadth of application to give fresh and aptness to each message for its own occasion. After all, the writer is not suggesting that anyone else should attempt to use his armor, and does not assume that anyone will want to, but just thought he would show the readers of this Preacher's Magazine the kind of Sunday morning armor he is using for a few weeks change. "Variety is the spice of life!"—and of the pulpit, too. I would not, however, want to try the above variety on Sunday mornings. For Sunday evening audiences we are finding them well adapted. Inspirational, not expository; evangelical, not formal; homiletic rather than doctrinal, and taking the themes from letters of the alphabet helps the hearers to remember them, and gives the preacher opportunity of brief reviews of previous messages.

SEED THOUGHTS FOUND BY COMPARING SCRIPTURE WITH WRITING

By J. B. Galloway

MEASURING BLESSINGS ACCORDING TO GOD'S MEASURE

Adapted, According to His will (Eph. 1:5).
Blessed, According to His purpose (Rom. 8:28).
Called, According to His purpose (Rom. 8:28).
Grace, According to the measure of the gift of Christ (Eph. 3:20).
Grace, According to His mercy (Tit. 3:5).
Apostolic Grace, According to His purpose and grace (2 Tim. 1:9).
Forgiven, According to the riches of His grace (Eph. 1:7).
Established, According to the gospel (Rom. 15:5).
Strengthened, According to His glorious power (Col. 1:11).
Nourished, According to His riches in glory (Phil. 1:3).
Made Heirs, According to the hope of eternal life (Tit. 3:7).
Transformed, According to the workings whereby He is able (Phil. 3:21).

How We Are to Walk


A CONDITION FOR ANSWERED PRAYER

"The Lord to Moses: "I will do this thing also that thou hast spoken: for thou hast spoken grace to me."
1. Deliverance is necessary before a man can serve God acceptably. "That we being delivered out of the hand of our enemies might serve him." Let us note the enemies from which we are delivered.

1. Satan as an enemy has men in his hand. His grip upon them can only be broken by the power of Jesus the Deliverer. Men are held in the power of Satan. The power of darkness rule them. From this they must be turned, or perish.

2. The universal world holds men in its grip. It has enslaved them to Mammon. They live, suffer, labor, sacrifice and die trying to enrich themselves and satisfy their hearts with the world. Material things engross them to the damnation of soul and body, mind and spirit.

3. Men are enslaved by each other. The fear of man is a terrible bondage. To have the honors and praises of others, men have denied Jesus. Some love the praise of men more than the praise of God. God delivered Paul from the people in order to make him an able minister.


11. The nature of the service to be performed: "In holiness and in righteousness." Here is both the inward and the outward conditions of the servants as they render worship unto God. They are holy in all manner of living. Holy in all relations and dealings with men. They are righteous in soul, body and spirit. God has made them righteous. Such can serve Him without fear; which is the perfect spirit of service.

III. This service is to be "before him," That is, in His sight who alone can judge of it as being perfect. He only can approve of it.

1. Service rendered before Him means to be able to draw upon God for all power for performance. He is ever at hand to enable the worshiper to do all those things that please Him.

2. To serve before Him is to be guided by His eye, and directed by His will, and Spirit.

3. Such service will have as its only motive the pleasing of God; seeking only His glory.

IV. They are to serve Him all the days of their life.

1. There are days when sufferings come as a result of temptation and persecutions. One must not let these cause a break in service of the Lord.

2. There are days when sacrifice must be made in order to serve Him. Personal interests and comforts must be sacrificed; God must be first.

3. There are days when one must worship without feeling. Faith must be pure and simple. Nothing can come in all the days of life must hinder the worship and service of the Lord.

4. "All the days of our life can only mean, that through all seasons, and times, and under all circumstances of life, one must keep in touch with God." Not a break in the whole period of our earthly days. One must not lose sight of God's face. In such service only is there supreme happiness and satisfaction.

Text: "For ye are yet carnal" (1 Cor. 3:3).

1. Carnality is a hindrance to the believer receiving of the things of the Spirit. "I could not speak unto you as unto spiritual, but as unto carnal." "Ye were not able to bear it." But why? Surely not because they were not intelligent enough to comprehend it. It was not a mental hindrance; but a heart hindrance. The carnal mind kept them from receiving spiritual things which would have enriched their lives.

a. They were hindered from spiritual development. They had remained in a state of protracted babyhood. They had not come to spiritual manhood. What is responsible for this debatable condition in the church if carnality is not the cause?

b. Carnality hinders fruit-bearing. It hinders spiritual service. Why such a meager crop of grains, if carnality is not the cause? Such a powerless prayer life? Why such little patience under trial? Why such want of charity? The answer is, "Ye are yet carnal."

2. Carnality can so assert itself as to make some "walk as men." "Are ye not carnal, and walk as men?"

Here carnality had caused them to drop to the level of the world.

a. They had environs. Thus were wrong in heart.

b. They had strife. Thus were wrong in word. For it was strife of words and controversies that caused church troubles.

c. They had divisions. Thus were wrong in actions and deeds. These are sure evidences of the carnal mind.
J. Persons that are carnal show it in other ways:
   a. They may glory in men (verse 21).
   Thus may be divided over their preferences as to the type of preacher they want, and then turn to fall into the benefits of the ministry. They see only the instrument of God, and not God.
   b. They show carnality by insisting on doing works which will not pass the test of fire. They are busy; but do nothing that is worth while. They make no contribution to the cause of Christ which will pass the judgment test. Their building is wood, hay, stubble.
   c. Such as are carnal fail to appreciate what full redemption can and does mean. "All things are yours" (v. 22).

Yet they see it not. "The world, life, death, things present, things to come," can be possessed by faith that is unhindered by carnality.

SERMON TOPICS IN HEBREWS
By W. W. Clay

VI. Holiness in the Book of Hebrews
We have already noted that the apparent purpose of this book is that of warning, warning against falling short of all God expects of us in grace or growth, and warning against backsliding and apostasy, and that the theme is Jesus exalted at God's right hand. Each of these is a path that leads to holiness. There is no greater safeguard against backsliding than to realize the cost and worth of holiness; and any consideration of Jesus in His exalted ministry brings us face to face with the holiness of God and the need of holiness in man. So it is not surprising that in such a book we not only catch glimpses of holiness, but confronting us at every turn, it is revealed as the culmination of God's will for men, as the climax of His plan of redemption.

One remarkable aspect of the revelation in regard to holiness in this book is the viewpoint from which it is considered. Other books of the Bible have as much to say about holiness as this, but their viewpoint is the plane of man's sin, man's failure, man's loss, man's need. From this lowly ground we look up through the earth-clouds and the glory-clouds of the holiness of God as down through the old man come streams of God's grace touching our sin and need. But in the book of Hebrews we are looking at holiness from the plane of the heaven-clouds, in the very presence of the holiness of God, in full view of the great High Priest with His offering of precious blood, while looking down to earth we catch glimpses of man's need and see the great purpose and will of God being worked out in human life and character.

Holiness is definitely included in the introductory words of the book: "When he had by himself purged our sins." The word "purged" means more than cancellation of the penalty—it definitely relates to taking out of us the defilement of sin. Holiness is breathed in the final benediction: "Make you perfect in every good work to do His will." The word "perfect" here cannot mean the perfection of development or achievement, for it is a perfection that comes by the hand of God—"make you perfect"—and hence can refer only to holiness.

Then there are two great key texts that sum up all that is said in the book about holiness. One is the first distinctive reference to it, in ch. 2:11, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." The other is the first form of reference to holiness found in ch. 13:12, 13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his own reproach. These things both reveal the essentials of the doctrine of holiness, and all other references in the book to holiness naturally group themselves around these two. Both texts unite to show the following truths.

1. The Son of man was first said, "He that sanctifieth." The final one says, "Wherefore Jesus also that he might sanctify." In the introduction we read, "When he had by himself purged our sins.

2. Christ was a perfect Savior and brought a perfect salvation (ch. 5:9). Perfect as God, perfect as man, perfect as an offering. Hence He could bring a perfect salvation from all sin.

2. Christ came to accomplish all the will of God (ch. 10:1). For in this we definitely include our sanctification.

3. Christ's blood alone can sanctify (ch. 13:12; 9:14; 10:29). Hence it can never come through growth, nor lapse of time, nor human effort, nor environment, nor death. All the holiness we now have or ever can have in this life or the next must come through Jesus.

4. Christ suffered with this purpose in view, "Wherefore Jesus also that he might sanctify...suffered" (ch. 13:12). "Lo, I come" (ch. 10:9).

5. The sanctified.
   1. People (ch. 13:12). Not angels or dead folk, hence the experience is a possibility in this life. "They who are sanctified" (ch. 2:11).
   2. Saved people (ch. 10:22). Only those who have a true heart, a blood-spattered heart, and a body washed in sin's practice and habits, can have "holiness to enter into the holiest." Those who carnally desire it, who are willing to "go forth unto him without the camp, bearing his reproach" (ch. 13:13), who fear lest, a promise being left them of entering into His rest, they should come short of it (ch. 4:1).
   4. Those who diligently seek it. "Let us labor to enter" (ch. 11:1).
   5. Those who believe, "We which have believed do enter into rest" (ch. 4:3). "Let us draw near in full assurance of faith" (ch. 10:23).

III. The significance
   1. A cleansing experience. A taking away, a negative work. "Purged" (ch. 13:1). "Purifying...sanctifieth...purge" (ch. 9:13, 14). To purify and save (ch. 10:26).
   2. A filling experience. The adding of a divine increment, a positive work. God's law written in heart and mind (ch. 10:16). His Holy Spirit given in special measure to the sanctified (ch. 10:12).
   3. A consecrated experience. "Wherefore the Holy Ghost is a witness unto us" (ch. 10:15). The only sin that God has given us that we are sanctified is not emotion or blessing but the infilling and indwelling of the Holy Spirit. He need not be present, but He is the witness. On the other hand, the divine sign of the coming of the Holy Ghost is not the speaking in tongues or any other gift of the Spirit, but heart purity (Acts 15:9, 10). These two witness to each other. There can be no sanctification without the pentecostal fulness of the Holy Ghost, and no pentecostal baptism apart from entire sanctification.

4. A perfecting experience. Holiness is perfection, not of knowledge, or of activity, but of endurance, the controlling, spiritual impulse, causing sin's will, constantly, to coincide with the will of God (ch. 9:9; 10:1; 4:16).

5. A victorious experience. "We which have believed do enter into rest" (ch. 4:3). All wandering over, all warfare with inbred sin ended, all striving in our own strength ceased. Christ is master of the situation, having dealt not only with our sins but with our sin, and we have entered into perfect rest of heart (ch. 4:1-10).

We have the note of victory in the benediction in ch. 13:21 "Perfect in every good work, working in you...through Jesus Christ."

6. A separating experience. Just as Jesus was separate from sinners (ch. 7:26), just as he died an outcast without the camp (ch. 13:11, 12), so the path of holiness will lead us beyond the gates of sin and worldly pleasure.

7. A joyful experience. "By him therefore—since he has sanctified us—"let us offer the sacrifice of praise to God continually" (ch. 13:15). The word "therefore" links the word "sanctify" in v. 12 with the word "praise" in v. 15. How this coincides with the high-priestly prayer of Jesus, (John 17) when He prayed that His own might have His joy fulfilled in themselves, and in order that this might be realized, prayed, "Sanctify them."

8. A practical experience. "Purge...to serve the living God" (ch. 9:14). "Grace whereby we may serve God acceptably" (ch. 12:28). A delightful and restful service.

IV. The effect of holiness on the relationship between the things in the "All of one" (ch. 2:11). "Unto him" (ch. 13:13).

1. A unity of nature. He partook of our nature (ch. 2:14), and we through holiness partake of His. "Partakers of Christ" (ch. 3:14).

2. A unity of nature with the will of God. Jesus was wholly yielded to the will of the Father (ch. 7:10-11), and He makes us "perfect in every good work to do his will, working in you... which is well pleasing in his sight" (ch. 12:1). A unity of fellowship with him in suffering, "bearing his reproach" (ch. 13:13). How this reminds us of Paul's prayer, "That I may know the fellowship of his suffering" (Phil. 3:10).

4. A unity of fellowship with all whom he has sanctified, "All of one" (ch. 2:11). If we are one with Him, we are one with all others who are one with Him, sharing each other's burdens, reproaches, suffering, and joy (ch. 10:28; 13:3, 16, 17). This is in accord with John 17:17, 21.

5. A unity of expectation. Two things are revealed in the book of Hebrews concerning Christ's program for the future. First, He is to "appear the second time" (ch. 10:28). This will be the day when His enemies will be made His footstool, and all things shall be put in subjection.

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under Him (ch. 2:8). Every reference in the book to the coming of Jesus and the day of His power is a logical development of the text of this great sermon, Psalm 110:1: "till I make thine enemies thy footstool." Christ looks forward expectantly to this event, "From henceforth expecting till his enemies be made his footstool" (ch. 10:12, 13), and His sanctified ones share in that expectancy (ch. 9:28).

Second, the book keeps referring to the city Christ hath prepared for His sanctified ones (ch. 11:16); "a city which hath foundations," (ch. 11:10); the city of which the earthly Jerusalem was only a symbol (ch. 12:22); a city of perpetual blessing, which lies at the antenucces of eternity, in which the sanctified through the blood are travelling (ch. 12:12-14).

V. The anxiety of the inspired writer for his hearers to have this experience.

1. "Let us go forth therefore unto him" (ch. 11:13). The word "therefore" links the path of reproof in this verse with the statement of the preceding verse that He suffered to sanctify with His own blood, hence the holy urgency for us to go is not that reproach is desirable, but that the sanctification He holds for us is worth more than the reproach of the way to get to Him. In this earthly city we have the privilege of seeing Him, but in the city of the New Dispensation we shall see Him face to face. In the heavenly city we shall be His fellow-heirs and joint heirs of the kingdom.

2. "Let us labor to enter" (ch. 4:11). It means a struggle, a fight, just as Jesus said, "Strive." (text).

3. "Having therefore, brethren, boldness to enter" (Heb. 10:19). If our holiness depended on our own merit or consecration or endeavor or earnestness, we might well despair, but since it depends wholly on the shed blood of a perfect Savor, we may boldly enter, that is the only thing we can do to receive it, Just in simple faith to enter.

4. "Follow holiness; without which no man shall see the Lord" (ch. 12:14). Holiness of heart is a necessary fellowship with God, either here or hereafter. Sin defiles: that is why God has shut it out of heaven; and if you would see the Lord in loving fellowship throughout eternity, you must have your heart cleaned from every stain of sin.

Outlines and Studies

Text: Heb. 4:11.

Theme: The Rest for the People of God.

I. The Rest of the People of God.

1. A strange paradox. In the words, "labor to find rest." Yet to the man who would find rest, there must first be conflict. Jesus said, "Strive." No man gets saved or sanctified without a fight, a contest, a struggle.

2. A struggle with Satan. Tell why he opposes. Show his methods of opposition: deceit about what holiness really is, threats as to what it will cost you in loss of friends or material things, discouragement as to its possibility, an opposing environment around you. You must fight your way through, and God will help you through.

3. A struggle with carnality. How it will keep you from rest. Why must, for itself, you struggle. We can never rest from our own strength. Let God work it out for you.

4. A struggle with self. The reason the Israelites did not go up from Kadesh to possess the land was not because of the opposition of their enemies, but because of the opposition within themselves. Self will make reservations, will put everything else on the altar but itself. But until God gets self on the altar, and self dies, there can be no blessing, no holiness perfected, no perfect rest (ch. 4:10).

II. The danger of failure to enter into this rest.

1. A danger of falling (v. 11).

2. A danger of loss of faith (v. 11).

3. We ought to be afraid of the displeasure of God (v. 11).


Theme: Holiness, God's Inflexible Demand.

1. A necessity for a sailor not only to have a chart, but to know his ship's position on the chart. So we need to know where we are. Some rocks ahead. Some storms coming.

2. We can get our bearings; our chart, the Bible; and the compass, the Holy Spirit. There is a point that God has fixed to which the compass points unvarying, and by which we may get our bearings in every phase of life; and that point is holiness.

3. Holiness, as to the nature and meaning of the holiness God requires. Not a theory alone, not feeling, but the presence of the Holy Ghost in His fulness, cleansing the heart from all sin. It is subsequent to regeneration, effected through the blood of Jesus, by faith, based on the promise of God. Nothing but life can overcome death. Nothing but God can destroy sin. You may love holiness' people, espouse the doctrine, join the movement, exhibit great physical demonstrations in the name of holiness, sacrifice to spread it and contend for it; but unless you have the fulness of the Spirit who is holy, you do not have the holiness that God here demands.

4. An inescapable command. The text as inclusive and exclusive and conclusive as John 3:17. You cannot tunnel under, climb over or get around God's "must" and "without which."

5. Why God demands it: Holiness a necessity for perfect fellowship with God. God is holy and hates sin, not only the act but that deformity, disease, talent, moral distortion, called carnality. As leprosy in a child; the mother may love the child but loathes the disease, and is barred by it from complete fellowship with her child.

6. Holiness a necessity for happiness. Carnality always breeds unhappiness; that is why

in the words of the text God has shut it out. Sin defiles every source of happiness on earth; the home, ties of kinship, friendship, love. But it can never enter heaven, and God seeks to drive it from your heart and forever close the door against it.

II. The meaning of the command, "Follow holiness."

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

2. It means earnestly to seek it. Even the Lord's work must wait until this is done (Luke 24:49). A complete consecration, at any cost.

3. It means to cherish it. The most important thing in the life of the Christian is the possession of the Holy Ghost in His cleansing, keeping fulness.

4. It means definitely to make it the outstanding feature of your testimony and preaching. If Christ put it first in His wonderful prayer, if God has made it the test of fitness for heaven, we must give it the first place in our ministry and witnessing.

III. Conclusion. Have you this experience? If not, what excuse have you for refusing this blood-bought gift of your Savior.

DEPARTMENT OF SUGGESTIONS

By D. S. COLETT

Sermon Suggestions from First Peter

Theme: The Trinity and Man's Salvation.

1. The Father in Redemption. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2).

2. The Son. "Through the foreknowledge of God our salvation was planned."

3. They were the "elect" through this foreknowledge.
I. There are four other uses of the original word translated "elected": (1) Chosen; (2) Separated; (3) Excellent; (4) Beloved; which give to us the real meaning of the word "elected."

II. The Spirit of Redemption.

"Through sanctification of the Spirit." 1. This "election" by the Father is completed through sanctification.

a. By the Holy Spirit, the executive of the God-head.


1. Our 'sanctification' is revealed through the truth.

2. Because of this revealed truth.

3. Belief of the truth as a possible present experience brings the experience through the operation of the Spirit in our hearts.

III. The Son in Redemption.

"Unto obedience and sprinkling of the blood of Jesus Christ." 1. The blood of Jesus Christ is the procuring cause of sanctification.

2. The "sprinkling" or application, of the merits of that blood is our only means of sanctification.

3. The "elected" is the "sanctified," obedience to Christ.

THEME—The Living Hope.

Text—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living R. V.] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that cannot be taken away, reserved in heaven for you" (1 Peter 1:3-4).

1. The Basis of this Living Hope.

"The resurrection of Jesus Christ from the dead." I. The Reason for this living Hope.

"Who according to his abundant mercy hath begotten us again." Having been "born again" was the reason for this hope within them.

III. What Is this Living Hope?

"To an inheritance incorruptible, and undefiled and that cannot be taken away, reserved in heaven for you."

1. The contrast is evidently made here between the earthly inheritance of the Jew and the heavenly inheritance of the Christian. Their inheritance, the Canaan land, was corrupted by the coming in of strange people; it was defiled by the worship of heathen gods; it had faded away from them, being, now in the hands of their conquerors, the Romans. The heavenly inheritance will not thus disappear.

2. The Character of this Inheritance.

Three negatives are used. We have but a meager conception of this inheritance, and only frequent glimpses of it given to us in the Scriptures in terms like these: throne, victor's palms, conqueror's rewards, everlasting life, gold and precious stones; are the positive statements given to us.

a. It is incorruptible. Will not decay, does not have within it the principle of dissolution or decay.

b. It is undefiled. Does not admit of any impurity.

c. It is unadulterated. It is evergreen.

3. The Place of this Inheritance. "Re- stored in heaven for you." It is a prepared place for a people prepared through being "begotten again."

THEME—God's Method of Preserving His Children.

Text—"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1. Note we "are kept" or "guarded." R. V.

Dr. Maclaren states the picture is that of a defenseless position, of an unwalled city out in the open, garnished with a strong fence or guard through which no assailant can break.

2. There are two ways of guarding a position:

a. Throwing a strong garrison around the position to hold it.

b. Strengthening the point within to withstand the siege.

"God uses both methods in preserving His children."

II. By What Are We Kept?

"By the power of God." By the same supernatural power which worked in us in regeneration and sanctification, and not our own power.

III. Through What Are We Kept?

"Through Faith"—Faith or trust in God is the medium by which this keeping power of God is carried on. Note: we are not called upon to "hold out," we are called to "hold on" by faith, and the power of God will "hold out."
a. There are four other uses of the original word, "kept," in the New Testament: (1) Chosen; (2) Separated; (3) Excellent; (4) Beloved, which give to us the real meaning of the word "elect.

II. The Spirit of Redemption.

"Through sanctification of the Spirit." 1. This "election" by the Father is completed through sanctification.

a. By the Holy Spirit, the executive of the God-head.

b. "Belief of the truth" (2 Thess. 2:13).

1. Our sanctification is revealed through the truth.

2. Because of this revealed truth is born, "Faith cometh by hearing, and hearing by the word of God."

3. Belief of the truth as a possible present experience brings the experience through the operation of the Spirit in our hearts.

III. The Son in Redemption.

"Unto obedience and sprinkling of the blood of Jesus Christ."

1. The blood of Jesus Christ is the procurer cause of sanctification.

2. The "sprinkling" or application of the merits of that blood is our only means of sanctification.

3. The word, "sanctified," are obedient to Christ.

Theme—The Living Hope.
Text—"Blessed be the God and Father of our Lord Jesus Christ whom according to his abundant mercy hath begotten us again unto a lively [Living R. V.] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3-4).

I. The Basis of this living hope.

The resurrection of Jesus Christ from the dead.

II. The Reason for this living hope.

Who according to his abundant mercy hath begotten us again, (1 Peter 1:3). Having been "born again", was the reason for this hope within them.

III. What is this living hope?

"To an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you."
love one another with a pure heart fervently” (1 Peter 1:22).
   I. Heart Purity is obtained through obeying the truth.

   II. Heart Purity is effective by the work of the Spirit.

   III. Heart purity produces unselfish love for the brethren. “Unselfish”—without hypocrisy, sincerely.

   “Useful” Evangelistic Messages.

   Theme—What Think Ye of Christ?

   Test—What think ye of Christ? Whose son is he?” (Mark 12:50)

   Note the context. A day of questioning for Jesus: His answers astonished them; this, His question confounds them.

   I. Christianity is especially a system of truth which challenges thought.

   1. Unlike many other religions which profess through the ignorance of its people; Christianity and Christ challenges thought, appeals to the reason, addresses itself to the highest powers of man.

   2. It challenges the highest class of thinking. Not so much that of the world, but the thought regarding the soul of men; to “seek ye first the kingdom of God and his righteousness,” which is the very foundation of real life.

   II. What did the people of Jesus’ day think of Christ?

   1. What were their thoughts concerning Christ, or Messiah (separate from Jesus)? This may be gathered from the testimony of the Old Testament writers and prophets.

   2. What did they think of Jesus as the Christ, or Messiah?

      a. His enemies. Saducees, Pharisees, Caiphas, Pilate, etc.

      b. His friends. John the Baptist, Peter, women, disciples, Saul of Tarsus.

   III. What should we think of Christ today?

   1. We see the fruits of His life and character everywhere. We view him not only as the people, to whom this question was presented but as He was then and is today plus nineteen centuries of work.

      a. Where Christ has been preached other systems of worship have passed away. Where is Diana of Ephesus? the gods of Greece and Rome today? Christ.

  Overview: Mr. D.P. on the subject of the need for a heart to holiness, particularly focusing on the importance of purity in one's heart and the role of the Holy Spirit in achieving this. The text also discusses the challenges that Christianity presents through its truths and the need for personal examination of one's beliefs in light of Jesus' teachings. It concludes with the importance of understanding Christ's significance in modern times through the lens of history and the spread of other religious systems.
is a teacher to instruct him; so he endeavors to follow the teaching of Jesus, to apply the principles of these teachings, etc. But with what success? He fails. Man is more than ignorant, he is sinful and needs a Savior as well as a teacher; for the teachings of Jesus apart from His power as a Savior only mock man's vain endeavors to follow them.

III. Men say that He was a Matchless Example. They look upon man as having lost his way, as groping around in the dark, needing a light, conscious that he should do better, but needs a pattern to follow in order to do right, for other men are about as himself. He finds this pattern or example in Jesus. He studies and admires the life of Jesus and by his own endeavors tries to follow this example. But with what success? He fails. The very fact that necessary in following His example is "to do no sin" (1 Peter 2:21-23). He is more than an Example, He is a Savior, imparting power to follow His example.

IV. Men say He was a Wonderful Physician. They assume that man is sick, physically and morally, and thus all he needs is a great Physician. But man is more than sick, he is sinful and a sinner, and needs a Savior as well as a Physician.

V. "But what do ye say that I am? Thou art the Christ." 1. As the Christ He is the Savior, Redeemer. 2. As Savior, etc., He imparts strength to follow His example, to obey His teachings, to bring us from our sin and evil, and to live for Him here in this sinful world.

Theme—What Shall I Do With Jesus? Text—"Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68).

The crowds were leaving Jesus because of His teachings. He looked to His disciples with the question, "Will ye also go away?" The text is their answer.

1. To whom shall we go for authority in religion? To the world? to modern teachers? to other religions in the world? No! To Jesus. "I am the way, the truth and the life." II. To whom shall we go as a competent guide in obtaining eternal life? To our own minds? to our self-trust? to false teachers of today? No! to Jesus, "Thou hast the words of eternal life," "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." III. To whom shall we go for an answer to our questions about immortality? To pagan or godless philosophies? to the world? No! to Jesus. "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." "Because I live ye shall live also." IV. To whom shall we go to supply the heart needs of sinful men? Of forgiveness, removal of guilt, deliverance from the power of sin, victory over the king of terrors, death; for the cleaning from all carnality? To Jesus alone. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."
The Greek Testament in the Light of Recent Research

Forgiveness

The word *phail* translated in the New Testament meant in Greek writers an established usage to which men should conform. The word most commonly used in the Old Testament carried the connotation of direction given to another, instruction, a rule of action, a body of instruction, and then a code of rules. In the New Testament as well as in the Old the idea expressed in the term law is carried by the thought that the law, the code of action, is from God. In the New Testament the usage is: a single statute of principle; the divine law, the law of the Old Testament, the revelation of the divine will as a historic fact, and finally the divine will in general. This had reference to the Mosaic law taken from the purely legalistic standpoint.

Faith

The words translated faith, πίστις, and believe, πιστεύω, in the Greek Testament are from the same root and are cognate in meaning. The idea common to both of them is expressed more fully and concretely in the verb than in the noun. The New Testament usage of πιστεύω.
there is the meaning in this term of being righteous in one's actions and attitudes toward his fellowmen.

The term righteous, dikaiosune, corresponds closely to the adjective and denotes in general the character or position of one who is righteous. It signifies conduct and character which satisfy the moral requirement of God and thus render one acceptable to Him. This term for righteousness is also used as the basis of acceptance with God. It also refers to the sense of acceptance with God. Since such acceptance is provided by Him in His will, not on merit alone, but by faith in Christ, such an acceptance is called God's righteousness.

The verb, dikaiοuein, corresponding to the adjective and the noun is translated in the New Testament by the English word justify, and as such means to recognize, declare, or accept as righteous, or innocent, and in the strict moral sense declare one righteous as involving the action of grace, and finally to be recognized by God as acceptable to Him.

7. God as Father. The idea of God as Father both among Greek writers and in the Septuagint receives in the New Testament a marked development and as such becomes one of the outstanding elements of the Christian faith. In 1 John 4:8 God is Father, Pater, designates God's relation to the heavenly beloved. The conception of God as the Father of all men is rarely expressed. The use of God as Father of those who put their trust in Him, and believe in Jesus, is found in almost all parts of the New Testament. The term Pater is also found as signifying God as Father of Jesus.

8. Title of Jesus. Jesus is a personal name, the Hellenized form of the Hebrew name Yeshua, which etymologically signifies Savior. This original conception might not have lingered long in the usage of the New Testament, but rather it might have meant the name of the individual.

Christ, the English word, is an abbreviated form or translation of the Greek word Christos, which in turn is a translation of the Hebrew Mashiach, meaning anointed. In the literal sense the Hebrew word was applied to the high priest, the anointed of Yahweh. In the New Testament this term signifies: (1) the Messiah, along with the power of the Messiah; (2) the Messiah as identified with Jesus; (3) the title for Jesus the individual; (4) the title for Jesus in connection with other titles, such as Jesus Christ, Jesus Christ the Son of God. Throughout the conception of the power of the Hebrew Messiah is found.

The term Lord as applied to Christ in classical Greek, kurios, designates a person who has control over another person or thing, either by right of divinity or ownership. In the Septuagint this term occurs hundreds of times, and is a translation of two or more different Hebrew words and phrases. Two of the most important are Adonai and Yhwh-reh. As a title for Christ in the Greek Testament it denotes or represents the Hebrew Yhwh-reh or Adonai, and signifies the sovereignty of God. As applied to Jesus it is sometimes used in the theocratic sense. The title Lord as applied to Jesus did not originate, Burton thinks, in Greek or Hebrew, but rather in the Aramaic. In the Christian sense the following is significant: The Christian confession that Jesus is Lord; Christ as Lord, and, Christians as His servants; the lordship of Jesus and that of God are closely connected.

9. Spirit. In the Greek writers, from Homer to Aristotle, the word which is translated in the New Testament spirit, pneuma, bears four meanings: (1) that which is breathed or inhaled; (2) something that flows or floats; (3) an invisible living being; (4) the soul as a con- stituent element of man's nature, the seat of vitality, thought, emotion, will; the human mind in the larger sense of the word; and also with reference to the religious capacity of man; (4) following the Septuagint the soul of life means a living being; (5) more frequently the soul indicates a human person, and by metonymy it is used for the powers, possibilities and interest of the human person.

10. Soul. The Greek word for flesh, sarx, throughout all Greek literature bears the meaning of flesh, and occasionally the body as a whole. The Septuagint translates the Hebrew term baqar by this word. In the New Testament the following meanings are found: (1) flesh, the soft muscular parts of the living or once living body; (2) body, the material part of the living being; (3) by metonymy, the basis or the result of natural generation, the flesh as the basis of natural kinship, and as a collective term equal to kindred; (4) the product of natural generation apart from the immediate parentage or the Spirit of God; all that comes to man by natural inheritance rather than by the operation of the divine Spirit; (5) that element in man's nature which is opposed to goodness, that which in him makes for evil.

11. Grace. The Greek word translated grace, charis, is of the same root as the words for joy and rejoice. It has been used by Greek writers from Homer to the present time. In the New Testament while retaining all of its classical meaning, it takes on another Christian influence new shades of connotation. (1) Gratefulness, attractiveness is so rendered; (2) kindly disposed, favorable attitude toward another, approval, kindly feeling because of the benefit received, thanks; (3) but in the New Testament it takes the added meaning of favor toward man contrary to his desert. In this sense grace is attributable only to God in His beneficent relation to sinful men and to Christ in the same relationship, or in the position of Savior. It means strictly all that God showers on His children as His free gifts.
T
HE proper care of the physical man is the duty of every Christian. That passage in the Bible which says that we are the temple of God, and that the spirit of God dwelleth in you. If any man defile or destroy the temple of God, him shall God destroy, is oftentimes quoted to prove that it is sinful to destroy the body by drinking alcohol or the use of nicotine or other habit-forming drugs. I would say there are more ways to destroy the body than the use of these things. It is an easy matter for us to fail to observe the simple things and in that way subject ourselves to certain diseases, which may prove fatal or shorten our lives by several years.

The first thought that should come to the mind of every preacher after he has delivered his message is that his entire system must be restored to normal. He should remember that his nervous system has been at a high tension, his brain has been at hard work, the lungs have been receiving and expelling a great quantity of air; the thousands of air cells, the walls of which are very thin, by drinking alcohol or the use of nicotine or other habit-forming drugs. I would say there are more ways to destroy the body than the use of these things. It is an easy matter for us to fail to observe the simple things and in that way subject ourselves to certain diseases, which may prove fatal or shorten our lives by several years.

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and, thank God, ninety-nine times out of a hundred it will grow.

The chief stimulus to aggressiveness is the baptism with the Holy Ghost and fire. The Holy Ghost is a thing that the fire is and that burns out carnality, the fire puts a move on us.

The next stimulus is vision. This enables us to look past the present into the future. Past conditions as they are, to conditions as God can make them. Vision will not let us be contented in simply holding our own. It makes us feel we must capture a big slice of the devil's territory in the name of the Lord. It sends us to our knees and to our study. It takes us up off of the lounge and sends us to the homes of the people. It makes us wear out shoes and burn up gasoline until things commence to move for God. Vision sounds out in our preaching and gets into our praying. Our people catch it and commence to put things past. Best of all, it has results.

The Sunday school picks up interest, congregations increase, more souls are seeking God, revivals break out. Beloved, the hill country is ours, let's believe God for great things.

No. 2. Doesn't Conceal Trouble

There is a characteristic of the thwart that every one of us ought to know. That is—it conceals hurts. You can work out your thwart, though it is a little bit from you, and you can't see the wound. The thwart has folded its flesh over the wound until it is concealed, there; protected from further injury, it has a better chance to heal.

I wish that all of us would exclaim the faults, and blunders and even blame of our people, rather than spreading them abroad and perhaps that publicly. If you are unfortunate enough to have trouble in your church, seek to hide it rather than aggravate it.

There are several helpful rules along here:

(a) Don't take to heart all the things disgruntled people say. It's easy to believe criticism. Really, you are safe in believing only one-tenth of what you hear and half of what you actually see.

(b) Don't be in a hurry to settle matters. Time and the blessing of God will iron them out.

(c) Don't take sides, be fair to both parties, without partiality" the book says.

(d) Trouble arises. The Early church had lots of it. We will never be free from trouble until the devil is cast into the lake of fire. Nine times out of ten it comes through misunderstanding. The mistake comes in admitting publicly that there is any trouble. That is the very worst possible thing that a preacher can do. All differences should be ignored.

No. 3. Not Staying Put

I learned the expression, "staying put," at God's Bible School on Thanksgiving day, 1917. That is the day of the year when thousands of poor women and children are fed and preached to. To handle the multitudes in such a small space, there was one strict rule to the students.

That was, "stay put." In the kitchen, in the dining rooms, at the runways, in the laundrom, every student was exhorted to stay put. The rule that worked so well at feeding the poor, works well at feeding souls.

I believe we pastors, while we are pastors, should be pastors, working at the job all the time. An occasional leave to hold a revival may be permissible, but making a practice of it leaves the sheep without protection and without food. It sounds nice to say, "I will hold a number of revival meetings this year. I will sell the camp meetings. This year I will sell my church." That is not true. It doesn't keep the church.

There are those who are always gadding here and there as if they had no responsibility. An English writer covers my ground when he says, "The devil comes to preachers disguised as a railway train." These days we could say, "He comes disguised as an automobile." Coaxing them to run here and there so much of the time that the sheep wonder if they really have a shepherd.

One of my members once said to me, "We feel the best when our pastor is in town." And I believe there are thousands of other sheep just like that one.

C. W. Jones, pastor of our First church at Cleveland, gave a good rule for pastors when he said, "Work at your job all of the time." A better known preacher than Brother Jones said, "Having them gifts differing ... whether prophecy, let us prophecy; or minstrelly, let us sing with minstrelly; let us speak with knowledge, or with teaching; let us do all to edification, to the edification of the church." Not slothful in business, fervent in spirit, serving the Lord.

No. 4. Overstaying His Time

My platform is this: When it comes time to vote on the recall of a pastor, and there is a strong minority voting against me, I believe God's time for me to go. I do not mean when some opposer path wires and works politics till a goodly number vote against the pastor but I mean when some of the members really desire a change, then I agree with them. There may be times in the calling of a pastor that because of trouble the new man is unable to get a united church; but I am speaking only of a recall.

It is nothing against a preacher's character that people vote against him, nor is it anything against the people. To me it looks as if it is God's time to move. And yet, some preachers have a building tenacity that says, "I'll stay even if they don't want me. I'll stay and fight it out." That may hold his job but it spells ruin for the church. There are two reasons why a man might take that stand.

First: He lacks the spirit of perfect love.

Second: He is afraid of his bread and butter. Afraid to trust God to open another door for him, so he puts his foot in this door to keep it open, even though a church is wrecked.

Dr. Charles said in the Preacher's Magazine recently. He said, "It is difficult for some preachers to believe that people can truly love God and not be especially fond of them; or, to think it possible for someone else to succeed in a church where their success has been small. The smallness or largeness of a man's calibre is shown about that time.

Brethren, I would think a man's loyalty to God's work would make him willing to step down and out under conditions like these, and let some other man come on whom the people would unite in supporting. I am hearty in favor of an amendment at the Seventh General Assembly of the Church of the Nazarene, requiring a two-thirds vote to recall a pastor instead of a majority as the Manual now reads.

No. 5. Not Quitting When He Leaves

This is what we mean. A pastor has resigned or has been voted out; another man is on the field, but pastor number one still keeps connected up with the people of his former dock and works against the new pastor. He may still reside in the same city, or he may keep up a lively correspondence with his former parishioners. At any rate he seems to want an active part in the affairs of the church. There will always be some 'disgruntled members and some that are up the mill tree in every church. About the smallest thing that a small former pastor can do is to sympathize with them against their present pastor. This cripples the new man and keeps up a turmoil in the church.

A big man in leaving a field will speak well of his successor and do everything in his power to assist him. Then when he meets with or hears from those who are displeased with present conditions, he will be a true friend to the man who has followed him.

No. 6. Becoming Mechanical

There is a necessity a certain amount of same in our work. We have our accustomed ways of getting a text, of gathering material, getting it in form, studying it and preaching it. Right along here is the danger of becoming mechanical. We may have an excellent sermon, clearly outlined, and saturated with practical truth; we may be earnest in manner, may shout loudly and pound the pulpit, yet our sermon may lack the gripping power that moves men's hearts. What's the trouble? I answer, "The message lacks contact. The preacher lacks sympathy. That is why his words do not go down into the hearts of his hearers. To be brief, the greatest step toward an anointed heart is prayer, real intercessory prayer, heart burdens over the lost, sharing the burdens of our people, and the sharing of our people's burdens through God's anointing on our hearts and on the hearts of the people.

Some one objects, "How can I have time for prolonged seasons of prayer with all that I have to do? Between the work of the church and my home cares and errands of all kinds, I am rushed from morning to night." The discipies got into a situation just like this one time so they called all the church together and said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Brethren of the ministry, we have nothing to do but save souls. Our time, night and day, belongs to God. What if our sermons are not as carefully prepared. What if we don't run as many errands. What if we shorten our hours of rest? It doesn't matter. Thirst for prayer. We owe it to God. We owe it to our people. We owe it to our hope of success. Let's do it.
FACTS AND FIGURES

By E. J. Fleming

The American survey of the Interchurch World Movement reported that 5,000 churches were needed west of the Mississippi River to care for communities still unevangelized. In Georgia 600,000 white people are out of the Church.

(What about Rhode Island and Washington and Louisiana and Minnesota and Maine and California and all the rest of them?)

"Less than one-third of the Indian population is related to the various Christian communities; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

"Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers."

The force of chaplains in the United States Army represents twenty-eight denominations. During the last fiscal year 21,708 religious services were held with an estimated attendance of 1,780,578. The chaplains officiated at 581 army marriages, 1,079 baptisms and 1,283 funerals.

The latest compilation of statistics of American Baptists shows the following:

In the northern convention 8,285 churches are represented having 1,359,931 members. These churches raised for all purposes last year $444,212. These churches report 65,954 baptisms.

In the southern convention 26,003 churches with 3,708,353 members. These churches raised for all purposes $404,106,791, and report 195,858 baptisms.

The National Baptist Convention (negro) shows 20,665 churches with 3,253,369 members. These churches raised for all purposes $2,199,823 and report 64,042 baptisms.

Figures from Canada show 1,335 churches with 144,537 members.

There are ninety-three Mexican churches with 6,655 members.

We call these "Tithing Experiences":

Children enjoy tithing more than older people. Large givers uniformly begin giving systematically in early life. John D. Rockefeller began tithing when he was eight years of age.

Mrs. Russell Sage, who gave away $100,000,000, was a tither when, as a country school teacher, she was receiving a salary of $700 a year.

The slave traffic is not dead by any means. The Slavery Commission appointed by the League of Nations has recently submitted its report to the League Conference. It declares that there are not less than 5,000,000 chattel slaves in nineteen countries and has developed a program for the abolition of slavery everywhere.

The publication society and the Home Mission Society of the Northern Baptist Convention have many colporteur missionaries serving under their joint support and administration. These workers report 322 baptisms during the first six months of the current convention year; families visited, 67,728; conversions in homes and churches, 1,857; Sunday schools organized, 36; churches organized, 6; Bibles, Testaments, Gospels and other books given away, 13,448; and sold, 15,588; tracts given away, 97,365.

The Baptist denomination has had a splendid growth in the State of Alabama. The first statistical report was rendered in 1890 showing 67,876 Baptists in the state. In 1926 there were 276,328.

In this connection, we would remark that the old building formerly used by the Nazarene Publishing House in Kansas City, Missouri, is now occupied by a plumbing school. On the front window appears the following statement: "Do not envy the plumber; be one." We say: "Do not envy the Baptist hustler; be a hustler."

One-fifth of all rural churches receive "home mission aid."

Of these aided churches, about 71 per cent are in active competition with other aided churches.
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Specimen of type

...and followeth, and fatted fowl.
24 For he had dominion over all the region on this side the river, from Tiph-rah even to Ae's-thah, over all the kings on this side the

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—The—

Preacher's Magazine

VOL. III NO. 6 JUNE, 1928 WHOLE NO. 38

P. P. BLISS
Author of "Let the Lower Lights Be Burning"
and other immortal hymns.


NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
THE WINSTON
SIMPLIFIED DICTIONARY
ENCYCLOPEDIC EDITION

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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

THE DEMAND FOR BETTER PREACHING

CHARLES FISKE, in Scribner's Magazine, says, "Sometimes one marvels, when the sermon is over, that so many persons still go to church. It is true that much of the criticism of the pulpit is unjust. I myself listen to many speeches, as well as make many, and I cannot see that the average lawyer is a brilliant orator, or the average after-dinner speaker or aprogram luncheon orator a shining success; but making all allowances, it cannot be denied that the clergy do not, as a rule, think very clearly, or make their teaching as well as their preaching definite and effective."

The writer then goes on to deplore the general tendency toward sensationalism which he has observed in the efforts of the preachers "to attract crowds." But attention is also called to the fact that there are indications that the people generally want and appreciate clear, distinctive, logical, informing preaching; and that no factors are as good as and as lasting as sincerity and truth. The public cannot compete with the world in the field of cheap thrills and questionable sensationalism. If it cannot offer something with a better foundation and a more enduring nucleus it will lose in the race in which human interest is the prize, and it deserves to lose.

The pathetic part of the story is not that so many of us are mediocre preachers or worse, but that so few of us are as good preachers as we are capable of being. Some good preachers preach such a poor gospel that they do but very little good, while some preachers preach a good gospel so poorly that the good gospel has but a small chance. And some of us are inclined to turn the attention of listeners to the poor gospel that good preachers are preaching and thus to avoid the criticism which we deserve for having preached a good gospel in such a poor manner.

In fact we sometimes wonder if some of us are not still living in a sort of atmosphere of superstition, after all. We know the gospel we preach is the true gospel and we depend upon its doing its work without the full co-operation we are capable of giving. We say that no matter how splendid the arguments, how faultless the diction, and how faultless the elocution, if the content is not true and if the Spirit is not present, the effort is vain. But such reasoning was never intended to become the defense of carelessness and want of organization and proper effort. Just as grace alone cannot make saints without the co-operation of manhood, so the true gospel languishes without a proper human channel, and the union of the Spirit must rest upon something and someone, it cannot ride upon the thin air.

And when we are not superstitions we swing clear over to the other extreme and become the worshipers of talent and genius and great natural ability. If we think we possess any of these, then we depend upon them. If we do not think we possess them, then we excuse ourselves and adopt a pacifying and inefficient standard for ourselves. But the fact is that talent, genius and ability are usually about forty-five per cent application and forty-five per cent hard work—only ten per cent is made up of qualities that we do not all possess.

In confidence we express our fear that a certain minister of our acquaintance did not take his work and calling as seriously as he should. But we were shocked when informed that his own statement was that it required but thirty minutes for him to prepare to preach.
Now it is well to be able to preach on short notice in an emergency, but if a man can preach at all with a little preparation, he can preach better with fuller preparation.

And we would not speak alone of preparation, but of execution also. We would have every preacher make the best preparation possible and then in all sincerity we would have him do his very best every time. There is said to be a general rebellion against long sermons, but let it be known that objection to the length is also an objection to the depth and quality. No one ever objected to the length of the sermons of Spurgeon or Finney, and yet each was in the habit of preaching from one to two hours. Every preacher too long when the impression of his listeners is that he preaches too long. But if he can preach long and no one find it out, let him preach as long as he will. There is simply a demand for better preaching, and it is fortunate for you and me that there is. There is only one way for us to meet a situation like that, and that is for us to just become better preachers.

**HAVE YOU SENT IN THAT OTHER SUBSCRIPTION?**

Last month in "A Special Appeal from the Editor," we asked each of our present subscribers to mention The Preacher's Magazine to some brother preacher, and solicit his subscription. A good many are responding, and we appreciate this co-operation very much. All we ask is just more of it.

The Nazarene Publishing House undertook the publication of this Magazine upon the earnest and continued request of the editor, and we feel a great sense of gratitude to it for this favor. But we never expected that the Publishing House would spend more money than it received on the venture. The Manager did not expect any profit, but we did not expect any loss. The Manager will be grateful if we increase the subscription list until the expenses of the operation are met, and we shall not be content to do less. The Publishing House suffered a loss of between seven and eight hundred dollars during the year 1892, and we have set for our standard a thousand new subscriptions for the present year so that this year will at least break even.

Our field is limited. We have confined the subscription list to preachers, and have adapted the Magazine entirely to preachers. It is strictly a "shop paper," and therein is its strength. Our files are full of letters of commendation from subscribers and we are striving to make each issue better than the one before it. If we could get to other preachers with the appeal, we believe they would want the Magazine and that they would subscribe for it. But we have not, except through present subscribers, to get to them.

Busy pastors, regular evangelists, licensed ministers and local preachers will appreciate the Magazine. Do you not know one such to whom you can speak and from whom you can secure a subscription? Get him to order his subscription to begin with the January issue and that will give him the six numbers at once and the others in the order of publication, and this will please both him and the publishers.

P. P. BLISS

Philip Paul Bliss, better known as P. P. Bliss, was born in the country in Clearfield County, Pennsylvania, July 9, 1839. Although his early advantages for the development of his musical talents were meager, yet he made the best of every opportunity, attending every musical convention possible and while yet a very young man was recognized as one of the professional convention leaders.

About 1873, through the influence of Mr. Moody, Mr. Bliss and Major Whittle were led to give up their business pursuits and enter the evangelistic field. Mr. Bliss then gave his attention more than ever to writing hymns suitable for evangelistic work. In 1873 he assisted Mr. Sankey in editing the first book of the series called "Gospel Hymns" and a year later the second number of that series was published.

His songs were doubtless written under inspiration since they have lived down through years and are still dear to the hearts of Christians the world around. His purpose in life seems to have been to give forth the gospel by this means.

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"Hold the Fort," written upon hearing the incident of Sherman sending word to his soldiers, who were being pressed hard by the enemy, "Hold the fort, for I am coming," soon became a great favorite both at home and abroad.

"It is Well With My Soul" and "Eternity" were both written about the same time. It is believed "Eternity" was the last song Mr. Bliss ever sang, having used it in Porcia on the last night of the meeting there. On the return trip from Rome to Chicago, where they were to assist Mr. Moody in meetings, Mr. and Mrs. Bliss met their tragic death.

"Hallahlah, What a Savior" gives a clear-cut presentation of the statement, "Face from the Law" is said to have done more to break down the prejudice that existed against Gospel hymns in Scotland up to that time than anything else, as its teaching was so scriptural and in such perfect accord with the teaching of the Scottish divines. This song was used at the time of Moody and Sankey's first visit to Scotland.

Who has not felt the solemn appeal contained in the words of that invitation hymn, "Almost Persuaded," which has no doubt been the means of bringing many souls to Christ.

Among the writers of Gospel hymns, he holds a place of pre-emminence; he was a song leader of great prominence by reason of his native gifts, and his leading was without display or any attempt at attracting attention to himself. He sang with a humble spirit, playing his own accompaniment on the organ. His life was spent unreservedly giving forth of those talents with which he had been endowed in an effort to draw a lost world back to a loving Father.

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**LET THE PREACHER BE HIMSELF**

The Watchman-Examiner says, "Did you ever realize that there are many kinds of folks to be ministered to? The preacher that suits one class is abomination by another class. Some people demand dignity, others like their preacher to be free and easy. . . . Let ministers go right on and do their work in their own way the best they can.

This should not be warped into an excuse for stubbornness into the excuse for inefficiency or made into a hiding place for laziness and indolence. But people have a tendency to discount any preacher who is not like "their preacher," and a preacher may be tempted either to imitate the favorite or to needlessly discount himself because he is not like him. But it takes different types of preachers to reach different types of people, and God, who knows the people, calls His preachers.

Of course every preacher cannot succeed everywhere. In fact we have never known even one preacher who can succeed everywhere with equal degree. But God has a place for every preacher and when the preacher finds and fills that place he is as great a success as any other preacher.

And then, again, let the preacher forbear wanting to make other preachers like himself. If God has blessed his efforts, let him rejoice, but if he thinks that God blesses only those of his type, let him look about himself for a little and he will find that it is not so. God blesses some preachers who are slow and deliberate, but He also blesses some who are fiery and emotional. He blesses some who are scholarly, but He also blesses some who are "unlearned and ignorant men." Let us not attempt to make others like ourselves. It is said that one approached a great preacher and, thinking to insult and hurt him, said, "I don't like you and I don't like your way of doing things." But to his surprise and chagrin, the great one replied, "I do not blame you. I don't like myself and I don't like my way of doing things. But I have prayed to God to change me and He has only partially answered my prayers. It seems, therefore, that you and I will have to ask for more grace that we may be able to endure me and my way of doing things, for awhile yet." Would not a soft and sincere answer like this disarm wrath and make friends of our enemies in many instances where defenses are futile?

But we started to say, let every preacher be himself. Let him be his very best self. Let him not ruin even a poor style by imitating a better one. Let the changes that come be real changes and let the preacher be better in order that he may appear so.
DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By Basil W. Miller

THE PREACHER'S MAGAZINE

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INTRODUCTION

Through the centuries the Church has been shaken by numerous conflicts within her ranks over her creedal statements, her dogmas concerning doctrines, poity and organization. Every age has presented its peculiar errors; and each century has seen the rise of doctrines which are unconfirmed by the standard of all theological tenets, the Word of God. As the ages passed on these untruthful doctrines were labeled by the Church fathers, and set aside as unworthy of the sanction of the Church. In many cases councils were called to formulate the true definition of doctrines under contest, and to state with certitude the position of orthodoxy on the dogmas of Christianity. Though a heterodox theory would be sufficiently answered by one age, its power would reassert itself in another, usually under a different cloak, only to be answere once more by the scholars of the Church.

Numerous erroneous doctrines have arisen, which quite fair to shake the creational foundations of the Christian religion; but through it all a divine hand guided, and the erroneous theories soon lost their prestige, and the theological and philosophical background of the Church returned to normality. Arisonism, in the contest concerning the nature of the Trinity and the position of the Son to the Father, affirmed that Christ was but a creation of the Father. The Council of Nice adopted a confession of faith which declared that the Son was of the same essence homoeousis as the Father. But through the succeeding era this doctrine has been faced time and time again; though from the Nicene Council on there has been no community of Arius, nor any creed of Arianism in Christendom, as an imputed, affirmed doctrine of the true Church.

The doctrine of Pelagianism has caused the Church much difficulty; its outstanding tenet being that sin can be regarded only as an act of the individual will, that Adam was created moral, and his sin affected himself alone, and that all men are born moral, without the taint of carnality, or depravity. On the other hand the Arminian doctrine, or as rested in the Wesleyan revival, is the accepted position of historical Methodism concerning depravity, or original guilt, "In Adam all have sinned, and all men are by nature children of wrath." Anglicanism, in its original conception, taught that Christ was miraculously born, that He had a transcendent fellowship with God in heaven during His life, and that after His resurrection He was exalted above every other creature. It did declare that even with all these distinctive virtues Christ was still man, and not essentially God. In its historical development, Anglicanism is the father of modern Unitarianism, which denies the divinity, the true deity of Christ. As the ages passed this doctrine underwent numerous restatements and slight changes, but as is the case today, it was always marked with the distinctive feature that it made Christ to be only a man.

From the standpoint of Christian perfection as taught by Wesley, Antismism still presents itself as an opposer of the true doctrine. This theory separates the observance of morality and the performances of good works from the life of the Christian. It affirms that we are saved by faith, that the righteousness of Christ is imputed to us through faith, and that our good works do not aid in salvation. This view goes hand in hand with Calvinism concerning the imputation of the righteousness of Christ to the believer, and the dogma of the perseverance of the saints. This affirms that a believer, accepted by Christ, may commit the most iniquitous of deeds, and still the imputed righteousness of Christ maintains his status as a child of God.

Calvinism, briefly, affirms that the atonement is limited to the predestined, that the human will is not free in its choice, and that all the elect shall finally be saved irrespective of their acts, and those who are not among the elect, or predestined, shall finally be damned, irrespective of their deeds.

Naturism, or rationalism, through the centuries has existed in one form or another. It affirms that God does not exist, that the material universe is all, that man is only a material mechanism that the mind of man is sufficient as a standard of purity and of morals. Naturism has appeared through the centuries under many various covers. Pantheism affirms that the material universe is God, and that besides it there is no God. Delism affirmed that there was a God, but that the universe was under the control of natural laws, and that providence played no part in the affairs neither of nature nor of man. Rationalism, when it appears historically or at present, is in one way or another connected with naturalism. The distinctive tenet of rationalism is that God or no God, the mind of man is supreme as authority, that revelation is an impossibility, that man's codes of ethics are his only, standards of conduct to which he shall be amenable.

With this brief survey of some of the outstanding historical errors in the realm of theology, let us turn to modern Christianity with a view of finding such ancient errors in their more recent doaks. Suffice it to remark that at least in principle the Church of the present day is but a reoccurrence of an ancient one, and that when rightly understood the same arguments which overcame these doctrines in the past are now applicable to them. Also, when the theological creeds and cults are seen as part of the present day theories, their deeds, or the doctrine of the Church becomes the target for every new every age, and every new doctrine. Under the searching light of theology modernism and present day cults and theories will be revealed in their true light, and will lose their grip upon us. Our cry then should be, "Let in the light of theology." The modern recurrences of ancient errors in the realm of theology are so numerous that it is almost impossible to classify them. The conception of the average minister in those denominations which believe in an exaltation of the doctrine of the Trinity would easily be classified as belonging to Arisonism. To him Jesus, while he represents a superior type of manhood, is still man. He would reply to our criticism that Jesus could not have been God, for of course Christ is divine as are all men divine in that they are the sons of God. With reference to Pelagianism it is found that the theology of the modern Church classifies itself thus; for the Church, which enforces the propitiation by the conception of all men as being born neither moral nor immoral, but rather non-moral, and hence without depravity. The present position of religious education is based directly on the thought that there is no such entity as depravity, or carnality. The religious educator conceives of original nature in terms of modern psychology, and not in terms of theology; that is, he states that human nature consists of the inherited natural mechanism, reflexes, instincs, and capacities, while theological conceptions of man as being born under the moral government of God, and if that theology be Arminian, or Wesleyan, in the fall of Adam, the representative of the race, all the race fell, and man inherits a fallen nature, in a human capacity. It is on this basis of the non-moral conception of the original nature that the program of religious
pastoral theology
by a. m. hills

chapter i. the call to the ministry and the pastoral life

this week i pass the line of four score years. since the age of three i have been a constant attendant of churches. i have heard great preachers whose fame filled the earth, and have been a critical student of the ministry. but it is with unfeigned confidence that i assure you, dominion is not the province of counsel to the younger minister yet to be.

humbly admitting my own shortcomings and failures, and confessing that my own pastoral life has been far from ideal or a model to others, yet i trust i may be pardoned for suggesting some things i have learned by experience, study and observation: allow me, then, to suggest:

i. we are under a solemn obligation to live lives of exalted piety. we have the highest calling god ever gave to man. we are ambassadors for christ, appointed by the divine government to represent its sovereignty before a sinful, dying world. we hold a commission to declare terms of peace and alternatives of war between the sovereign of the universe and its rebel subjects. no higher position can be conceived of for a mortal man; and none can demand a more exalted character. we cannot titly represent god unless we are morally and spiritually like him.

the ministers are the official "pastors and shepherds of the flock of god"—"the church—the body of christ." it is the first essential duty of these undershepherds to make the most of themselves for the church's sake, and for the sake of her blessed lord.

you must be, and are expected to be, an example to the flock. thirty years ago andrew murray said in chicago, "a good while before i came away from south africa, i read a sentence that impressed me deeply, and i wrote it down in one of my note books. it was this, 'the first duty of every clergyman is to know god, very humbly, that all he wishes to be done in his hearers may first be fully and truly done in himself.'"

i cannot say what power there appears to be in this sentence. brother minister and brother worker, the first duty of one who works for christ, and speaks for him is to humbly come to god and ask that everything he wants done in his hearers, may first be thoroughly and fully done in himself. that brings us to the root of all true work. when i speak about the love of god, of the power of redemption, of the salvation from sin, or the filling of the holy spirit, or the love of god shed abroad in the heart by the holy ghost, you and i need to have god do the thing in ourselves, and the more earnestly we seek that, the more there will be a hidden power of the holy spirit to pass through us, in whom god has done what he sent us to preach. god shines into our hearts by the holy spirit and by the holy spirit he reveals the light of the knowledge of the glory of god. i pray you, work of power, and power—""spiritual life,"" pp. 159-162.

ii. it is the shame and reproach of the ministry that for the last seventeen centuries at least, it has lived beneath its privilege and its obligation.

listen, please, to these ringing words of the bishop's address of the methodist episcopal church thirty-two years ago (1896), "it cannot be too deeply impressed upon our minds that in all ages the church (in her ministry) has fallen short of the divine ideal, both in purity and power. god's thoughts and plans for his church are as high above ours as the heavens are above the earth. his scriptures are full of promises. his skies are full of pentecost. 'ask what ye will, and it shall be done unto you.' the limitless divine promise of heaven and earth are put in pledge for fulfillment. both shall pass away sooner than one jot or tittle of his word can fail. when we look at his ideal, promise, provision and power, at the humiliation and exaltation of the lord jesus christ, at the unapproachable glory of the spirit, it seems as if provision and performance were scarcely at all related. god's ideal for his church is that both
as individuals and as a whole, it should be "without spot or wrinkle or any such thing," a pure bride fit for the spotless Lamb, and therefore strong enough to cope with any evil.

As a church we have taught from the beginning that believers have power to become the sons of God, to be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually reposing into Christian maturity in all faculties.

"This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility.

"God is always 'able to do for us exceeding abundantly above all that we ask or think! The reason of our impotence, then, is not in God, but in ourselves. God teaches us that we should present our souls and bodies a living sacrifice, every facility, power and possession devoted to His service. How few consecrate all of their all! God waits throughout the centuries to show what He can do with perfectly and completely consecrated men. And the whole creation groans for the apocalypse of a full-grown Son of God.

"Did not this body of bishops divinely sense the real source of the weakness of the Church of our day? "God has waited for centuries to show what He could do with a body of perfectly and completely consecrated men." A great body of sanctified preachers wholly lost in the will of God, and wholly devoted to the salvation of men.

"It was more likely to rise above its pastors in spirituality. The old proverb is, "Like priest, like people." Oh, if we only had a hundred thousand pastors like Barnabas. "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" (Acts 11:24). A hundred thousand pastors and preachers wholly sanctified and filled with the Holy Spirit could evangelize the world in a generation. The whole Church would speedily be on fire, and "As the Shepherd sparest his sheep, so the glory of the Lord having risen upon her," Sinners would flock to her altars like doves to their windows. A golden stream of titles would flow into the foreign missionary treasuries of the churches. Every train would be carrying the heralds of the gospel. Every ship would be a mission ship, steering for a missionary port to upload its missionaries and its cargo of Christian literature and Bibles.

Moody sought the baptism with the Spirit, and said, "Here is a man that God shall own!" And how God used him! General Booth said, "God used him in every inch of me. And what land or shore did not feel the blessing of his holy influence?"

Three months after his conversion John Wesley sought and obtained the baptism with the Holy Spirit. Under His mighty influence, Wesley became one of the most effective preachers and religious reformers, and the most successful founder of a church this world has ever seen. Jonathan Edwards and his wife, early in his ministry, sought and obtained this Spirit baptism. It put them at the head of the great spiritual awakening which knew no bounds, and crossed continents and oceans, and was felt from shore to shore throughout the civilized world. If there were a hundred thousand such preachers as these four, equally sanctified, and filled with the same Spirit, and ended with similar power, each as consecrated and laborious and zealous, each feeling that "the world was his parish," and that nothing was too much to sacrifice of themselves, it is impossible to say what results the church would obtain. In a single generation this power, stoked world would be swinging into the millennial glories of its ascended Lord.

III. How becoming and appropriate it would be for all preachers to be thus filled. Dear brothers, let us never forget that even the sinless Jesus did not attempt to preach until He was baptized with the Spirit. He began his first recorded sermon by saying, "The Spirit of the Lord is upon me for he hath anointed me to preach." Alas! that so many of us, with amazing presumption, have ventured to enter the ministry and preach so many times without this divine anointing!

More than half a century ago a sermon was preached before the Boston University School of Theology on the "Qualities of a Successful Ministry," in which is found the following: "We must accept the historical fact of Jesus' baptism as a presupposition both to the life of the Holy Spirit and His ministry, and not till then do the gospels speak of Him as 'full of the Holy Ghost,' 'led by the Spirit,' and 'in the power of the Spirit.'" He left us an example that we should walk in His steps, in everything not peculiar to His person and mission, but the life of the Holy Spirit. He knew the power of the Holy Spirit for reaching the converted to Christ, for it is promised to all who fully believe. Hence it is instantaneous as it was with Jesus at Jordan.

This gift of the divine fulness must be instantaneous, because it is conditioned on a definite act of faith. God has made this gift, accessible to all, and it is the most essential and fundamental need of any preacher of the gospel. Absolutely nothing else can be an adequate substitute for it.

Get this Holy Spirit blessing, brothers in the ministry, and you will have such inner illumination, and such intuitive conviction of the truths of the gospel that you will not be troubled by every new fad of semi-infidelity, hatched up by speculating and unspriritual minds. Drinking perpetually to the full from the fountains of God's living water, and from the upper and nether springs of His holy mountain, ministers will not wander off into the desert searching for the alkaline pools of infidelity. Yes, get this blessing, brothers, as the most essential equipment for signal success.

It is all very well to have scholarship and culture and oratory and even genius; all these qualifications are quite desirable. But if we look upon them as all-sufficient, and trust in them alone we shall miss the secret of success. God will not give His honor to another. We shall accomplish only the barest minimum of what He has put us into the world to do. "It is not by [human] might, nor by power [of oratory] but by my Spirit, saith the Lord of hosts." It is the Spirit of God alone that imparts power to the Word preached, in which the truths of the Bible may be of no avail.

A humble, obscure Irish preacher in Western Vermont (James Caughey) one day wrote in his diary, "No man has ever been spiritually successful in the ministry who was without the help of the Holy Spirit. With it the humblest talent may astonish earth and hell by gathering, thousands for the skies, while without it the most splendid talents are comparatively useless." With this conviction he sought the baptism with the Holy Ghost, and then saw in six years over twenty thousand souls accepting Christ at the altar. Dear brethren, a barren ministry is not pleasing to God and is a needless thing. Seek this great blessing as the one thing absolutely essential to your work.

In the strain President Finney wrote, "It is painful to observe the constant tendency to substitute culture for this Holy Spirit power, or human learning and eloquence in the place of this divine endowment. I fear this tendency is increasing in the church. The churches are calling for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. The seminaries of learning are much at fault in this thing. They do not lay half stress enough upon the possession of this endowment as an essential qualification for usefulness in the world. A theological professor who does not believe in this endowment of power, and who does not possess it in a manifold degree, cannot fail to be a stumbling block to his students. If he does not speak of it as altogether indispensable, and urge it upon them as the most important of all qualifications for the ministry, his teachings and his influence will be vitally defective."

IV. The history of the Christian ministry amply supports this great truth. John Wesley was an honored scholar of Oxford University, and son of an English clergyman, and of a remarkably gifted mother. But during the first ten years of his ministry he made no marked impression upon his times. No one dreamed of his coming greatness. But when he was past thirty-five years old, he obtained the endowment of power from the Holy Spirit, and in a few months, and to the end of his life he was the astonishment of men. Twenty-two years later people in the 19th century and is growing brighter with the years.

"Yet," says a biographer, "his preaching was simple—a child could understand him. There were no far-fetched terms, no soaring among the clouds. All was simple, artless and clear. He declared that he would no sooner preach a fine sermon than wear a fine coat. Yet Mr. Wesley was styled "The mover of men," 'conscience.' While he was calm, collected, deliberate and logical, he was very simple, and had all the qualities as well as the understanding of his hearers than any other man in England. Men fell under his words like men in battle. 'It must have been the Holy Spirit that produced such extraordinary effects.'

Similar words might be written of Charles Wesley, John Fletcher, George Whitefield, Jonathan Edwards and Charles G. Finney. We are told of Robinson Watson, a lay evangelist of Eng- land, and the first to be a success in the Christian life in efficiency. Then he sought and obtained the sanctifying baptism with the Spirit. Afterwards, says Mahan, "As the result of four years of labor he secured the names and addresses of ten thousand individuals who at- tended their conversion to his instrumentalit".

Moody said of the effect of this baptism upon
him: "May God forgive me if I should speak in a boastful way, but I do not know of a sermon that I have preached since God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football."

Mr. Moody said of B. F. Mills: "He was a Congregational pastor of very ordinary success until he got hold of Finney's "Lectures on Revivals" and sought and obtained power from on high."

Then he was a mighty power till he lost this blessing; when he at once became like any other man.

HINTS TO FISHERMEN

By C. E. CORNWELL

For a Sunday Morning Sermon

1 Peter 4:7-9.

1. "Be ye therefore sober: be not rash or hasty, but orderly, making use of all you possess.

2. "Watch unto prayer." Prayer is seldom overdone, but is more generally underdone. Watch and pray is the divine command. Pray for the supporting hand of God to be upon you for good.

3. "Have fervent charity among yourselves." Have interest in one another, love, hate at white heat among yourselves.

4. "For charity [love] shall cover a multitude of sins." Cultivate a loving disposition, and this will lead you to pass by the faults of others, and to forgive offences against yourself, and to excuse and lenient, as far as is consistent with truth, the transgressions of men.

5. "Use hospitality one to another without grudging." Be ready to feed the hungry, to divide your bread; to invite the stranger home, for a meal. Cultivate hospitality and it will grow and bless you.

Prayer Meeting Suggestions

Begin on time.

Do not let the meeting drag.

Announce your subject a week in advance.

Do not rush in almost out of breath without preparation.

Give the people a show, do not take all the time with your remarks.

Dr. A. T. Pierson preached eighteen years trusting to literary power and oratory and culture. He then obtained the baptism with the Spirit and afterward testified to a body of ministers: "Brethren, I have had more conversions and accomplished more in the eighteen months since I received that blessing than in the eighteen years previous."

A hundred such illustrations might be given of the marvelous results produced by the baptism with the Holy Spirit. No human power or accomplishment can compare with it for effectiveness in service.

The Jerusalem Chamber Fellowship of Prayer

A few Christian people, meeting in the historic "Jerusalem Chamber" of Westminster Abbey, have bound themselves together in a quiet fellowship of prayer which is spreading over the English-speaking world. They agree to put this seven-fold prayer for a revival of the spiritual life in the forefront of their devotions. This appeal is made to the Fellowship:

Let us agree to concentrate our prayers on the following objectives:

1. For a Missionary Spirit. That the Church may see the world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. For a Spirit of Prayer. That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be added to us until the whole Church is awakened to prayer.

3. For a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. For a Spirit of Unity. That the whole Church may desire and experience a new unity in Christ.

5. For Courageous Witness in Moral Questions. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

6. For a Spirit of Service. That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad.

7. For the Completion of Our Own Conversion. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power—Christian Advocate, New York.

An Unsurpassed Achievement

A Japanese scholar copies the entire Bible on a single sheet—He writes one million characters with a single hair.

The entire Bible on a single sheet of paper! Such is the astounding feat recently accomplished by Ucheki Ishiizuka of Tokin, who, after ten years of the most diligent toil, has completed a self-imposed task requiring almost unbelievable patience and skill.

Imagine writing more than 1,000,000 characters or letters with a single hair. Then imagine replacing the hair many times to write other millions of Japanese ideograms! Staggering as such a task seems, it was but one of the details involved in Mr. Ishizuka's stupendous undertaking.

For Mr. Ishizuka not only had to do the work with hair points—he fastened to produce this delicate feat for six full years. And for practice, the Japanese scholar wrote a certain famous Chinese classic of 1,000,000 ideograms. He was not content to write it once. He wrote it one million times. Then he felt sufficiently skilled to begin work on the Bible.

His outfit was the simplest. His scroll, or kakebana, was an ordinary one, too made of white rag. It was six feet long and two feet wide. His ink was common sumi or charcoal. He used no microscope, but had a pair of spectacles with finely high power lenses.

His brush was a Japanese jade narrowed down until the point was but a single hair. Despite the minuteness of the ideograms, for the lines are as fine as those of an engraver, the work is so beautifully done that it can be easily read with a magnifying glass.

Had Living to Earn

The scroll was commended. But meanwhile he had a living to make for himself and his family. This he did by making trips into the nearby countryside to sell Bibles. After his day's work, he would draw out his precious scroll and far into the night would be busy with his delicate brush.

The times were difficult. His work was not lucrative and his friends gave him little or no encouragement. They said his self-imposed task was foolish. Often times, too, he became so interested in his writing that he forgot his business of earning a living. According to his wife, they lived very frugal lives until the work was completed.

Since completing this precious document, Mr. Ishizuka has resumed his occupation of distributing tracts and Bibles. He attracts more attention to his wares with his famous work of art. The original, however, is far too valuable to be exhibited publicly, so photographs are used instead.

The artist has entitled the document, "Heavenly Revelation at One Eyelock," literally, "The Bible at a Glance."

With the instinct of the true artist, Mr. Ishizuka took infinite pains in selecting the paper for his monumental work. It is made of pure white
She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Her children rise up, and call her blessed; her husband also, and he praise her.

Give her of the fruits of her hands; and let her own works praise her in the gates.—Sel. by C. E. C.

No Parsonages on Easy Street

Dean Charles R. Brown of Yale Divinity School, addressing the students on opening day, stressed the exacting character of the work of a faithful pastor. He said:

"The man who thinks of the ministry as a pinion, respectable, but withal rather an easy job had best stop, look and listen. If any man has come to the divinity school with the idea that he will find the work of a minister much less exacting than that of a lawyer or a doctor, or a merchant or a man of science, or an engineer, let me stop the car right here and allow him to get out and go back before it is too late. If he goes on with that expectation he is in for a big, thick slice of disappointment."

"I have lived a good while and I have had some opportunity for observing the habits and methods of my fellow citizens. I was born in the South, grew up in the Middle West, lived for fifteen years in California and twenty-three years in New England. As a city pastor for many years and now entering my seventieth year as a member of this faculty, I have naturally rubbed elbows with hundreds of men in law, in medicine, in business, in the work of education, of engineering and of transportation. I would say without a moment’s hesitation, and stand ready to defend my claim against all comers, that, comparing averages with averages and exceptions with exceptions, the faithful, efficient minister in charge of a church works harder than any other man in the community."—The Christian Advocate.

The Gift of God—Eternal Life

I always like to see a good picture: I do not know anything except a good book that does a man more good, and some years ago when I was in Paris, I went on one picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in ridding his caskets and wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a moment dead, and his own servants were spoiling him! Another picture represented a Man lying in a rocky tomb, also dead, but left among the gravekeep watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus . . . .

Browning has nothing finer than "A Death in the Desert," wherein he images the love of St. John to Jesus. No power is able to raise the apostle from his last sleep, neither words nor deeds. Then one has a sudden inspiration; he brings the Gospel and reads into the unconscious ear,

"I am the resurrection and the Life;"

with the effect of an instantaneous charm.

"Whereas he opened his eyes wide at once, And sat up of himself and looked on us.

This man had lived so long on Jesus’ bosom—some seventy years—that at the very sound of His voice he found in the shadow of death. It was the response of the flower of the race to Jesus—John Watson, D.D.

Prohibition is here to Stay

"My view, as expressed to you three years ago, has not changed. Prohibition is a boon to women and children."—William T. Foster, P.E.D., LL.D.

"Prohibition will prevail in spite of the law’s defiance in some parts of the country."—Provident Mutual Life Insurance Company.

"Train operation could not be made safe if the employees were permitted to use intoxicating beverages."—Northern Pacific Railway Company.

"The country will never go back to licensed selling of liquor in any form."—The Illinois National Bank.

"Prohibition has come to stay. It is the greatest forward step ever taken."—John Harvey Kellogg, M. D., The Battle Creek Sanitarium.

"Experience has shown less poverty, crime and lawlessness, and more thrift, domestic happiness and right living than under high license and the saloon."—W. I. Thompson, formerly attorney general of Nebraska.

"Prohibition has come strongly in favor of prohibition ever as"—W. H. Metzler, Dean, New York State College for Teachers.

The Psalmist’s Description of a Storm at Sea

They that go down to the sea in ships, That do business in great waters: These see the works of Jehovah, And his wonders in the deep.

For he commandeth, and the stormy wind, Which lifteth up the waves thereof.

They mount up to the heavens, they go down again to the depths: Their soul melteth away because of trouble. They reel to and fro, and stagger like a drunken man, And are at their wills’ end. Then they cry unto Jehovah in their trouble.


"You Can Say Sanctification"

John Hatfield, the Hoover evangelist, relates the following incident. He was holding revival meetings in a certain community, and offended one man very much because he preached on sanctification. The man was strenuously opposed to Brother Hatfield and gave command to his wife that he would not permit her, nor anyone else to say the word "sanctification" on his farm. The man threatened to whip Brother Hatfield on the slightest provocation. Hatfield went to see him. Without any preliminaries he showed him 1 Thess. 4:8, and told him if he continued fighting, God would kill him. The old farmer was terribly incensed and that evening was coming in from the pasture with his horses, and was saying, "I’ll fight him, I’ll fight him," when suddenly he dropped as though dead. When he began to come to, the first thing he said was, "Wife, you can say sanctification, and I am going to seek it."

Suggestive Subjects and Texts


173 - THE PREACHER’S MAGAZINE
FAITH IN GOD

By J. E. Linsa

Text—Matt. 9:29.

I. Two Blind Men in Need
   1. They followed Him.
   2. Crying for His mercy.
   3. They went where He was.

II. The Blessing Depends Upon Faith
   1. True in justification.
   2. True in sanctification.
   3. True in what may be asked.

III. Faith Depends Upon the Object
   1. The thing desired.
   2. To build up the church.
   3. To get men into the kingdom.

IV. Faith Depends Upon the Relation
   1. To the cause.
   2. To our brother.
   3. To our God of heaven.

V. Faith Depends on the Effort
   1. Physical effort.
   2. The earnest prayer.
   3. To much continued fasting.

SUPPLEMENTING THE SUFFERINGS OF CHRIST

Selected by C. E. Cornell

"I ... fill up on my part that which is lacking of the afflictions of Christ." (Col. 1:24, R. V.)

I. The Lord's Claim. Was there some fatal gap in the sacred securities of the cross? Was the green hill, outside the city wall, the site of an unfinished redemption? No, there was no defect in Christ's account for Paul to pay. Love's redeeming work was done. Paul could add nothing to the cross. Yet, there stands the text: "fill up our part that which is lacking of the afflictions of Christ." We can not work the original miracle, but we can supplement it.

II. Paul's Sufferings.
   1. Damascus—They watched him day and night to kill him.
   2. Antioch—They raised persecution against Paul.
   3. Iconium—An assault was made.
   4. Lystra—Having stoned Paul.
   5. Philippi—They laid many stripes upon them.
   6. Thessalonica—Certain loyal fellows assaulted the house.
   7. Berea—Some were silenced up the people.
   8. Ephesus—I fought with beasts at Ephesus.

Then to crown it all we are told that this much afflicted apostle of the Lord dragged about a body which was heavily weighted with physical infirmity! Three times he suffered shipwreck, three times he was beaten with rods, five times he was thrown into Roman stocks, in fasting, often in hunger and thirst. And yet this sick man, always so sick, so ailing, so afflicted and so exposed, buffetted by the messengers of Satan, troubled about for a whole generation as the ambassador of redeeming grace!

III. The Church Must Acquiesce and Suffer With Christ.
   1. In guarding her own sensitivities.
   2. In the labor of intersection.
   3. In the proclamation of the gospel.

Some must the church supplement the sufferings of Christ.

—Dr. John Henry Jowett

MEN WHO HAD PERFECT HEARTS

By J. B. Galloway

David (1 Kings 11:4).
   Axa (1 Kings 15:14; 2 Chron. 15:17).
   Hezekiah (Isa. 38:3).
   David's men of war that could keep rank (1 Chron. 12:38).

Some that offered willingly to build the temple (1 Chron 22). God called Job a perfect man (Job 1:1, 2:3). Perfect, or perfectly occurs 105 times in the Bible and the term perfection occurs eleven times.

SOME PREACHED SERMON OUTLINES

By B. W. Miller

The Fiery Manifestations of God

Text—For our God is a consuming fire (Deut. 9:29).

Introduction: God's manifestations have been manifestations of fire. To Moses in the burning bush; to Israel as a pillar of fire; at temple dedication in shekinah fire; as fire on Carmel's height; as radiant fire at the transfiguration; as holy fire at Pentecost.

1. Our God is a blazing out fire. Fire blots out. "I will blot out your transgressions."

2. Our God is a purifying fire. Fire purifies. Refining gold with fire. Purifying fire of Pentecost.

3. Our God is a glorifying fire. Fire is glory. The glory fire on Sinai's helper radiant from face of Moses.

Conclusion: God as holy fire will blot out the transgressions, purify the soul, and glorify the life.

When Tears Turn to Joy

Text—Woman, why weepest thou? (John 20:11).

Introduction: The scene in the garden. The Dawning light. The weeping woman; the assuring voice of the Master, tears turned to joy.
THE PREACHER’S MAGAZINE

1. Tears turn to joy when Christ walks in the garden of one’s life.
2. Tears turn to joy when the dawning light of salvation breaks into the soul.
3. Tears turn to joy when Christ is the ever-abiding companion. Better with Him as a friend than the empty promises of philosophers, swiftest singers, or greatest kings.

Conclusion: Christ will dry the bitterest tears, cleanse the darkest heart, ennoble the lowest life, and empower the weakest soul.

The Land Without a Sea

Text—There was no more sea (Rev. 21:11).

Introduction: A new picture of heaven, the land without a sea. Picture what the sea meant to the ancients—separation—raging tempests—an uncharted unknown. Heaven lacks all of the sorrow and horror of the sea.

1. No sea of separation. Good-bys unknown, heartaches of lost loved ones past forever, death’s final separation removed, etc.
2. No sea of trouble. Man born toils, subject to the ravages of disease, distress, suspicion. In heaven all such are removed.
3. No sea that is tugged with life’s wildest storms. Storms here rage, blighting winds blow the soul’s “sea-lot”—but heaven is the land of eternal calm.

Conclusion: “Good-bys, fair world, I am going home.” Paint the heavenly city in terms of beauty, glory and bliss.

GREAT TEXTS OF THE BIBLE

By Basil W. Miller

“They were all waiting for him” (Luke 8:40).
Theme, Waiting for Christ:

“For the parable is this: the seed is the Word of God” (Luke 8:11).
Theme, Sowers of Good Seed:

“Be ye therefore merciful ... Judge not ... condemn not ... Forgive ... give ... For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:36-38).
Theme, Christ’s Standard for Practical Living:

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that through his poverty ye might become rich” (2 Cor. 8:9).
Theme, Appropriating the Riches of Christ:

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Cor. 13:14).
Theme, The Blessings of the Godhead—Grace, Love and Communion:

“But though we, or an angel from heaven, preach any other gospel than that which we have preached, unto you, let him be accursed” (Gal. 1:8).
Theme, The Unfaithful Gospel:

“Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me” (Gal. 2:20).
Theme, Christ in You the Hope of Glory:

“The works of the flesh ... the fruit of the Spirit” (Gal. 5:16, 22).
Theme, The Transformations of Grace:

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:7, 8).
Theme, Corruption or Everlasting Life?

“If a man die, shall he live again? (Job 14:14).
Theme, We Shall Live Again:

“Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty” (Job 5:17).
Theme, The Glory of Submitting:

“So I prayed to the God of heaven. And I did unto the king (Neh. 2:4, 5). “We made our prayer unto our God, and set a watch” (Neh. 4:9).
Theme, Workers Together With God:

“He did that which was right in the eyes of Jehovah, and turned not aside from any thing that Jehovah had commanded” (2 Chron. 25:2, R. V.). “Thy heart is not right in the sight of God” (Acts 8:21).
Theme, God’s Demand of a Perfect Heart:

“. . . The daughters of Zion are haughty ...” (Isa. 3:16).
Theme, Worldliness in the Pew:

“For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. 2:13, R. V.).
Theme, Substitutes for Spirituality:

“... Revive thy work in the midst of the years” (Hab. 3:3, R. V.).
Theme, The Need of a Revival.

SERMON SEED

By J. Armstrong

1. What manner of persons ought ye to be? (2 Peter 3:11).

1. One may be the manner of person he thinks he ought to be and yet not be what God has said he should be. What He says is final, and not what we think.

2. One may be the manner of person that his creed and doctrine have made him; yet be far less than God requires. It is not enough to measure up to a creed or conform to a doctrine.

3. One may be very conscientious, and obey his conscience and honest convictions, yet be mistaken. Conscience is not a safe guide. It must have the truth to support it.

4. One may be as good as the folks around him in the church, and be lost in the end. Friends are not the final standard. To measure by them is folly.

II. The reason for raising the question.

1. It is raised in view of the judgment. See verses 10-12. Put a judgment test of your character. How would you like to appear there and answer God now as you are? The judgment is to settle with sin. The law did not settle the sin issue. Calvary did not bring all men to repentance. There must be a day to settle with sin. The saved must be rewarded. The wicked must be rewarded. Which class are you in?

2. It is raised in view of the Christian hope. “We look for new heavens, and a new earth wherein dwelleth righteousness” (verse 13).

The manner of persons we should be are those who are “living” in a new order. Where there is no sin or death shall ever be known. It is a prepared place for a prepared people. A sinless people for a sinless place.

III. The question is fully answered.

1. Be diligent that ye may be found of him in peace, without spot, and blameless (Verse 14).

1. Be found in peace. Have the peace of justification; the peace of sanctification. Have peace with all men. Let not that day find you without them.

2. Without spot. Never be found in any place or with any persons that will result in contamination of mind and soul. Keep unsplotted from the world. Be holy in all manner of conversation or living. Be holy at home. Be holy in business dealings. Be holy in social relations. These three are the whole of life.

3. Be found, blameless. Do all that God has called you to do. Fail not to perform your task; be it great or small. Be a faithful servant. Be not weary in well doing. Hold fast until He comes.

They that were ready went in with him to the marriage; and the door was shut (Matt. 22:10).

“The manifest folly of the virgins.

1. Those did not fail because they did not know. They did know what was necessary; they showed their folly in not doing as they knew. If all who expect to enter with Him did what they know the body of believers would be greatly enlarged. Sin against light is the worst of sins.

2. This is no preparation, but not enough. What they had was good, but they had not sufficient. Their folly was manifest in that they did not “go all the way” in spiritual things.

3. They were shut out when they went to buy. Deferred preparation is as dangerous a practice as no preparation. The last moment is too short time to prepare for eternity.

IV. Some classes that are not ready.

1. Those who have religion, but no salvation. One can be converted in will, but not be regenerated by the Spirit. One may be doing better, but not be saved by grace. One may know much about religion, yet be wanting in the grace that saves the soul.

2. Those who have bad regeneration or sanctification, but have lost it. May be a heart loss, while the life is yet clean in practice. They may be conscious of being out of the will of God, when others may not know it. Their lamps had gone out, and they needed to come earlier they would have been ready. But it was during the delay they lost out.

3. Persons who merely take it by faith without praying through are not ready. They have not confessed their depravity. They have slumbered over the sin they should have confessed. Their pretended faith has only been presumption, not a real faith.

Such try to make themselves believe by self-encouragement, which is only a form of self-deception.

4. Those who have no definite witness to either their regeneration, or sanctification are not ready. They cannot furnish the proper credentials. There are no positive identification marks. It is pure guess-work, with them. They have never been satisfied at any time.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Print of the Nails

It is said of St. Martin of Tours that once, while meditating in his cell, there appeared a form radiant with beauty, crowned with a jewelled diadem, with a countenance glorious and persuasive, and a manner so austere that it seemed to receive homage and love. This form said, “I am Christ; worship me.” After St. Martin had looked long in silence, he gazed upon the
hands and said, "Where is the print of the nails?" The vision suddenly vanished, and St. Martin was left, alone, assured that he had met the tempter.  
-Dr. Daniel Streel.

Soul Rest:  
A clock taught us a great spiritual lesson. We were in a vessel during a violent storm on the Gulf of Biscay in 1865. The ship rolled and lurched; sometimes it rolled on one side, sometimes on the other. When the tempest was the fiercest, as we held to a bracket on the side of the cabin to keep from being bruised by the lurching of the vessel, we looked up and saw the far end of the cabin a clock. In the slight full of the roar of the storm we could hear its quiet, regular tick, tick. We could see its hands moving steadily on. As we looked into the face of that clock, the Holy Spirit looked into our hearts, and said, "There is a type of the rest which the soul in every storm of life may have in Jesus. Just as that clock moves peacefully on, despite the storm and commotion about it, so, by the propitiation of a mighty inward presence, may you also remain peaceful and at peace even in the most tempests of trial, sorrow and temptation by the blessed inspirations and expansions of the indwelling Spirit."  
-Dr. S. A. Keen.

The Captain and the Quadrant:  
A godly man, the master of an American ship, during one voyage found his ship beset for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and so, accordingly, he gave all into the hands of God and felt at perfect peace; but still he prayed, that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation to ascertain their position, and whether they were on the right course.  
He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed and came up. There stood to be no light. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck waiting upon the Lord, when, in a few minutes, the missis seemed to be folded up and rolled away as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand, but so awe-struck did he feel, and so "dreadful" was that thought that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mists rolled back over the heavens and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossley, who was so useful in the Aridrossan awakening; and he himself was the model of devout sovety: they appeared to be rather worldly-minded people going to church for recreation or in conformity to custom. Here, at times I would involuntarily daze. I was ashamed, but some of my neighbors who were in no better case, embraced the same. I could not go on like this and soon gave up attending the service (Young India, Oct. 14, 1926). This came at a most decisive moment of his life. Shades of John Wesley!  
"It was a national epoch when John Wesley's heart was warmed in the meeting house," said Lecky, the historian. It would have been a national epoch for India if this Wesleyan minister and his people had been in the line of succession of the warmed heart. But they were worldly, dull and drowsy at the moment when one of the greatest men of modern days was making his life decision. The whole situation rested on their experience of God. It was not sufficient to sustain it.  
-Dr. E. Stanley Jones, in "Christ at the Round Table."

Faith and Christian Presence:  
When Dr. Perowne was newly elected bishop of the Church of England at Worcester in 1891; he shortly afterward preached a sermon at Birmingham, Eng., in which he sounded the alarm of ritualism to many of her most thoughtful ministers and communicants. It is hoped that he may yet have an influence to save the Church from the revival of medieval usages, the multiplication of ceremonies, has destroyed instead of fostering devotion. The craving for ritual, once excited, knows no bounds, until at length the ritual usurps the place of worship, and thought is lost, not in doctrine, but in the ever-increasing diversity of ceremonial observances. The church needs a new life, a regenerating power. She needs to break away from her trivial conventionalities and her miseritable strife about postures, and vestments, and rites and the mere externals of divine service, and her party watchwords and shibboleths, for which men contend as if for their life, and to be led into the very presence of Christ, that she may look on Him with reverential love. In that presence how small would appear many questions which now seem so long that for the sake of them men are breaking the peace of the church and rending the Body of Christ."  
-Watchword.

E. B.'s Supreme Test:  
Some years ago a young lawyer from Harvrd was boarding in the same house with some theological students in Philadelphia. Of course the great preachers of that city were freely discussed. His favorites were Dr. Furness and Dr. H. A. Boardman. He was enthusiastic over the preaching of Dr. Boardman, but the said lawyer having been reared a Unitarian, he rather favored Dr. Furness. "But," explained the young lawyer, "Dr. Boardman has not only the force of a scholar, but possesses well-balanced reasoning power; he is so well poised intellectually; besides, what elegant diction he has! I am not surprised that he is the ideal of great lawyers. But what awful doctrines he preaches! what hard and heartless Calvinism! He makes me so mad at times that I go over to Dr. Furness, where one is delighted as with a pleasant song, and who makes one feel some respect for himself when he goes home. But, believe me, Dr. Boardman, with his heart, one of the greatest men of modern days was making his life decision. The whole situation rested on their experience of God. It was not sufficient to sustain it.  
-Dr. E. Stanley Jones, in "Christ at the Round Table."


Quit You Like Men:  
A story of high sportsmanship on the part of the Pennsylvania State football team is being told by Bucknell, men. The tale does not dim the glory of Bucknell's victory; but it does add immeasurably to the luster of Penn State's defeat. Bucknell's captain, Walter Diehl, as the result of a tackle during the contest, went to the hospital when the game began. The score stood seven to nothing in favor of his mates when the first half ended. In the third quarter Pennsylvania smashed through Bucknell's defense and tied the score. Then, despite his injury, Diehl was sent in. With the 'bighty fallback behind the line, the 'Baptists took on new heart. The opposition knew that, with Diehl in the game, their chances for victory were nil. They knew, too, as any man knows, that the half-mended ankle was a thin line of defense if the attack were to center there. But when the great "Bison" back was dropped for the first time, the State tackle said, "Don't worry, old man, we will be carried of the big guy!" Every time that Diehl was thrown, his ankle was protected by gridiron warriors who held sportsmanship and clean play above victory.

Bucknell won thirteen to seven. She broke a series of defeats at the hands of Penn State reaching back to 1899. I agree with Bucknell men who say that Penn State's fine sportsmanship may have lost them a victory, but that if it did, the loss was not commensurate with the gain. After their loss they talked about atrocious conceptions of a benevolent God. But I like him because he is so sunny. His friend says, "I believe you are honest, and will tell me the truth, even though it spoil all the theology of Boston. Now, if you knew you were to die tonight, you would want a minister to see you; for which of your two favorites would you send?" He thought a moment, and then said in great seriousness, "I would send for the preacher of hard doctrines; he would believe that if he did not tell me the truth, he would himself go straight to hell. I admire his honesty and courage, and after telling me the truth he would be tender and pitiful; I know this from his prayers; yes, if I was dying, I would trust him on account of his fearlessness. He would impart courage to a man in weakness; he would be the very man to shiver into a timid soul, 'O death, where is thy sting? O grave, where is thy victory?'"  
-illustrator.

DEPARTMENT OF SUGGESTIONS

By D. S. COMLET

Series of Sermons in First Peter, (continued)

Theme—Growing Christians.

Text—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

Theme—God's Spiritual House.

Text—"To whom coming, as unto a living stone, ye also as lively stones, are built up a spiritual house" (1 Peter 2:4, 5).

I. The Foundation of this Spiritual House.

"A living stone [Christ], disallowed indeed of men, but chosen of God, and precious." (1 Peter 2:6).

II. The Superstructure of this Spiritual House.

"Ye also, as lively stones, are built up a spiritual house." (1 Peter 2:5).

III. The Functions of this Spiritual House.


2. "Offering spiritual sacrifices." (1 Peter 2:5).

Theme—The Chief Corner Stone, Precious or Offensive.

Text—"Behold, I lay in Zion a chief corner stone, elect, precious; Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is set for a stone of stumbling, and a rock of offence" (1 Peter 2:6-8).

Theme—The True Israel.

Text—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him that hath called you out of darkness into his marvellous light" (1 Peter 2:9).

I. God's true Israel are "a chosen generation" (verses 10 and 11; R. V.).

II. God's True Israel are "a royal priesthood." (1 Peter 2:10).

What the priests of Israel were to them, each believer may be in himself, for we are kings and priests unto God.

III. God's True Israel are "a holy nation." (1 Peter 2:9).

Israel while in Egypt were God's chosen people, but were never his holy people until established in their own inheritance. This is true also of the believer in Christ.

IV. God's True Israel are "a peculiar people" (a people for God's own possession. R. V.).

Israel was God's peculiar people in that He possessed them. Thus the Christian entirely separated from all things inconsistent with God's fullness in his heart is particularly the possession of God.

V. God's True Israel show forth His praises. "That ye should shew forth the praises of him who hath called you" (See also Isaiah 43:21).

Theme—Strangers and Pilgrims.

Text—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11).

Also context from vs. 11 to 20.

I. The Position of the Christian Here, "strangers and pilgrims." This is not our final abode, we are merely passing through, and hence we do not become permanently attached to the world nor its possessions.

II. The Necessary Discipline. "Abstain from fleshly lusts, which war against your soul." It is the Christian's duty to diligently "abstain from fleshly lusts" or desires. The desire is first born before the act is committed. Note it is the "fleshly desires" which war against the soul.

III. The Necessity of Becoming Christian Conduits.

"Having your conversation honest [your behavior] rationally, among the Gentiles," etc. (v. 12).

IV. The Place of "Strangers and Pilgrims" as Citizens (verses 13 to 15).

V. The Proper use of Christian Freedom (v. 16).

VI. Practical Exhortations for "Strangers and Pilgrims" (vs. 17 to 20).

Theme—The Great Example.

Text—"Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

Theme—A Ready Answer for Our Hope.

Text—"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the faith that is in you with meekness and fear" (1 Peter 3:15).

Theme—Partakings of Christ's Sufferings.

Text—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4:12, 13).

Theme—What Shall be the end of the Disobedient.

Text—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

Theme—The Righteous Saved With Difficulty.

Text—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

Theme—"He Careth For You." Text—"Casting all your care upon him; for he careth for you" (1 Peter 5:7).

Theme—The True Grace of God.

Text—"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand" (1 Peter 5:12).

Give a brief summary of the outstanding points of this epistle as Peter's exposition of the true grace of God.

YOUNG PREACHERS TRY THESE'

By L. B. WILLIAMS

The following questions were used in the examination of licensed preachers in the course of study in the Washington-Philadelphia District, and I thought it might be beneficial for any young preacher to look them over and see how many of them he can answer correctly:

Elementary English

(Number your answers, do not write the questions. Write on one side of the paper only. Sign your name at the top of the page of each sheet. Answer all questions. Return questions with your answers to the examiner. No help or information whatever must be permitted.)

1. (a) Name some of the laws of association. (b) Why does repetition aid memory? 5. What is meant by "the process of reasoning"? State the steps in this process.

2. (a) Define memory; (b) perception; (c) image.

1. Define memory, and give some rules for cultivating the memory.

4. (a) Name some of the laws of association. (b) Why does repetition aid memory?

5. What is meant by "the process of reasoning"? State the steps in this process.

6. What is the difference between memory and recollection? Give reasons for your reply.

7. What is meant by (a) intuition? (b) instinct? (c) reflex action?

8. Define (a) judgment; (b) emotion; (c) feeling.

9. Define imagination, and give some good or evil effects of imaginative preaching.

10. State the elements that are necessary to constitute a moral action or immoral action.

Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen: such an army will shake the gates of hell and set up the Kingdom of God on earth."—James H. Westley.
PRACTICAL

PRACTICAL PSYCHOLOGY
By Lewis H. Williams

Definitions
A SIMPLE definition of Psychology is that it is a scientific study of the mind. The word comes from the Greek word Psyche, meaning soul. We speak of man as composed of body, soul, and spirit. Soul and spirit are frequently used interchangeably, but in psychology these words do not mean the same thing. Soul has reference more particularly to the human mind as distinguished from the body; it is the "ego," the "I," the "self" that we recognize as knowing, feeling and willing. Spirit is a term used especially in connection with the higher aspect of soul, that to which we attribute immortality.

Psychology takes many forms, has many branches; such as social psychology, experimental psychology; and it is up to the psychology of emotions, of public speaking, of language, of the psychological moment, etc.

In the limited space for this paper, only the briefest references can be given to the subject. Only a part of the common principles will be discussed, making no effort to treat the strictly scientific terms.

Psychology and the Preacher. The preacher having to do with many men of many minds, and many women of many minds must "study to shew himself approved unto God, a workman that needeth not to be ashamed." A knowledge of psychology will not make a preacher, but if he succeeds, he will learn, consciously or unconsciously, many of the fundamental principles of mind activity. The better he understands the workings of the mind, the more effective he may be in preaching the gospel and impressing truth upon his hearers.

First Impressions. All the information that we have of the world in which we live we have gathered through the five senses; viz., seeing, hearing, tasting, smelling, and touching. We were born very young and did not know anything to begin with. We began to acquire knowledge, though imperfectly, from our earliest existence. True, we were born with certain instincts which enabled us to take food, otherwise we would soon have perished. In this respect the babe is more helpless than many, if not all, of the animal creation. Even the chick can find its food soon after leaving the shell. The sense impressions that the infant receives are distinct. For some time he is not able to interpret them. The air that rushes into his lungs upon the first breath, and the blanket we think so soft, are uncomfortable to him, and his instinct causes him to complain with a cry. He soon has an uncomfortable feeling that we call hunger and he cries again. He learns later that that uncomfortable feeling may be relieved sooner by crying, so he cries for food. He early learns a mother's touch and voice, so the cry is changed to a coo upon hearing her voice or feeling her touch. Early he desires companionship and he cries for it. His only way of recognising companionship is by touch or sound (not being able to recognize by sight for some time); hence we must rock the cradle or sing a lullaby to satisfy otherwise he does not know, that he has companionship. He soon learns that some experiences are pleasant and that some are unpleasant. A laugh, for instance, is a rule which he learns with no danger of displeasure when the light is turned out. Motion of the body is pleasant, so he 

THE SPIRIT USES PSYCHOLOGY. Let it be said at this point that a knowledge of psychology does not take the place of the teaching of the Holy Spirit. The Holy Spirit knows more about psychology than anyone else can ever hope to know. He fays tribute on all our powers. A good voice, a strong body, a trained mind, if any, our logic, our knowledge of history, science and philosophy, these, if fully consecrated, He will sanctify and use. The preacher, however, who has less of these natural and acquired accomplishments, will have little that the Holy Spirit can use. Such a person, if ever called to preach, will be compelled to labor in a limited way. In fact, surrounded as we are with educated people, high school and college graduates—making up our audiences, what can the preacher who has not a trained mind as well as a fervent spirit hope to accomplish?

Gainful Attention. The mind works according to definite laws. Strong impressions cannot be made on the mind unless fashioned upon the mind's interests, as the preacher has been taught by the Holy Spirit to do by the preacher. This is attention. The mind cannot be focussed upon more than one thing at a time. Hence, it is very important to the suc-
cess of a sermon that everything possible should be removed that will divert the attention of the hearers. If there are a lot of pictures, motions and signs around the back of the pulpit, the people will read these over and over again while doing so, lose the thought of the speaker.

As Others See Him

The preacher himself is frequently the greatest distraction from his own preaching. If a stranger is to bring a message it is always well to bring him to the platform at least a few minutes before he is to begin to speak, and he should not hide behind the pulpit. The people want to "look him over." All manner of questions will run through the minds of the people in regard to him. If he is young, the girls will wonder if he is married; the boys will hope that he will not preach long. Some may pray that the Lord will give the message, for; as they see it, the prospects otherwise are very slim. If the people do not get through with this before he begins, they will keep it up afterward. When their curiosity is satisfied, he is so far down the road that many will never catch up. This may be the reason someone has said that a speaker succeeds or fails the first five minutes he talks.

Atmoiph in Worship

The secret of worship is the ability of the preacher to center the minds of the people on God. We have lost patience with some of the older denominations because they use a liturgy or form of worship, but we have not gone to a worse form of worship, but have "experimented" in our own way of trying to worship. When the preacher comes before an audience his personal appearance, voice, actions and every movement should be such as to direct the minds of the people to the desired channel. If he must set the furniture in order, do some janitor work, buzz with the choir, make a few remarks that might as well have been left unsaid, punctuate his sentences with "amen," "bless God," "hallelujah," etc., he need not expect the spirit of worship to come upon the people. At the same time if the people are not trained to habits of reverence in the house of God, if they visit the children run about, the choir comes straggling in, the people get up and down in a haphazard way, then the preacher will have a double difficulty.

Pulpit Artistry

Again, the preacher may put so much of the physical into the "work" of preaching that many watch his movements and pay little attention to his thoughts. They cannot hear the purr of his engine for the racket of the fender. He may perspire and overwork his handle-chief until the people get "sore" for him. If he sways his body until there is a streak of white between his belt and his vest, the people may become alarmed for fear he will lose his pants. If his voice is loud and harsh the people may feel when it is over that they have been in a boiler factory. On the other hand, he may be so soft and monotous in his voice and quiet in his gestures that it will be necessary to remind the people and to forget to say their prayers before going to sleep. In justice to the preacher it should be said that he is not responsible for all the things that divert the attention of the hearers. A child running at large in the church may get more attention than a bishop. A silly girl in a choir has spoiled many a sermon.

Correct Language

The preacher should understand the psychology of language. We think in mental pictures. For instance when we hear the word "apple" three flashes into the mind a picture of an apple. There is hung in the gallery of each mind pictures of several kinds of apples. When the word is heard memory runs into the gallery, taking down a picture and holds it before what we call the "mind's eye." If we have prepared our minds and memory runs into the gallery and you feel a kind of whirling about in your head, but no picture probably can be found, yet this is a perfectly good word. Unless you have studied zoology and worked with a microscope, you have never seen this little one-cell animal, hence we have no picture of it hung on memory's wall.

When the word "apple" is spoken, maybe the picture presented to your mind is that of a big, red apple, but suppose the speaker now adds the words "green, sour." Memory must run back into the gallery and bring out a different picture. If the words had been used in the correct order—green, sour apple—the mind would not have to reverse itself. Memory would have to make but one trip to the gallery. If a new term is to be understood in the use of language can so present truth that the mind follows easily. We say, "It makes me tired to listen to him." The same is true when the speaker talks too fast, or starts a sentence and suddenly reverses; also, when the same thought is repeated over and over, the mind is forever listening to the pictures. Few men can preach long sermons profitably. The capacity of the average mind is limited—will hold so much and no more. Most of the runners in a race, if the distance is short, go the entire route, but only a few ever complete a Marathon.

Necessary Books

The preacher should have, at least, two good books—a Bible and a good dictionary, not a cheap one. If he continually mispronounces simple words and makes glaring slips in his thought, he will never be surpised if some think him too ignorant to instruct them in spiritual matters. This does not always follow by any means, but the preacher who hears one for the first time may allow minor things to outweigh far more important matters.

The preacher may divert the attention by misstating his facts and figures. If one says that the Dead sea is thousands and thousands of feet below the sea level, that the train ran at a speed of miles sixty a second, the listener, a mathematically turn of mind may become more amused than interested in his story. Do not tell your experience and the experiences of others, improving the story each time by additions, until the whole thing becomes absurd, the effect that you hoped to produce, will be lost. If one says that as he was walking down the street he saw an elephant run up a tree and sit upon a limb, your mind rebels at the statement. If the person making the statement is your particular friend your sympathies get busy and you make excuses for him. Oh, he is mistaken, he means a squirrel, you say. If you have no particular like or dislike for the speaker, you say, "That's absurd." If you dislike the person, he does not belong to your church or your party, you say, "That's a fool and ought to be sent to the asylum." As a result people whom you desire to win never come back to hear you.

In concluding this paper, let it be said that the preacher is fortunate in that the people who come to hear him are sympathetic. They do not come as a rule to oppose or criticize. The members of the church, have, or should have, a friendly interest. He is their preacher. Grace can do more than all our methods and manners. If power of God is not present all our psychology and other means will fall. However, there are many things that grate the soul and hinder our approach to God. If we could follow absolutely the laws of the mind—a thing which of course is impossible—and then have the blessings of God upon us, there is no telling what might be accomplished.

WASHINGTON, D.C.

THE PREACHER AND HIS BOOKS

By Horace Ireland

By way of introduction, I quote the following from Dr. H. G. Wells, "God be thanked for books. They are the voices of the distant and the dead, and make us the heirs of the spiritual life of past ages. In the best books, great men talk to us, give us their most precious thoughts, and pass the truths into us." Preachers and teachers have said many times, "Let him who would be great select the right parents." Thus inferring the value of good ancestry. But we ask permission to revise the dictum a little, and say, "Let him who would be great select the right books."

To read books solely for their informative value can easily become a vicious habit. A few good preachers we have known have impressed us as being mere intellectual hacksters, pulpib pedants, shrewd schoolmasters, great masters of facts, and whose main feature of utility seemed to be an abnormal desire to astonish the natives. Certainly let us embellish our sermons with worthwhile data, if we are able. Let all of our reading focus in the right channel of Christian statesmanship and sanctity; McCheyne himself became both statesman and saint. The preacher's books need to be recreational as well as cultural. This is what Emerson meant when he said, "Give me a book, health, and a sunny June day, and I will make the pomp of kings ridiculous." The pastor's study should be his graving ground, his rows of books, the rich, luscious pastures upon which he feeds. It should be his banqueting hall, wherein he daily dines with his models, and there, 'reading his purple floods to slake his mental thirst."

The preacher's reading should minister de-
light not drudgery to his life. We cannot easily conceive of a preacher to whom books are a bore, surely such a one has mistimed his calling. We who are charged to the air of a perpetual passion need not grieve because the facilities for travel are limited. Missionary biography will make world travelers of us. A biography of Adoniram Judson makes a free trip to northeastern India, acquaintances with the swamp and the jungle. A biography of Dr. Grellet's, implies interesting adventure in the frozen latitudes of Labrador, as well as a fascinating romance of Christian missions. To travel with John G. Paton, and Roger Williams to the South Sea Islands, with J. Hudson Taylor. To think of Dr. William Carey to India, is to travel in rich company. These men are the aristocrats of modern missionary effort. If we will court their company; Sir William Ball and Prof. Lowell will whisper to us the secrets of the telescope, or Oliver Lodge and Sir Wm. Crookes of the mysteries of the microscope.

Besides being recreational, the preacher's books will need to be inspirational. The chemist in his laboratory turns distinct chemicals into his test tube, his object being to fuse them and produce a fourth element. But after having poured the chemicals into the tube, they remain visible in their distinct and original states. The chemistry in the test tube with his knuckles, instantly the ingredients flow together and produce the combination. This, in terms of chemistry, is the stroke of crystallization. Preachers' brains are often like that. They contain the necessary ingredients, but they need a mental shock. It is the function of good books to produce that shock.

Before Byron began to write, he used to give a half hour to reading some favorite passage. The thought of some great writer never failed to kindle Byron into a creative glow, even as the match lights the kindlings upon the stove. These burning luminous moods Byron did his best work. Hills says, "The true book stimulates the mind as no wine can ever quicken the blood. It is reading that brings us to our best, and renews each faculty to its most vigorous life."

In passing let us note that "Books of Illustration," "Five Thousand Fitts for Busy Preachers," "Elbert Hubbard's Diary of Aesop's Fables," etc., bear about book men in relation to solid reading as oles does to pure dairy butter. Remembering then that it is as dangerous to read the first book one chance upon as for a stranger in the city to make friends with the first person passing by, let us consider the selection and friendship of books.

Frederick Hurst tells us that there are 2,000,000 volumes in our libraries, and that every few years the price books through new volumes to make a pyramid equal to St. Paul's Cathedral. Lamenting the number of books of poor quality now being published, this author questions whether or not the printing press may be one of the scourges of mankind. He (Harrison) tells how that he reads but few books and those the great ones, and describes his shipwreck on the infinite sea of printer's ink, and his escape by mercy from a region where there was "water, water everywhere but not a drop to drink." Books by their multitude bewilder, and careless and purposeless reading destroys the mind. Multitudes are in the condition of the schoolboy, who when asked what he was thinking about, replied that he was so busy reading, he had no time to think. Many stand before the vast abyss of literature, as Bunyan's Pilgrim stood before the shoals of despond, crying, "What shall I do?"

As preachers the necessity of severe selection is upon us. What shall we read? Phillips, Brooks, and the like are possible. (1) Read many biographies, memoirs, portraits and letters, for biography is one of man's best teachers. Read philosophy, history and poetry. But if you would refine the judgment, fertilize the reason, wing the imagination, and make models, and all qualities necessary to the great preacher read the Bible. Read reverently and prayerfully until its truths have dissolved like iron into the blood. Read indeed the One Hundred Greatest Books. Read, if you have time, large amounts and read. Dr. Hills says, "Read as toil the slaves of Goliath, casting away the rubbish and keeping the gems. Read to transmute facts into life. But read daily the Book of conduct and character—the Bible. For the Book Daniel Webster placed under his pillow when dying, is the Book all should carry in the hand while living."

FOR THE PREACHER'S LIBRARY
by J. B. Galloway

Bible Geography and Customs

The unfolding revelations of the messages of the Bible are set in their historical and geographical background. The story of the Hebrew is the remnant of history. Their geography is of the Holy Land. The study of geography and history is interwoven and vitally connected. The hills, rivers, seas and cities are the theater of the stirring events that we read about in Bible history. Bible geography gives the history a vividness and reality that makes the names of the Bible stand out as real men who lived in the world and wrought out their destiny. We can understand God's providences better if we know how they lived, with whom they lived, and where they lived.

The customs, manners and institutions of the Bible times and lands are an echo of the voice of the Lord. The local coloring of the common objects and occupations is the key to many passages of Scripture. An artist painting a classical picture having on it a Greek lyre inquired of a University student what his ordinary color. His friend could quote Latin verses and tell the story of Orpheus and his lyre, but had never pictured its color. Many Bible students have no definite idea of the landscapes, climates, plants, the customs, habits and dress of the people they study about in the Bible. The study of Bible customs and manners will (1) Enable us to better understand the character of the people of the Bible. (2) Explain many figurative expressions in the Bible. (3) Reveal to us the relation of the divine and human elements of the revealed truth. Then we may have a sense of reality about our Bible study as Shakespeare says, "Think when we talk of horses that you see them. Printing their grand books it's his ordinary color." "Books on Bible Geography William Walter Smith's "Student's Historical Geography of the Holy Land" is a very compact, carefully prepared work giving us the latest revised Great Books. It contains a large amount of information, and is given in a superior form. The best Bible Geography for Sunday school workers and preachers who wish to get the heart of the subject. Its price is about $2.00.

George Adam Smith's "Historical Geography of the Holy Land" is an unequalled work on the subject. It covers the whole field exhaustively. Vivid pictures of the land based upon personal experiences of the lands and results of the latest explorations and discoveries. Price, $6.00.

George Adam Smith's "Atlas of the Historical Geography Holy Land" is a book of Bible maps. The best, most authoritative and latest of Bible Atlases. If you wish to be a master of the subject of Bible Geography you should have these two works. Price, $3.50.

Robert Laird Stewart's "The Land of Israel" is a text book of Physical and Historical Geography of the Holy Land embodying the results of recent research. Price, about $2.00.

J. L. Hurff's "Rand-McNally Bible Atlas" is an excellent Bible Geography with good maps. Not so recent and possibly out of print at present. Price about $3.75.

T. Townsend Macoun's "Physical and Historical Bible Atlases" is an excellent little work on Bible Geography. A few of the historical statements may be questioned. Price, about $3.00.

John R. Craftin, "Historical Geography of the Bible Lands." Price, $1.25.

Rena L. Creasy, "The Geography of Bible Lands." Price, $1.75.


"Books on Bible Customs

George M. Mackie's "Bible Manners and Customs." An excellent work. Many New Testament passages are illustrated by present-day life in Parsonage Press, $1.25.


Thompson's "The Land and the Book," is an old work but excellent both for the study of Bible lands and Bible customs. It is usually published in two or three volumes and sold by most book-stores handling religious books. O. C. Morehouse's "A Primer of Hebrew Antiquities." A fine little book on the whole life of Bible times. (These books can be obtained through the Nazarene Publishing House.)

THE PREACHER AND HIS HEALTH

Preventive Medicine

M Y WORK in these articles is not so much to inform the preacher how to prevent disease as it is to tell how to prevent disease and how to care for one's self after certain diseases have developed. Preachers, and all public men, should know a few simple things which would help to prevent disease. Many diseases are caused by bacteria, or germs. I was asked recently if I believed in the "germ theory" as the cause of disease. My answer was, no! I know
there are diseases which are caused by the so-called germs. Some of us have taken germs from some infectious disease of the human body and then grew them in the laboratory and later noted that they produce the same effect in other bodies. Not the "germ theory" is a fact.

For our convenience we are going to divide all disease into two classes—infected and contagious. All infectious diseases are caused by some germ. Contagious diseases are those diseases which are easily "caught," such as smallpox, measles and scarlet fever. However, it is agreed by the best authorities that all contagious diseases are caused by some germ, though in many cases they have not been successfully isolated. If this be true we will then see that all contagious diseases are infectious but all infectious diseases are not contagious. However, infectious diseases can be carried from one individual to another. To illustrate, a person can take tuberculosis from another by eating or drinking out of the same vessels that were used by the sick. Also, some of the infectious diseases which affect the respiratory organs can be "caught" from the infected person by breathing the air which has been inhaled by small particles of sputum, which may contain the germ, floating in it which is caused by the coughing or sneezing of the sick.

With the above brief explanation we can see there is a probability of preventing, under some conditions, some of these diseases. I shall endeavor to give some information which preachers should know, that will help to prevent disease, and later take up the discussion of some of the common infectious and contagious diseases, which the preacher comes in contact with so often in performing his many duties. Many diseases can be prevented and many useful lives prolonged by removing some of the simple precautions.

Every preacher should be vaccinated against smallpox. Vaccination is not as dangerous as the public is led to believe. Those "bad arms" which are seen, and which we hear about, were due, in most cases, if not all, to the carelessness on the part of someone, and the condition was due to infection rather than the vaccination. Too many lives have been saved by this means of prevention for us to ignore it altogether. The vaccination against typhoid fever has too much in its favor to be ignored by anyone, especially the preacher who is continually mixing with the public. The government statistics show that something over ninety per cent of those who are vaccinated against typhoid do not have it, or if they do, it is in a very light form. The serum treatment for the prevention of colds and "flu" has much in its favor and is worthy of consideration. In these cases it is well to consult some good physician before having it administered. There are other similar precautions used to prevent such diseases as diphtheria, tetanus (lock jaw) and others, which have saved the lives of many. The advice of the family physician or health department should be complied with at once in these cases. I feel that I should stress the tetanus antitoxin for the prevention of "lock jaw." Everyone who receives a punctured wound such as those caused by nails should take the tetanus antitoxin, if advised by the physician.

Now we will consider some of the things the reader can do for himself to prevent disease. Be careful about the food and water you eat and drink. So many of the foods are more healthful if eaten raw. This is true of vegetables and fruits. There is however more danger of these foods being contaminated with certain disease germs than those which are cooked. This is true when these foods are bought in some public market, purchased or ordered. In some cases the food has been hauling around, or when they have been handled by several different people. It is better for these foods to be washed thoroughly before eating. Be careful about drinking water from that tank in which you may chance to see. Drinking water in some homes is very dangerous. How often have we seen the preacher come into some home thirsty and at once ask one of the children to get him a fresh drink, without asking it. The little boys are just the people for the preacher but do not know the precautions to take, so he may bring water in a vessel which has been contaminated by some sick member of the family, or his own fingers may be contaminated, and he may place them inside of the vessel or the water itself. This may seem to be a small matter to the casual reader, but is worth our warning. That common drinking cup or dipper which may be found in so many rural homes and public places should be discarded. The law in most cases calls all of the sinners, to prohibit the public drinking cup is certainly worthy of our commendation.

It costs nothing and is very little trouble to the preacher, after visiting in the homes and hospitals, shaking hands with all persons on the streets, or any public place, to wash the hands with soap and water. It is better if some mild antiseptic is used in the water, but plain water and soap is better than nothing. This should be done before he handles anything around the house as well as before eating. I have used medical alcohol on my hands when I have been in the presence of preachers to use the same way, when visiting the sick. Many of the infectious diseases as well as the contagious can be carried from one to another. It is well, when the preacher has been visiting people who are sick with colds, "flu" and other respiratory diseases, to not only wash his hands, but also to spray his throat and nose with an antiseptic solution. Dobbett's solution is good and there are others on the market that can be gotten from the physician or drug store. The very familiar handkerchief wave or Chatasqua salute which we see in public meetings will spread disease and should never be practiced when there is an epidemic of colds or "flu," especially in a closed room. If the reader has been for some time in a room with some infectious disease or with any contagious disease, he should not go home immediately or go into some other home, or handle children, without first changing clothing. The clothing you wear should be hung out at once in the open air and sunlight, and allowed to remain for a few hours. The hands and hair should then be washed and the nose and throat sprayed. There is not so much danger of an individual picking up the disease if he spends several hours in the open before coming home or in close contact with others.

Some may say, if there is such danger in "catching" these diseases or giving them to others, we had better not visit those who are sick with infectious and contagious diseases. Yes! your duty as a minister or Christian worker calls you there. Of course there are quarantine laws and rules to be observed in the contagious diseases. In all cases use the best knowledge you have, and be willing to take any advice from those who know, trust in God, and proceed to do your duty. I have little time for anyone who is a Christian worker who is always getting behind that "scarecrow" afraid of taking the disease. I am old-fashioned enough to believe that the enemy will have a hard time to kill anyone by disease or calamity, who is doing his duty to his fellow-man and God, until his work is finished.

### CHURCH ADVERTISING—THE WHY AND HOW

**By C. A. S.**

We have secured a series of seven articles on "Church Advertising" by C. A. S., whose success in the practice of his theories is known to thousands. Material on this theme is scarce and difficult to obtain and we believe this series will be appreciated by readers of *The Preacher's Magazine*.

There are seven articles in the series, as follows:

1. **The Church**
   - June 1928
   - Its physical condition
   - Its condition

2. **The Pastor**
   - July 1928
   - Proper use of the name of the church

3. **The Sunday Church Service**
   - August
   - Order of service
   - Musical feature
   - Sermon
   - Special items
   - Parish paper

4. **The Sunday School**
   - September
   - The superintendent
   - The teacher
   - The class

5. **Midweek Prayer Service**
   - October
   - Is it attractive?
   - Can it be interesting?
   - Who should attend?
   - Prayer meetins at churches where I have visited

6. **Young People’s Society**
   - Young people of the church

7. **The Church and Community**
   - Is your church a real community asset?
   - Should the church render community service?

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**THE CHURCH**

So much has been written regarding Church-Advertising that if it were all assembled in one collection it would fill a library of thousand volumes and yet with it all, so little of practical value to the average minister has been written, that our library is reduced to not a share of the whole. By this I do not mean that all books and all articles covering this phase of advertising are worthless, but as yet no particular volume has been issued in such language, or in
such form, as to be of practical aid and assistance to the average minister.

Advertising as a whole is a great subject and one that would very well have been written and volumes may yet be written. Church Advertising as one phase or department under the general classification of advertising is also a great subject.

The church is the greatest industry, the greatest business, in the world today. Beside its endeavors and its products, beside its organization and its possibilities, the industries and organizations of man fade into insignificance, and yet it is one of the most poorly organized businesses in the placing of its products before the world. True it reaches across the seas and across the deserts and across the mountains, but this expansion into what we might term "foreign fields" has not been due to the wholesale advertising of its product so much as by the personal endeavors and sacrifices of individuals.

The great industries and businesses of the world today are spending millions of dollars in getting their products before the people. Hard-headed, hard-earned business men everywhere will tell you that it "pays to advertise" and so they vote millions and millions of dollars for this purpose alone. Yet the Church of the living God, if we were to take the total of all moneys spent on advertising purposes would amount to scarce a thousandth of the amount expended by other business houses.

This series of articles has been prepared, not so much for the purpose of providing and giving ready-cut advertising copy to our preachers, but rather as an aid and guide in helping those responsible for such advertising to find an idea around which may be draped their own original thoughts and initial endeavors. It is for the purpose of providing the ministers with a means of weeding out the best advertising policies of their church, thus finding where they failed and where they may gain. It is our purpose to take up one particular phase, study it carefully, analyze it, and offer our opinions, thus leading the reader into a deeper thought on these various phases of church advertising.

With this, the first number, we take up the matter of advertising the name of the church.

A stranger enters a town, he walks down the street, he passes a church, involuntarily he glances to the door: it is large, it has a great window, it looks high, and it looks long, and in ninety-nine cases out of every hundred he is unable to find in a conspicuous place, or in an inconspicuous place so much as the name of that particular church. You know this to be true. Your own church, possibly with the exception of a little bulletin board standing in front, does not carry the name of the church. For comparison, walk downtown: every business house, every factory, every office, has in letters as large as space will permit, the name of that particular business or organization. Are we ashamed to let mankind know that the church is an active business, a business that is leading the times, leading the thought of the people, molding and shaping the ideals of the people? Are we ashamed of the Christ whom we serve?

The first and most important step in any advertising program or policy of your church is to put the church in physical condition so that you have something to advertise—painting the outside of the church, making needed repairs both inside and out, making it as attractive as possible, on a par with any business organization or business house with which you are acquainted. Second, let your community, let your city, let your neighborhood know that there is a church of your faith active and working. Let them know where it is—place in letters as large as space will permit, the name of the church and keep it always before the eyes of the people.

It is needless to say that it is essential and absolutely necessary along with the cleaning-up and the putting of the church in physical, material, repair, to do the same thing, repair and rebuild the spiritual mind of your church. It matters not how nicely painted a building you have, or how nicely furnished it be on the inside, unless it has been spiritually rebuilt, repainted, you have not done enough to warrant the putting on of a publicity program, for your business is to offer to a singing world the love, the hope, the promises of Jesus Christ himself.

**If I were a Layman, Some Things I Would Expect of My Pastor**

1. The first thing I would expect of my pastor would be that he be soundly converted, and genuinely sanctified, and deeply spiritual.
2. I would expect him to have a reasonably good education. I would expect this because I would like for my pastor to be able to carry his part well in any company without being embarrassed. And when there are educated and cultured people in our services I would like for my pastor to be able to so present his subject and so handle his English that I should not have to cram all through the hour, and then feel embarrassed when I meet these people on the street next day.
3. I would expect my pastor to be a man who reads widely and keeps abreast of the times so that he would be well able to converse on any subject that is being agitated.
4. I would expect him to be a student of the Word of God, and other good literature. If I were a layman, I would expect my pastor to know his Bible thoroughly and to preach it without fear or favor of man.
5. I would expect my pastor to be a man of prayer. I would not care to hear him preach on prayer, its privileges, its possibilities and so forth until he had first set me the example by praying himself. I would expect him to be a man who had learned long in the presence of his Master, before he came into the pulpit to tell me how.
6. I would expect my pastor to use variety in his preaching. As well as I love the truth of the Bible, I love to hear new things in the Bible.
7. I would expect my pastor to begin his services on time, and if possible, close on time. I would not want him to preach too long sermons.
8. I would expect my pastor to be interested in all the departments of the church. I would expect him to be present at Sunday school on time, and take an active part, but not teach a class unless he does so in the absence of a teacher. I would expect him to be a booster for the Sunday school. And then I should expect to see him at the young people's meetings, occasionally, anywhere, and to be a booster and a lifter for them. And then I would want him to be truly concerned about the Woman's Missionary Society, and to meet with the good women of our church and give them a lift and to boost them from the pulpit.

Of course, I would expect to shake hands with my pastor every prayer-meeting night, and have him lead the church to a time of grace in prayer as we worship together.
9. I would expect my pastor to be neat in appearance. I would expect him to keep his person clean, his clothes pressed, his shoes shined, his face shaved, his teeth brushed, his hair combed, his nails trimmed. All this he can do without much expense and trouble. I would want his personal appearance to be such that I would not feel embarrassed if a member of another church should ask me if that man is my pastor. In fact, I would want my pastor to be such in every way that I would feel proud of him in any company.
10. I certainly would expect my pastor to visit me just as often as he possibly could without neglecting his many other duties. And when he came, I would expect him to read a portion of the Word and offer prayer with me and the family.
11. I would expect my pastor to give value received. I would not care to support a tithe, good-for-nothing, lazy man that was there just to draw his breath and his salary. But I would want him to be on the job day and night, and for the man that desires to keep busy, there is always work to be done.
12. I would expect my pastor to control his own family. *If a man knows not how to rule his house, how can he rule the church of God?* I would expect my pastor to have his children under such control that when he went into the pulpit his children would not be running over the house, or be tearing the mother to leave the building with them in order to get a drink, or otherwise be disturbing.
13. I would expect my pastor to hold regularly the monthly church board meetings, and see that all the business of the church is regularly and systematically cared for.
14. I would expect my pastor to co-operate with the district and general officers in their great work to forward the interest of the church. And I would expect my pastor to see to it that all the moneys for the District and General Budgets was raised and sent to The District and General Treasurers each month.
15. I would expect my pastor to be "holy in all manner of conversation." I would not expect him to stand around on the street corners and use slang, tell yarns and crack jokes.
16. I would expect my minister to so conduct himself with the opposite sex that I would not have to make any apologies for any of his acts.

**Fairfax, Ala.**
THE WHOLE BIBLE 
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By Prof. J. B. Galloway, B. D.

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(Taken from the author's Foreword)

These Bible Studies appeared in the Herald of Holiness during the year 1926 by the invitation of its editor, Dr. J. B. Chapman, for the purpose of getting its readers more interested in Bible Study. In order that their usefulness might be enlarged and continued they have been revised and now appear in book form. It is the desire of the editor to stimulate interest in Bible study and to encourage an intelligent, systematic method of reading and studying the greatest of all books.

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