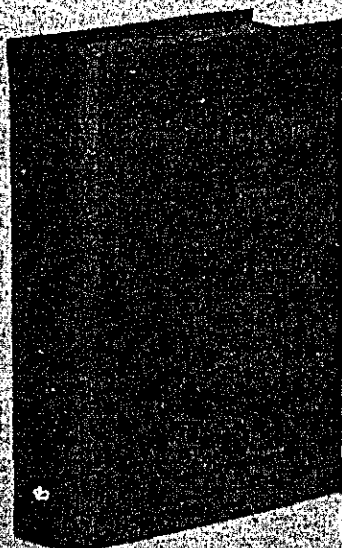


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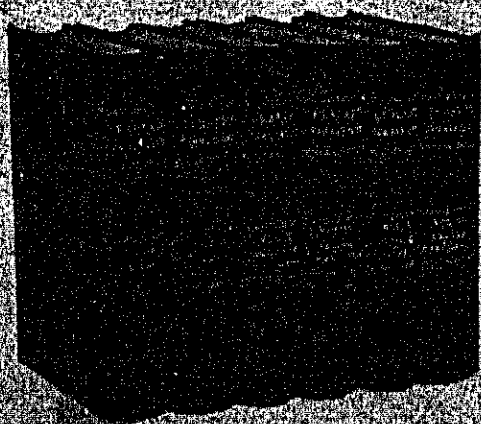


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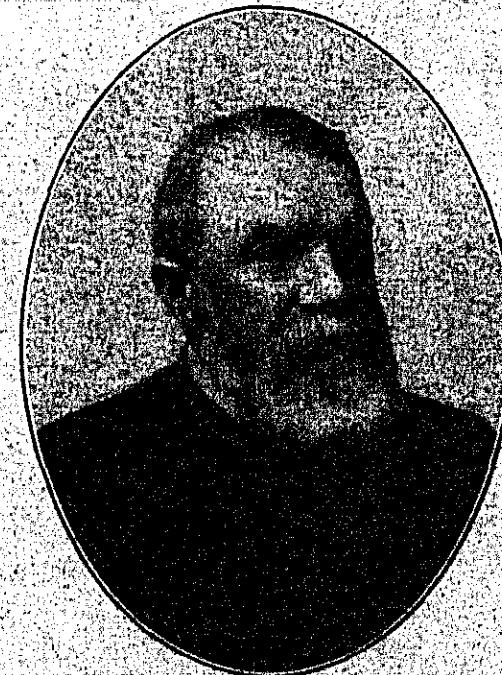
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The  
Preacher's Magazine

VOL. I NO. 5

MAY, 1926

WHOLE NO. 5



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1837-1899.

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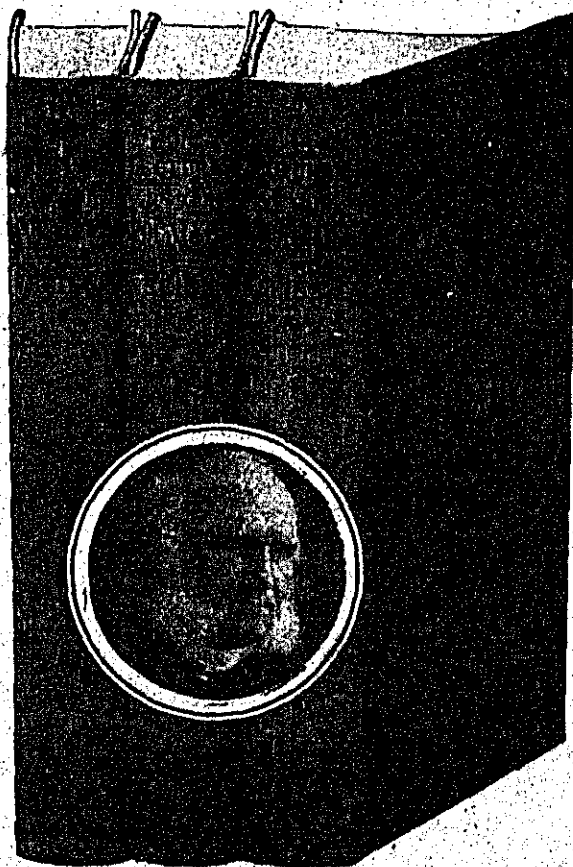
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A monthly journal devoted to the interests of those who preach the full gospel

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NUMBER 5

### DO MEN GET PAY FOR COMING TO YOUR CHURCH?

ROGER Babson, in his Special Letter for March 1926, and on the subject "Why More Business Men do not Attend Church," says, "When the churches have been keen for theology, organization, ritual, political power, wealth or buildings—that is, to obtain success by acquisition—the churches have lost their influence and have suffered. When, however, the churches have forgotten these things and been content to give men faith, courage and inspiration—that is, to obtain success through prayer—then power, growth and material prosperity have been showered upon them. . . . The law of supply and demand applies to church attendance the same as the law of gravitation applies to church structures. . . . People no longer go to church for economic instruction, political discussion or for amusement. . . . In all these branches there are experts who know far more about their subjects than do the preachers. One trouble with the churches today is that they are endeavoring to dispense things which people can get more readily from much better equipped sources, and are failing to give the help that they are supposed to supply and which people cannot get elsewhere.

"Yes, the churches continue to be the only source where man can get faith, courage and inspiration. Moreover, these are the three things for which business men are craving today. They are told that they can get these things by attending church; but when they go to church, instead of getting this bread they are given a stone. Instead of enabling men to get away from business when at church on a Sabbath morning, the preacher too often puts business up to them in another form. They are talked to about politics or economics, if not given a discourse on theology or appealed to for money.

"We are not criticizing any of these things and believe in holding special evening services in the interests of these and other good objects; but we don't believe in bringing these things into the Sunday-morning service of worship, which should be devoted mainly to prayer and giving men faith, courage and inspiration. Of course, some preachers will say, 'If I have a special week-day meeting in the interest of the Near East or some other good cause, no one will come, as the people are not interested therein. Therefore, I must put it in on Sunday morning.' At first thought this seems logical, but isn't it like a grocer advertising Quaker Oats just to get the woman in and then trying to sell her some unknown brand? No practice will so quickly kill a merchant and drive away trade from a store; and the same principle applies to preaching and churches.

"Business men know what is right and what they ought to do and ought not to do. They know that they should not misrepresent their goods or their real estate, abuse their employees, or neglect their families. All these and other things we know only too well. What we need when attending church Sunday mornings is to get injected into us courage to resist the temptation, faith to cease from worry, and inspiration to do the hard thing."

Mr. Babson is a layman and no doubt speaks from his own personal point of view as such, but does he not also represent the men and women who sit in your church from Sunday to Sunday? What do these people need and expect from the church and from you as the preacher and do they really get what they come after? If they do they will be quite likely to come back; and if they do not they will probably drop out pretty soon without going to the trouble to tell you why. Perhaps they could not put their reason into words any way, but the fact is they quit because they did not get pay for their time and trouble in coming to your church. But the

things the people want, if Mr. Babson is correct, are the things they ought to have, so may we not stir ourselves out to give them the faith and courage and inspiration which they seek?

### THE FAULT OF AUTOBIOGRAPHY

One's own experience is his greatest treasure, and yet how few of us can make any proper use of it? The experience of the modest man is usually somber and ordinary and the telling or writing of it stirs neither his own nor the hearts of others. On the other hand, the imaginative man has many vivid experiences, but these are more apparent to him than to others, and so he is open to the charge of exaggeration, if not to that of falsifying.

Just the other day a heartless newspaper man said "I see that Texas is grooming Col. House for the presidency, but after reading his recent letters in the papers, it seems to me that he is ineligible because of the tradition which limits aspirants to two terms." In other words, readers of Col. House's letters do not get any other idea so clearly as that Col. House was the most important character connected with the Wilson campaign and the Wilson administration.

And yet most preachers seem inclined to "introduce" themselves pretty often to their congregations and to tell of their remarkable successes in other places, and the markets are flooded with books which could all be listed under the common title "The Story of My Life." Perhaps about the best we can do is to observe the great advantage of personal experience as preaching material, warn against the dangers of over-using and mis-using such material, and then leave it to the preacher's judgment.

### TAKING CARE OF YOUR MATERIAL

**V**ERY early in his work as a preacher, the wise man will make arrangements to preserve the material which he gathers from the various available sources. There is, perhaps, no filing system that is perfectly adapted to everyone. This matter is much the same as books in that it must be worked out and adapted by each person for himself. But a beginning should not be delayed, for the process is intended to be of life time duration, and finally you will value your early clippings and selections as among your best.

A good scrap book is indispensable to a proper preservation of much material, and it is one of the simplest ways of taking care of a small amount of material and of certain kinds of material right along.

And notes and outlines and Bible readings and all sorts of original material should be carefully preserved in such form as to make them instantly available.

Just as one's economical prosperity is determined more by his ability to save than by his power to earn, so the preacher's wealth of material is determined by his power to preserve in available form rather than by his extensive opportunities for reading and acquiring.

Every young preacher will be greatly profited by visiting the libraries of a few elderly, scholarly brethren and obtaining from them some ideas on selecting, acquiring and preserving preaching material. And any experienced minister will be glad to give you the advantages of his experience in this matter.

### THE FINALITIES OF FAITH

Speaking in the Founder's Week Convention at Moody Bible Institute, Chicago, Dr. A. Z. Conrad, who for more than twenty years has been pastor of Park Street Congregational Church in Boston, chose as his subject "The Seven Finalities of Faith;" and these he defined as follows; "God Is," "God Created," "God Spake," "God Came," "God Redeemed," "God Is Here," and "God In Christ Is Coming Again."

We think this crisp summary is well worth thinking about. Stanley Jones, the Missionary, is reported to have said, "We cannot defend everything at once," and we all know that it is possible for a general to scatter his troops over more territory than he can hold against the enemy. It is sometimes wiser to make fewer propositions and make them stronger. We do not need a longer creed, but rather we need a stronger creed, and perhaps there is a relation between length and strength.

## DOCTRINAL

### THE TONGUES MOVEMENT IN HISTORY

(Continued)

By H. ORTON WILEY

4. *The Irvingites.* Edward Irving has been called "one of the most pathetic and tragic figures among all the tongues people." He was a minister of the Caledonian Church, a congregation of Scottish people in Hatton Garden, London, and while there was the center of the religious public's attention. So great was his popularity as a minister that it became the fashion among the elite of London to attend this church to hear Irving preach.

Edward Irving later became interested in the study of prophecy and preached the imminent return of the Lord. He soon came under the influence of a group of people who professed to prophesy and to speak in tongues, and soon the great church that had been built to accommodate the throngs that came Sabbath after Sabbath to hear Irving preached, ceased to be the center of interest and instead it became the rallying center for the curiosity seekers and religious cranks of the times.

When the tongues first appeared, Irving himself while regarding them as something supernatural was yet loath to have such manifestations in the public congregation. It was in October, 1831 that the first manifestation of the tongues occurred in the public congregation. A Miss Hall who for some time had spoken in tongues, was suddenly seized with a desire to speak and being unable to restrain herself rushed from the congregation to the vestry, and another seized with the same attack rushed out of the main door. The peculiar sounds could be heard by the congregation, and the great audience of between fifteen hundred and two thousand people arose in their seats and were soon in violent disorder. Irving did his best to quiet the congregation and finally succeeded.

But this was only the beginning. From one extravagance to another, they soon attempted the formation of the holy Catholic Church, introduced the use of holy water, and incense, formed a hierarchy of the ministry consisting of Apostles,

Angels, Evangelists, Helps and other officers, sent messages to the Pope of Rome, the King of France and the Emperor of Austria with many other fanatical notions. The unlearned and unstable people wrought the ruin of the great man, and when the hierarchy was formed, Irving himself was brushed aside, and counted unworthy as becoming one of the Apostles and was consequently ordained as the "Angel of the Church in London." He died on a Sabbath day in December, 1834,—a great man led into error and failure by a fickle people seeking strange signs and viewing these manifestations as indications of exalted piety.

5. *The Mormons.* When the tongues first appeared among the Mormons, they were regarded as a manifestation of the Devil. The Mormons had been troubled with peculiar manifestations of this nature, and on the arrival of Joseph Smith at Kirtland, he called the church together and stated that "if a man arose in meeting to speak, and was seized with a kind of paroxysm that drew his face and his limbs in a violent and unnatural manner, and if he gave utterance to strange sounds, which were incomprehensible to his audience, they might rely upon it that it was the spirit of the Devil."

It was in January 1833, only a little over two years after this same kind of phenomena occurred in London among the Irvingites, that it appeared also among the Mormons. This time however, it was not regarded as a manifestation of the Devil but as a mark of divine favor. They had long claimed to be endowed with the peculiar gift of healings, but their many failures had rendered these gifts no longer interesting to the people at large, and this new gift appeared in time to revive their spirits and attract the attention necessary to make new converts. The following account is from Mr. Higby, quoted by Mackie and is interesting in that it contains their rule for speaking in tongues.

"About the tenth of April following, R. Cahoon and D. Patton came again to the place. A meeting was called, and previous to the meeting, they said that someone would speak with

tongues before they left the place. Accordingly he set himself to work at that meeting to verify his prophecy. During the meeting he said, 'Father H., if you will rise in the name of Jesus Christ, you can speak in Tongues.' He arose immediately, hesitated and said 'My faith fails me.' Said Paton, 'You have,—speak in the name of Jesus Christ,—make some sound as you list, without further thought, and God will make it a language.' The old gentleman, after considerable urging, spoke and made some sounds, which were pronounced to be a correct language. Several others spoke in a similar manner, and among them was myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some in speaking in tongues, was a medium between talking and singing—and all, I am now convinced, a mere gibberish, spoken at random and without thought. We had another shortly after, at which there were present several others, besides those of the Church,—Cahoon spoke in unknown tongues, as he pretended, going on at considerable length, which Patton interpreted. The next time these men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoken by others. *The rule is this: "Rise upon your feet and look and lean on Christ; speak or make some sound; continue to make sounds of some kind and the Lord will make a correct tongue or language of it."*

### IMMORTALITY

By LESTER RICHARDSON

**T**HE mass of intelligent humanity always has believed in the truthfulness of a future state, however variously they may picture it to themselves; and all religions, whether natural or revealed—we might almost say all laws political, social, or moral in barbarous as well as civilized communities—are based upon the expectation of immunities and penalties hereafter, in greater or less degree appropriate to earthly conduct and preparation.

Job's question, "If a man die shall he live again?" had its origin in the garden of Eden, when the curse was pronounced on man as a penalty for his first sin.

History shows that nations have in some degree endeavored to solve the question of a life beyond the grave. Immortality was believed in in Egypt as is evident from ceremonies depicted in pictures on the walls of their tombs. The tomb was called

"The Eternal Dwelling," the departed "Living," and the coffin "The Chest of the Living." Only evil spirits were spoken of as "dead." An image of the god Osiris placed in the deceased's tomb carries a hoe, pick and bag of wheat, indicating that the departed is engaged in useful employment. Again in their Scriptures is found the statement, "Thy soul rests among the gods; respect for their immortality dwells in their hearts."

The Hindoos too believed in the eternal in man as the Veda clearly implies. "He who gives alms goes to the highest place in heaven, he goes to the gods;" and "Oh, Maruts, may there be to us a strong son, who is a living ruler of man; through whom we may cross the waters on our way to the happy abode; then may we come to your own house." These and other passages in the Veda indicate a belief in immortality held by the Hindoos.

Roman thought in regard to immortality is inculcated in the words of Cicero, "For I am not one of these modern philosophers who maintain that our souls perish with our bodies," and in his quotation of Apollo, "The souls of men are divine and when they have quitted the body a return to heaven is open to them least difficult to those who have been virtuous and just."

The feast of Lemuria held in May in which the evil spirits are exorcised from houses and homes shows a belief in the existence of the soul after its departure from the body.

Greece, the center of learning, clearly and emphatically teaches the immortality of man. Socrates felt that all the powers and susceptibilities of his inward nature were in conscious adaptation to the idea of immortality, and that its realization was the appropriate destiny of man. Furthermore, he was convinced that a future life was needed to avenge the wrongs and reverse the unjust judgments of the present life; and needed that virtue may receive its just reward and that the course of Providence may have its amplest vindication.

Socrates was not the first to advocate the idea of immortality, yet he was the first man to put it on a philosophical basis. In his last speech just before he drained the poison cup, he said, "For we must remember, oh men, that it depends upon the immortality of the soul whether we have to live to it and care for it or not. For the danger seems fearfully great in not caring for it. Yea, were death to be the end of it all, it would be truly a fortunate thing for the wicked to get rid of their body and at the same

time their wickedness. But now since the soul shows itself to us immortal, there can be for it no refuge from evil and no other salvation than to become as good and intelligent as possible." Again, "Then, Cleves, beyond question the soul is immortal and imperishable, and our souls will truly exist in another world."

Credes of various religions teach, directly or indirectly, that man lives beyond the vale of death. Confucius does not expressly teach immortality, in fact, in his writings it appears that he purposely avoids it. The word death does not occur in writings of Confucius and when one dies, he is said to have returned to his family. The spirits of the good, he says, were permitted to visit their ancient habitations and to visit ancestral halls and places as were appointed by their descendants to receive homage and confer benefactions. Therefore, Confucius taught a future existence of the soul in spirit form.

Buddhism also implies the doctrine of immortality. Buddha taught an "Eternal world of absolute beings" which "We can arrive at" when "evil" and its cause "desire" shall have passed away. Hence the possibility of man's reaching the eternal.

Islam teaches predestination to an eternal hell or to paradise which of necessity demands that man be immortal else he could not inhabit eternity.

The African in his superstitious fear of objects both animate and inanimate believes the soul of man is eternal, because in the transmigration of souls there must be continued existence or there can be no identity of the soul in passing from the human body to animals or stones.

The American Indian buries with the dead warrior implements necessary for his use in the "Happy Hunting Ground."

Just as God raised up the Romans to preserve law, so he raised up the Hebrews to conserve religion. Therefore, we will look at the view of the doctrine of Immortality as believed by the Hebrews. That the Hebrews knew of the doctrine of Immortality is evidenced by the fact that the nations round about universally believe it; the Egyptian believed it and as the Hebrews were in servitude in Egypt they could not but have learned it through them. The superstitious practice of necromancy, against which Moses affixed a death penalty points to their knowledge of it. Inasmuch as the patriarchs and prophets must have learned it from heaven, and

they taught the people directly, the Hebrews could have learned it through them; and last the Hebrew idea of an immaterial soul makes their knowledge as well as their belief in Immortality possible.

That the Hebrews believed in Immortality is clear from allusions to it made in the Old Testament. The passage, "Enoch walked with God and was not for God took him" is indication of Immortality. Jacob in answering Pharaoh's question in regard to his age says, "The years of my pilgrimage are an hundred and thirty. Few and full of sorrow have been the days of my life; and they have not attained to the years of the life of my fathers in the day of their pilgrimage;" thus comparing life on earth to a pilgrimage to a far country.

Immortality is a moral question and therefore cannot be proven mathematically like the sum of two plus two is four, or the proposition that the square of the hypotenuse is equal to the sum of the squares of the other two sides. It must be proved just as we will prove that truth is right, duty imperative, virtue obligatory and love Godlike. We can as well be assured that man is immortal as we are of the fact that truth is reputable, and justice is right.

The soul's desire for immortality is proof of its existence. Man as a whole has a desire for a continual pursuit of knowledge. Yet who in this intellectual chase has reached the desired goal. We have thirst and water to satisfy it; hunger and food; eyes and light; ears and soul. Will not the God who provided the compliments of these desires also provide the complement of the soul's desire for immortality?

The inequality of rewards and punishments in this life demands immortality. History and present conditions both evince this fact. The wicked and abominable are unpunished, while those celebrated for virtue and piety are often the most afflicted of our race.

If there is no immortality and we prepare for it, we do not lose anything, but if there is immortality and we do not prepare for it, then we have lost all. Hence, the safest course we can follow is to prepare for immortality for in so doing we cannot lose anything, but on the contrary have the possibility of gaining everything.

The opinion of everybody is grounded in this truth. The whole world goes on in the assumption of the truth of immortality. The burial ceremonies of pagan countries, the universal fear of death, the longings of the human heart,

science's admission of the impossibility of annihilation; are all proofs of the universal belief of immortality.

There is a world which no one can explain, hence there must be a God, God and immortality are inseparable. Therefore, immortality is a reality. The instinct of the soul testifies to this, and God the author of both the soul and the instinct has revealed this to man both by nature and Holy Writ.

The soul is immortal because it is incorporeal. There are two kinds of existence; one compounded and the other simple, the former subject to change, the latter unchangeable, one perceptible to sense, the other comprehended by mind alone; one visible, the other invisible. When the soul employs bodily sense it is confused, when it abstracts itself from the body it attains to knowledge which is uncompounded, unchangeable and immortal. Therefore, the soul being uncompounded, incorporeal and invisible must be indissoluble—that is, immortal.

Furthermore, the soul is immortal because it has an independent power of self-motion—that is, it has self-activity and self-determination. No arrangement of matter or configuration of body can be conceived as the originator of free and voluntary movement. That which derives its motion from something else may cease to move and perish, but that which is self-moved never ceases to be active and is the cause of motion to all other things that are moved. Whatever is continually active is immortal. This self-activity is the very essence and true notion of the soul. Being thus essentially causative it partakes the nature of a "principle" and it is the nature of a principle to exclude its contrary. That which is essentially self-active can never cease to be active; then that which is the cause of motion and change cannot be extinguished by the change called "death."

If the soul can conceive an immortality it cannot be less than immortal. If by its very nature it has hopes that will not be bounded by the grave and desires and longings that grasp eternity, its nature and destiny must correspond.

The utmost capacity of the soul has never yet been tested on earth. Philosophy has spread open her wide fields for the range of the human soul. The deep mysteries of nature have been explored. The sublime doctrines of revelation surveyed and the rich promises of an endless life have been grasped by the soul as the pledge of an undying hope and a blissful immortality.

Can it be that powers so noble, so lofty and capacious are designed just to begin to unfold themselves on earth and then like a bubble bursting on the bosom of the sea disappear forever? Has infinite Wisdom and Power, created an intelligence so highly endowed merely to flutter a brief moment on the surface of the earth and then sink back into nonentity? Can we suppose that all that has ever been great and majestic in the human soul has passed into eternal unconsciousness? Reason and every ennobling hope within us and every attribute of God above us forbid the hypothesis that this lofty nature is born today to perish forever tomorrow.

Hear the afflicted saint of Uz say, "I know my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Again the language of the sweet singer of Israel, "My strength and my heart faileth; but God is the strength of my heart, and my portion forever." "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Just as nature springs forth from death into life crying, "This mortal shall put on immortality," in the budding flowers, springing grass, and leafing trees, so is the soul in its longings, aspirations, and hopes; answering the call of Him who said, "Whosoever believeth in me shall never die."

Hear the apostle say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "For to me to live is Christ and to die is gain." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Christ says, "Fear not them which kill the body; but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." To the dying thief on the cross, "This day shalt thou be with me in

Paradise." Finally, "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

## THE FIRST SABBATH DAY OF THE YEAR 2 OF THE EXODUS

By REV. H. G. COWAN

THE Children of Israel were one year, lacking two weeks, out of Egypt, and had come to Abib 1 of the year 2 of the Exodus, or the first day of the first month of the second year after their departure from the land of bondage. They were still in the wilderness of Sinai. It had been a most eventful year for them, having witnessed their deliverance from Egypt, their progress through the wilderness unto Sinai, the giving of the law, the sending of the manna and other gracious provision for their needs, and the preparations for the building of the tabernacle and its furnishings for the proper worship and service of God. The Aaronic priesthood had been appointed and consecrated, the offerings and sacrifices provided for, and the altars and other equipment built, together with the tabernacle which was to enclose all and be the place where God should meet with His people.

A notable day had come, when the tabernacle was to be reared up and all its furnishings put in their proper places. Among the articles of furniture placed in the tabernacle was a table made of acacia wood and covered with gold, as were all its attachments, and its dishes of pure gold; this table was placed in the north side of the tabernacle, in the holy place, and its use was to hold the shewbread which was placed upon it every Sabbath day. The shewbread was to be the portion of Aaron and his sons, the priests, who were to eat it in the holy place. Now all this was done by God's command, as may be seen by reference to Exodus 40:1-33. The tabernacle was reared up that day, and all its furnishings placed in it, including the table and the shewbread placed upon it. The making of the table is described in Exodus 25: 23-30, and the making of the shewbread the time and manner of its placing on the table in Leviticus 24:8, 9. "Every sabbath he shall set it in order before the Lord continually." This marked Abib 1 of the year 2 of the Exodus as a Sabbath day.

But, says an objector, if the tabernacle was

reared on Abib 1, granting that it was a sabbath day, it would prove a violation of the sabbath law, "in it thou shalt not do any work." This work was what the Lord commanded, and not the ordinary occupation of man's choice. "The priests in the temple profane the sabbath day (in the labor of offering sacrifices), and are blameless" (Matt. 12:5), and the labor of rearing the tabernacle and placing its furnishings in order was that which the Lord commanded.

But, again says the objector, although the shewbread was to be placed on the table every sabbath day, yet the first placing might have occurred on some other day, when everything was ready for it, then the practice was continued on the sabbath days. But to continue is to keep on doing that which was done before, not to begin something new. "Without interruption," "unceasing," "uninterrupted succession," "constant succession," are some of the definitions of the word "continue" and its derivatives. In this case there was an uninterrupted succession of placing the shewbread on the table on the sabbath from the sabbath of Abib 1, not from the day after the sabbath, or some other day.

But we are not confined to the dictionary for proof that Abib 1 of the year 2 of the Exodus was a sabbath day, for there is historical proof of the most convincing kind that God did not plan to have His work done on "any day." A reference to Exodus 40:1-33 will show that everything was done by Moses on that day by a preordained plan, that nothing was left to chance or arrangement by an afterthought, but that every detail of the work had been carefully planned beforehand by God. Moses had been specially enjoined by God, "And look that thou make them after their pattern, which was showed thee in the mount" (Exodus 25:40), and the record of the completed work is, "Thus did Moses: according to all that the Lord commanded him, so did he" (Exodus 40: 16). And seven times in the record of the work of that day, it is said that it was done "as the Lord commanded Moses," and this includes the placing of the shewbread upon the table, which was to be "set in order before the Lord continually every sabbath."

But what is the evidential value of Abib 1 as a sabbath day? It is a sign board showing the way through the sabbaths of the year, being the first of fifty-two regular, weekly sabbaths. The seventh day of the week was the sabbath, but being on a fixed date in the month the week was

movable, going forward one day with the change of the year. Thus Abib 1 was always a sabbath day, but in the year 2 was one day ahead of what it was in the year 1, just as January 1, 1927, will be on Saturday, whereas January 1, 1926, was on Friday. And all the other sabbaths of the old Hebrew year occurred in the same order, being on fixed dates in the months, but in a movable week, so that there is no agreement between the weeks and months of the ancient Hebrew calendar and those of the modern Gregorian calendar with a sabbath on a fixed day of the week, but varying as to the day of the month in each year.

Of the other sabbaths of the ancient Hebrew year the dates of twelve are given, namely Abib 15, 22, 29; Iyar 6, 13, 20, 27; Sivan 4; Tisri 1, 10, 15, 22. It may be seen that these occur in the regular, seventh-day order, except Tisri 10, the day of Atonement, which was a day for fasting and affliction of soul, whereas the regular sabbaths were feast days, and fasts and feasts are inconsistent one with the other and never occur at the same time. There are certain writers who have much to say about the "annual sabbaths" of the old Hebrew year; but the day of Atonement was the only "annual sabbath" of that year, separate and apart from the regular weekly sabbaths. It did not occur in the regular, weekly order, and had no successor in the year. But all the feast day sabbaths and those between them, with the exception of Tisri 10, were weekly sabbaths, in a movable week, but on fixed dates in the month.

The conclusion to which we may arrive, therefore, from this study of the ancient Hebrew sabbath, is that if Abib 1 occurred on Saturday in the year 1 of the Exodus, it must have come on Sunday in the year 2, and the claim of present day sabbatarians that Saturday is the true sabbath is dissipated in thin air.

### THE BACKSLIDDEN PREACHER

By C. E. CORNELL

Of all sad men, of all men who are to be pitied, of all men who are despicable in the sight of heaven, it is a preacher who is backslidden. We knew one who was brilliant, who had revivals for many years of his ministry, but he persisted in slipping aside and having a smoke on the sly. This pernicious habit led to other sins domestic and otherwise, until he was utterly backslidden, and confided in the writer by telling him that for two long years he had preached

with an empty heart. He belonged to one of the great denominations, served a great city church and from all appearances was prosperous, but he was backslidden for two years. He and his wife strenuously opposed holiness, and she was more or less worldly. Their children were proud, haughty and worldly. What a picture!

We suspect that throughout the universal church that there are not a few preachers just like the one described above; preachers preaching with an empty heart. How can a preacher cease to have family prayer, go into the lecture field, snooze on the sly or otherwise, encourage a worldly family, forsake the secret place of prayer, have spells of petulance and temper, without being backslidden? We have met more than one such. Jesus gives a fearful picture of these. "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7:21, 22).

### THE PREACHER WE WANT

By E. M. CORNELIUS

*Please send us a preacher to our little town,  
Who'll stand at his post the whole year 'round;  
Who'll unfold the Scriptures and preach as he  
should,  
And always say things that will make us feel  
good.*

*Not one who's too stout nor one who's too thin,  
But one whose appearance will help him to  
win;*

*Not one who's too short nor one who's too tall  
But one whose dimensions will satisfy all.*

*O give us a pastor for our little church,  
Who for food for souls will make diligent  
search;*

*Who'll visit the sick folks, the well and the poor,  
And receive every caller that knocks at the  
door.*

*One who is humble and never will grumble,  
No matter what comes as his lot;  
Who without any money will keep sweet as  
honey*

*And be thankful for that he has got.*

PRINCETON, IND.

## DEVOTIONAL

### LETTERS TO PREACHERS

By A. M. HILLS

V. Sermons by the Wayside

**M**ANY think of sermons as great oratorical efforts delivered in a formal way from a pulpit. Sometimes such efforts are very effective. They often move vast audiences, and arouse many hearers to make choices that shall tell on their eternal destiny.

But, alas! Many able sermons are often preached by prayerful and gifted men without visible results. Nobody knows it to their sorrow more than the preachers themselves. It has always been so. Moses and Aaron were the best two preachers in all the world. But they preached six months to Pharaoh with no apparent result but to harden his heart and bring upon him a deeper damnation.

What a series of discourses Isaiah preached to the people and nations of his day. No nations and few people were saved and his salary was a martyr's crown. Jeremiah preached with immortal eloquence and his pay was a prison and the tears he shed over "the slain of the daughter of his people."

Jesus preached as man never preached and often the results were only the curses and revilings of His audience, His ministry ending at last on the cross! So great sermons by great preachers do not always win golden opinions and the submission of hearts.

But many times the wayside sermons are the most effective. We want no better illustration again than the experience of the Master. Twice in His public ministry He preached unexpectedly to an audience of one (if anything could be unexpected in that Superhuman Life). In each instance He won a soul. And reading critically all that is recorded of His wonderful ministry we cannot find that He ever delivered but two other addresses, namely "The Sermon on the Mount" and the conversation in the upper chamber, that were so masterful and so fruitful of good to mankind.

Take the first one—His address to Nicodemus. Nothing will live longer in human thought.

Nothing could be more important. The first sentence with which Jesus broke the midnight stillness so astonished Nicodemus that he was nearly breathless.—"Verily, verily, I say unto thee, except a man be born again [from above] he cannot see the kingdom of God."

You see, it was a general, universal statement, applying to the cultured and noble man before Him, and to every other man however exalted by race or natural endowments or culture or official position. It was so plain, so uncompromising, so opposed to all human pride and self-sufficiency! It set at naught all self-righteousness and all human excellence and morality as a fitness for heaven.

No wonder Nicodemus was amazed and cried out, "How can these things be?" And multitudes of others are just like him. They do not want to hear about the necessity of regeneration and sanctification to make one like God. A distressingly learned Chicago professor said some years ago, "Modern technique under the influence of the family, the school and society must take the place of regeneration and sanctification!" Indeed!

But did Jesus withdraw His utterance to please the learned and the great? No, no! In John 3:3 He taught birth from the human mother and from the Holy Spirit. He repeated the same thought in verses 5 and 6.

Here let me observe in passing. Many have erroneously supposed that the phrase "born of water" in the fifth verse refers to baptism and teaches "baptismal regeneration."

But a scholarly writer justly observed: "It has no more reference to baptism than to Napoleon Bonaparte or the planet Mars. It is a childbirth phrase, the same that is taught in Isaiah 48:1. It meant nothing but 'born of the mother and born of the Spirit.'"

Jesus taught Nicodemus further, that 'this new birth was a mystery and that it came about by faith in a crucified Savior. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; That whosoever believeth in Him should not perish but have

eternal life. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:14-18).

What a sermon. 1. We must all be born again to see the kingdom of God. 2. It is a spiritual mystery. 3. It comes by faith in a crucified Savior. 4. It was brought to us by the love of God. 5. It is provided for all mankind. 6. The one who does not believe in this crucified Savior is lost forever! And such a sermon was preached to an audience of one! But it is the most widely known passage in all the Bible and it has been the doorway to heaven for hundreds of millions of souls.

In the very next chapter of John we have the great sermon of Jesus preached to one fallen woman at Jacob's well. She was argumentative, pert, quick-witted, full of race-pride and—full of sin. What an opportunity she gave the Savior to try the gospel He came to bring to the world, on a lost soul.

No doubt He purposely sent all His disciples away to the market. He wanted to be alone with that needy person that He might the more successfully reach her heart. Had there been a third person present she would have hedged and played a part and concealed the spiritual longing of her soul. Such a course will be taken by every wise Christian worker; he will want every temptation to concealment removed and will refuse to be turned aside from the main issue by any debate or frivolous and inconsequential remarks.

Jesus took the occasion and the water of Jacob's well for a theme and taught her.

I. That "Every one that drinketh of this water shall thirst again." No worldly good, no earthly pleasure, nothing of time and sense can permanently satisfy. Not merely the body but the soul must have an abiding satisfaction that can come alone from God.

II. He taught her, "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. In other words, Jesus can give a restless hungry heart an inner experience which, like an artesian well, ever renews itself, because forever supplied from the heart of God—the infinite fountain of all good.

It is always sin that parches the spirit and dries up the fountains of joy. But Jesus can satisfy because He can forgive sin and sanctify and fill the cleansed heart with His own abiding presence and peace.

III. He said to her: "The hour cometh and now is when the true worshipers shall worship the Father in spirit and truth; for the Father seeketh such to worship Him." "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

This was one of the profoundest truths Jesus ever uttered and He made it to one sinful woman. It taught her, and all of us, that God is not a tribal or local Deity, and that true worship is not confined to place or to any form of priestly ceremony or liturgy. Such limited notions are to be displaced by the sublime thought of an Omnipresent Father, who can be worshiped anywhere, by any sinful soul, who desires to find salvation and God. What an appeal it made to that sinful woman to be told that the infinite heavenly Father was willing to receive and was even seeking the worship of her poor heart.

IV. He declared with greater plainness of speech than he had ever used before to this lone woman that He himself was "The Messiah, the Savior of the world."

She opened her heart at once to accept the truth and received Jesus. For very joy she forgot her water-pot and ran to the town and told her neighbors and all she met that she had found Christ. She was a live and effective missionary the first hour of her salvation!

"I heard the voice of Jesus say,  
Behold, I freely give  
The living water, thirsty one,  
Stoop down and drink and live."

"I came to Jesus and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him."

—HORATIUS BONAR

We have a suspicion that this is a lesson the ministers of our day most need to learn, namely, how to preach these wayside sermons.

We have always endeavored, when it was possible, to have a conversation with a person alone, and we have won a multitude of souls in that way. Looking back over a ministry of more than a half century we are convinced that it is a most fruitful form of evangelism.

Once we were out walking for exercise and met a man in the road and began to talk with him about his spiritual state and his need of Christ. He told me about his longing for salvation and his difficulty. Left an orphan in early life he was brought up by an uncle who was a Unitarian and did not believe in the Deity of Christ, and when he tried to seek Him for salvation the old doubts came up. We gave him a message on John 7:17 (R. V.), "If any man willeth to do his will, he shall know of the teaching." He knelt right there in the road and gave his heart to God and joined the church the next Sunday with his wife and two sons.

We made arrangements with a father that his grown up son should ride to church with me. He was converted during the ride and became a minister of the gospel.

One of the most effective preachers and pastors Methodism ever produced, in his old age wrote a book on soul-winning. In it he said: "If I had to win a thousand more souls to insure my own salvation I would undertake to win them by dealing with individuals. What we need is thousands of evangelists in boots," who can preach wayside sermons.

### THE IMPORTANCE OF SYSTEMATIC STUDY

By W. B. WALKER

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

I WANT to call your attention to systematic study in the life of the preacher. If it is necessary for public school teachers to spend money for books, and attend state Normals, it is equally as important for preachers of the gospel to spend money and time for a better preparation for efficiency.

If we are to study systematically, there must be REGULARITY AS TO HOURS FOR STUDY. The morning hours are without doubt the best time for deep study and meditation. During these hours the mind is fresh, in a rested condition, and more active, and can more easily understand and remember things read. The great preachers of history have been men that devoted the early hours of the day to diligent study and prayer.

Then again, if we are to study systematically, we must have a PLACE TO STUDY. A place to study is as necessary as a time to study. No preacher can study as he ought when children are running

across the floor, and the door bell ringing by frequent callers. If there is no study in the church or parsonage, an office should be rented, if finances will permit. A preacher needs privacy for quiet hours of study and prayer, and should not be interrupted by callers. By all means the preacher should have a private place for study, meditation and prayer.

This brings us the thought, WHAT TO STUDY. In the first place, we should study our Bible. The Bible should have first place in the preacher's library. It is very alarming how little of the Bible some preachers know. In these last and awful days we need more Bible preachers. We cannot be Bible preachers without diligent study of its sacred truths. The Bible should be studied systematically, analytically, and by subjects. It looks very embarrassing to a preacher and his congregation to turn from page to page in his Bible, during his sermon, in search of scripture to prove his points. He should form the habit of memorizing his scripture, and thus he will be a more effective preacher.

Not only should a preacher study the Bible systematically and memorize it correctly, but he should STUDY OTHER BOOKS. Books should be bought even at a sacrifice of other things. Books are not a luxury to the preacher, but a vital necessity. Books to the preacher are as necessary as food and clothing.

The very best books should be purchased. Money, time, and energy should not be wasted in reading useless books. Only a look at a preacher's library will tell the kind of preacher he is. Books have more to do with moulding the preacher than any other force, except God. The preacher does not always know what books contain the information that he needs. Often we are compelled to wade through many muddy waters to reach the bubbling fountain of needed information. Hence, one great difficulty is in purchasing the right books. If we preachers only had someone to select for us the books that we need, it would save us much unnecessary reading and money.

One great man said, "He that loveth books is never without a friend." Good books are friends. They talk to us when earthly friends cannot. They talk to us during the stillness of the night. If a preacher is a great reader, he will never run out of sermon material. Sermons will be longing for a time to be delivered. The preacher that reads widely, meditates prayerfully, and observes carefully will wonder when he will have

time to preach the many sermons that cry for deliverance. It is poor readers that run out of sermons.

All preachers may not have a college degree, but all can have a well-rounded education. In these days of opportunity, there is no forgiveness for ignorance in the ministry. There are only two things that will keep a preacher from having an education, and that is POOR HEALTH AND LAZINESS. The preacher that has had any educational advantages, at all, can by systematic study, so apply himself, that in ten years, he can have the equivalent of an A. B. degree, in general information and knowledge.

Some may say, "I haven't sufficient money to buy books." This is no real excuse, for Abraham Lincoln, and others of renown, did most of their studying with borrowed books. It has been said that Lincoln walked twenty miles after working all day, to borrow a set of commentaries, and read nearly one hundred pages returning home. He had a hunger for knowledge, and of knowledge, he would not be denied. If our hunger for knowledge was as intense as Lincoln's, we would have an education at any cost.

One very serious difficulty with some preachers is, that they cannot be still long enough to study. It is a very serious thing to begin reading a book, but before finishing it, turn to another, only to repeat the same thing. A book should be read so carefully and understood so correctly, that an intelligent examination could be taken on its contents. The preacher that makes it a habit of turning from the reading of one book to another without finishing either, is likely to be the preacher that begins a project in his church, but forsakes the proposition before finishing it, and goes to still another, to repeat the same. Such a preacher is a good beginner, but a poor arriver.

I have known preachers to remain in the course of study for nearly fifteen years, and wonder why the Assembly didn't ordain them. The preacher that has good health, and sufficient money to buy books, ought to be ashamed to face the District Assembly, having failed to bring up the course of study.

On the other hand, there are those that have completed the course of study as outlined by our church, but feel that the days of hard study are past. We should be more studious after reaching ordination than before, as more is expected of us. The four years' course of study is the least

thing that the church expects of her preachers educationally.

In the next place, I want to consider the PREACHER WITH HIS CORRESPONDENCE. If we expect to be efficient ministers of the gospel, we should practice writing and spelling correctly. Some preachers write so poorly, and spell even worse.

With dictionaries and other helps at our command, there is no excuse for bad writing and spelling. I once heard a District Superintendent say, that he received a letter from one of his prominent pastors, with fully a dozen misspelled words. We should form the habit of writing our letters paragraphically. To write and spell correctly will greatly improve our English in the pulpit.

I recognize the fact that many of us were reared with an environment that was not conducive to good English. Expressions were heard and used that were not correct, and thus made deep impressions on our plastic minds, that are very hard to overcome. It is as natural to express early impressions as to breathe. But many of those early impressions, can be corrected and overcome by careful watching, and the constant use of right words.

Not only should a preacher study books systematically, and spell and write correctly, but he should STUDY HIMSELF. We should carefully analyze ourselves; we should know our self. In the first place, we should analyze our best traits. Many of us have but few, but regardless of the ruggedness of our character, there are some good things in our favor. The apostle Peter had a very rugged character, but taking him as a whole, he was among the most successful apostles.

But to study our best traits is not sufficient. We must carefully analyze our defects, or to express it in another way, it means a careful study of those things in us that if not corrected and overcome, will defeat us in the great work whereunto God has called us. It is one thing to have the call to preach, but still another thing to succeed in that calling. Just because we have the call of God to the ministry is no sure guarantee that we will have success. There are certain elements to success that if properly complied with certainly bring success. Every preacher should know his weak points, and strive to make his weak points strong. No doubt one reason that some of us are not more successful is because we have not striven to improve and correct the

things in our make-up that tend to defeat us in the work of the ministry.

In the last place, we should study systematically, HOW TO BE EFFICIENT LEADERS. We should study during the morning hours, but study human nature in the afternoon. No doubt many of us would have accomplished greater things for our Lord and His kingdom, had we known better how to lead the people. There is such a thing as leading people, and still, let them feel, that they are having their way. Human temperaments and dispositions are so varied, that hardly any two can be led in the same way.

The preacher is pre-eminently a leader. To know books, and preach strong and powerful sermons, and fail to be efficient leaders, means failure, as far as the big things of the ministry are concerned. A preacher should buy books on leadership, but the best book on the subject is, THE BOOK OF HUMAN NATURE. May the Lord help us to be more efficient leaders, stronger and better preachers.

DURANT, OKLA.

### PREACHING FOR THE GLORY OF GOD

By REV. A. W. ORWIG

CERTAINLY there should be no other kind of preaching. And that means that the salvation of the unsaved and the upbuilding of Christians should be the only motive of every preacher of the gospel. But alas! this does not always seem to be the case. As to the guilty ones, may we not ask, "Lord, is it I?" The apostle Paul said, "If I pleased men I should not be the servant of Christ." And he also declared, "Not of men sought we glory."

The divine command is, "Do all to the glory of God." In nothing is it more applicable than to the work of the ambassador of the Lord Jesus Christ. Oh, how he should be exalted and self-abased and crucified! An eminent and very useful preacher once declared that at one time he sought the praise of men more than the glory of God. And when the great "Welsh Revival" was in progress, some years ago, its human leader, Evan Roberts, on one occasion suddenly and quietly left the service, simply because the curiosity and expectancy concerning him were so very distasteful to his consecrated soul. Then a godly young woman arose and exclaimed, "Whom are you after, Evan Roberts or Jesus?" And the meeting proved more than ordinarily successful because only the glory of God was sought. Verily

our constant aim should be "that God in all things may be glorified through Jesus Christ."

#### ILL-OMENED DREAMS OF SEVERAL PREACHERS

An old incident is that that distinguished Rev. Dr. Bonar had a dream that some angels analyzed his motives as a preacher of the gospel. To his astonishment they found fourteen parts of selfishness, fifteen parts of sectarianism, twenty-two parts of ambition, twenty-three parts love to men, and twenty-six parts of love to God. Deeply humbled, he very earnestly sought a perfect desire to glorify God only.

Quite a number of years ago I very intimately knew a preacher (now deceased) who dreamed that he had died and ascended to the gate of heaven, expecting a welcome entrance. But an angelic being said to him, "You cannot enter now. Go back to the earth and preach for the glory of God alone, and some day you may be admitted." He had told the solemn and inauspicious dream to a friend, but it afterward came to my knowledge.

A far sadder occurrence was that of another preacher who dreamed that a popular ministerial friend of his approached him and said, with great emotion, that he had just dreamed that he died at four o'clock in the afternoon and that he was lost! To this the other preacher, in his dream, solemnly and alarmed, replied, "Lost! Why?" The mournful answer was, "Not because I did not preach the real gospel, but because I sought the applause of men more than the glory of God, and verily I have my reward!" The first mentioned preacher of the two, dreaming that while he was on his way to church for the evening service, was met by a friend who asked, "Have you heard of the sudden death of the able minister, Doctor —?" The reply was that he had not, but still agitated by his strange dream, inquired as to the time of the death. "At four o'clock this afternoon," was the reply.

Of course all the three preachers were most intensely glad that their dreams were not dread realities. But that they were delivered from all seeking of their own glory can scarcely be questioned. And what a great mercy on the part of God thus to warn his servants! It may be, however, that God, according to his sovereign will, does not always warn all who prostitute their high and holy calling largely in self-exaltation. The sacred Scriptures inform us that some highly gifted men, able gospel preachers and even miracle-workers, will be rejected by the Lord.



# HOMILETICAL

## WINDOWS TO LET IN LIGHT

Compiled by STEPHEN S. WHITE

**A** CLEVER American writer once wrote a story of an old Negro preacher who wore a Prince Albert coat on which the Ten Commandments were embroidered in many colors. (These words are taken from Dr. Lynn Harold Hough's recent book: "Evangelical Humanism"). The old negro's exterior might have made a very significant impression upon his brethren. The externals or apparel of religion as well as that of many men do often catch the eye of the public. But it is very different with God. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." If we would obtain His attention and favor, we must permit Him to transform our hearts or inner lives.

Dr. R. W. Dale, the great English Theologian and Preacher of a not far distant past, is said to have declared that his life really began when he ceased thinking of himself and began thinking of Christ. This brings to mind the words of Paul when he said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

Dr. Frank Crane writes thus of one part of a story which was written by a famous Hungarian: "A scientist on a lonely island created the 'robots' or mechanical men and women. They were without souls, mere machines to do the labor of the world. In the end they became human and the point where they demonstrated that they were human was where one robot was willing to die for another. There they ceased to be machines and showed human sympathy and kindness." "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Sacrifice lies at the very heart of Christianity. Without it we cannot rise to the high level of true humanity.

The Main Street of the Bible is holiness. All other streets of the holy Scriptures lead into it. If you desire to live on the central highway of divine truth, seek and secure the blessing of entire sanctification. "And a highway shall be there, and a way, and it shall be called the way of holiness."

Ohio places a white cross along the main state roads where some person has been killed in a motor mishap. It is said that a person will encounter many of these on a fifty-mile drive in that state. The same plan is to be followed by the Kiwanis Club of Oklahoma City, Oklahoma, in marking the place of the death of any person of that city. All of this is done as a part of a "safety first" campaign. It is a solemn warning to all motorists who would be careless. Oh! that we had some such concrete method by which we could mark the time and place of moral and spiritual tragedies. If we could only indicate by some definite means those who have recklessly or carelessly permitted opportunity after opportunity to slip by to their own undoing. Perhaps such a plan would cause more of the young and tender-hearted to decide for God before it is too late. "The harvest is past, the summer is ended, and I am not saved."

The oldest known will in the world, that of Uah, executed in 2548 B. C., is commented on as follows by the editor of the *Daily Oklahoman*: "All through the document there runs the story of a good and bestowing brother. He built the house, he gave most of the personal property. He is not named anywhere as a beneficiary, but always as a contributor." Uah's benefactor was no blood kin to him. He was an outsider. Let us turn our minds to Christ. He is our Elder Brother and yet He is no blood kin to us. However, He is our Everlasting Benefactor. He has always been a contributor to us and not our beneficiary. He gave Himself for us and with Him has come every good and perfect gift. "For God so loved the world; that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is said that three-fourths of the accidents are on the safest roads, roads which are straight and well-kept. Too great a feeling of security causes the drivers to yield to a temptation to speed and take risks. The care with which they drive around curves and over the more dangerous sections of the roads is not observed. This fact has a spiritual application. "Wherefore let him that thinketh he standeth take heed lest he fall."

A certain writer has called our attention to the way chickens act when a plate of meat is placed before them. They stand around and look at the filled plate for a time and then one grabs a piece and runs. Immediately all of the other chickens begin to chase the chicken which has the piece of meat. They forget all about the meat which still remains in the plate. This is a very fitting illustration of covetousness. Covetousness is really nothing more than selfishness. Too often we occupy ourselves with an attempt to rob our neighbor of his possessions or experience instead of going direct to the storehouse of nature and of God for our supply. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Occasionally a snake is found along the road choked to death with a half swallowed rabbit. He has killed himself by being a glutton. If we become a glutton as to Mammon or material goods we shall surely choke ourselves to death spiritually. "Ye cannot serve God and mammon." Material goods are legitimate in their place, but if we center our attention upon them, serve them, bow down to them, make them our god they will destroy us spiritually.

Marconi claims that within two years the problem of television will be completely solved. Already we have the gigantic telescope which brings the infinite distances within the circle of our vision. Also, the microscope has come to reveal to us the infinitesimal. The X-ray lays bare the secrets of the human body. But television will make it possible for us to penetrate with our vision the mountains, the forests, and all such opaque substances. This is all very wonderful, but God has always possessed television. God's all-seeing eye easily penetrates the night or the depths of the human heart. "If

I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness and the light are both alike to thee."

There are many self-serving stores in our cities of today. People are not waited on by clerks, but they go in and serve themselves. God's store-house is full of rich blessings but it is operated under the self-serving plan. If you would possess these blessings you must have the faith and energy to go in and help yourself, that is, you must take the initiative. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The traffic signals which are operated on the main business streets of most of the large cities of today may convey to us a spiritual lesson. The word "stop" appears in a setting of red. This signifies that there is danger for us if we move in that direction. We may not always realize it, but the stop sign or check of the Holy Spirit has a red setting. There is danger in going on after we have felt the check of the Holy Spirit. The term "go" has a setting of green. To move when it appears means safety. So it is when the Holy Spirit whispers "go." It may not always seem best to us, but let us always remember that no harm can come when we are on a mission for him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "All things work together for good to them that love God, to them who are the called according to his purpose."

I heard P. P. Claxton, former U. S. Commissioner of Education make a very natural and yet rather unique use of the great image of Nebuchadnezzar's dream. Of course he lifted it completely out of its prophetic setting. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. A stone which was cut out of the mountain without hands smote the image on its feet which were of iron and clay. Thus the image was destroyed and the stone that smote the image became a great mountain and filled the whole earth. The image was smitten on its feet which were of iron and clay. Its foundation was faulty and that resulted in its destruction. Above everything one's foundation must be strong. This reminds us of the man of whom Christ told us in the Sermon on the Mount.

He built his house on the sands and it fell when the storm or crisis came. But the man who built his house upon the rock withstood the storm. "The fear of the Lord is the beginning of wisdom." We must commence with or build on the "fear of the Lord," if we would be successful in life.

There are many cleansing agents which we employ on our bodies, our clothes, and our houses. Among these toilet and wash soaps, the "Gold Dust Twins", Dutch Cleanser, lemon juice and salt for ink spots, cleansing acids and acids for erasing ink, and lye may be mentioned. These cleansing agents vary much in their effectiveness, but all have some value when used properly. In the moral and spiritual world we find that about as many means of purification have been suggested and tried. Education, environment, Eugenics are among the most important. Many men seem to think that either one or all of these instrumentalities will do the work, will cleanse individuals and society. But they are sadly mistaken. There is but one successful cleansing agent for the moral and spiritual nature of men and society. This is the blood of Jesus Christ, the only begotten Son of God. The blood can remove the deepest ink-stains of sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If we walk in the light, as he is in the light, and the blood of Jesus Christ his Son cleanseth us from all sin."

## SERMON OUTLINES

### "Thinking and Making Haste."

By A. M. HILLS

TEXT: "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to observe thy commandments" (Psa. 119:59-60).

We learn from the biographies of others. The text gives us a very abbreviated autobiography of how a man got recovered from a life of sin, and learned to walk in the way of holiness. It will be good for our study.

#### I. HE SAYS "I THOUGHT ON MY WAYS."

How the Devil hates to have a man or woman think on his or her ways! Even a half-hour's honest reflection would startle many. Satan knows it. So he rushes them along from busi-

ness to dissipation; from dissipation to excess; from indulgence to pleasure;—music, laughter, revelry, excitement, sleep. The next day and every day repeating the same mad round.

No time for the Bible, meditation, self-examination, or prayer. This man thought on his ways, and what they were bringing him to. You try it.

Child: Are you as conscientious, as obedient to parents, as pure in thought and speech as you were a year ago?

Young Woman: Are you as reverent toward God, as modest in behavior, as chaste in speech and thought now and then?

Young Man: Are your habits as good as they used to be? Can you look your mother in the eye and make a confidant of her?

Middle Aged: You are twenty-five years nearer the eternal world than you used to be. To what is your journey leading you?

#### II. "AND TURNED MY FEET UNTO THY TESTIMONIES."

Reflection showed him that he was in the wrong path, and he about-faced. "I turned my feet." People talk about "Moral inability" and "Impotence of the human will." Nonsense! This man put his will into his feet and turned them. The prodigal son said: "I will arise and go to my father," and he did.

I knew a man in Colorado, the greatest soul-winner in the state. Once he was a western desperado, drunken, gambling, unclean wretch! One night on the way to a house of sin, God said: "Stop, don't you dare to cross the street." He turned square to the right, to the Salvation Army Hall and was saved and sanctified and became a giant for God.

Saul the wicked persecutor "Turned his feet."

Jerry McAuley, just out of Sing Sing "turned his feet." God helped him because he cried to be helped.

#### III. "I MADE HASTE AND DELAYED NOT."

He was not deliberate about "turning his feet." There are times when extreme deliberation is suicide. It was so in the case of the Titanic, over fifteen hundred perished! Nobody knows how soon the bark of life may sink. So make haste. I appeal to children and young people.

B. Fay Mills tested an audience in Portland to see when they came to Christ. One thousand and one hundred came before they were twenty years of age, only 180 between twenty and thirty years of age, only thirty-five between thirty and forty years of age, only fourteen between forty and fifty years of age, only eight between fifty and sixty years of age, and only two after sixty years of age!

There was a state Sabbath school convention in Detroit, Michigan, in 1895. Dr. Patterson said, "The Sabbath school is the harvest field of

the church, and childhood is the time for conversion. He tested the audience to prove it. Two thousand had come to Christ before they were twenty years old, only 144 had come to Christ between twenty and thirty, only twenty-three had come to Christ between thirty and forty, only two had come to Christ between forty and fifty, and only two of any age after fifty! Those facts say eloquently: "Make haste" to come in early life! Oh, parents, still out of Christ, with families coming up, "Make haste and delay not" for their sakes. Let them go out into the world with the memory of prayers of godly parents.

Dr. Dixon tells of a lawyer who was urged to come to Christ. He said, "I am too busy; I am running for Congress and building a railroad. I know it is important; but I cannot come now." Three years later a minister was sent for to help him die. He was dying of delirium tremens and cursing God with every breath. Three years too late!

#### IV. HE DELAYED NOT TO OBSERVE THE COMMANDMENTS.

1. "My son, give me thine heart."
2. "Believe on the Lord Jesus Christ."
3. "Be filled with the Spirit."
4. "Be ye holy, for I am holy."

God plans to fill His heaven with sanctified people.

A. B. Earle, Evangelist: "I was in a meeting in New York. One of my best hearers was Postmaster Wilkinson. But he would not decide until last day and last hour and last few minutes. Then he fairly ran to the altar and was saved. He put his name on my book and wrote, 'All the rest of my life for Christ Jesus.' He went out on the street and to his business and lived just forty-five minutes! Oh, if he had come thirty years before! He had wasted his life; but at last "he turned his feet and made haste to observe the commandments." Just in time to find a willing Christ.

### "The Indefensibility of Sin."

By C. E. CORNELL

TEXT: Matt. 22:12.

Like the unrobed guest at the wedding feast, the sinner has no defense to offer for his sin.

#### I. FROM THE STANDPOINT OF KNOWLEDGE HE CAN MAKE NO DEFENSE.

He knew better; for of the provision all had been told.

What he did, he did despite what he knew. This we may charge against humanity at large.

Of sin, its power, its effect, humanity has knowledge.

#### II. FROM THE STANDPOINT OF ABILITY HE CAN MAKE NO DEFENSE.

He was not asked to buy, but to receive. There is no reason why we should not conquer sin, for God is ready to furnish all needed grace.

The coward says, "I can't." The Christian says, "by God's help, I can."

#### III. FROM THE STANDPOINT OF THE JUDGMENT VISITED UPON HIM HE CAN MAKE NO DEFENSE.

It was deserving, fitting, adequate. We shall never be able to quarrel with God's justice. The righteous Judge doeth right. The consequences of sin are self-wrought, self-afflicted; we can only accept them in silence.

### "The Second Coming of Christ."

By C. E. CORNELL

TEXT: St. John 14:3.

#### I. INTRODUCTION

Importance of the subject.

#### II. IT IS DUE TO THE WORLD'S EXPECTANCY.

1. His first advent; the world on the tip-toe of expectancy.
2. The cry of the world is for one who can right the wrongs, and unravel the tangled religious skein.

#### III. IT IS THE SOUL-HUNGER OF THE PEOPLE EXERTING ITSELF.

1. The cry of the soul. The soul must have the "Living Bread."
2. The real church mourns her absent Bridegroom; substitutes will not satisfy.

#### IV. IT IS THE MODERN MOVEMENT OF THE HOLY SPIRIT.

1. This is His age.
2. He is the revealer of Christ.
3. We honor Him when we receive Him.

### "True Religion."

By C. E. CORNELL

TEXT: Matt. 5:20

#### INTRODUCTION

Contrast the religion of the Scribes and Pharisees with what Jesus taught.

#### 1. THE PHARISEES

Originally, the holy people among the Jews. They had woefully degenerated. Now formalists, sticklers for the letter of the law.

#### 2. THE SCRIBES

They knew all about the Holy Scripture. They read it and learned it, they knew every word of it. And yet, though they knew all about it, they did not know it.

#### 3. WHAT CHRIST SAID ABOUT HIMSELF.

No other man could say and be sane.

"I am meek and lowly in heart."

"I will give you rest."

"I, and my Father are one."

"He that hath seen me hath seen the Father."  
 "I will raise him up at the last day."  
 True Religion embraces the above characteristics.

### "The Sigh of God."

By C. E. CORNELL  
 TEXT: Deut. 5:29.

- I. INTRODUCTION  
 The associate Scriptures.  
 Deut. 32:29; Psa. 81:13; Isa. 48:18; Matt. 23:37.
- II. "O THAT THERE WERE SUCH AN HEART IN THEM!"  
 1. Implying they ought to have such an heart. Ask Me for it, I will give it to them.  
 2. The heart, its relation to life.
- III. "KEEP MY COMMANDMENTS"  
 1. What is meant.  
 2. God's commandments not unreasonable.  
 3. Commanded to be holy.
- IV. "THAT IT MIGHT BE WELL WITH THEM."  
 1. Well here, in active life.  
 2. Well hereafter, eternal life.
- V. THE SIGH OF GOD FOR US  
 1. We can meet it.  
 2. We must strive for it.
- (Illustration) A student's surrender.

"It will be remembered that Hannah Whitehall Smith was summoned to Princeton a few years ago by the announcement of the sudden death of her son in the Senior class at Princeton College. He was a young man of unusual influence and promise. The secret of his life was made known to all in the following surrender, which he had written out, signed, and which was found in a little book that he carried in his pocket:  
 "I take God the Father to be my God; I take God the Son to be my Savior; I take God the Holy Ghost to be my Sanctifier; I take the Word of God to be my rule; I take the people of God to be my people; I likewise dedicate my whole self to the Lord; and I do this deliberately, sincerely, freely and forever."

### "The Loveliness of Christ."

By C. E. CORNELL  
 TEXT: Songs of Sol, 5:16.

- I. ALL COMPARISON IMPOSSIBLE  

Moses	Daniel
Abraham	David
Joseph	Isaiah
Elijah	Paul
- II. HE WAS PERFECTLY HUMAN  
 He had compassion and sympathy for humanity.

He enters into our twentieth century lives.  
 "Touched with a feeling of our infirmities."

- III. HIS HUMBLE MINISTRIES  
 The woman at the well.  
 The "woman" accused.  
 (Illustration), Bishop Woodcock's little heroine who at eight years of age had to care for the family.
- IV. HIS PERFECT POISE  
 The mob  
 In the midst of His enemies.  
 The cross.
- V. HOLINESS OF HEART AND LIFE  
 We act like Him  
 In naturalness  
 In sympathy  
 In humble ministries  
 In compassion  
 In love.

### Sainthood

By H. M. CHAMBERS

TEXT: "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22).  
 (Scripture lesson, Phil. 2:1-8.)

This is a text of encouragement. The encouragement of mutual and appreciated fellowship.

Three facts are in this text: 1. Sainthood; 2. Sainthood on speaking terms; 3. Sainthood under difficult circumstances.

1. SAINTHOOD. The word comes from the Latin, "sanctus," meaning holy. This is the Divine call. "Wherefore, holy brethren, partakers of the heavenly calling—" (Heb. 3:1). This shows it is a condition to be reached here, not to be deferred until death. We are called to be saints. Every church should be a saint factory. Otherwise it is missing its calling.

We must have sainthood as our established base of operations or quit. An army without an established base is a failure.

2. SAINTHOOD ON SPEAKING TERMS. All the saints salute. Fellowship develops some of the most valuable qualities of sainthood. It is not necessary to be a monk, a nun, nor a hermit in order to be a saint. Heaven will be found to be a place of rapturous sociability.

Therefore, we must warm up to sinners. Make them and others welcome at church. Greet strangers. Don't be stiff and formal. Be sympathetic and heartsome.

Saints salute. They are not at loggerheads. In a divided church something is interfering with sainthood. It appears that the "old man" is not dead (Matt. 5:23-24).

3. SAINTHOOD UNDER DIFFICULT CIRCUMSTANCES. Here comes a letter with a special delivery stamp

on it, sending greetings out of one of the most difficult places for sainthood to exist. Caesar (Nero) was the embodiment of infamy. His court was the carnal fallen world in miniature. The worst excesses, the foulest vices were welcomed and encouraged within his household. However, some of these depraved wretches, breathing an atmosphere heavy with the opiates of hell, became saints and lived the life, even though called to seal their testimony with their blood. Therefore, "Christianity is designated to give us a sublime mastery over circumstances, rather than to allow circumstances to become our masters."

### Parable of the Sower

By B. F. HAYNES

SCRIPTURE: Matt. 13:13-24; Luke 8:5-15. Paul's Prayer, 2 Thess. 3:1.

#### I. PARABLE GIVES THREE WAYS OF OBSTRUCTING WORD.

1. Not understanding. Matt. 13:19.
  - (a) Inattentive from pre-occupation.
  - (b) Caught away by criticism.
2. Tribulation or persecution. Matt. 13:20-21.
  - (a) Power of habit.
  - (b) Fear of not holding out.
  - (c) Evil associates.
  - (d) Persecution from family or friends.
  - (e) Persecution from employers, either expressed or expected.
3. Care of this world. Matt. 13:22.
  - (a) The ruling fad or sensation or topic.
  - (b) Politics, pleasure or social cataclysm.
4. Deceitfulness of riches.
  - (a) Its possession.
  - (b) Its pursuit.
  - (c) Speculation.

#### II. THREE CLASSES OF HEARERS.

1. The unimpressed.
2. The transiently impressed.
3. Those with deeply implanted, but finally supplanted impressions.

#### III. THEY HEAR AND UNDERSTAND, AS FOR ETERNITY. Matt. 13:23.

1. All hinges on the hearing.
2. Take heed therefore that ye hear.

### Eagle Saints.

By B. F. HAYNES

TEXT: Deut. 32:11-12; Ex. 19:4.

1. Eagles are stronger than other birds. Christians are stronger in faith and hope.
2. Eagles have elevated aspirations and instincts, fly high, build nests high on crest or crags.

Eagle saints have citizenship in heaven (Job 39:27-29).

3. Eagles are royal birds. We are children of a King. Crowns and principalities await us.
4. Eagles have great courage and subtlety. We should be courageous and subtle in meeting foes. Can accomplish the seemingly impossible.
5. The eagle goes forth to prey about noon when the men are gone home from the field. We should be wise, timely, discreet and tactful.
6. Eagles maintain their lives and celerity to a great age. (Psa. 103:5).
7. Eagles are great watchers; can see from afar with very small, but penetrating eyes; so we are made to watch for our Lord.
8. We are to be gathered to Him (Matt. 24:26-28; Luke 17:34-37; Rev. 4:5-11; Rev. 5:8-10).

### Pentecostal Baptism

By B. F. HAYNES

TEXT: Acts 1:8; Luke 24:49; Acts 2:1-4.

- I. A trial of faith, to have to wait. They remembered his words (Jno. 13:10-11; Jno. 15:3; Jno. 17:6, 8, 9, 14-16).
- II. Trial greater because they did not know how long they had to wait.
- III. Gracious offices of ten days. Time to recall delinquencies.
  - (a) Intolerance of John, Luke 9:49-50.
  - (b) Peter's denial and profanity.
  - (c) James' and John's anger and fury at inhospitable villagers. Luke 9:51-58.
  - (d) Peter, James and John, their ambitious contention. Luke 9:46-48.
- IV. They wait. Spirit falls, cleanses and empowers—Then:
  1. 8000 converts in two days.
  2. Peter cured of cowardice.
  3. John cured of intolerance.
  4. Peter and John cured of revenge.
  5. James and John cured of ambition.

### The Biography of a Saved Sinner

By C. E. CORNELL

TEXT: Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

- I. JUSTIFICATION.
  - (a) "Being made free from sin."
- II. CONSECRATION.
  - (b) "And become servants of God."
- III. SANCTIFICATION.
  - (c) "Ye have your fruits unto holiness."
- IV. GLORIFICATION.
  - (d) "And the end everlasting life."

## HINTS TO FISHERMEN

By C. E. CORNELL

### A SERMON OUTLINE

Text: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (1 Cor. 1:30).

1. Wisdom—Salvation from ignorance.
2. Righteousness—Salvation from the guilt of sin.
3. Sanctification—Salvation from the power of sin.
4. Redemption—Salvation from the presence of sin.

### NOT THREE FEET FROM CALVARY

"There is not a text in the Bible three feet away from Calvary. God has put nothing in His Book that is not within easy reach of His dying Son. Nothing will come into your life that will not be under the outstretched hand of the cross. So in everything, through everything tell men of the 'Prince of Life!'"

### TEN SECONDS OF EXPOSURE

We heard of a man preserved in vinegar who claims to be sanctified. Sour holiness is not apt to be catching.

"Lie not one to another." My business friend, be careful you do not lie when you advertise

"In hell he lifted up his eyes, being in torment." The no-hellites would like to modify this or get it out of the book entirely. But it is still in the book.

"In everything by prayer." Note the word "Everything." Now really, my friend, do you pray about "everything"?

The Bible speaks about long suffering, and nowhere refers to short-suffering. The short kind seems to be plentiful, but the long kind is rather scarce and high priced. The quality is worth all it costs. You might get a little if you would try.

### GOD WRITES ON CROOKED LINES

An ancient Portuguese proverb says, God can write on crooked lines. Man may attempt to defeat His will, but he never succeeds. The will of God will be done; but great is our loss if we miss the opportunity of doing it, and great is our guilt if we attempt to frustrate it.

### THE CHURCH RECORD

A preacher would exercise the greatest care in the keeping of the Church Record. Each Church of the Nazarene should have a prepared Record book, published by our Publishing House. The pastor or someone should keep the Record very carefully. In my judgment the pastor ought to do this. When new members are received, make sure to get names correctly and in full as well as properly spelled. It is not wise to call off a list of prospective church members by saying, "Brother" Peters, "Mr." Smith and wife, "Sister" Jones, etc. There may be a number by the same name. Get the "initials" of each person and call the full name and address. The Church Record is to last a number of years and ought to be carefully kept for the present as well as the future. A hint to the wise is sufficient.

### STREET MEETINGS

In every community where possible, arrangements should be made to hold open air meetings. Often someone will be reached by the gospel or Christian testimony, that cannot be reached in any other way.

But plan carefully for this kind of work. Do not display your eccentricities nor howl your peculiar wail on the street corner; sinners do not understand and get the wrong idea of spiritual religion. Use your sense, mind the Spirit and exalt the holiness of God. Some few folks when they go on the street think they must cut up all sorts of didos, much to the disgust of those who look on, and with positive injury to the cause they desire to represent.

Use only the very best speakers, those who have good voices, and who can talk intelligently. Make street meetings a power for salvation.

### SUGGESTIVE SERMON TEXTS FROM THE PSALMS

For he will give his angels charge over thee, to keep thee in all thy ways. Psa. 91:11.

I laid me down and slept; I awaked; for the Lord sustained me. Psa. 3:5.

God is angry with the wicked every day. Psa. 7:10.

The wicked shall be turned into hell, and all the nations that forget God. Psa. 9:17.

The poor committeth himself unto thee; thou art the helper of the fatherless. Psa. 10:14.

The wicked . . . God is not in all his thoughts. Psa. 10:4.

Our fathers trusted in thee: they trusted, and thou didst deliver them. Psa. 22:4.

He maketh me to lie down in green pastures (tender grass). Psa. 23:2.

Worship the Lord in the beauty of holiness. Psa. 29:2.

Let them shout for joy and be glad. Psa. 35:27.

Thy righteousness is like the great mountains. Psa. 36:6.

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

### PERTINENT PRAYER POINTS

W. R. Gregg gives the following prayer points that are well to consider.

True prayer scatters seed for the greatest blessing the world knows. Are you sowing for a great harvest?

Regard God at least on a par with friends. "The companions hearken to thy voice, cause me to hear it."

Wandering thoughts in conversation are not conducive to intimacy in friendship; nor, in prayer, to fellowship with the Father.

Prayer is a "renunciation of independence." If we are self-sufficient, why pray?

"Hear my voice, O God, in my prayer." Too many whispered conversations heavenward. Speak up.

Prayer flows from the consciousness of our inferiority and His superiority, of our helplessness and His power. It is an original and nearly irresistible instinct, precisely that which makes a child run to the mother, and the weak entreat the strong.

### PRAYERS THAT PIERCE THE SKIN

The Christian Advocate published the following pertinent note.

For some time a revision of the Book of Common Prayer has been in process in England. Some extremely effective prayers from the revised Prayer Book, called *The Gray Book*, are given by Percy S. Malone in the delightful column which he conducts in *The Churchman* under the heading "Gargoyles."

We give here a few of these penetrating prayers as stimulants to personal devotion. These peti-

tions do not move in the deep grooves in which so many prayers lose ninety per cent of their effectiveness. All too frequently prayers which we make ourselves and those to which we listen in the pulpit act as soporifics instead of awakeners. They are lullabies when they should be alarm clocks. Consider how challenging, such petitions as these are from the revised Prayer Book in which the congregation prays to God to deliver them:

"From the cowardice that dare not face new truths, the laziness that is contented with half-truths, and the arrogance that thinks it knows all truths,

"From lack of reverence for Truth and Beauty; from prejudice and sentimentalism,

"From being dull and pompous; from being rude and offensive and ill-mannered,

"From the blasphemy of cynicism about our brethren made in the image of God; from all false pride, ignorance, and contempt,

"From all uncleanness and unwholesomeness; from selfishness, slackness, and self-indulgence,

"From the false piety which cannot laugh; from being self-centered in our pity; from being narrowly ecclesiastical; and from loving systems more than we love Thee,

"From the disloyalty of being satisfied with things as they are, in the Church and in the world; and from failing to share Thy indignation."

Many of these petitions if taken deep into our inmost hearts would start revolutions in our habits and ways of thinking and living.

### BEAUTIFUL TO DIE THIS WAY

A number of years ago there lived in Allegheny City, Pa., a very prominent physician by the name of Dr. John F. Cooper. He was a leading physician and connected with many of the first class hospitals. At the time of his death he was seventy-six years of age. He bade his sons a cheerful good night and retired. The next morning when one of his assistants called, there was no response; she gently opened the chamber door and peeped in to see the aged saint upon his knees. Not wishing to disturb him, she quietly retired, but the stillness of the figure troubled her and she returned to discover that the good, old man was dead.

How beautiful to meet the "Angel of Death" while communing with God. Could one wish for anything better? While speaking with Him who listens to the simplest prayer, to sweep into His presence is comforting. Is there an infidel

anywhere upon the earth that could object to dying this way?

### ILLUSTRATIONS AND PERTINENT COMMENTS FOR THE PREACHER

LEAN HARD

Child of my love, lean hard,  
And let me feel the pressure of thy care,  
I know thy burden, child; I shaped it;  
Poised in mine own hand: made no proportion  
In its weight to thine unaided strength.  
For even as I laid it on, I said:  
I will be near, and while she leans on me,  
This burden shall be mine not hers:  
So shall I keep my child within my circling arms  
Of my own love! Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come:  
Thou art not near enough. I would embrace thy  
care.  
So I might feel my child reposing on my breast.  
Thou lovest me? I knew it. Doubt not then:  
But, loving me, LEAN HARD!

IT'S A JOY

To have spiritual freedom.  
To pray without ceasing.  
To read the Bible daily.  
To stand true in trial as well as sunshine.  
To relieve the suffering and assuage sorrow.  
To be always about the Master's business.  
To have a personal interest in the souls of others.  
To triumph over all temptation.  
To gain heaven at last.

THE WILL OF A DRUNKARD

"I leave to the world a ruinous example.  
"I leave to my parents all the sorrow possible to bear.  
"I leave to my brothers and sisters all shame and dishonor.  
"I leave to my wife a broken heart, and a disgraced life.  
"I leave to my children poverty, wretchedness, and the memory of a father in a drunkard's grave.  
"No drunkard shall inherit the kingdom of God."—Gal. 5:19-21.

MEMORIZE THE WORD

We urge upon every minister, and for that matter every individual Christian, the importance of memorizing the Word of God.

It will fortify you against the attacks of the enemy, give you a rich experience, enlarge your

faith, make you versatile and fresh in testimony, and give you skill in handling the "sword of the Spirit."

It will freshen your memory as well as make it elastic and usable. Begin by taking a single verse, then a couple of verses until you can retain and readily memorize a whole chapter. Review each day until it is thoroughly fixed in the mind.

This is so important and so delightfully helpful, that we trust that some one who shall read this will begin at once.

THE VALUE OF MIND TRAINING

If I had my life to live over again, there are at least two things that I would do. I would commit the Scriptures to memory and then quote them accurately, and I would commit the old hymns and the very best poetry that I could find.

Dr. J. M. Buckley, for thirty years the editor of the *New York Christian Advocate* and one of the brainiest men that Methodism ever produced, began as a young man to memorize poetry. He became so proficient, that he could read a poem of twelve verses once and then quote them accurately. He would recall legislation by the General Conference that passed thirty or forty years ago and quote verbatim. He had trained his mind until these astonishing feats were accomplished.

Two of my brethren of First Church, Los Angeles, after they had passed fifty years of age, memorized forty or fifty chapters of the Bible and could quote them accurately. If any one has the pluck to stick to it, the mind can be made to work and behave itself. The value of memorizing the Scriptures and the hymns is of inexpressible value to the minister. A preacher who can quote Scripture and poetry, may not be scholastic, but he will be able to hold attention.

SOME CHARACTERISTICS OF THE DEVIL

He is active.  
He is ceaseless.  
He is very subtle.  
He is never discouraged.  
He plans to GET YOU, if he can.  
He is always trying some new form of temptation.  
"Resist the devil and he will flee from you."

## PRACTICAL

### THE MINISTER AND BIBLE STUDY

*Methods of Bible Study, Continued*

By BASIL W. MILLER

1. The *historical method* of Bible study yields valuable results for the minister. In the revelation of God to man there is a progressive unfolding of truth; the truth revealed in the earlier ages containing the seed of which that of the later periods is the enlargement of the unfoldment. In the first books of the Old Testament we find the spring of truth, and as the years pass on this becomes the sweeping river of revelation. It is thus well to study the topics of the Bible historically. In Scofield's Reference Bible this plan is used in the treatment of all topical studies. The minister can take any topic, as salvation or grace, run the references in their chronological order, and in this manner understand better the different stages of the revelation of the topic until the perfect age of the New Testament is reached. It will be found that these subjects to Moses, to David, to the prophets, contained but the seed of what the New Testament is the fruit.

The "ambassadors of God" should also be acquainted with the books of the Bible in their chronological order. In other words we should study the books chronologically as we do the history of nations. After one has placed each book in its proper historical period, great advantage is obtained in learning the facts of the history of the different nations that had intercourse with the races and people of the Bible in their respective periods. This can be done by taking any period of the Word of God, studying the several nations mentioned in the books of this age in order to learn all the Bible has to say concerning them, and after this making a special effort to learn of their activities during this period from the writers of profane history.

In this arrangement falls the process of dividing the Book into its several periods such as: the antediluvian; the patriarchal; the years of the Egyptian captivity; the wanderings in the wilderness; possessing Canaan; the age of the judges; the period of the kings; with their divisions; the

years between the Testaments; the life of Christ; the time of the activities of the apostles, including the life of Paul, with a study of his missionary journeys.

Many good books exist treating the Bible from a historical standpoint, outstanding among these are Smith's, "*Old Testament History*," and "*New Testament History*," Sell's, "*Bible Study by Periods*."

2. The *biographical method* of Bible study is especially rich in affording sermons on the characteristics of God's great men. The minister that makes a study of the lives of God's holy men of old will never lack for refreshing and inspiring sermon material. To make our messages life-like we must fill them with the glory of the saints of the past. The methods of biographical study are varied and numerous. One of the most favorite is the chronological plan, consisting of following the details of the chosen life as they occurred. Begin with the first mention of the person you are studying and become acquainted with all the activities of his life. Here the man thing is historical accuracy in knowing the incidents. The minister cannot be too careful on this point. Many of us in preaching are not certain of the correct order of the incidents in the lives of our Bible characters. This weakens the force of our message. Be accurate in details.

Another form of this method is made up of searching for leading characteristics, qualities and spiritual lessons from the holy men. Most of the men of the Bible have their true messages for our age composed of one outstanding characteristic. Abraham is the personification of faith and obedience; Moses of separation and communion; Samuel of faithfulness; Enoch of communion; Elijah of prayer, etc. Find the leading soul quality of each man of the Bible; trace out the sources of their defeats; learn of their prayer life; find the spring of their strength; meet them as ordinary companions. It will be surprising the store of sermon material that is derived from such a study. Here are individual messages; series of sermons from the several men of the Scriptures,

filled with lessons on spiritual power as applicable to present day conditions. A very happy series of sermons or prayermeeting talks can be formed from your biographical study of the Bible.

There are certain books on Bible characters that the minister should be more or less acquainted with. These are F. B. Meyer's books on Bible characters, Matheson's works on "The Representative Men of the Bible." But best of all is the Bible. The power of Meyer's books consists in the great spiritual truths he is able to bring out from the many incidents of the lives of the saints; that of Matheson's in his beautiful descriptions of the qualities of the characters.

3. The geographical method is especially valuable in helping one to be able to locate readily the important places of the Bible. This type of study goes hand in hand with all the other methods. For as the minister delves into the truths of the Book he should study the geographical facts thus discovered. Many preachers of years of experience are not acquainted with the map of Palestine, and are unable to locate even the principal cities spoken of by Jesus. It is well to buy any good Bible geography, of which many exist, and go through it studiously chapter by chapter. Such a book treats of the different nations of the Bible during the several periods of sacred history, the principal cities, mountains, plains, rivers, etc. The life of Christ by all means should be studied from a geographical standpoint, tracing out the cities He visited, and what He taught and did at each place. The same is true of the life of Paul. Learn the nations and cities he visited, the places where the several epistles were written. Interesting sermons are often found in such geographical information. One can preach on the mountains of the Bible, drawing spiritual lessons from the activities that have taken place on each; on the holy places and occasions of old.

In conclusion on methods of Bible study, let us say, learn the Book. Master its precepts. Be at home in its nations and cities. Conquer its truths. Appropriate its lessons. Live in this majestic treasury of God's truth. Know its holy men. Dwell in its solemn sacred places. Associate with its leaders on age-remembered occasions. Make the Bible pivotal to all your thinking, fundamental to your ministry. Feed the congregation on the mastered truths of this Book of God. Then your ministry as the years pass will deepen and broaden out into a mighty God-blessed stream

of holy glory, a benediction to your congregations and an electric blessing to the world.

SAN BERNARDINO, CALIF.

### THREE QUALITIES

By A. E. SANNER

THESE are a number of qualifications in grace and experience which the holiness preacher MUST have. Some of these have been mentioned in previous articles, and others will be noted later. But there are other "qualities" or "helps" which will enter into his success, or if absent, their lack will enter into his failure. There are several such "qualities" but for the present occasion we invite your attention to three:

1. Definiteness,
2. Industry,
3. Sense.

Definiteness—this is a quality or trait the holiness pastor will find a real asset. What could be more disgusting to the people than a time-serving, temporizing, apologetic, holiness preacher? It is the lack of a definite conviction and a definite message which as much as any one thing has caused many a pulpit to lose its hold on the people. The pussy-footer has no place in the Nazarene or any other holiness pulpit. According to a recent number of the *American Magazine* there was once a preacher who was so afraid of offending someone in his congregation that he devised a creed containing a loophole for everyone: "You must believe, as it were, and repent in a measure, or you will be damned to some extent." Of course he pleased no one. The *Pathfinder* lately had editorially a statement like this: "What we need in the pulpits today is a bunch of Theodore Roosevelts—men with convictions and a message, who are ready to speak out with a punch." Yes, sir, that's it. The holiness preacher to succeed must be definite in his convictions, definite in his message, and definite in his objective. He simply cannot put across a message on any subject he doesn't feel, nor can he arrive if he has no objective. In these things he must be positive. He must be insistent. He must be a messenger with the other man's message, and not speak his own notions, but the Word of the Lord. The people love a positive, earnest man, who believes his message intensely and speaks it with authority.

Take finances: Here the preacher must be definite, fair, frank and straight-forward. He must take his official board and his church en-

tirely into his confidence, and be perfectly fair and frank with them concerning all church finances. The appeal must have sense and reason back of it, with the truth, the whole truth, and nothing else but the truth told. He will find it the better and easier way to raise money.

Again, our preachers must be industrious. We might as well confess up. It is generally conceded by our enemies that the holiness preacher is lazy. Said a layman to this writer once, "What's the matter with our preacher? He crawls up on that seat out there, and sits there, immovable, with his head down, for hours at a time, by actual count. If you can't jar him loose, we will have to have another preacher." Sure. Who would want a fixture like that for a pastor. A friend recently told me of a report he once heard given by a preacher in an assembly over which Dr. Bresee was presiding. The young preacher went on to report how he and his wife had prayed and fasted and spent many hours on their faces, crying and weeping over the people within his charge, and (hoo! hoo) he couldn't understand why they hadn't been able to get hold of the people and have better results. But Dr. Bresee kindly said and asked: "Brother, it is well to cry and weep over the people, but did you also make dust with your heels?" There must be time for prayer, meditation and study. But the successful pastor can never take it all out in these devotions. He must visit his people. If you are a Nazarene, see the Manual "Duties of the pastor," and decide if a lazy man can get by with that program there outlined. He must visit other people not members of his church. He must become acquainted. He doesn't love tobacco smoke, but he must be willing sometimes to let the stuff be blown on him, when establishing the "point of contact" with some sinner for whom Christ died, and for whom this preacher works to save. He must be able to go into a hotel lobby or a place of business minus a "holier than thou" attitude, and be a man among men, yet kept from the evil. He must respect and reverence old people. He must be cheerful and friendly with the young people. He must love children. Not put it on—it won't put on with the little fellows anyway. He must have a warm heart for the children. If he has they will know it, and acknowledge it. They will draw near him, and cling to him. And, their parents will think he is a nice preacher. He must visit the sick. If it is necessary and expedient

he must be ready to do more than pray for them. He must be ready to take off his coat, or put on overalls and put on a practical demonstration of the love, mercy and kindness he preached about in the pulpit the other Sunday. If necessity of the case calls upon him—he MUST do it, and he ought to do it gladly and joyfully. He must help those who are in trouble as much as lies within him. He must stand by the fellow who has fallen into disgrace, stand to help, if possible, him for whom others have little regard or sympathy. He must secure charity for those who are in want. He must keep busy, and be alert to grasp every opportunity of any sort that opens the way for him to a soul's salvation.

Last of these three "traits," but not least, I would mention "sense." The holiness preacher must have sense in his head and he must use it. He must visit, but not visit too long. Visit, but not at the wrong time. Be friendly and "at home," but don't make himself obnoxious. Remember when they say "Now, just be at home," it is a courtesy to be interpreted not literally, but approximately. Don't get too "handy" around a place and arrive at the place of criticism. He must be careful in his attitude towards the opposite sex. He must be careful with reference to money matters. He must not be a beggar. He must not eat too much. Be pleasant in conversation, yes, but don't talk too much. Not as was said of one preacher, "He carries around with him an inexhaustible stock of talk." He must not preach too long. Dr. Chapman recently wrote in an editorial that any pastor who makes it a habit to preach beyond 12:15 p. m., Sundays, will be fighting a losing game. Dr. Chapman is right. Don't bore the people with an interminable list of announcements. "Don't bawl and squall until all out of breath-ah and making sport-ah for the Philistines-ah." Mix sense and salvation.

### PREACHER PROBLEMS

By C. B. WIDMEYER

*The Preacher and his Books*

BACON says, "Some books are to be tasted, others to be swallowed and some few to be chewed and digested. Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not."

The preacher's library is his work shop. Books to the minister may be likened to tools to the laborer. A preacher should have a well selected library, for good books are like good friends, they must be chosen. It is necessary for a preacher to make a wise selection of books, for they will help him to build his own character as well as the character of others.

One has said, "Of the making of many books there is no end." When a preacher decides to build or buy his library, he will find a wide field from which to make the selection, for there are books and books. Books should not be chosen because they are cheap, but rather because they serve the purpose of the minister. The preacher should not seek to build a large library for this may prove a hindrance rather than a help. In a library of five or ten thousand volumes much time will be consumed searching for information.

The preacher should possess such books as will help him in understanding the Scriptures, in building the sermon, and providing him with a good supply of illustrations. Just enough books should be selected to meet the demands of the owner, and should be so classified and arranged that the minister can lay hold of the book that is desired. Each book should have a place on the shelf, and should be kept in that place. Some preachers have an abnormal taste for accumulating books and seem to think that a large library is a proof of wide reading, but this does not always follow. Books are not placed on the shelves to be looked at, and seldom used. Then too, beware of the man with one book, for that person will certainly be deficient in the preparation and presentation of the sermon. There is just as great a danger in having too few as too many books.

The minister should know how to use his books. Some system should be adopted whereby he may readily and quickly bring together the information found in reading. A system of marking or perhaps better have a large book in which numerous subjects will be listed, and then as information is found, list book and page under the subject as arranged in the large book.

The writer does not mean to discourage a person who desires a large library, but if one is an omnivorous reader care must be taken lest too much time be spent to prepare the mental and the spiritual be neglected. However a minister must have a reasonably large library if he would reach the highest point of usefulness. But always

give attention to quality rather than quantity. One has well said, "The press has become a powerful engine for either good or evil, and in view of this fact it is necessary for a wide-awake preacher to keep himself fairly acquainted with books and periodicals that are influencing the age in which he lives." A few suggestions may be helpful at this point.

The preacher should, first of all, secure and read carefully the leading books by the leading men of his own denomination. Not only these books be read, but periodicals published by the church. This is necessary if one would keep in touch with the life and spirit of the denomination. If a preacher reads extensively from the publications of other denominations he will soon lose the ideal and spirit of his church, and as a consequence will soon find himself out of touch with his brethren, and he will fall to criticizing rather than constructively building the work of the church. Furthermore if the preacher does not read and use the books of his own denomination, his people likewise will not read.

A preacher must exercise great care as to the type of books that he reads, for reading influences the thinking. Perhaps more preachers have been influenced toward Modernism by this means than any other. German, French and even English writers know little of the spiritual life of the American Church.

In the preacher's library there should be found the leading poets; a few, but very few of the best commentaries; also a well selected series of Church histories, for as Bacon says, "Histories make men wise." Church history must be carefully studied by every preacher, for here is where the preacher will gather his facts. The preacher will do well to specialize in this department.

Someone has asked, "Should the preacher have any books of fiction in his library?" To answer this question one must know what is meant by fiction. One might read some from the works of Dickens, Scott, etc., and find some valuable material. But most modern novels are valued by the number that can be sold, and should have no place in the preacher's library, or in his time devoted to personal culture. Then as to the answer about books of fiction, the writer would say a large No and a small yes.

Each preacher must work out the problems of his library gradually. Buy useful books and use the books that are purchased. In the words of

Emerson we should say, "Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire. I had better never see a book than to be warped by its attractions clean out of my own orbit, and made a satellite instead of a system."

### WHAT THE PASTOR EXPECTS OF THE EVANGELIST

By ALFRED CHRISTENSEN

FIRST, the pastor expects the evangelist to be God-Commissioned. Local conditions such as discouragements, partial failure and the year-around hardships of a pastorate should not be considered a call to evangelize. Nor should a successful pastorate and a burning zeal to reach more people be considered a divine call. We are in need of more successful pastors than evangelists. However we prefer an evangelist that has had a successful pastorate, so that when he says, "If I were pastor I would do so and so" it will have more weight.

Second, the evangelist should be a more capable man in the pulpit than the pastor. He should be an extraordinary preacher. The evangelist's hands are tied when the people say, "The pastor preaches better." The evangelist is not expected to do calling and the things that a pastor is expected to do, therefore his only chance to reach the people is from the pulpit, if he fails here, he is a failure. The reason the pastor calls an evangelist is because he is unable to carry out his program and he depends therefore on the evangelist.

Third, the pastor expects the evangelist to treat his congregation courteously. It is very embarrassing to newcomers to have them signalled out as goats and such like. God has not delegated this form of judgment to anyone but Himself. It is not ours to divide the sheep from the goats. Often evangelists will resort to clap-trap methods and uncalled for tests to create enthusiasm and get seekers. Bodily exercise, and loud preaching are not unction and holy fire, they may be but human heat. Again, please do not ask the congregations to wave handkerchiefs and throw their germs over the audience, to prepare them for your message. If the gospel of Jesus Christ does not cause the fire to burn in the heart, and holy laughter and shout to come forth, please do not resort to other spectacular things and call it the workings of

the Spirit. Evangelists have injured the standings of local churches by such things.

Fourth, the pastor does not want the evangelist to spend too much time on the Achans. Because results are not being realized, do not always blame the church, it may be you. We can have results, Achans or no Achans. Paul proved it. There will be Achans after we are gone. We want you to reach new people for the church. To me a report that the church was greatly blessed and no new born babes in the kingdom is a report of failure. Again please be careful how you preach away the confidence of God's lambs. It is better to settle them than to unsettle them. Advise the chronic seekers to seek in private. A warmed over church, chronic seekers, and the muddling up of people's experiences leaves a very bad impression in a community. It is a poor way to advertise full salvation and God's keeping power. It is unkind to make Christians feel the guilt of condemnation because they are not on the mountain top shouting. Because one did not get it as you did and does not act as you do, is no evidence he hasn't got Him. The Holy Spirit has different manifestations.

Fifth, be a booster for the local church with its several interests, such as prayer meetings, Sunday school, church paper, the tithe and the like. Do not steal the affections of the people that belong to the pastor, help him all you can. Do not forget to help him string the fish that were caught during the revival. Do not hold the people so late that they will not come back. You can sleep late but they cannot. Some of your messages would be more effective if shortened. In closing, let me ask the question, Is it fair to expect as much money for a three weeks' meeting as the pastor gets for three months? We would use our evangelists more if they were more reasonable with us.

### THE PASTOR'S SUPER-SIX

By N. B. HERRELL

THE starter in the pastor's super-six is of very great importance to the success of his work. With a carefully planned schedule announced to the public, it is necessary that his starter works well, for once he disappoints his expecting and hopeful congregation he will find it hard to regain the lost confidence. In dealing with this subject we call your attention to the fact that three things are outstanding in a super-six church. First, the sermon; second, divine wor-

*ship; third, faithful stewardship.* All preliminaries leading up to the sermon are merely the starter. Therefore, the pastor of a super-six church must not spend too much time cranking on the starter. The machine is standing still while he cranks the starter. Real speed is only made when he begins to preach with the Holy Ghost sent down from heaven.

The public has a right to expect the church to live up to its announced schedule. When the sermon is announced for eleven o'clock the pastor should be on the dot. Not eleven fifteen or eleven thirty, but eleven o'clock. Too much time is spent on preliminaries. Cranking on the starter has taken the joy out of many a trip. Cranking out announcements for thirty minutes besides the collection, and special song or songs, is enough to kill any sermon. We are crying for shorter sermons. Nine-tenths of our trouble is with our starter. We wear the people out waiting for the machine to start. We have been so bored by some pastor's grinding on his starter that all we could think of was the time that was wasted and especially after we had past twelve thirty o'clock.

A story goes like this: A mother took her son of five summers to Sunday school and stayed for the sermon. After a long drawn-out cranking on the starter, the pastor announced his text and began to preach. It was twelve fifteen and the boy was weary and hungry. He said to his mother, "Let's go home." "Be quiet, honey," she replied, "he will soon be through." At twelve thirty, the boy growing more restless said, "Mother, let's go home now." She patted him and said, "He will stop in a few minutes." The pastor paused a moment and took a full breath at which the boy said, "Look mother, he is filling up again." She quieted him again, but soon the boy, with tears in his eyes, said, "But mother, he makes my stomach hurt." The trouble was not in the length of the sermon but in the thirty minutes he lost in getting started.

The merchant, milk man, mail carrier, and others who serve the public, create and hold the interest of the people. First, by what they have to sell, second, by faithful service. The pastor's super-six is the greatest asset to a community. He deals in things eternal. Of all the public enterprises, the church is at the front. Both as to quality of goods and service the pastor and his super-six are to lead all other enterprises. Therefore, well planned, timely, thought-provoking schedules for the pastor's super-six should be

well announced and then the pastor should see to it that the schedule is lived up to.

In planning the schedule for the pastor's super-six, it should be made subject to the sermon. Preaching the gospel is the heart of divine worship and any weakness of this point will be felt all through the church. For the gospel to drift from preaching to entertainment is sure death to the church. Nothing must overshadow the sermon. How refreshing to the worshipers to see the pastor step on the starter of his super-six and hear the hum of harmony and see the co-operation in service until they find themselves lost in wonder, praise and devotion to the Lord of glory. The time seems all too short for the services and the sermon was so well-timed and served that even the interest of the children was held until the last. Yes, the starter in the pastor's super-six is very important to the success of the day's journey.

*If I was the pastor of a super-six car,  
I'd have a starter that was super in power;  
When the clock hand pointed to the schedule time,  
I'd crank up the starter and leave on time.*

*With my engine running smoothly, I'd know no fear,  
I would honk my horn, and push in the gear;  
I'd step on the gas, as I pulled down the spark,  
And shout all aboard for Salvation Park.*

*I would start her off easy, with my gears in low,  
And develop my speed, as on I would go;  
I would change her to high, as on we would ride,  
And drive her on schedule, my super-six pride.*

### SOME BOOKS I HAVE READ

By H. G. COWAN

The first book I will mention is the last one read, and it is one in which every pastor may feel an interest. It is entitled, "The Preacher's Problems," by Hugh Latimer Elderdice, A. M., D. D., LL. D., President of the Westminster Theological Seminary, Westminster, Maryland, and is issued by the Methodist Protestant Book Concern, Baltimore, Maryland. The author was a friend and a schoolmate of mine, at Western Maryland College, Westminster, Maryland, over forty years ago. I knew him as an earnest, sincere Christian student who graduated with success from his *alma mater* and from Yale, was a successful pastor in Maryland, and for thirty years or more has been the successful president of the school of which

he is now the head. His experiences in the parorate and in school work, added to his native ability, have abundantly qualified him for the authorship of the book under consideration, and in the six chapters (or lectures, for the contents are a series of lectures delivered to ministers) almost every phase of preparation, perils, pulpit, parish, poise, and the preacher's invisible salary is considered and set forth in a simple, conversational style that grips and holds the reader's attention to the end. The treatment is practical, rather than doctrinal, therefore the book should be acceptable to the pastors everywhere, and I recommend it to our pastors as a useful addition to their libraries.

In "The Lord's Day From Neither Catholics Nor Pagans," the author, Rev. D. M. Canright, shows clearly that neither the popes nor the pagans of Rome had anything to do with the setting apart of Sunday, or the Lord's Day, as a day of rest and worship on the part of Christians, but that the day was so observed from the time of the Apostles, in memory of the resurrection of Christ, which is confirmed by the united testimony of the Scriptures and Church history. Where my book, "The Scriptural Sabbath," stops, Mr. Canright's work continues and shows "the complete testimony of the Fathers," the action of all the various councils, and clears up the much disputed edict of Constantine, in 321 A. D., forbidding labor on Sunday and the holding of court in towns. He shows that Sunday rest and worship on the part of Christians dates back to the resurrection, and was an established institution in Constantine's day, and that his edict required the pagans in the Roman Empire to rest on that day, a feature of civil life before unknown to them. The papacy was not established at the time, and far from the Lord's Day, or Sunday being a Roman Catholic institution, the decree of Constantine and the action of all the principal councils in favor of Sunday rest originated in the territory of the Eastern, or Greek Church, which has never acknowledged a pope, and which contained the old and original apostolical churches of Jerusalem, Antioch, Caesarea, Ephesus, Galatia, and many other churches which were organized by the apostles or their fellowlaborers and immediate successors. After reading "The Scriptural Sabbath," which shows that the Hebrew Sabbath was a movable festival at the feast of Pentecost, from one day of the week to the next, and that Saturday

worship on the part of the Jews did not become established before the fourth century A. D., it will be well for our people to get and read Mr. Canright's book which gives a complete history of the Lord's Day observance from the beginning and down through the centuries of Church history.

FREELWATER, MONT.

### CHURCH PUBLICITY

By M. LUNN

Last month we devoted most of our discussion to TYPE. Now we are to consider some of the fundamental principles of display, balance, etc.

To display an advertisement is to emphasize it or certain portions of it, in order that certain things may be accomplished: (1) attracting the eye of the reader, (2) making the advertisement easier to read, (3) drawing attention to certain important parts. Display can be secured through: (1) illustrations, (2) type arrangement, (3) border and (4) white space. Use all four whenever possible. In all church advertising—newspaper, circular, card—use a picture of the church, the pastor, the evangelist or singer. Folks, big and little, are interested in and attracted by pictures. For type arrangement most preachers are dependent upon the printer. See to it that he doesn't use too many type faces. Have him use different sizes, also bold and italic type for display. If you can confine your advertisement to one "type family" so much the better. The headline may be considered an exception. This, especially where no illustration is used should stand out. Some printers dote on fancy borders. Beware of them! (The fancy borders, we mean). A border should harmonize with and complement the typographical arrangement of the advertisement. A border that is too ornate distracts from the ad to the border, whereas it should be subordinate. You wouldn't put a fancy, showy frame around a beautiful picture lest the picture be cheapened.

White space costs money but it is worth it. Without it an advertisement or circular or card looks crowded and hard to read. White space makes an ad "stand out," look attractive and inviting. Provide plenty of white space.

Be careful of overdisplay. If you attempt to display five or six things in an ad and have that many lines set in bold type, there will be no contrast but instead a mere jumble and a hard to



read advertisement. Display lines should serve to catch the eye and lead on to the smaller type giving details of your announcement. Most folks are prone to make a confusing conglomeration of

an ad by overdisplay. The following examples will illustrate what we are trying to say.

The following is a copy of a card, 3¼x5½ in., taken from my files. The names and location, of course, have been changed:

## Old Fashioned Revival

FIRST CHURCH OF THE NAZARENE

340-44 Walnut Street Jonesboro, Mo.

Evangelist J. M. Smith of Chicago, Ill.

Prof. and Mrs. A. R. Miller of Kansas City, Mo.

SONG LEADERS AND SOLOISTS

**S** OUL STIRRING  
OUL SAVING  
TRAIGHT GOSPEL  
EARCHING SERMONS  
GOOD MUSIC

WELCOME!

Oct. 22 to Nov. 5  
Each Evening 7:30  
Sunday 11 a. m., 2:30  
p. m., 7:30 p. m.  
Bible study at 10 a. m.  
Each Day except  
Monday and Saturday

The above is a striking example of a conglomeration advertisement. We have tried to improve it in the following rearrangement:

## Old Fashioned Revival

FIRST CHURCH OF THE NAZARENE

October 22 to Nov. 5th

Evangelist J. M. SMITH of Chicago, Ill.  
Prof. and MRS. A. R. MILLER, of Kansas City, Mo.

Soul stirring, Soul saving, Straight Gospel  
Preaching with inspiring music.

Services each evening at 7:30, Sunday at 11 a. m., 2:30 p. m. and 7:30 p. m. Bible study at 10 a. m. every day except Monday and Saturday.

The church is located at 340-44 Walnut Street, Jonesboro, Mo.  
A cordial welcome awaits you.

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### HERE AND THERE AMONG BOOKS

By P. H. LUNN

Much has been written on prayer of late but there is room always for a contribution to this subject by Dr. R. A. Torrey. In his new book "The Power of Prayer" (Revell \$1.75) he treats this vital theme more fully than most writers. The book deals with prayer in its relation to all departments of Christian life and activity, which include the definite results which definite and determined prayer may be expected to produce; what prayer can do for the churches and all nations; how to pray so as to get what is asked for; praying in the name of the Lord Jesus; praying in and through the Holy Ghost; hindrances to prayer and the relation of prevailing prayer to a revival of religion throughout the world.

A reference book which every preacher and Bible student should own is "The Bible Text Book and the Bible Student's Manual" a new edition of which has been brought out by Geo. H. Doran Co. (\$1.35). Such a volume is invaluable for a systematic search of the Scripture on any particular subject. In addition to the Text Book section the book has an Index to the Gospels, Prophecies and Allusions to Christ, Table of Hebrew Times and Festivals and other valuable information.

Dr. J. A. Huffman's book, "The Progressive Unfolding of the Messianic Hope" (Doran \$1.50) should have a special appeal to the readers of this magazine, because of the fact that he is a distinctly "second-blessing holiness" man—Dean of Marion College School of Theology. Dr. Huffman traces the expectation of the coming of the Messiah from its earliest introduction to the ap-

pearance of Christ, and on down to the present conception regarding His reappearance. It is a book that sets in order and clarifies the record of the Scripture revelation on the doctrine of Christ's coming, and as such is most important to all who read and teach the Bible.

A special book for preachers is T. H. Darlow's "At Home in the Bible" (Doran \$2.00). An English clergyman, Dr. J. D. Jones writes in the British Weekly: "I should like to put it into the hands of all young preachers to help them realize how deep a well the Bible is, and to show them, as they start their ministerial career, what preaching ought to be. For the book deals with the great and central things of our Gospel, and it deals with these great things in a great way."

All of which the reviewer heartily endorses. Dr. S. D. Gordon of "Quiet Talks" fame has given us another addition to his series, "Quiet Talks About the Healing Christ" (Revell \$1.25). Everything Dr. Gordon writes has the stamp of his original, distinctive style. He discusses the following questions: "Is it Christ's will to heal men today? Does God send sickness and disease? How does Christ heal? How may Christ's healing be expected? In addition he deals with the human side of healing and health, that of God's school of suffering, and, in conclusion, the much mooted question of the actuality of Satanic intervention and power to effect physical healing. From a devotional standpoint the book is inspirational. Also it is packed with thought-provoking suggestions and striking assertions."

### FACTS AND FIGURES

By E. J. FLEMING

The Year Book of the World Sunday School Association just from the press lists 347,000 Sunday Schools in existence with 350,000 officers and teachers and 20,000,157 pupils.—Sel.

Paris is to have a new Mohammedan mosque which will cost more than 6,000,000 francs. The building will be one of unusual beauty and will be accessible to the more than 30,000 Mohammedans who live in Paris.

The Bible has been translated into 827 languages and dialects. Four hundred years ago when William Tyndale put the Bible into English the number of translations was limited to 14. It is said that there have been 260 transla-

tions during the last 25 years. The old book is not dead yet.—Sel.

An exchange says, "There is increasing interest in the sixty-five story building that is being erected by Oscar E. Konkle, in gratitude for the recovery of his son, Howard Konkle, who is now a student in Colgate University. This building will house a hotel, with 4,500 rooms, a church auditorium, a hospital and a bank. Ten per cent of the earnings of the building will go for missions. The prices of rooms will be comparatively inexpensive. Drinking and smoking will not be allowed. The cost of the building will be \$14,000,000."—Sel.

The latest Roman Catholic statistics claim a population for that church of 345,000,000, of which more than one-eighth, or 43,000,000, is to be found in English-speaking lands. It is claimed that there are 18,000,000 Roman Catholics in the continental United States, and almost 10,000,000 more in the colonial possessions of this country. The Roman Catholic population of the British empire is set at 15,000,000, of which only 2,000,000 are in England. The division between continents gives the number of Catholics in Europe at 190,000,000; Asia, 15,000,000; Africa, 3,000,000; America, 112,000,000, and Australasia, 2,000,000.—Sel.

In 1922 there were 57 persons lynched by mobs in the United States, in 1923 there were 33, in 1924 there were 16, and in 1925 there were 17. The 1925 lynchings were distributed among the states as follows: Alabama, 1; Arkansas, 1; Louisiana, 1; Missouri, 1; Utah, 1; Virginia, 1; Florida, 2; Georgia, 2, and Mississippi, 6.

It is reported that nine out of the fifteen colleges supported in China by American mission boards show normal or increased enrollments in all but three. Yenching University, Peking, has 550 students, its maximum limit, and Shantung Christian University has 380 students. Most encouraging reports were received from the University of Nanking, Canton Christian College, Hangchow Christian College and West China Union University.

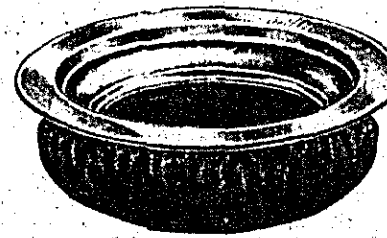
It is reported that the strike of the 158,000 anthracite miners, which has recently been ended by a "peace without victory" for either side, is estimated to have cost \$1,000,000,000, including wages, profits, loss of railroad revenue and wastage due to the shut-down of the mines for five and a half months. In wages alone it cost the miners \$1,150,000 per day.

Antioch College has been making a careful study over a considerable period of time of the effect of tobacco on scholarship. It was found that 31.8 per cent of the non-smokers failed to maintain required grades, while 62.3 per cent of the heavy smokers similarly failed. It was found that heavy smokers have lower grades than light smokers. Heavy smokers average 3.00; light smokers, 3.23. Of non-smokers 31.8 fall below diploma grade; of the light smokers, 43.00 per cent; and of heavy smokers, 62.3 per cent. Smokers remaining in college fall steadily in scholarship—from 3.56 to 3.31 in three years. Non-smokers maintain a nearly uniform average. The report states "It is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency."

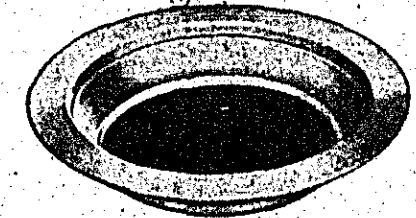
Prosecutor Remy of Indianapolis, Indiana, shows some figures from his records that in 10 years the average age for burglars decreased from 29 years to 21; robbers, from 28 to 21; and murderers, from 32 to 25. It is his belief that the apartment house has much to do with juvenile crime. "He does not blame booze, but says that the adults furnish the bootleggers. Three-fourths of the movie fiends—those who go several times per week—are under 24 years of age, and a study shows that fully 85 per cent of the films use vice, crime and sex scenes in their scenarios. The habitual movie fan has it all brought to him; there is no healthy exertion but instead an unhealthy stimulation of the senses. There are, it is true, many moral sequences in the plays, but the suggestible adolescent is liable to miss the moral in the submergence of his rational faculties by appeals to instincts that have not yet been habituated to restraint."

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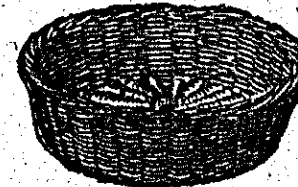


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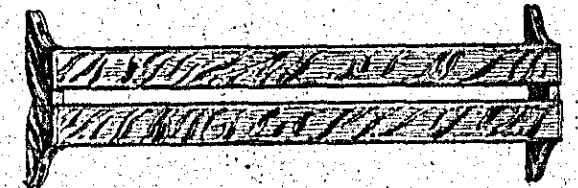
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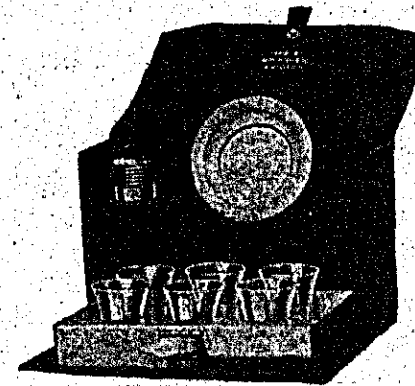
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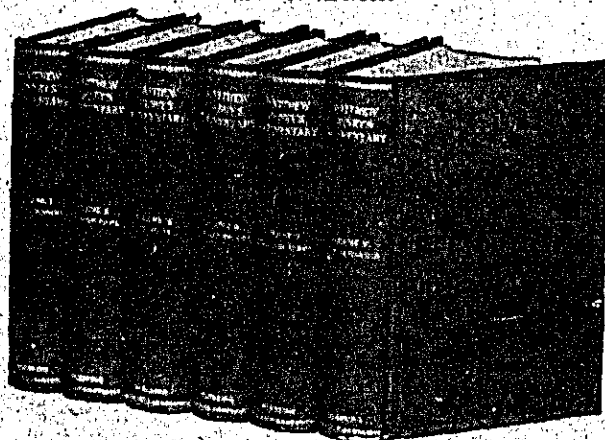
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VOL. I NO. 6

JUNE, 1926

WHOLE NO. 6



MARTIN LUTHER

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# The Preacher's Magazine

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

J. B. Chapman, Editor

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JUNE, 1926

NUMBER 6

## THREE DAYS WITH G. CAMPBELL MORGAN

WHILE in South Bend, Ind., during the latter part of April, we listened to three of G. Campbell Morgan's lectures on "The Historic Christ." His plan was to speak four times on the subject, using one of the four Gospels as a basis each day. We heard him on the Synoptic Gospels, and would have heard him on John, except pressing engagements had called us away.

Dr. Morgan called attention to the folly of those who are agitating the notion of a "shorter Bible," for he said the four Gospels, all we have in literature directly upon the life of Christ, will make but one hundred and twenty ordinary pages of reading matter. And he compared this with the extensive biographical literature dealing with the lives of ordinary, great men. But he said even at this, the Gospels are not biographies of Christ in the sense that we ordinarily speak of biographies; but rather they are four stories of Jesus Christ, written each from a different standpoint and with a different purpose. Matthew's motto might have been, "Behold the King!" Mark's, "Behold the Servant!" Luke's, "Behold the Man!" and John's, "Behold the Son of God!" And taking the days one by one that are definitely mentioned in the narratives of the Gospels, there are only about forty-eight days out of a life of thirty-three years.

Dr. Morgan said one must appreciate the human element in the Gospels before he can properly appreciate the divine. He said God used such human instruments as were adapted to His purpose, and he called attention to the reports of Mark and Luke, by way of illustration. Mark, although the son of a rich woman, lived his life among the common people and used the language of every day life. Luke was an educated man and a physician. They both record the story of the healing of the woman who touched the hem of Christ's garment. But Luke reported as a physician would report, and said, "She had spent all her living upon physicians, and could not be healed of any." While Mark, with the brutality of the true layman, said, "She had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

Speaking on the question of Modernism and Fundamentalism, Dr. Morgan said he refused to wear a tag. He said that what is called "Modernism" is really antique, and that every proposition of the Modernists is as old as Christianity and all their objections have been answered by Christian scholars during the last two thousand years. But the line is drawn, he said, between Naturalism and Supernaturalism, and he declared that he is a Supernaturalist.

On the question of the Virgin Birth, Dr. Morgan said that some were fond of saying that the proposition in favor of the Virgin Birth is not strong because neither Mark nor John speak of it. But he said the proper way to say it is this, "Only two of the four who have written stories of the life of Christ speak of His birth at all, and both of these say that He was born of a virgin." This makes all who speak on it at all unanimous as to how it happened. But Dr. Morgan warned that attempts to explain the Virgin Birth on a scientific basis could never succeed. The only explanation the Bible makes of it is that it was supernatural and that is the only explanation anyone can make of it. And all have to accept the explanation of supernaturalism, or drift into doubt. But when you accept the philosophy of supernaturalism, the explanation is altogether sufficient.

Dr. Morgan's explanation of the genealogies of Matthew and Luke was that Matthew gives the legal and Luke the real genealogy. I have heard it said that for a great many years (I am not sure

whether the plan is still followed), while serving in the pastorate, Dr. Morgan reserved five hours every morning for the study of the New Testament and refused to be called away from this work even for a funeral or a wedding. And now it is remarkable how many things which trouble the most of ordinary mortals seem clear enough to him. Any way, I made up my mind to devote myself to The Book with renewed interest and zeal.

### THE MORALITY OF THE PREACHER'S VACATION

SOME slight intimations of reflection upon the preacher's annual vacation have at times appeared, but these intimations are not well founded. It is the preacher's physical, mental, spiritual and pastoral duty to take a vacation at least once a year, and this vacation should be a month in duration, should not be spent somewhere in a revival, should not be made up too completely of travel, but should be a time of real rest and change.

Only a little time ago a preacher was commending himself for having been "at it" for fifteen years without a vacation, and he was even then speaking in a weary voice about the many weeks ahead during which he was sure that there would be no let up in his toils. He was trying to be very religious about it, but even a casual observer could see that he was physically weary, mentally fagged, spiritually strained and not more than eighty per cent efficient. Such a preacher needs a guardian. Some of these times he will break, then he will take a good long vacation during which he will not rest. He may not die, that would be a mercy upon his folly; he may simply break down his nerves or fall into the snare of the Devil because of his over-strained condition.

The extremes of life are much closer together than the means and one extreme, and an over-worked preacher, who scorns vacations is just the kind of a preacher who will overeat, eat food that does not agree with him, eat late at night when the service is over, indulge in social intimacies that border on evil, and finally break down morally and go wrong.

The preacher in order to be safe and efficient must be physically fit, mentally fresh, and spiritually keen, and he cannot be all these all the time. The only alternates are to be mediocre a lot of the time or to be efficient part of the time, and there is no question but the latter is preferable, and it is possible only if the preacher is religiously careful and punctual to take his vacation.

D. L. Moody never allowed himself to become so absorbed in his evangelistic work but that he would religiously take off four months of the year and spend it in rest and prayer and study. He loved to get away in some mountain resort where the call of service would be the smallest. Here he would rest and pray and read and when he appeared in his next great campaign he would be as fresh and rested as a boy. Beersheba, Tenn., a mountain resort which was so far away from the roads of travel that in several years of preaching in that section, we never found opportunity to visit it, was one of Moody's favorite resting places. And Mr. Moody counted his rest period of four months absolutely essential to his eight months of strenuous activity.

And you will find that Spurgeon was careful to take his vacation, and that other eminently successful preachers found it positively necessary to observe periods of rest and adjustment in order to do what they did. It is June now, what are you going to do about it? Oh, you say my charge is too poor, I cannot afford a vacation. Take an inexpensive one. That is the best kind any way. Go off and spend at least two weeks in the woods—you can live as cheaply there as you can at home, and you will come back a new man.

This is the first time we ever wrote on this subject, and we do it now because we can plainly see that life, health, efficiency and morality are all involved, and because we know that many who read this (holiness preachers have not usually believed in any but enforced vacations) need to be stirred on the subject.

The summer months offer opportunity to the zealous preacher to hold street meetings, park services, and other out door and informal services, and the man who is not too "conventional" to enter these open doors will have the record of much good accomplished to his credit when the season is over.

### THE SERMON AND THE MESSAGE

PREACHERS and others frequently speak of the sermon and the message as though they were the same thing; but a little reference to his own experience will convince the preacher that they are not by any means identical; or at least they are not always identical. For how many times have you felt that a certain line of truth should be presented at a given time, and yet you were not clear on the text you should use or the sermon you should preach? Now that certain line of truth was the message and it was your task to make or recall a sermon that would serve to make the message as clear and effective as possible. On the other hand, and at another time you have preached a good sermon, but you brought no real message to the people.

It is sometimes a difficult matter for the preacher to decide on just what to preach. Sometimes he may have a sermon, sometimes he may have a message—and fortunately indeed, sometimes he may have both. When he has both, it is easy, but when there is a conflict and the preacher must choose between a well prepared sermon in which the message is not clear, or else he has an emphatic message which seems not to lend itself readily to organized form, the decision is not so easy, but if he is as a rule a studious and careful man, we think he can safely allow the message to be the deciding factor.

And in the actual matter of preaching, we believe the message, rather than the sermon, should take precedence. Some preachers are bound to preach their sermon whether there is anyone there to hear the last half of it or not. But it would be better under the circumstances if they would strive rather to deliver the message and let the sermon suffer. The preacher probably had planned to preach an hour's sermon on holiness; but there was a collection and a number of other special interests which occupied the time until it is practically time for the benediction. Now if this preacher is bound to preach his sermon, he will probably have no opportunity; or having one, will not be able to use it. But if the message is burning on his heart, he can stand up and deliver his soul in twenty minutes and get seekers to the altar. Usually it is a good rule for the preacher to deliver the message by all means, though he may content himself with preaching the sermon if there is opportunity.

And let us remember that sometimes the people remember the sermon and sometimes they get the message. The man who remembers the sermon may have received it only as a literary production, while the one who cannot recall the order and form of the discourse may have received the message of warning or of exhortation in a much more effective manner.

### THE PREACHER IN THE PULPIT

Although the determination to make the best spiritual and intellectual preparation possible is always commendable, still when the actual hour arrives and the preacher must stand up to preach the word of life to men, it is then too late to take lessons in homiletics or oratory. The only thing left then is for the preacher to launch forth with all his soul and strength to make the most of his opportunity.

Between services let a preacher study, but in the pulpit let him drop the student's air and pour out his soul upon the people. Processes are no longer in place, results are now the demand. It is useless to describe the course you took to reach your conclusions, the conclusions are what count now. If you are still speculating, wait, don't preach on that subject yet.

During the week it is proper for the preacher to read books on public speaking and to criticise and seek to improve his mannerisms, but when he stands up to preach, let him put all petty considerations behind him and drive quick and hard and fast right into the main issue and preach the gospel to the people.

There is really no way to learn to preach except to preach, and yet the preacher should preach, and not merely practice preaching, every time he gets up. To him, the present effort should be his best effort. The only way to ever become a good preacher is to be the best preacher you can every time you try it.

# DOCTRINAL

## PREDESTINATION

By F. M. MESSENGER

THE doctrine of predestination is an old one, but as taught in the days preceding the great Wesleyan revivals we hear comparatively little about it, and yet, like bad seed sown in a field, one is surprised to learn how many people are tinctured with the belief that somehow we are creatures of fate and although we may have received a blessed experience in grace, we were predestined to receive that experience.

That there is truth in the idea of predestination no one can intelligently deny, but when taught as fatalism, it destroys man's free moral agency on the one hand, and God's free grace offered to all men on the other. It nullifies the meaning of the atonement; it denies that "prayer changes things," it makes the sacrificial offering of Christ unnecessary, and does away with the power of Jesus' blood to cleanse away and save from sin.

It may be asked, "Does God look down the ages and determine a soul's destiny before its death?" Certainly, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." How can this statement be reconciled with the many invitations of Christ, like "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely." If a person is born to be damned—foreordained to perdition—how can such a one come? Just here is where the error creeps in.

No child is born to be damned. God is infinite while we are finite. He can look forward into the future just as well as He can look backward into the past. While we can do only the latter, and that imperfectly, God has made laws which are unchangeable—laws which no one but He himself can suspend. Man is created fully capable of choosing to obey or to disobey those laws. A choice to obey usually requires humiliation, confessing one's sinful past, accepting God's pardon and His grace, and equipment for the future. God

knows before one's birth whether he will choose the right or choose the wrong way, and He has foreordained or predestined the fate accompanying the wrong choice and the blessing accompanying the right and those laws are as unalterable as the laws of nature.

But He says He will have mercy on whom He will have mercy,—what must a soul do if He will not have mercy? Let us ask first on whom will He have mercy? Let Isaiah answer, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy" (Isa. 55:7). Then on whom will he not have mercy? On the wicked one who refuses to turn from his way and on the unrighteous man who refuses to forsake his thoughts. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."

I was on a train between Seattle, Washington, and Portland, Oregon; before leaving Seattle a ticket scalper tried to sell me a ticket at a reduced rate, I didn't choose to buy it, but purchased a regular ticket at full price at the ticket office. On the train the conductor took my ticket, looked at it, punched it, and passed on to the next seat. He looked at the man's ticket, refused to accept it, and demanded full cash fare payment. The passenger didn't know what to do, but finally paid his fare while the conductor took it and passed on. The conductor would accept tickets from whom he would accept tickets and whom he would he refused, but it was no whim of the conductor, my ticket was good, my neighbor's was not, and the rules and orders were laid down and decided long before either my neighbor or I bought our tickets.

But suppose the situation is relieved on the ground that his will is arbitrarily fixed only within the limits of divine law with regard to which the human subject has no option. How is the statement "Whom he will he hardeneth" relieved, seeing that a soul becoming sufficiently hardened would then be incapable of choosing? True, but the hardening process comes with the exercise of free choice on the part of the individual. It is a

known law of God that each time the light of God is rejected the harder it becomes to accept the next time, so that repeated refusals to accept and obey will, in time, render one's conscience so hard that the truth no longer affects him. "My Spirit shall not always strive with man." As use of the hands causes callousness, so resistance of truth makes hardness of heart and conscience. It is the free agent that resists, it is the natural law of God against resisting light which hardens.

Does God ever suspend His-law of free grace in a single case and for the good of man create him to be damned? No. Ah, but God said in the case of Pharaoh that He—God—hardened his heart, and added, "In very deed for this cause have I raised thee up, for to shew in thee my power and that my name may be declared throughout all the earth" (Ex. 9:16).

Knowing even before the children are born who it is that will exercise their own will against His will, it is an easy matter for God to select such a one as will serve any particular purpose and to do so without interfering with any man's free moral agency.

The Bible says God hardened Pharaoh's heart, and again that Pharaoh hardened his own heart; both statements are true. The light, and the proofs of God's hand in the miracles performed by Moses shone on Pharaoh's resisting heart and God by His natural-law hardened it, and Pharaoh by resisting this light and refusing to choose to obey hardened his own heart. The housewife prepares the pan of biscuits, puts them in the hot oven and by so doing the housewife bakes the biscuits, and the oven, having been heated to the proper temperature imparts the proper heat to the biscuits and the oven bakes the biscuits; the housewife bakes them by a voluntary act on her part, the oven bakes them by a natural law on its part.

## THE SUBTLETY AND DANGER OF SPIRITUALISM

By C. E. CORNELL

When such distinguished men as Sir Arthur Conan Doyle, Sir Oliver Lodge and William T. Stead, advocate a teaching, their influence attracts general attention, and many are ready to follow and believe their subtle teaching.

P. Whitwell Wilson, the author of "The Christ We Forget," and "The Church We Forget," has

been a close student of the spiritualistic cult in England and America. He has recently written: "Against necromancy, which is the true name for spiritualism, the verdict of the Scripture is absolute and final. In Deuteronomy 18:10, 11, we read: 'There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are abomination unto the Lord.'"

Mr. Wilson further says: "For fifty years or more spiritualism, substantially as it is manifest today, has been exposed to ridicule by masters of legerdemain like the Maskelynes of London or Houdini. These men have reproduced the 'phenomena' as a part of their program of tricks. And at a multitude of performances thought reading has been a feature. That innumerable frauds have been exposed is undeniable."

Houdini has written voluminously, after painstaking investigation, that all spiritualistic seances can readily be reproduced and that they are frauds pure and simple.

Christians who face such pernicious teaching, there is but one safe rule. It is to assiduously avoid the forbidden path. Trance production becomes a habit. And at seances it may happen that the medium is the only person present who is not in a trance. This is the mystery of iniquity, spoken of in the Scripture. Or in other words, "the soul losing its way." Keep off the enemies' territory, warm by some other fire, if you would be safe.

Dr. A. C. Dixon once wrote the following sermonette: "Every church is divided into two classes that may be called trees and posts. Plant the tree and it begins to grow. Plant the post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down." Which are you, tree or post?—Selected.

# DEVOTIONAL

## VI. LETTERS ON PREACHING

By A. M. HILLS

### THE TEXT

ON our third visit to England we were invited to speak at the Southport convention, the great annual holiness convention of English Methodism. We could be spared from our regular work to preach only three times.

The convention afforded a startling revelation of the deplorable condition of things in the Methodist churches of England. It seems that their ministers have neglected to preach holiness until they have forgotten how, or the present generation of preachers never knew how.

They had two sermons at each service, but no altar call and no altar service. The man that preached before me was the leading official of English Methodism for that year. He stood up, leaned against the desk, thrust his right hand in his pocket, took no text, and made rambling remarks for a half hour, never once mentioning "holiness," "sanctification," "Christian perfection," or "the baptism with the Holy Spirit!" It was the tamest, vaguest, most gripless sermon I ever listened to on such an occasion. It was a most striking illustration of how not to preach.

The custom of ministers preaching from a text of Scripture, more or less extended, comes down to us, sacred from the usage of many centuries. Luke 4:18 shows that even Jesus, the greatest of all preachers, took a text and from it preached His ministry of mercy to the world.

There are many manifest advantages in preaching from a text.

I. *It gives the seal of God's authority to the message.* The Scripture comes by inspiration, from God. Therefore, when a thoughtful, prayerful, studious, intelligent preacher unfolds the great thoughts of God really contained in the text, or logically deduced from it, the congregation must feel that it is a "Thus saith the Lord" to their souls.

The advantage of this is immeasurable both to the preacher and the hearer. The preacher will

ever have before his soul the reminder that he is not there on his own business but on God's business; that he is not uttering some invention or imagination of his own little mind, but is proclaiming a message from high heaven as "an ambassador of Christ," representing the government of the infinite God! If he has any conscience or sense of Christian honor how studious and careful he will be to find the exact meaning of the text, and the very thought of God contained in it! It will be well nigh impossible for such a preacher to be a lazy-minded, careless, prayerless person. He will put a holy purpose and ambition into his sacred calling, and "study to show himself a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

And with such a conception of preaching in him who occupies the pulpit, will the congregation be slow to find it out? No, indeed! The house of worship itself will soon be to them a sacred place where God speaks to their inmost souls. They will "take heed how they hear," and they will leave the sanctuary feeling that "God was in that place" and they had heard from heaven.

II. *The honest use of a text will cure the preacher of the wretched habit of intellectual wandering.* Many people are not naturally very logical in their mental make-up. They do not know how to reason. Their training has been deficient. They may have marked gifts in other directions and God may call them to preach. With real piety and a rich vocabulary and fine imagination they may have a marked success and rise high in the clerical profession. But such persons have a special need of a text to hold them to a subject and keep them from desultory rambling. And they should carefully study how to develop a text, and get out of it in an orderly way the truths God put into it.

It is a notorious fact that many preachers take a text simply because it is a ministerial custom. In their so-called sermon they bid it goodby at the outset and never get back to renew their acquaintance with it. If the text had the small-pox the sermon would not catch it. It is only by a

charitable figure of speech that such inconsequential rambling remarks can be called a sermon at all. It does no honor to God's Word, and does not show respect for the intelligence of the audience.

However brilliant and eloquent and attractive, at times, such pulpit addresses may be they will inevitably fall short of the good that might have been accomplished.

There is altogether too much of such preaching at the present time; and all ministers, so inclined, should diligently study and learn from the giant preachers of other days, how to unfold a text.

III. The faithful and honest development of each text will tend to variety in preaching. The pulpit themes are few; and they who preach only on themes, will soon run their round in tiresome repetition, and pastorates will be short.

But God's texts are innumerable; and the preacher who learns how to develop them will always have freshness and variety, and will not wear out. This is one of the secrets of long and fruitful pastorates. Men studied their Bibles and dug deep into the great gold mines of truth, and continually "brought things new and old" and kept the mental appetites of their people keen for fresh food from God.

Doctor Hawes and Albert Bushnell of Hartford, Charles Spurgeon, Dr. Albert Barnes of Philadelphia, Dr. Richard Storrs, Henry Ward Beecher of Brooklyn, DeWitt Talmage, Charles G. Finney, Alexander MacLaren and hundreds of others that might be named had wonderful pastorates of thirty or forty years' duration, and their flocks grew fat under their ministry because they knew how to unfold texts and get the water and the honey from the rocks of truth wherever they touched them. It is a disgrace to a preacher to wear out in a few months; for the mine of truth from which he can draw is inexhaustible.

"To be impressed with the infinite variety which the Scriptures contain and suggest, one has only to reflect that while for ages they have supplied the richest themes for human thought and instruction they are now, like a living fountain or a boundless ocean, as exhaustless as ever. Who, then, would not resort for subjects of pulpit address to this well spring of living waters rather than to that shallow source—his own ingenuity."

IV. *An appropriate text, well-developed, aids the memory, and stimulates future reflection.* It

helps the congregation to carry home the divine message, and sometimes fastens it in the soul to stay.

Some thirty years ago we were leading a revival in Alpena, Michigan. A young lawyer was there from Virginia on business, son of a Methodist minister. It was in the month of April. He was impressed by the homiletical method of my discourses and invited me to dine with him at the hotel. The next winter we chanced to meet him in Chicago and he told us this: "Last summer I visited my father in Virginia. He had a camp-meeting on his hands and a preacher had failed him. He asked me to preach and I had never preached in my life. But I remembered one of your texts and every point you made in the sermon and I preached them, and seven persons came to the altar and were saved." Now I am sure if I had not preached in a systematic and orderly way my discourse would have made no such impression upon that legal mind and that blessed result would not have followed.

Now this and many other like facts should teach the ministry the folly of aimless, rambling and desultory preaching that does not drive home the truth upon the minds and hearts and consciences of men. All of us should learn to preach the truth that is in the text, and preach nothing out of harmony with it.

V. *The great texts of Scripture, faithfully developed, often furnish an abiding intellectual stimulus to whole communities of people.* The foundations of this republic were laid and the cradle of liberty was rocked by the hands of our godly sires. And they were trained and their civic and domestic virtues, their morals and their religion were developed by a noble band of trained preachers who knew the Holy Word and "shunned not to declare the whole counsel of God." The preachers made that marvelous New England, which for virtue and piety, was the wonder of the world.

What a white spot on a sin-besmirched world that Pilgrim and Puritan New England was! Its Psalm-singing, glad-hearted people, its family altars, its devout conversation and its holy Sabbaths made it a delight to God! And no wonder! It was a land built on the Bible, whose rulers and thinkers and statesmen were devout Christians, and whose chief men were preachers who knew how to proclaim "the unsearchable riches of the gospel of Christ!"

The Bible is the Book of all books. Its poetry is the most sublime, and its eloquence is the noblest that ever fell from human lips or swayed human heart. No history of earth is so important as the Bible story of God's dealings with a sinful world. No arguments are so unanswerable, no precepts are so important, no promises are so encouraging, no threatenings are so terrible, no prophecies are so far-reaching and so true. And the preacher has the key that unlocks them all, and the commission to declare them all to a dying world. Any angel might covet this opportunity. And these *texts of Scripture*, disregarded by so many, are the jewelled caskets that contain them all.

## MINISTERIAL WEAKNESSES AND THEIR REMEDY

By C. H. STRONG

### I. THE WEAKNESSES.

1. *Professionalism.* We can preach better, more homiletically, more logically, and even more scripturally than once we could, but is our motive as singular to glorify God as in other days? Do we not look well to the *size of the congregation*, the amount of remuneration, before we decide which field of labor shall be ours, and do we not almost invariably feel led of the Lord to go where the congregation is the largest and where prospects are the most lucrative? Now I am not ignorant of the fact that you are thinking that such a field offers the best opportunity. Maybe so. But what is the motive that casts the ballot of decision? Is it the voice of God saying this is the way, walk ye in it, or is it the business sense of a better job?

2. *Want of Personal Testimony.* We have an abundance of talk, preaching, exhortation, exegesis, such as it is, and sometimes we grow eloquent and register our visions and dreams, but there is a lack of positive personal testimony of what God has done and is now doing for ourselves. Paul said he was called to be a minister and a witness; not merely a prescriber of what the gospel could do but a witness of what the gospel had done for himself. Happy is the preacher that isn't too dignified when he gets in the brush to call to life some bit of personal experience to save the day. Paul carried the day in many a hard fought battle by relating the Damascus episode. I am not saying that a personal testimony is a substitute

for pulpit preparation but I am saying that it is supplementary to it.

3. *Smallness of caliber.* Little one track men, men that are jealous of the success of others. Small, selfish men who never do much of anything themselves but are always looking for someone to make a nest for them. Little, suspicious men who feel they are always being discriminated against, mistreated, and never given a chance. Little caliber men that have but one pattern or mold and every member of the church must bear their personal stamp or be anathema.

4. *Those struck with femininities.* Men who are careless in their association with women.

5. *Too much driving power.* Going to force things through or break it up. We often make a great deal over our courage and holy boldness when it may be nothing more than human determination, or worse yet, carnal stubbornness.

6. *Want of Intercession.* I fear as a group of men that we do not bear the marks of soul burden and compassion, that should characterize the *ministry of God*. Give me souls or I die has ever characterized great lovers of men and successful soul winners. But where is the Jeremiah that is willing for God to reduce his life to tears that men might be saved? Where is the man among us that will incorporate the prayer of Paul into his own life when he challenged God to make him a curse for his brethren and kinsman's sake? Where are the Nashes, Knoxes, Baxters, and more modern Mr. Bounds that will step into the breach and turn the tide from worldliness to righteousness in our ranks today? Until we can find such a man or determine to be such a one let us not retreat and leave the battlefield to the enemy.

7. *Too much of the Jacob spirit.* Not that Jacob spirit that prayed all night for the blessing, but the Jacob that supplanted, the spirit of wanting to root out some other man from his pastorate or position, the spirit that savors of policy and politics to get what you want or want your friends to have at the sacrifice of a brother minister. The spirit that has a few speak-easy henchmen to drop a word of the possible availability of you to the place that another rightfully holds. The spirit of a scavenger that goes about dabbling in cesspools to find an argument to further his own kingdom.

8. *Self Inflation.* Joshua was the successor of Moses, that is, he took the pastorate that Moses

laid down. Hear Joshua talk about Moses. "Remember the word which Moses the servant of the Lord commanded you." Again, "ye shall return unto the land of possessions, which Moses the Lord's servant gave you." What did the people say? They said, Joshua, we will go anywhere you say and will be as loyal to you as we were to Moses. Now suppose Joshua had sent in his report to the *Herald of Holiness* of the awful condition he found when he took up the Israelite church, how things were run down, that idolatry was among the people, collections poor, etc. But by his master hand, after six weeks collections were coming, crowds increasing, Spirit was again working and that he expected the best year of his life. What would his church have thought? What would his old parishioners have said? There is little gained by one man's trying to build his fame on what he thinks is some other man's mistakes. Then too, after the new man has been on the job as long as his predecessor and has done as much, it will be ample time for him to plume his wings for flight and tune up his crowing apparatus. This matter of trying to become famous at another's expense is poor business. Politicians may do it and get away with it, Haman tried it to his own sorrow, but God is persuaded better things of us.

9. *Too tame, tedious, tiresome, time servers, men pleasers, job seekers. Man fearers.* Nothing can be more paralyzing than this. When one becomes such a minister and fears to speak out the message of God that man becomes a molly coddle, a nonentity, a pussyfooter, a tool of the Devil and the sooner he ceases to cumber the ground of God and gives way to men who fear nothing but God and hate nothing but sin so much the better for the cause of God and His Church.

10. *Shortness on biblical, doctrinal preaching.* While the world is waxing worse and worse and when preachers are propagating doubts that would put Payne and Ingersoll to shame, and when Sunday night services are being given over to book reviews instead of to the gospel, it is no time to tame down and generalize the gospel. It is ours to ring the changes on such cardinal doctrines of the Bible as the creation of man, sin, incarnation, redemption, resurrection, repentance, salvation, sanctification, judgment, second coming, healing, hell, eternity, heaven. To fail here means to breed about us followers who are weak in the faith, shallow in experience, crippled in Scriptural hope and will result in our members being tossed

about by every wind of doctrine and by the cunningness and craftiness of men.

### II. WHY SUCH WEAKNESSES PREVAIL.

I believe there is just one fundamental all absorbing reason, and this reason answers a multitude of tributary reasons and that is the Holy Ghost has been grieved. I do not say that He has left us, but I believe His work has been slowed up. Holy Ghost men do not preach merely for a job or profession but because of a burning passion that finds rest in no other occupation. Holy Ghost men do not dry up the fountain of personal testimony but by frequent and spontaneous testimony tell of the mighty works of God. Holy Ghost men are not little men. The Holy Ghost is too great to tabernacle in a little man. When He comes He makes men big, magnanimous, considerate, charitable. Holy Ghost men are not hanging around and making auto trips with other men's wives, flirting with old maids, or having private council with young widows. Holy Ghost men are not drivers, but are leaders, they deliver their soul and do not try to force the issue but trust God to work out in His own time and way His program. Holy Ghost men live in an atmosphere of prayer and intercession. They get things fresh from the hand of God, and commune with Him as a friend. Holy Ghost men are never supplanters for themselves or for others, they love their brother as themselves and always treat their brother minister as they would be treated. Holy Ghost men are not interested in blowing their own horn or having a committee appointed to do it for them, they obey God and trust Him for promotions. Holy Ghost men are not dry, tedious pulpiters; what they say is fresh and not threadbare, time-worn and shop-dusty. Holy Ghost men have a creed, a doctrine, a message of "thus saith the Lord."

### III. THE REMEDY. YOU CAN EASILY ANTICIPATE THE REMEDY.

The remedy is back to God, back to Pentecost, back to personal testimony, back to positive preaching, back to holy living, back to brotherly love and kindness, back to fellowship with all the saints, back to prayer and intercession, back to holy recklessness, back to consistent living, back to willing service and sacrifice, back to expressed confidence in our fellow ministers, back to determination and desperation, back to the baptism with the Holy Ghost and fire. This will cure us of our professionalism. This will give us a mes-



sage so hot that if an angel were to handle it he would have to have fongs to keep from burning him as in the case of Isaiah. This will help us get in elbow touch with broken-hearted, broken-spirited men. This will cause us to practice our preaching. If the preacher has a good deal to say about spiritual death he will be sure he is not encumbered with grave clothes. If he waxes warm on the subject of perfect love he will surely have the love of God shed abroad in his own heart by the Holy Ghost. When he takes the banks of the river Jordan for his pulpit and preaches on repentance he will surely bear fruits of repentance in his own life. When he takes the theme of holiness of heart and life for his subject he will supplement such preaching by a constant walk with God. It will ruin a preacher of holiness to preach on the fruits of carnality and then show evidences of the old man in his own life. Other men with less profession may do it and be received, but not so with us. If we preach high and make strong demands on our parishioners we better carry some samples along in our suitcase." As a matter of fact the minister in the long run is no stronger in the pulpit than he is out of the pulpit and his life and conduct will live long after his pulpit utterances have been forgotten.

We may resort to other things than the gospel to regulate the lives of men but we will fail. General Butler thought to clean up Philadelphia by law. At the outset of his program an old time Baptist divine anticipated the outcome and at that time declared a remedy. He said you can place a policeman on the doorstep of every home in Philadelphia but men will continue to be lawless but said if he would put an old time preacher of the gospel on the doorstep of every home he would see a revolution of good.

We may win promotion, but if we win such promotions at the sacrifice of our spiritual power again we fail. I heard of two men in a great meeting, one had been promoted by his church and was recognized as a great leader but in this meeting he lamented the fact publicly that he was not enjoying the victory that he did in his circuit riding days, the days when God blessed his efforts, when men were transformed and as he traveled over his circuits the old saddle bags seemed to shout glory to God and hallelujah to the tune of the clatter of his ponies' feet. But the other man arose and addressed his friend of other days and he said he was yet riding the circuit, that God was still blessing and that as he traveled over his

circuit the old saddle bags were shouting the praises of God and keeping up the glory hallelujah chorus. My fellow ministers, let us keep God in our midst and then we will prove that the path of the just is as a shining light that shineth more and more unto the perfect day.

### A MESSAGE VS. A SERMON

By E. E. WORDSWORTH

**W**E believe there is a distinction between a sermon and a message. A sermon may be defined as a public discourse on a religious subject delivered by a clergyman. It may be a real gospel message, it may not. We are living in a day and age of what is called "Book Sermons" delivered by popular preachers on some current books. A message carries with it something more than a mere sermon. A message is more than an outline or manuscript with introduction, divisions, amplification, application and conclusion, and we do not write disparagingly of full preparation for the pulpit. We believe it is an impertinence for a preacher to be lazy mentally and to assume the sacred role of the ministry and not take his calling seriously. The preacher should be an assiduous student. He ought to toil early and late.

What then is a message? It is defined as follows: "A divinely inspired or revealed communication, as of a prophet; divine tidings; hence an inspired utterance of truth." The seraphic John Fletcher said, "It is the unction that makes the preacher." Preaching without unction and power and passion and burden, even though it be orthodox and biblical, will have a killing effect. "The letter killeth but the Spirit giveth life." It was said of the great Richard Baxter that he preached as a dying man to dying men. He also stained the walls of his study with prayer.

A message must have heart in it. Perfunctory, professional service will not do. The preacher must be blessed and have the glory on. His soul must be filled with holy passion. He must come forth from his closet bathed in tears. Others may be prayerless but the preacher, never. Others may be formal and cold but the minister must be a veritable flame of fire. Level headed theology and practical common sense is indispensable, but the needs of the hour demand more than this. The people want a preacher who can preach with power and stir the hearts of men Godward and

heavenward. The preacher that can be a jack-of-all trades will not be a power for God in his pulpit. The man that spends more time with his old Ford than communion with his Lord will not succeed in the ministry. David Brainerd had a burden and a message for his beloved Indians, and on one occasion when he was without an interpreter, the gospel message so burdened his heart that he preached anyhow, though not a word was understood by his Indian audience and salvation flowed in the midst. But Brainerd knew how to wrap himself in his bearskin coat and pray in the snow until he was wet with perspiration and sometimes blood would flow from his nostrils. O what a burden!

The clergymen of England sermonized and discoursed on religious subjects, but Wesley and his coadjutors had a message and old England was stirred and revivals came and mighty outpourings of the Spirit were witnessed on the Isles and in the United States. Finney had a message that burned like fire in his bosom and the New England States felt the power of his message. Booth had a message for the downtrodden and the outcast. A soapbox was his pulpit and a saloon crowd his auditors but the message of Booth has been felt around the world.

A gospel message should deal with vital and fundamental things in the main. A preacher in our city recently preached on "Wild Geese." We have read of a minister who discoursed on "The Hygienic Effects of Sleep." Jowett when lecturing to the Yale theological students said, "Preach on the great themes." By great themes he explained that he meant evangelical repentance, a blood atonement, regeneration, sanctification, etc. We believe there is enough in these great themes of the Bible to occupy the minister's time and attention for a lifetime. His ministry should largely deal with saving truth and that which will edify and perfect the saints. Premillennial truth is very interesting and precious, but we have seen preachers who were more interested in Daniel's toes and the mosque of Omar than in gracious revivals. Some are more interested in the lost tribes of Israel than the lost in their congregations. Please remember that we are not saying that millennial truth should not be preached. We believe it should, but we should not be sidetracked into putting the emphasis on non-saving truth. Divine healing is a precious truth. It has its place. The preacher will do well to anoint the sick and pray with and for them. But even this truth should

occupy only a relative position. It should not have pre-eminence among us. The soul is greater than the body in importance and ought to have its relative and superior place.

Even too much negative truth in our opinion is not advisable for the pulpit. We mean to say that the evolutionary hypothesis, higher and destructive criticism, popular heresies, fads, hobbies and such like should receive but scant attention and place in our message. That something should be said on these things we doubt not, but can we not find glorious positive truths that greatly need emphasis and enlargement upon? Who can exhaust the subject of prayer? Who can compass the outer circle of the doctrine of faith? Who can fathom the depths of the inner spiritual life? Who can adequately portray the wonders and glories and sufferings of the Cross?

Brethren, the days of our years are numbered. We must hasten and work while it is called day. "The night cometh when no man can work." This poor lost and fallen world needs the message of salvation. We must reap for the season will soon be past. We must battle for the sword will soon be sheathed and the roar of the cannon will die in the distance. We must sound the trumpet with clarion tone and no uncertain sound. "Preach the preaching that I bid thee."

MINNEAPOLIS, MINN.

### A PERTINENT PERSONAL QUESTION

Were the whole world good as you—not an atom better—

Were it just as pure and true,  
Just as pure and true as you;  
Just as strong in faith and works;  
Just as free from crafty quirks;  
All extortion, all deceit;  
Schemes its neighbor to defeat;  
Schemes its neighbors to defraud;  
Schemes some culprit to applaud—  
Would this world be better?

If the whole world followed you—followed to the letter—

Would it be a nobler world,  
All deceit and falsehood hurled  
From it altogether;  
Malice, selfishness, and lust  
Banish from beneath the crust  
Covering human hearts from view—  
Tell me, if it followed you,  
Would the world be better?—Selected.

# HOMILETICAL

## WINDOWS TO LET IN LIGHT

Compiled by S. S. WHITE

T.B. to sin  
Tuberculosis is not transmitted by heredity, according to the best medical authorities. However, individuals may receive from their forbears a constitution which is especially susceptible to tubercular germs. The only thing for such a person to do is to seek for and live in an environment which is as free as possible from the germs of this disease. Those who are not by birth predisposed to this malady may throw off many germs, but not so with those who have the weakness which we have indicated above. Their only safety is found in living in a climate and under conditions which will reduce to a minimum the germs that they must come into contact with. All of this has a spiritual application. After conversion and even after entire sanctification human beings have in a sense a peculiar susceptibility to sin. The effects of sin still remain upon their minds and bodies. They continue to be liable to temptation. They are still on probation. What then should we do? We should always preserve about our lives by means of prayer, Bible reading, faith, church attendance, and Christian fellowship an atmosphere which is spiritual and holy. Also, we should seek to dwell in the best possible material and geographical environment. A Christian is foolish who rushes into a situation in which evil abounds. Only the direct call of God should cause anyone to frequent regions where the germs of sin and hell are in abundance. "Wherefore let him that thinketh he standeth take heed lest he fall."

It is a well known fact that some diseases make a person pessimistic, while others have the opposite effect. Diabetes tends toward the former and the white plague toward the latter. The same is true of sin. Some types of sin, such as adultery and murder, are readily recognized as dangerous to the one who indulges in them. It is not so difficult to convince people that these sins are sinful. But there are sins such as lack of church attendance, failure to tithe, manifestations of pride

and jealousy, faith in good works as one's savior, which produce a spirit of optimism. People do not take these seriously. They feel that somehow such sins will not damn them, will not prove fatal. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

It has been found that the superiority of natural light over artificial light is due largely to the fact that the former is more uniform in its distribution. We have often thought that natural light was better for the eyes because of its greater intensity, but this is not the case. As the light of the world, Christians will accomplish much more if they will shine uniformly. Constancy is much better than occasional spurts of brilliancy. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

One of the native trees of Oklahoma is a scrub oak. Its dead leaves are very tenacious. They remain on the trees until spring. Then they are rather suddenly pushed off by the rising sap and immediately the new green leaves begin to appear. The only sure method of transforming man's outward life is by means of getting the life of God within. We cannot expect evil deeds and practices to disappear until the new life or sap from above flows into and throughout man's spiritual constitution. This brings to mind Thomas Chalmers' famous sermon on the following subject: "The Expulsive Power of a New Affection." Its central thought is in line with the illustration given above. The love of God will drive the love of the world out of the human heart and all of the evil practices that would flow therefrom.

A certain kind of wasp stings the caterpillar in its motor centers. Thus the caterpillar is prevented from getting away and yet it is still alive. The young wasps have plenty of fresh meat to feed upon when they arrive. One of the tricks of the Devil is to sting us in our motor centers, that is, obstruct us in our service for Christ. He does

not care how much we may claim to love and adore Christ provided we fail to manifest this fact by activity in behalf of His kingdom. "Faith without works is dead." The termites, an ant-like insect, keep certain other insects in their home as "guests." "Some of these 'guests' thus entertained among both the ants and the termites are harmless or even friendly; while others are distinctly harmful, and feed upon their unsuspecting hosts when the latter are caught off guard." If a Christian associates with those of the world and makes of them his guests, he will sooner or later be the loser. The evil companions or guests will cause their hosts to die spiritually. The Christian who continues to cultivate the friendship of sinful men will either quickly be the means of bringing these wicked individuals to Christ or else he will in a short time permit them to backslide him. This illustration may be applied in another way. The saved man who harbors the carnal mind as a guest within his heart will soon fall a prey to the wiles of this treacherous enemy.

The following is taken from the Daily Oklahoman: "Lightning which struck an Oklahoma Gas and Electric Company pole at Park Place and Oklahoma Avenue Thursday night startled many citizens and lighted up the streets and buildings momentarily for several blocks around. A half-dozen insulators were knocked off, but electric service was not interrupted." I was studying in a room with the curtains down and of course the electric light was on. Suddenly the light flickered and then went out for a very brief time. Just after the light failed me, and darkness began, a heavy clap of thunder was heard. This is about all that the thunderstorm amounted to. But upheld by the poles (one of which was struck) were copper wires which were quietly conveying power to street cars, interurbans, mills, factories, and homes. There was nothing spectacular about what they were doing, no sudden flash or roar, no excited and frightened people, and yet much work was being done. Very often a man comes forth with great show and much noise, but it is "much ado about nothing." When the excitement has passed it is discovered that very little if anything has been brought to pass. God did not come to Elijah in the earthquake or the fire or the cyclone. After these had passed He came in the still small voice. I cannot refrain at this juncture from quoting the following: "Archbishop Whately used to say it (some extempore

preaching) reminded him of Bottom's answer in the play when Snug, the joiner, asked if the lion's part was yet written—'No it can be done extempore, for it is only roaring.'"

Young men in learning a trade are compelled to serve as an apprentice for several years. They are not paid much at first and not so very much is expected of them. We who have been in the way for years often forget that every Christian has to serve as an apprentice. He has to learn the trade. We must not be too quick to criticize those who are just entering the way of life if their conduct does not measure up to those who have served long on their apprenticeship. "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ."

"Choose you this day whom ye will serve." Man is an absolute king. He is supreme in the moral empire of his soul. The Bourbons of France and the Stuarts of England were unenlightened despots. They were absolute in their rule and they did not administer this power for the good of their subjects. Peter the Great of Russia was an enlightened despot. He was supreme in his power but he sought for the best for his people. Far too many men are using their moral authority to damn their souls, to wreck their moral empires. They are surely unenlightened despots. They should be enlightened despots and wield the sceptre with understanding.

Evil has often truly been likened to a tree. Social reform movements like the liquor traffic are destroying the tree by cutting off one branch at a time. Evangelism, getting men saved, is bringing destruction to the tree by cutting at its very roots. Moral reform movements are good and worthwhile and Christians should stand back of them. Evil is of such a terrible nature that it must be combatted in every possible way. But the surest and quickest method by which we may cause the tree of evil to die is to get men saved and sanctified. To use another illustration moral reform movements might be likened to the chores of the Christian movement, while the complete salvation of sinners is the real task.

The chief business of the packing houses is to kill and cure meats. But this industry has certain

by-products such as soap-making and the preparation of fertilizers. This is done in order to make use of what would otherwise be wasted. Just here our attention may be called to the fact that feeling is a by-product. If feeling is studied either psychologically or ethically this will be found to be the case. The seeker who comes to the altar to get feeling will get nothing. He must first meet the conditions and get God and then sooner or later he will get plenty of feeling as a direct effect of salvation. The Christian who would have an abundance of feeling must keep up his activities for God. These activities are such as prayer, Bible reading, church attendance, tithing, going out after the lost. To fall here means to lose the glory.

It is reported of the late Bishop Bashford that he was prevented from becoming a Unitarian by finding out that the Unitarians conducted a mission in Boston (Bashford was at that time attending Boston University), but always employed a Methodist to carry it on. The Unitarians explained that Unitarianism was not suited to that kind of work, that while it could minister to the intellectual and to the higher classes, it had no power in saving such people as came to the Seamen's Bethel. The Unitarians in taking this position had to break with Christ. He came to seek and to save the lost, the publicans and sinners as well as the aristocrat. The gospel of Christ was just as capable of meeting the need of the Samaritan woman as that of Nicodemus, a ruler of the Jews.

The following is a second illustration taken from the life of Bishop Bashford written by G. R. Grose. During 1878 Bashford became pastor of the First M. E. Church in Jamaica Plain, N. Y. There were only thirty-five members, mostly women. There was a heavy debt on the church property. Bashford writes: "I had an impression that I ought to go to see him (a very rich man in Boston). I was advised not to go, as he would likely lose his temper and insult me. (Bashford went any way.) I told him the desperate condition in our church and that I had an inward conviction he would not refuse my request. His reply was: 'I will speak to my son about the subject and answer you in the morning.' Bashford took the train that night to a nearby town and went to see the son and told him what his father had said. The son turned to his desk and wrote

a check for a hundred dollars and said: 'Young man, I will give one hundred dollars to any man who has the courage and faith to ask my father for it. You deserve the money.' 'Ask and ye shall receive.'

### SERMON OUTLINES

#### Come

By A. M. HILLS

TEXT: Luke 14:17. "Come, for all things are now ready."

Jesus uses every kind of imagery to set forth the preciousness of His salvation. He calls Himself "The Bread of Life," "The Water of Life," "The Good Shepherd," "The Way, the Truth and the Life," "The True Vine," "The Door." In the text He likens His salvation to a great feast.

All take a peculiar interest in feasts. If there should be a great feast in a modern city the enterprising papers would print a full account of it, and the people would read about it, though very few were invited to it.

But a greater feast is made by "The King Eternal, Immortal, Invisible." The angels are the ministering servants "sent forth to minister to them who shall be the heirs of salvation." The redeemed shall sit at the banquet, and blessed be God, every son and daughter of Adam is urgently invited to be a guest.

The invitation is being accepted on every hand. There will be a great multitude at the feast, "of every tribe and kindred and tongue and people," to sit down at "the marriage supper of the Lamb." We need not ask whether there are few to be saved. The question for us to ask is "Will we be there?" I am a servant, commissioned to say to you all, "Come for all things are now ready."

#### I. NOTICE SOME OF THE "ALL THINGS."

1. Forgiveness of all sin is ready. I once heard a man say, who had just been to the death of his father, "When I saw that he was so far gone that he would never speak to me again I would have given all I am worth to have had my father come back and forgive me for all the unworthy things I had ever said or done to him." Forgiveness is a wonderful thing for a convicted and guilty heart.

And how wonderfully our Father in heaven forgives. He tells us that

—"He puts our sins behind His back," to be seen no more.

—"He buries them in the sea" of His love.

—He removes them "as far from us as the East is from the West."

—"He will remember them no more forever."

2. Jesus saves from the bondage of sin. He is the Lion of the Tribe of Judah that breaks every chain of evil habit and sets the captive free.

3. Peace with God is ready. Is there a moral governor in the universe who is opposed to sin? We know there is. Then there is no peace for the wicked. But "God was in Christ reconciling sinners unto himself." "There is therefore now no condemnation to them which are in Christ Jesus."

4. Peace in the soul is ready. God has written His law in our being. 'We are too Godlike to be satisfied in sin. Judgment is at war with desire. Conscience is at war with the will. The Spirit is at war with the flesh. The sinner cries out: "O wretched man that I am! Who shall deliver me from the body of this death?" But through Christ we may have "the peace of God that passeth understanding."

5. The presence of the Comforter is ready. We cannot make the world understand that. But it is blessedly real to those who have Him. In temptations, in trials, in sorrows, in bereavements, O, it is so much to have Him!

6. Life, spiritual life is ready. This is a dying world. Everything here is doomed to die. What humanity is longing for is life. Jesus says to all, "I came that they might have life, and that they might have it more abundantly."

7. Christ in you the hope of glory, is all ready. How peaceful is a Christian in view of death! How dark the end of one who dies without hope.

Two young people in the same High School died. One, a moral young man but without Christ. His dying screams could be heard a square. The other, a poor girl, dying of consumption, but a Christian. She divided her humble possessions among her brothers and sisters; picked out the hymns she wished to have sung at her funeral and the text from which I should preach, and then commended her soul to Christ in perfect peace, and went to sleep in Jesus. When I saw it I said, "Let me die the death of the righteous."

8. The joys of heaven are all ready. Jesus has gone ahead to prepare them for us. The rest, the bliss, heavenly employments, heavenly joys, heavenly companionships, likeness to Christ and pleasures forevermore.

#### II. WHO ARE READY?

Feasts are prepared by some persons.

1. God the Father, who gave His Son for you.
2. God the Son who died that you might live.
3. God the Spirit who does so much to get you saved.
4. The angels—ministering spirits.
5. The Church on earth.
6. The redeemed in heaven, all waiting for you to come.

Now are you ready to be saved, and become an heir to the eternal inheritance prepared for you? What an insult to God not to be ready!

A soldier was dying; he suddenly lifted his hand

and said "Here!" He was asked what it meant. He answered: "They were calling the roll in heaven and I was answering to my name!" Friend, will they find your name in the Book of Life? Will you be able to answer: "Yes, Lord, by Thy saving grace and dying love, I'm here!"

### God's Identifying Name for His Way

By W. W. CLAY

TEXT: "And it shall be called the way of holiness" (Isa. 35:8). "And they shall call them the holy people" (Isa. 62:12).

#### INTRODUCTION

1. Isaiah was pre-eminently the prophet of redemption. To other prophets were given messages concerning sin and its punishment, concerning the captivity of the Jews and their restoration. Some even caught a glimpse of the last days, of its awful tribulation, and of the dawning of the millennial kingdom of Christ. But to Isaiah was given in addition to these themes, a full view of God's redemption and salvation.

2. First God gave him a personal experience of holiness (Chapter 6), then revealed to him the way of holiness (Chapter 35). Just as, during the Great War, observers in airplanes could see submarines in the depths when they were invisible to those near the surface of the water, so God took Isaiah in His airplane. He saw God's way, heard God's name for his way (Chapter 35). Then looking into its depths, he saw the Savior (Chapter 53) not this time as the Prince of Peace, but with bleeding back and marred countenance; saw Him bleeding, dying, silent and submissive; saw Him laid away in a borrowed tomb and with a rich man's pity. Yet he sees beyond that and cries out, "He shall see his seed," "He shall justify many," and then there breaks in on his vision a glimpse of the bloodwashed throng, the bride, while he hears God give them the same name that He gave to His way, "And they shall call them the holy people" (Chapter 62).

3. It is upon this remarkable name God gave to His way and to His people that I desire to focus your attention.

#### I. HOLINESS IS GOD'S NAME FOR HIS WAY AND HIS PEOPLE.

1. A challenging thought that it is not man's name, but God's. Man's names, whether given in derision or seriously mean little.

2. Look at the tabernacle, God's symbolic delineation of His plan of redemption. The name "holy" applies to both rooms of the tabernacle. The only motto was that on the High Priest's forehead. In Zech. 14:20, 21 a time coming when it shall be the motto not only of the temple and the spiritual leader, but shall be found everywhere from the clanging bell of the locomotive to the dishes simmering on the kitchen range.

3. No other name so prominent in the New Testament. (Refer to the places where it is prominently mentioned.)

## II. THE NAME GOD GAVE WAS A PURPOSEFUL NAME, AN IDENTIFYING NAME.

When God names anything the name is always indicative of a paramount characteristic of the thing, e. g., Abram, Israel, Jesus. So holiness is the paramount characteristic of God's way of salvation. Note how the Scriptures show it to be:

1. The Will of God (1 Thess. 4:3).
2. The Call of God (1 Thess. 4:7).
3. The Purpose of the Atonement (Eph. 5:25-27, Heb. 13:12).
4. The Heart Cry of Jesus (John 17:17). Nothing in this prayer about big churches, or divine healing, or even a lost world.
5. The Preparation for the Lord's Return (Rev. 20:6, 1 Thess. 3:13).
6. The Mission of the Church (Acts 26:17, Paul's Commission).

## III. GOD'S WAY ALONE BEARS THIS NAME.

1. God holds the *credentials* of His way in His own hands. No holiness apart from God. It can never come by birth, environment, growth, education, conscious effort nor by death. No holiness in this world or the next, whether of inanimate thing, man, or of angel, that does not come through impartation from God or association with God or possession by God.

2. The *means* of holiness is in God's hands alone. Through the blood (Heb. 13:12, Heb. 2:11). "Unless you meet His conditions and come through the blood you can never enter this way."

3. The *agency* by which you are made holy is God's alone,—the Holy Ghost. See rendering of context (Isa. 35), "For he shall be with them," instead of "And it shall be for those" (See Acts 15:8, 9).

4. The *human act of faith* by which you touch the blood and receive the Holy Ghost is wholly supernatural (Acts 27:18). "Faith which is in me." And God never bestows this faith till you have laid all on the altar, and said an eternal yes to His will.

5. The *Order* in which you get into the way is God's,—always a *second experience*. Acts 26:17—An inheritance is for children only. John 14:17—"Whom the world cannot receive. Rom. 5:1, 2—"also." Text,—*"the redeemed shall walk there."*

## IV. OUR RELATION TO GOD'S NAME FOR HIS WAY AND HIS PEOPLE.

1. *Accept it.* There may be reproach connected with it; Heb. 13:12, 13 says there is. Yet it is not the name that stirs reproach, but the purity back of the name. Let us love the name, definitely testify to its possession, its cleansing, and its *secondness*.

2. *Walk in the Way of Holiness.* Live as high

as you profess. Not mixers but separators. Keep step with God, for He walks with you if you walk in this way.

3. If you are not in the way, *seek it now.* No other way leads to heaven (Heb. 12:14). I want to hold up holiness to you, not merely as your privilege, or to satisfy your desire for power, but because it is a necessity. It is God's safeguard. He will not let sin into heaven, and He purposes to keep it out of the way that leads there. Text, "The unclean shall not pass over it." Come to God, let Him sanctify you and walk with you in holiness here, to the holy city of God.

HIGHLAND, MICH.

## Paul Before Felix

By ROY L. HOLLENBACK

TEXT: Acts 24:24, 25.

Here we have the contact of the gospel with a heart and life of corruption. Even the vilest have at least one good chance to be saved. Felix and Drusilla were of the "baser sort." They were "royal culprits." She had divorced her former husband to marry Felix. As a libertine and renegade, she died in an eruption of Mt. Vesuvius. Felix was ferocious, sensuous, and a lover of bribes. (See Acts 24:26.)

But let us note:

### I. THE TRUTHS WHICH PAUL ADDRESSED TO THEM.

He bravely leveled his gun to the mark. He shot at the sins near by. He discoursed upon:

1. *Righteousness*—political and social righteousness, to which Felix was a stranger.
2. *Temperance*—the moral life. Paul dealt with the gross forms of intemperance and excess.
3. *Judgment*—He drove home his daring discourse with the fact of present and final retribution.

### II. THE EFFECT OF THESE TRUTHS UPON FELIX.

1. "Felix trembled." His terror was noticed by others.
2. He sensed his guilt.
  - (a) A sense of guilt presupposes that there is a God of justice and judgment.
  - (b) It is designed to secure the repentance of the guilty.
3. The truth did not coerce his will.

### III. THE MANNER IN WHICH THESE TRUTHS WERE NEUTRALIZED.

1. *By procrastination*—A most common, subtle sin.—He sought for a "convenient season."

1. A "convenient season" will never come.

(a) You will never have more ability to act.

(b) You will never be more acceptable to God.

(c) You will never have fewer restitutions to make.

(d) You will never have less difficulties of environment.

(e) The chains of evil habit will constantly bind you more tightly.

2. *By delay you gain nothing, but lose all.* You are playing for time that is uncertain, and defying God, who says, "Now is the accepted time." Yield yourself to Christ, and trust Him now.

## On Sin in the Flesh

By B. F. HAYNES

TEXT: Jer. 17:9.

The doctrine of sin in the flesh, i. e., that the corporeal flesh is sinful:

1. Makes God the author of evil.
2. Invests Christ with an evil nature.
3. Cannot be true, for the body will return to dust, and thus death would end all.
4. Contradicts Mk. 7:21-23; Rom. 2:29; Rom. 16:10; Jas. 2:26; Rom. 2:5; Rom. 6:17; Eph. 6:6.
5. It is untrue because evil is a moral quality and involves volition.
6. Sin is said to be killed, crucified, destroyed, etc., which cannot be said of the flesh.
7. In praying for their sanctification (1 Thess. 5:23) Paul carefully discriminates between the people and their bodies.
8. The tendencies of this doctrine are bad, for they lead either to asceticism or to unbridled lust.

## The Qualities of a Good Soldier

By C. E. CORNELL

TEXT: 1 Chron. 12:33

### I. A BRIEF REFERENCE TO DAVID.

"As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world; by him alone were the Israelites raised to a pitch of the highest splendor."

### II. THE QUALITY OF HIS SOLDIERS.

- (a) Supreme loyalty.
- (b) Skilled.
- (c) Courage.

### III. THE ARMY OF THE KING OF KINGS.

- (a) We are in a tremendous battle.
- (b) For time and eternity.
- (c) Every soldier skilled.
- (d) Every soldier loyal.
- (e) Every soldier courageous.

### IV. GOD'S ARMY CANNOT BE DOUBLE-HEARTED.

- (a) Singleness of heart.
- (b) Determined to win.

## The Greater than These

By B. F. HAYNES

TEXT: 1 Corinthians, 13.

- I. Comparison, Verses 1-3.
  - II. Nature, Verses 4-8.
  - III. Comparison, Verses 8-13.
- 1 Cor. 13 is intensely practical. Paul seems to conceive of us as occupying sundry relations.
1. As injured, "Suffereth long and is kind."
  2. As in inferior relations, "Envieth not."
  3. As tried, "Vaunteth not itself."
  4. As in superior relations, "Is not puffed up."
  5. As a member of society, "Doth not behave itself unseemly."
  6. As in neighborly and business relations,
    1. "Seeketh not her own."
    2. "Is not easily provoked."
    3. "Thinketh no evil." Not evil thoughts intended, but "Taketh not account of evil."
    4. "Rejoiceth not in iniquity, but rejoiceth in the truth."
  7. As confronting human faults.
    1. "Bearing all things." Covereth all things.
    2. "Believeth all things." Puts best construction on things.
    3. "Hopeth all things." Hopes for something better than it can believe.
    4. "Endureth all things." Slight, affronts, etc.

CONCLUSION: "Never faileth." All things else fail.

## Rivers of Water

By B. F. HAYNES

TEXT: John 7:37-39.

1. Water is a cleansing element (Acts 15:8, 9).
2. Living water, rivers of water, etc.—the abundance of the Spirit.
3. This water is typical of the Spirit and is to flow out from us. These streams of living water are:
  - (a) Love, answering to human guilt.
  - (b) Joy, answering to human gloom.
  - (c) Peace, answering to human turmoil.
  - (d) Longsuffering, answering to human weaknesses.
  - (e) Gentleness and kindness, answering to discouragement.
  - (f) Goodness, answering to and overcoming evil.
  - (g) Faith, answering to unbelief.
  - (h) Meekness, answering to human pride.
  - (i) Temperance, answering to the lusts of the flesh.

## The Supernatural Element in Religion

By C. E. CORNELL

TEXT: St. John 1:12, 13.

### THE FOUNDATION.

1. The text illuminated.
2. "Which were born." Supernatural intervention. Note the word "born."
3. "Not of blood." Not as the blood of the parents flows into the veins of the offspring.
4. "Nor of the will of the flesh." Nor from the carnal impulse of sensual nature.
5. "Nor of the will of man." The will of man does not regenerate.

### MAN HAS A PART, GOD HAS A PART.

1. Self-regeneration an impossibility.
2. Man consents, God regenerates.
3. Man repents, God forgives.
4. Man turns, God converts.
5. Man believes, God justifies.

### REGENERATION THE NEW LIFE IN THE SOUL.

1. A "new creation." 2 Cor. 5:17.
2. Reconciliation. 2 Cor. 5:18.
3. Witness of the Spirit. Rom. 8:16.
4. Mouth confession. Rom. 10:9, 10.
5. Brotherly love. 1 John 3:14.

## "The Mind of Christ"

By C. E. CORNELL

TEXT: Phil. 2:5.

- I. AN INTELLIGENT AND DELIBERATE CHOICE.
  1. Christ the embodiment of intelligence.
  2. The plan of redemption not an accident; not a happen-so.
- II. HIS VOLUNTARY SELF-HUMILIATION.
  1. *This mind*, to be in the Phil. also in us.
  2. His self-denying sacrifice for others. Ours.
- III. HAVING THE SAME DISPOSITION THAT WAS IN JESUS.
  1. His humility.
  2. His love.
  3. His patience.
  4. His arduous toil.
- IV. HIS TRIUMPH AND COMPENSATION.
 

"Higher than he was he could not be, to a lower depth of humiliation He could not go. A more powerful argument against 'strife,' 'vainglory' and all self-seeking could not be framed."
- V. OUR TRIUMPH AND COMPENSATION.
  1. Deliberate choice.
  2. Pardon-Purity.
  3. Glorification.
  4. Eternal reward.

## Who Goes to Heaven?

Text: Rev. 21:27.

### I. INTRODUCTION.

Review of the other two sermons.

### II. HEAVEN'S INHABITANTS.

1. Shall we know each other there?
2. Our activity, mental grasp, etc.; is it less in heaven than on the earth?
3. Do those in heaven know all that is transpiring on earth (Luke 15:7).

Suppose a sainted mother there sees a wayward daughter or son here going to destruction; could the mother be happy? Answer: Are there not thousands of happy Christians here who witness their loved ones going rapidly to destruction.

### III. FITNESS FOR HEAVEN.

1. We must have it here.
2. How to get ready.
3. Our assurance.

### IV. HEAVEN'S ENVIRONMENTS.

1. Songs and everlasting joy.
2. Growth and development.
3. Eternity of bliss.

## "Destiny"

By C. E. CORNELL

TEXT: Heb. 10:31.

### I. MAN AS A FREE MORAL AGENT.

1. Every man has the right of choice.
2. Good or evil; heaven or hell.

### THE MEASURELESS VALUE OF CHARACTER.

1. Character here predicates destiny yonder.
2. The law of habit upward or downward tends to fix the permanency of character.

### MAN'S FINAL DESTINY.

1. "Into the hands of the living God."
2. The physical life ends and the spirit life begins.

### ETERNITY WITH ITS HIDDEN MYSTERIES, CHANGED RELATIONSHIPS—NEVER ENDING.

Heaven or hell; death or life; joy or sorrow; hope or hopelessness; gladness or despair; God's continuous smile or the Devil's hellish grin; songs of inspiration or despairing groans never heard outside of hell; light or eternal darkness.

### FINAL.

The final judgment.  
The final hearing.  
The final verdict.  
The final sentence.  
The final doom.  
Life for the Christian; death for the sinner.

See "A Better Country," by M. E. Borders, and "Recreations in Astronomy," by Bishop Warren for illustrative matter.

# HINTS TO FISHERMEN

By C. E. CORNELL

### HIGH ALTITUDE

A lady visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness, she sighed out: "I am sure I shall die." "Will you go to heaven if you die?" inquired her little son anxiously.

"I hope so dear."

The small boy burst into tears. "O mother dear," he sobbed, "don't, don't go to heaven. You could never stand the altitude."

There are not a few here whose life does not correspond to the high spiritual altitude of heaven. They quite seriously object to shouts and hallelujahs the language of heaven, they have a low moral standard, we fear they will not be able to stand the altitude. *Shawn*

### WHAT THE CLERGY MIGHT DO

A secular daily paper has this to offer on the divorce evil. There is said to be such a thing in this country as the "divorce evil." Certainly the number of divorces seems to be endless, and if this sort of thing be evil as widely alleged, the only way it can be stopped or lessened is through the clergy. The law of the land sanctions divorce, but if the ministers of the churches would refuse to perform the marriage ceremony in the case of divorced persons, these lightsome separations would soon cease to be considered moral.

This puts a tremendous responsibility upon the preachers. If the divorce evil continues, they are largely to blame. Shall any minister reading these lines be a party to the continuance of this monstrous evil? We trust not.

### EVIL CONTINUALLY

A German and his little daughter attended a moving picture show in the city of New York. The scene represented a father who had murdered his daughter. On leaving the place the man said to his daughter: "I'll fix you like that one of these days." Within a few weeks, he murdered his child then shot himself.

A number of boys saw a wild west scene in a Chicago theater. They banded themselves together, robbed a store of revolvers and knives and were about to "go west" to scalp Indians, when

*Think evil - do it!*  
*Ernie Adlows*

their rendezvous was discovered. The theater and moving picture shows are alike evil in polluting the mind. Thousands of children who look upon such scenes are poisoned and ruined. Parents ought to know better than to take their children to such places. These filthy and debasing pictures are fast destroying the purity of mind of thousands of boys and girls; as a result the future generation will be morally weaker and more difficult to reach with the gospel.

### "AS BECOMETH HOLINESS"

Our Nazarene people should be careful to dress consistent with holiness. The tendency is to follow the styles of the world, and it requires much of the grace of God to resist such temptations and make the outward adornment advertise the beauty of perfect love.

Low necked dresses, short sleeves, short skirts are more or less immodest and should be avoided. Looking like a peacock and dressing like a harlot is no advertisement for the delightful grace of holiness. Big hats, big plumes and the like are strikingly like carnality. The birds that have the finest plumage also have the smallest head. The reader can apply the force of the illustration.

The adornment of a "meek and quiet spirit" is far superior to the adornment bought in a millinery store. Have the former, avoid the latter and Jesus will be lifted up and pleased.

### HUMILITY

Here is a delightful definition of this adorable grace. "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing, that is done to me, to feel nothing that is done against me. It is to be at rest when nobody praises me, or when I am blamed and despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my father in secret and am at peace, as in a deep sea of calmness when all around and above is troubled." Jesus indicated that humility is greater than love.—Matt. 18:3-4.

## STOP! HONOR THE SPIRIT

Commercialism, greed, rapid living and cold indifference are about us. The churches, many of them, are in the swim. There is no perceivable God power; no supernatural display; no great revivals breaking out. Why? We are not taking time to honor the Holy Spirit. If the churches are to have anything worth while, something that will move on the hearts of cold-blooded men and women; something that is surprising, that has the God-stamp on it, something from heaven, we must have the anointing with the Holy Spirit. He must be recognized. He must fall upon the people. When He comes the tide immediately rises; the ways are greased; the meeting runs smooth; happy conversions occur, the saints are exhilarated and edified. Scenes like those that occurred in Wales a number of years ago will occur. Multitudes will desire to weep and pray. Thousands will be truly "born again." O, for a united heart-cry for the Holy Spirit to fall upon us!

## BRAGGADOCIO

Two light-weight prize fighters had a battle in a big city a few years ago. One was a world champion with a big mouth which he used dextrously to belittle and frighten his opponent. He had him whipped a dozen times before they entered the ring. The other young fellow, not so favorably known, was quiet, but gave himself to long, hard training. When they faced each other "Mouthy" tried to "rattle" the boy with words, but he would not rattle. He was there for business, cool, courageous, determined. He outclassed Mr. Mouthy and won the battle after twenty rounds.

A large number of men and women are given to brag about themselves. Self-praise is a very feeble recommendation. What "I" have accomplished, what "I" have done is the burden of the talk of a large number. This applies to Christians as well as to the world in general. Would it not be much better to let someone else say good things about us? Would it not be better to exalt Christ, bring things to pass, and say but little?

## GREAT

This is a much used and much abused word. It seems when correspondents run out of adjectives that nearly everyone falls back on "great." A "great" meeting; a "great" convention; a "great" assembly; a "great" address; a "great" time; a "great" singer; "great" entertainment; a

"great" revival; a "great" sermon, etc. The Standard Dictionary says that "great" means: "Of large importance, mighty; of considerable degree, extreme; involving important interests, momentous, magnanimous, grand; extraordinary, wonderful." No doubt, there are some sermons reported "great" that are very common; some revival meetings said to be "great" that are very small; some "great" assemblies held that are just ordinary; some "great" men that make addresses, that have no marks of greatness. Anyway, the word "great" is overworked. Let's have a change in phraseology. We might say, the assembly was par-excellent; the members of the assembly were edified. The lectures by Dr.— were keen, sharp, instructive. The revival did not reach as many persons as we had hoped, but it was a gracious meeting nevertheless. Dr.— made a telling speech, he captured the crowd by his wit and eloquence. Let us have something beside "great," for all of our activities are not great in the true meaning of that overworked word.

## PRAYER IS WHAT WE NEED

We have no idea of decrying intelligence, reading, and the like. We ought to have intelligence, no man has any right to be an ignoramus in this day of enlightenment; we ought to read, we ought to know, WE MUST KNOW! But we need more preachers who "pray," and who have a place to pray, and who go there and pray despite every circumstance.

The secret place of prayer is the gate of heaven, to the banqueting hall of God's grace and power. It is there that the heart is usually honest. It is there that secrets are told; it is there one listens to the voice of God; it is there God whispers His choice secrets; it is there the soul is inspired; it is there spiritual vision is enlarged; it is there that faith mounts up with wings; it is there the heart grows hot. My brother, have a secret place of prayer somewhere, and go there and pray.

Preachers may be very quiet and undemonstrative, but if they have unction, their messages will move men to God. Unction is the result of prayer and holy living. We must have unction or drift into mere professional preachers. Drawing salaries, but failing to draw men. Giving a preaching performance which has no spiritual food in it for the sheep. My preacher friend, for your own sake, and the sake of perishing souls, wait on God until your message is unctuous.

## PRACTICAL

## THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER.

## Methods of Interpretation.

**B**ASIC to a study of the Bible and its doctrines is a knowledge of the principles of biblical interpretation. Sound doctrine has its foundation in proper exegesis; and the value of exegesis is determined by the right use of rules of interpretation. To be sound in faith, true in doctrine, grounded in orthodoxy, a defender of the faith, one must understand these methods of interpretation. During the great polemical battles of the past in which the heresies were defended by incorrect biblical hermeneutics, and overcome by true exegesis, the victory of orthodoxy always resulted from a correct use of the Word of God. Heresy has its source in incorrect interpretation; error arises from warping, or wresting the Scripture. Fallacies of doctrine, creedal errors are the offspring of an improper understanding of the Bible.

To defend the faith correctly, know the Scriptures correctly. To preach logically and convincingly, interpret the Bible according to the principles of right biblical exegesis. Our sermons are often weakened because our texts are wrested, in order to make them fit the meaning of our messages. Any minister who knowingly misinterprets the Scriptures to defend his doctrinal position or creed, or to produce an untrue meaning, in the court of high heaven is a traitor against his worthy calling, and against his God and the immortal Word of Life.

1. Interpret the Bible grammatically, etymologically. Words are the vehicles of thought, and thought cannot be properly understood unless the meaning of the words is known. The first necessity in studying the Bible is to know the meaning of the words under consideration. Analyze every word. Give each its proper emphasis. Ofttimes we think we know the meaning of the words of texts, but through the centuries since the writing of the Bible, and since its translation, words have changed their meanings. An example of this is the word charity, which formerly meant love,

divine love, but which today may mean even such things as the giving of cast off garments during Salvation Army drives. To properly understand the Bible, we must know what the words used meant to the writer.

Hence to understand or to interpret the Bible rightly, one should be a student of the original languages of the Book. But since this is not always possible, each text should be studied in the light of a good reliable commentary. No field is more fertile in the yielding of sermon material than this study of Bible words and phrases. Two good works have appeared in this line of endeavor during the past and the present ages: Bengel's *Gnomon* and Vincent's *Word Studies in the New Testament*. Herein the outstanding words of the New Testament are traced back to their original meanings. The use of commentaries to the student of the Word is of uttermost value. With these employ a good dictionary to find the present day usages of the words, and a Bible dictionary to know the biblical usage.

Never pass over any proper name, geographical location, or historical incident. When such are included in the passage under study, turn to the passages dealing with them and refresh the mind concerning the facts. New messages and meanings will appear if we will but take the time to learn what has transpired through the ages of sacred history. The same holds true concerning any ceremony or type mentioned. In proper biblical interpretation nothing is of such importance as accurate knowledge of each word, personage, location or illusion made in the text. Accuracy is the first principle of exegesis. Mine every jewel in each word of the text. Dig for each treasure locked in illusions. Uncover the hidden gems, the valuable riches laid in the depths of places and personages. Dig deeper and our messages will raise the soul higher. Lay bare every secret and our sermons will touch the heart with greater glory and fire. Skim over the meaning, rush through the types, facts and illusions, and our messages will die as they are spoken.

Our rule then is: Never preach from any text

until every word of that text is fully mastered.

2. The second principle of interpretation, after one has studied the meaning of the words, is to study the context of the passage. By context we mean those passages that go before and come after the text used. The context of a passage often changes entirely the meaning. The context tells us who is writing, or speaking, the conditions under which he is speaking, and of more importance still, the ones to whom he is speaking. This is the pivot of the entire matter. It will make much difference whether it is man, God, demons or angels speaking, whether saints or sinners are referred to. In Romans where Paul is writing of sinners, or the unsanctified, often those who oppose the doctrine of holiness use these passages against the possibility of sanctification. But the context straightens out the difficulty, for it shows that the messages are concerning sinners and not the children of God.

Our rule thus becomes: *Never preach from a text until every word is thoroughly mastered and the contextual meaning is fully known.*

3. A sound exegete of the Bible does not feel that he comprehends the meaning of a text or passage until scripture has been compared with scripture. The best interpreter of, or commentary on the Bible is the Bible itself. In actual practice this principle is applied first by tracing out all cross references or parallel passages to the entire verse used. This is most easily accomplished by means of a good cross reference Bible, outstanding among which is Scofield's. Then this plan is followed further by tracing out the leading passages wherein each important word of the text is found. I shall again refer to that wonderful book, *The Treasury of Scriptural Knowledge*, as the chief aid in parallel passage study of a text. Herein sermons galore glisten as diamonds. From these words of grace and faith and salvation can be found sweeping rivers of truth and messages of miracle-working greatness, dreamed of never before even in moments of our greatest inspirations.

The final statement then of our rule of interpretation is: *Never preach from a text until every word is fully mastered, the contextual meaning is thoroughly known, parallel passages are traced out, and scripture is compared with scripture.*

Saturate your soul with the truth of the Word. Fire the mind with the glory and shekinah of the Bible truths. Every message from our pulpit will then be winged with holy light, and touched with

heavenly fire. The soul will pulsate with celestial life divine. The heart will be surcharged with unctuous anointings of God. Herein is the realm of inspiration, the only hope of the pulpit, the one gleam of salvation for the world.

A PASADENA, CALIF.

### THREE ELEMENTS

By A. E. SÄNNER

CERTAIN elements will enter into the sermon according to its purpose. But no matter the purpose, or the construction homiletically, whether Topical, Textual, or Expository (Dr. Pattison's divisions), or any other, there must be at least three elements therein to make the sermon in the holiness pulpit worth hearing. These are, we think:

1. Thought.
2. Fervency.
3. Objective.

If this be true, then the pastor who aspires to fill acceptably any holiness pulpit, must set himself to the task, and pay the price necessary for the accomplishment.

We note first, Thought. By this we mean the sermon must have thought content. The day is passing when people with the blessing of holiness will be satisfied to hear their preacher make noise. He cannot get by longer with a "Bless God, God said if you'd open your mouth He would fill it" type of message. Ranting about the backslidden churches or discussing women's styles will not do for a regular Sunday menu. I saw a poor fellow work laboriously once for a whole hour trying to lift a feather out of a woman's hat. He ought to have had more consideration for himself than that, even if he didn't consider the innocent hearers. I saw a bunch of "older" and "wiser" preachers try from the distant pulpit for more than a month to get a young man to take off his necktie. It doesn't take many brains to hand out quips about dress, but it takes both heart and brains to be a teller of good news. There are wrongs which must be denounced at proper time and place, but this kind or type of preaching will not work. Holiness people can die spiritually under this type of preaching. You had better come to the pulpit with a positive and practical subject, with your mind full of your subject, with your heart warm with your subject, intelligently handle the text and develop the theme. If the people see that you evidently have something to

say, and that you know what you are about, they will the more intently listen. Some have taken the position that to see the end from the beginning, and as it were, to drive certainly down a sure road would be to bind the Holy Spirit and defeat "freedom" and unction. But this is absurd, and contrary to fact. It is possible to be blessed and free and unctuous and make mistaken assertions and say the wrong thing. On the other hand the message may be guarded and well thought, and also free and unctuous. The message of thought provokes thought, and thought provoked will be followed by consideration, which in its turn will lead to action. Thought then is the key. You can change the other man only by showing him a new idea which commands his own. Either to feed the saint, or to win the sinner, endeavor to pack the message with thought—thoughtful exegesis, illustration, and appeal. The better these, the more the Holy Spirit can and will use them for the purpose.

Second, Fervency. I would not mention this as a segregated something—element—of the sermon, but rather to be associated with the foregoing, Thought. In Acts 18:25 we are told that Apollos, being fervent in the spirit, spake and taught diligently the things of the Lord. In Romans 12:11 we are exhorted to be "fervent in spirit." We get its real meaning in the original *zeo* "to boil," that is, figuratively, to be fervent or earnest. Jude tells us "to earnestly contend for the faith once delivered to the saints." There is no substitute for thorough-going, ardent, and sincere earnestness. A fervent spirit, a spiritual enthusiasm, permeating a message, will create an earnestness that will enlist every power of soul and mind to win the objective. And it will be contagious. It will grip the other fellow. Dead-in-earnest in his message and work must be the Nazarene, or other, holiness preacher. It will add patience, give more endurance, overcome pain, conquer difficulties, strengthen weakness, brave danger, sustain hope, keep him working for the crown. He'll feel he must succeed or die, and before he dies he will pay the necessary price for success and he'll win. Said Chalmers, "Man should trust in God as if God did all, and yet labor as earnestly as if he himself did all."

Third, Objective. You will find it easier to preach if you have a goal—a well-defined objective, to which you speak. There are doctrinal subjects which are needed; teaching, admonition, personal duties, relative duties, hundreds of sub-

jects bearing upon the salvation of men on the one hand, and their upbuilding in the faith, on the other. Discover the need and endeavor to supply the need. Don't preach just to preach. An old preacher friend of mine of years ago said he would rather preach than to eat. I believe it. His mouth was a regular Mauna Loa, preferring to be in constant eruption, casting up mud and lava. That dear man was good. Don't misunderstand me. But preaching with him was the end, the objective. He entertained his audience mostly by amusing them. They marvelled at the eruption. It is better to have a goal. Have a purpose. Go into the pulpit to put over something, to get somewhere, to do something—something worthwhile and well-defined. Cast the net for men. "I will make you fishers of men."

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

*The Voice*

This is the first of a series of articles on the general subject of The Preacher and His Health which are to appear in THE PREACHER'S MAGAZINE from the pen of Dr. Hardy. There will be an article on "The Heart" in an early issue which will be worth many times the price of the Magazine to the preachers who will read and heed it. Also there will be articles on dieting, exercise, etc. Dr. Hardy will also answer through THE PREACHER'S MAGAZINE such questions as may be sent him and which may seem to be of general interest. The questions must come from preachers and must be confined to matters of health. Send your questions direct to Dr. C. E. Hardy, 2412 Brasher Ave., Nashville, Tenn.—EDITOR.

ONE of the greatest assets of a preacher is his voice. It makes no difference how much he may be qualified otherwise, if he loses his voice he cannot preach. It seems then he should know something about the organs of speech and the care of same.

Sound, which makes the voice, is produced by the forcing of air from the lungs over two cords located at the upper end of the trachea, commonly called the windpipe. This particular cartilaginous box, in which are located the vocal cords, is called the larynx. These two cords are under control of muscles which contract and relax at the will of the individual, when contracted or tightened the wind from the lungs is forced over them they make a sound. This sound is not the voice. A voice depends upon the control of these cords and the shape and condition of the larynx, pharynx, posterior part of the nose, the nose proper and

the mouth. A great deal of stress by some is laid upon the training of the voice, but this is not all. Every public speaker or singer should have a certain amount of voice culture, but all training possible could not make some people's voice equal to that of others. The quality of the voice depends more upon the resonance of the above-named organs. This great work is that of nature and nature's alone. However, all of our voices could be improved and we should be taught to care for them better than most of us do.

One of the first things that confronts us in caring for the voice is the proper breathing. (The reader understands I am not giving lessons in voice culture. I am treating it from the standpoint of anatomy and physiology.) No one need expect to take care of his voice as he should until he trains himself to breathe through his nose when speaking as well as when not. Nature has caused hair to grow in the nose for the purpose of catching all dust and foreign particles which may be breathed in with the air. There are also glands located in the mucous membranes of the nose and the other organs which secrete moisture to give to the air the right humidity before it is taken over the vocal cords and into the bronchial tubes and the lungs. Besides, in passing through the nose and other cavities the air is raised or lowered to a temperature which will not produce such marked effects upon the delicate tissues of the larynx. Air breathed that has dust and other foreign matter in it, as well as hot dry air, will certainly produce marked effects upon the vocal cords. Any individual who will exercise a little will power can learn to breathe properly at all times. This is so important for many other reasons as well as for the above.

As little as we may think, the proper dieting and elimination has a great deal to do with the care of the voice. No preacher need expect the voice to keep its proper quality and stand up under the strain that it is subject to whose body is surcharged with the poisons due to the lack of right kind of foods, over eating and the lack of proper eliminations. That saying is true that "most people dig their graves with their teeth." Most of the preachers with whom I am associated yield too easily to their appetites and earnest solicitudes of the good housewives where they stay. I confess, it is hard to resist both at the same time. Look well to the organs of elimination. See that they perform their function well. The sweat glands of the body are also organs of elim-

ination. That passage of Scripture that tells us *man shall eat bread by the sweat of his face* can be applied to the preacher as well as any other. If a preacher does not produce enough energy when preaching to cause free perspiration then he should take some kind of exercise daily, if it's sawing wood, which will cause him to perspire.

Sometimes the quality of the voice can be improved by seeing to the conditions of the nose. You hear it said that "he talks or sings through his nose." No, that is not the trouble. It is otherwise, he does not talk through his nose. This may be due to the lack of training or it may be due to some abnormal condition or to some growth in the nose. I am asked so many times what is good for the catarrh of the head or throat. To the doctor this term does not mean anything, or may mean a number of things. There are sometimes growths in the nose, such as polypus, which produce a condition which is called catarrh. Then there may be a thickening of the mucous membranes or enlarged conditions of some bones, such as the turbinated bones. These also produce trouble which is called catarrh. Also, there may have been times in our life when we had a blow on the nose, as when a child, that we never remembered. This produced a deviation of the septum. This also will produce trouble which may be called catarrh. A nose specialist can remedy this by removing the growth or thickened mucous membrane, or enlarged bone, or straightening the septum. These abnormal conditions produce obstructions and bad breathing which affects the voice and hinders making the best tones. Then there may be an over-growth of lymphoid tissue in the posterior part of the nose, commonly called adenoids, which affects the voice. This condition is found more in childhood than in adult, but may hinder the proper development of this part, or produce a condition that may be called catarrh in later years. These adenoids can be removed by the specialist. I have mentioned some of the common things which can be helped or remedied by the specialist. These things certainly have their effect upon the voice and its care. The structure of the mouth has something to do with the quality, but the mouth, tongue, lips and teeth have more to do with enunciation. Just here, let me say, training can produce some of its marked results.

The vocal cords, like other organs of the body, can stand a great deal of abuse. No one would expect to hold out to do a day's work if he should

start off the day as the expression is "like fighting fire." So many start to preach with the effort they should close with. Consequently, they find that their voice cannot stand the strain. But if you give the muscles and cords a chance to adjust themselves to the strain, you will find that they can stand a great deal more than they would have stood otherwise. So much hoarseness is due to strained cords and muscles. Many a good voice has been ruined by this over strained condition. I have heard this expression so much, "I have taken cold and I am hoarse," when I was satisfied that this was due to over worked muscles and improper breathing. Hot dry air, or air not of the proper temperature, or too forced inspiration, the sudden drawing into the lungs a large amount of air, will produce a dry mucous membrane and sooner or later cause a chronic inflammation of the vocal organs. So we find that most public speakers sooner or later develop what is called "clergyman's sore throat." In this case there is found mostly in the pharynx little nodules, which are enlarged lymphoid tissue. This condition is found more with open-air speakers than any others. Nothing much can be done for this. The best thing is to let some throat specialist cauterize these nodules. The habit of taking water while speaking or soon after will certainly in time produce a bad effect.

Now to a very important part. Leave off all patent remedies and proprietary preparations which can be bought at the drug stores. If something must be taken be sure it is prescribed by someone who understands the need. Most of these preparations have in them menthol or similar drug or drugs which has a marked effect upon the mucous membranes, and will give quick relief and the individual feels he has been benefited, but in most cases if taken very often will leave bad results. For hoarseness due to over-used muscles and cords, I know of nothing better than a thorough massage of the muscles of the throat and the entire body. For hoarseness due to inflamed throat, makes no difference what this inflammation is due to, use cold applications externally. Take a towel or some cloth. Place in it small pieces of ice, apply to the throat, then fasten a dry cloth around that and let them remain for some time, say from ten to twenty minutes. If you have no ice, use a cloth which has been in cold water and apply in the same manner. Take also some small pieces of ice, do not swallow but let them pass back in throat as far as possible without swallow-

ing, keep there for some time. Massage the muscles of the throat as has been mentioned. Give the body a friction rub with a bath towel and with the palm of the hands. Then take deep breathing exercise followed with massage of the muscles of the body.

Anyone speaking in the open air should be very careful not to speak directly against the wind or with it blowing against his back, but if possible speak at right angles to the wind. The habit of wrapping up the throat with some warm cloth of some kind after speaking is uncalled for and usually does harm. The throat can and does adapt itself to the changes of temperature just as the face and hands. Another dangerous thing is the drinking of water, especially cold water, just after preaching and eating a heavy meal before the system has a chance to return to normal. This kept up will give our friends a chance to pass by us and say "Alias, my brother."

## REVIVALS

By BERTHA M. LILLENAS

THE world believes in revivals. We need not spend time in trying to convince our hearers that upheavals of thought, new interest in finance, and a revolutionizing of ideals is an uncommon thing.

Educational circles have at different periods experienced tremendous earthquakes. New ideas, of mentality tests, or the development of scientific laws almost to an astounding degree are brought to light. Frequently such revivals occur following the excavating of some King Tut, or still more illuminating, a skeleton of a prehistoric animal whose vertebra resembles slightly another such skeleton on exhibition in London,—which all proves to all clear thinking, unprejudiced minds that man is a direct descendant or ascendant from monkeydom.

Revivals of religion are most common. New thought, old thought and no thought at all is popular in promoting revivals among persons of religious temperament, whether natural or cultivated. Almost any religionist, no matter what his creed or interpretation can promote a religious revival, and if tactful and much given to advertising, can be assured of some following with a likelihood of that following becoming sufficient to grant some recognition and remuneration.

Every period of Church history has been familiar with church revivals. Most religious organizations have had their birth in a revival of



intense religious and spiritual atmosphere. Whether in the most conservative or liberal period, revivals have ever been the means of stimulating and building the Christian church.

Our present century has been most exceptionally adapted to the revival effort and method. Men are not at present as deliberate and painstaking as in other periods of the history of the Christian church. The twentieth century is marked and distinguished as a hustling, intense and decidedly hectic age. There is a great tendency toward rapid living, which demands quick thought, quick, sudden decisions, and hurried activities in every branch of life.

We shall not mention the merits or dangers of such an age. The Church has taken advantage of this psychological moment, and great revival efforts have been conducted in practically every section of our country.

Schools for training in evangelistic methods, song leaders, directors of inquiry rooms, advance men, and specialists in different departments of revival effort have given to the religious world thousands of well trained, splendidly equipped men and women. Thus the union revival campaigns, more popular a few years ago than at present, were enabled to receive a large hearing from the public. A religious leader of considerable observation states that the great union evangelistic campaign has spent its force in America, but that it is his opinion that the present is the advantageous hour for short individual church revival campaigns, and that this type will be the most successful in the next few years to follow.

The Church of the Nazarene is, and has since its organization been a distinctive evangelistic force in the church world. Our leaders have always been men with a passion for soul winning. In the heat and glow of a genuine Pentecost was our church born. We have not gone far enough yet from our birthplace to lose that Pentecostal spirit, and may our God grant to us death and oblivion before that sad day should come.

Our present body of laymen demand of our ministers a positive evangelistic spirit. They will not be content with the soulless preacher.

Our churches seem to require now more men of executive ability, men whose training fits them to become organizers, prepared for systematic pastoral work. Yet the time will probably never come, at least we trust it will not, when all our churches do not positively demand as leaders, men who are soul winners and decidedly revivalistic.

We face a condition in our own denomination at present different in some respects from that of twenty years ago. At first we received in quite large numbers, strong men and women from other well established churches, who had had long training in church work. They came to us with their experience and training and deep spirituality, which was of untold value to us in our beginning, and brought at once a substantial type of life into our organization.

Then the phenomenal growth of our denomination in the union of holiness forces from East, West and South created such widespread comment, that hundreds of holiness people from churches and interdenominational associations came to us in a very few years. Those fields are well gleaned, and our greatest task now and from now on will be the making of our own new converts. It is a tremendous one. Will we be able in the next twenty years of our history, to produce from Nazarene homes as strong, substantial, carefully trained and spiritual a type of men and women as have come to us in the past twenty years? Such is at least food for serious thought, and an incentive to prayer.

We have stated our task is to get men and women converted. It is not a job for any who wish to experiment. Men will stand little trifling and fooling in religion. They expect sincerity. Men driven from our altars by tactless, inexperienced, unappointed workers may return again, but in all likelihood they will not. They may become converted, but in all probability it will be elsewhere.

For practical suggestions, may we consider our topic in two aspects. First—Preparation for the Revival. Second—Conserving the Revival.

#### I. PREPARATION FOR THE REVIVAL.

##### 1. Proper Advertising.

Good, sane, truthful, attractive, well printed advertising is of big value in interesting the public. Advertising has become a fine art. It is our sure way to thousands that otherwise we could not reach. Small, poorly printed handbills thrown loosely on the cottage porch, are no longer an inducement to any kind of public gatherings. Small hand cards, postcards, window cards, street car cards, posters for prominent corners, banners for buildings, all set up in attractive type advertise well. Too little said concerning the workers may not be best, but it is our personal judgment that too much can also be said, and in such exaggerated terms as to positively handicap the work-

er. As in the case of a friend of ours, who upon reaching the city saw large cards stating, "A Wonderful Harpist. Hear Her Every Service," and much to her humiliation, the crowd that came the first night had to be informed that she only used a cheap autoharp when no accompanist was present. The public will appreciate being surprised rather than disappointed.

##### 2. Careful Organization of Our Working Force.

A church always needs a reception committee to welcome strangers, but especially during revival sieges when more strangers come. A wide awake, sensible group of men and women ought to be at the doors fifteen minutes before the service to welcome visitors.

We will find personal workers, selected and trained in a few special evenings preceding the revival, a benefit. Altar workers need to be ready for that very important service. It is a reflection upon the church to compel the evangelist to exhort publicly for altar help. Have such workers ready. They will know this is their place and will come prepared for that very important work.

Have someone appointed to secure the names and addresses of every seeker. Do not let them get away. You will lose them. Cards for this purpose are fine.

##### 3. Prayer.

We may have a revival without organization. They have been conducted without any sort of advertising, but no revival can be a success without prayer. It is the duty of a pastor to enlist his entire church in prayer for the revival campaign. Such prayer will serve two great purposes. Prayer will move God, and prayer will move the people. When they begin to pray they will begin to talk about the revival, they will go after their unsaved friends. No activities can ever take the place of prayer in a Holy Ghost revival.

#### II. CONSERVING THE RESULTS OF THE REVIVAL.

It is not an uncommon thing for a revival, sometimes a good and successful one, to be followed by a slump in attendance and interest. We have occasionally known pastors to plan a short vacation at the close of a revival campaign to recuperate and rest up a bit. Such is surely a very unfortunate time to leave the church. Revivals alone cannot build the church. We no longer say "Amen" when some leader says, "We do not care what church you join, just so you get religion." We do care. The "follow-up" work of the revival is positively essential to the building up of the

church. Some pastors plan good attractive advertising to be distributed the last days of the revival, announcing their subjects and plans for the next few weeks.

We think it well to have the reception of new members the first Sunday following the revival. Pastors should receive their members. It is not the evangelist's job. He may help in lining them up for membership, but the wise evangelist will seek to draw the people to the pastor, and not take their hearts with him when he leaves town.

The pastor should plan to visit, or have visited, the seekers as early as possible, helping any who may not have received definite help, and becoming acquainted with the people personally.

Distribute good literature. Sell good books. Put good reading into the hands of as many people as possible. Be friendly. Exhort your members to courtesy and friendliness. If our converts find us cold and shy, and they must crowd past visiting groups of church members in the aisles and lobbies, they will soon feel unwelcome and we will lose them.

If we keep the revival fires burning, and our friends find the same warmth in our regular services that was so evident in the revival, they will soon feel at home among us.

Oh for an old time Holy Ghost, character building revival, revivals of a lasting quality that move the hearts of young and old to a closer walk with God and genuinely pious and devout living.

INDIANAPOLIS, IND.

## THE HOLINESS PREACHER AND THE BUSINESS WORLD

By ALBERT M. BLACKMON

**A** WRONG relation to the business world of the minister will finally lead to the minister's failure. A right relation will tend for his success. Not only will he be successful personally, but it will bring the Church in the right light before the world. In order to be rightly related to the business world, the minister must make himself a necessity to the life of the community around about him. Dr. Storrs said "that a man who preaches only in a pulpit ought never to enter a pulpit."

The minister should join in any plan that seems practicable for promoting fellowship with any other Christians, or that tends to raise the standard of morality in the community. In fact, whatever needs to be done in promoting happiness, in developing resources, and uplifting human society

is not to be despised. Nature's plain declaration to us, is, "God's secret and riches are concealed from the eyes of the idle and the careless; but He smiles upon the man who thinks, plans, toils, and prays." The minister should influence as far as possible the agencies outside the Church which are doing Christian work.

On the opposite hand some would tell us that we would lower the standard of religion and become less spiritual by mingling with society. But to endeavor to evade God's plan and break His law is fatal to the best and highest interests of the race. A few, however, have ventured to take the risk, and the result upon their character and in their lives is anything but gratifying. Occasionally a man becomes tired of life, disgusted with society, and slips away to some place of seclusion to spend his remaining days. Such a one may have good intentions, but his conceptions of life are distorted and out of line with divine purpose.

In the Dark Ages, thousands sought this kind of life, desiring to escape the sins and corruptions of society, and to develop a devout and pious spirit; to become angelic, and saintly in character, they left the walks of life. Many sought homes in the depths of the forest or in caves far away upon the sides of mountains, thinking that solitude was conducive to piety, and loneliness the surest passport to eternal bliss.

In these conceptions, they were entirely deceived. Though not realizing it, they were taking up arms against infallible law, and trying to crush human nature. Virtue, developed under such conditions, would undoubtedly be of a weak and sickly type; no virtue has a right to be called such until it can meet and vanquish an opposing vice. Manhood is not developed in a hot house. Strength comes by exercise. It is in the rush of society, where we develop will power, courage, and skill. We, as ministers of the gospel, are to lift up this life. Christ did it before us, and those who have followed in His footsteps have ever done it also. The indignant protest of Tertullian stands for all time, when he says of the Christians, "We are not those who live naked and self exiled in the world; we are one people with you. We do not shrink from your life. We are found in your forum, in your market places, in your shops, your bridges, your inns, your fairs. We serve as soldiers with you, and as sailors with you; we were merchants with you. We practice the same arts and contributed to the same public works."

Better far have men to say of the minister that

he eats "with publicans and sinners," so long as his own conscience proclaims that he goes about "doing good." Though it may seem that what he can do is but a drop in the bucket, or a grain of sand on the seashore, yet see to that drop and that grain, as he values his commission as a Christian minister.

*" 'Tis worth a thousand years of strife,  
'Tis worth a wise man's best of life  
To lessen, be it but by one,  
The countless evils 'neath the sun."*

A successful minister must be a merchantman, that is, he must be able to do the King's Business in a business like way. He must be one who can hold his own as he meets with other business men. He must take an interest in questions rising out of commercial relations, such as capital and labor, work and wage, trades unions and protection. He must champion the right, defend the weak, stand for principles, rather than parties. The crying evil of our day seems to be eagerness for wealth, with an indifferent spirit about the means by which it is acquired. But the true minister must stand out against this evil, and warn the inexperienced against such.

But in all his ministrations, he must be careful to maintain an impartial attitude himself, and deal with questions of the hour in the light of Christ's teaching. While it is the minister's duty to be impartial, and never to set himself up as a judge, it is no less his duty to be outspoken in proclaiming the teachings of Christ and in upholding the high standards which brought him to his cross.

It is best for the minister to keep himself clear from commercial pursuits; he, like most other men, can do only one thing and do it well. Let the minister, then, "stick to his last," and with the best vocation in the world to engage his time and talents, let him find there, occupation for all his life and a compensation incomparable to all others.

"And the hand of the Lord was upon me," cried Ezekiel, "And he said. . . arise, go forth into the plain. I will there talk with thee . . . and I fell on my face. . . Then the Spirit entered into me and set me upon my feet, and spake with me." With God's hand to place us on our feet, and with God's voice to ring in our ears, then, but only then, is the ministry worth while. In that spirit of God's good grace, let us do our work in the glorious vocation of the ministry until we hear that final plaudit, "Well done."

## HOW TO FINANCE THE CHURCH AND KEEP THE MEMBERS SPIRITUAL

By FRANK E. WIESE

THIS is a most important subject and lies at the very foundation of the permanent success of church life, for no church can succeed that does not maintain deep spirituality, and no church can keep spiritual that does not recognize and fulfil its financial obligations. A church can no more retain its holy dignity while unpaid obligations stand out against it, than a business enterprise can maintain commercial standing while refusing to pay its bills.

How can we get our people to accept and operate the budget plan? Our answer is, by informing them, or educating them to the relation of the connectional interests of the church. The institutions of the church should be referred to and emphasized as often as consistent with the general good of the congregation. Speak of our schools and the good work they are doing, when you get some encouraging information pass it on to the congregation. Tell them of some instance where our Board of Church Extension has saved a church building to some poor unfortunate congregation. Relate some striking incident where our home mission work has planted a new church that has developed into a strong asset to the general church. Call attention to some homeless, helpless child that has been saved through our orphanage, and has made a refined, cultured Christian who is blessing the world with a godly life. Tell a pathetic story of an outcast girl who was fished out by our rescue workers and redeemed to society and to the Church. Call attention to the activities of our missionaries on the foreign fields, and insist that your people read the paper, *the Other Sheep*. Refer to our Publishing House and the church periodicals as the real hub of our church, which make possible the connectional interests, and the general information we receive from all over the world. Keep this up until our people are so well informed of the merits of our church work that they will naturally develop a conviction of the responsibility, for they will feel that each institution is a real, living member of the family, and it thus becomes not only a conscientious duty but a happy privilege to support them.

We would suggest that at the very opening of the Assembly year you make out your budget; determine as nearly as possible what your local budget will be. Usually the following items are

to be added together: pastor's salary, janitor, fuel, water, lights, insurance, upkeep of the building, etc. Then we know what our district and general apportionments are, add them all together, divide the total by twelve for monthly payments, or divide by fifty-two for weekly payments. When this is done have your secretary or treasurer read the itemized budget to the congregation and let them know that it will take the stated amount each week, or month for you to meet the annual obligations. Impress on them the fact that when they contribute to the budget they are paying to the support of the pastor, the items of current expense, the District Superintendent, General Superintendent, home missions, foreign missions, church extension, education, rescue and orphanage work. In fact, they are helping every interest of the church, and if they fail to contribute all interests will suffer. If at the end of the month there should be a deficit let the report so state, if there is a little meal in the barrel (a balance on hand), let the report show that too. Do not be afraid your people will quit giving when they know there is a balance in the treasury. They did not quit work when they closed the month with a balance in the bank, rather it stimulated them to work the harder to increase that balance the next month. The same is true of a properly instructed church.

## CHURCH PUBLICITY

By M. LUNN

IN our series of articles on the practical side of church advertising we have decided to interpose part of a chapter, "The Goal of Advertising," from F. H. Case's book, "Advertising the Church!" And by the way this book is just the thing for the pastor who wishes to make a special study of publicity. Our preachers would not care to use all the methods the author recommends but the book has a sufficient number of good suggestions to make it worth the price and more. It sells for \$1.25 and the Publishing House will be glad to furnish it for you.

We thought the following was worthy of a place in THE PREACHER'S MAGAZINE, although possibly it should have preceded our present series on practical suggestions. No institution or individual gets very far without a goal. Considerable territory may be covered but one does not "arrive." But here's the excerpt:

The biggest thing in the life of every community is the center from which good influence ra-

diates in every direction. We are beginning to find this out in America and to learn that effort expended in behalf of the Church carries a dividend of the most positive character.

Such was the closing statement of John Clyde Oswald, editor and owner of *The American Printer*, in his address before the Church Advertising Department of the Associated Advertising Clubs of the World at the convention in Wembley, England. It was the judgment of an American business man, calm, considered, and deliberate.

#### TO REACH THE MASSES

Fortunately, such seems to be the attitude of those who would give more publicity to the individual churches. It amounts to a tribute, not to any particular edifice nor any specific denomination, but, rather, to the holy universal Church, exemplifying on earth the teachings of Christ.

People respect purpose—the Church needs to have a great and alluring purpose behind its publicity. People feel purpose. It does not need to be diagrammed, it does not need to be put into blue prints. It can be felt. The people are incurably religious. Man has buried in his soul this instinct to worship. In the church of today he does not detect any great purpose to respond to that hunger in his heart. He does detect a great desire for form and ceremony on the part of the church. He does detect a great desire to perpetuate itself on the part of the church. He detects the fact that the average church is linked with capitalistic interests; that it flaunts its red robes and its black gowns, its stained windows and its sometimes stained officialdom. The average man detects that the church has been used as an institution to hush the unrest of the masses—even to exploit the masses—but not to serve humanity. Therefore the great need of the church is a purpose that is so unselfish, so clear, so pure, so holy that the world will feel it. The church cannot fool the public about this supreme matter. The public will feel that great purpose if it exists. Too frequently it does not exist. No amount of advertising will lure when the world detects the lack of this great purpose behind its advertising. That purpose must be to serve humanity—to lift humanity to God—to save the souls of men. That is the most alluring thing that the church has to offer in its publicity and it has a tremendous need to get this purpose into its soul.

We have the greatest gospel on earth. We have the thing that the people need and hunger for.

They will come in throngs if we let them know that we have it.

Consecrate the best means—the true gospel does not become tarnished by being preached to all creatures by the pulpit or through advertising, by epistle or radio.

It is not so very long ago that people were in the habit of talking about "Things secular and things sacred"—as if to say the highest impulses of human life must not be contaminated with life's sordid aims and life's common duties.

Great progress has been witnessed in the way in which we have come to regard the intimate and essential relationship between what we call our religious and business life. How the one is bound up with the other as a counterpart of man's existence; because your most successful business man has made a failure of life if he has neglected his spiritual nature, and on the other hand, your most saintly example of character cannot maintain spiritual elevation for a single day if its ideals and most sacred principles do not enrich and beautify the duties of each hour.

And the church has suffered because men have had a misconception of the value of advertising as an elevating force. They have said in effect if not in words—"You must not advertise religion; to attempt to apply the familiar methods of publicity which are common is to vulgarize and make less sacred the great truth wrapped up in the life of our churches"—and I believe that one of the chief reasons why we have met together is because our best instincts tell us that this attitude of trying to shield our religious ordinances and our Christian organizations from the glare of publicity is an entire misconception of our purpose and our mission.

We are not a bit concerned about creeds and dogmas, about sectarianism or denominations—but if, as we all believe, we have got the glad tidings of the gospel story, revealed to us and expressed by us in various ways; if we feel in our inmost souls that we have to offer a potent force for the world's advancement and unparalleled solution for the world's care, we ought to give our churches the widest possible publicity, so that millions and millions more might be brought under the spell of the world's Redeemer.

So they will hear—it is inescapable that "times change," and so do means of communication and transmission of ideas.

You might as well whisper from the top of Ararat as to try to get a hearing for your church

advertising without using the available type to make a noise. To bury yourself in surrounding bold face and attack modern competition with insipidity or stupidity is to do one thing the church cannot afford, to waste its money.

Do not misunderstand me. I would not sacrifice the dignity of the Church. But if what we say and do and plan is Christian, then I should not hesitate to make it known, in the largest type I could buy, and I wouldn't leave all the thunder to the movies and the cigarets.

This is a day of innovations, to be sure, but all history is but a record of innovations. Why can not these of today be as fully consecrated and dedicated to the task of spreading the "good news" as those of previous ages?

The Protestant Christian Church in America to a large degree is asleep to the great movements of religious agencies in the non-Christian lands. Church advertising is the only modern agency that will help to wake up the great body of 21,000,000 lay members of the twenty-seven leading communions of the American Protestant Christian Church to the fact that Mohammedanism is rapidly outdistancing the Christian Church in the unoccupied areas of the great dark continent of Africa.

#### HERE AND THERE AMONG BOOKS

By P. H. LUNN

I was trying to get started on a review of "The Call of the Upper Road" by Katherine R. Logan (Doran \$1.25) when my eye chanced upon a clipping with the following excerpt from *Success Magazine*; which is peculiarly fitting as an introduction to this particular volume.

"Who can estimate the value of a book that inspires, arouses, starts a young life on a career of usefulness! How many explorers, discoverers, inventors, orators, scientists, clergymen, great benefactors of mankind, have been started on famous careers by reading some one great book that stirred their imagination and awakened their slumbering possibilities! To how many has a simple, inspiring book been like a guide-post at a cross-road that points to the right road and warns against the dangerous one."

"The Call of the Upper Road" is a rarely, helpful book for young people. It is written in entertaining albeit wholesome style. It is sure to awaken and lead on to higher ideals.

The Fundamentalist-Modernist Debates between Dr. John Roach Straton and Dr. Charles Francis

Potter attracted sufficient attention both in the secular and religious press to guarantee more than passing interest. Doran's published these debates, separately in paper binding, giving the full text of both the affirmative and negative side. Now the fundamentalist position as outlined by Dr. Straton has been published by Doran (\$1.50). The four subjects considered are: (1) The Battle Over the Bible. (2) Evolution Versus Creation. (3) The Virgin Birth—Fact or Fiction? (4) Was Christ Both God and Man? The fact that the judges of the debate decided that the fundamentalist position had the better of the argument makes this volume of interest, especially to those who want to know the strength of their position.

"Little Books on the Christian Life" is the happy title of a new series of attractively bound books of which "The Christian Optimist" by James Colville and "As At the First" by John A. Hutton are the first two to appear. (Each volume is priced at \$1.25.)

The former appeals to ministers and laymen alike. It is extremely interesting reading and refreshing withal. Just the thing to rejuvenate one's spirits when the daily grind leaves us a bit stale.

Hutton's book will appeal to ministers, if for no other reason, because of the fact that he is acknowledged as the successor of J. H. Jowett as the outstanding British non-conformist preacher. In this book Dr. Hutton tells of the characters that enriched the early Church. He writes with a decidedly human touch, picturing these worthies as men of like flesh and blood as ourselves.

#### FACTS AND FIGURES

By E. J. FLEMING

From July 1, 1924, to June 30, 1925, the first year under the new immigration law, the total number of aliens entering the United States was 458,435; the number of aliens departing from the United States was 225,490, leaving a net gain of 232,945.

During that year 238,231 aliens entered through Ellis Island, of whom 35,000 were children.

The total immigrants into the United States since the Revolutionary War numbers 36,519,000 of which number the majority became permanent residents in the United States.

Thirty-four philanthropic and religious societies co-operate in the General Committee of Immigrants' Aid. This organization is made up of many national groups, and Protestant, Catholic,

and Jewish faiths. Nineteen of these organizations have workers on Ellis Island.

The Congregational Church has 280 foreign-speaking churches in the United States as a part of their Home Mission work. They are chiefly among the German, Swedish, Danish and Norwegian peoples. The Congregationalists sustain two schools for foreign-born students, The American International College at Springfield, Mass., and Schaeffer Missionary Training School at Cleveland, Ohio.

It is reported through *The Western Recorder* that some portions of the State of Kentucky present great home mission opportunities. In one creek region twenty miles long no religious services have been held for more than two years. On another creek where practically 10,000 people live, there are almost no religious privileges except those supplied by Mormons.

Someone has said, "The plasterer plastered, and the preacher preached. When the year was over, the plasterer motored and cut his coupons, and the preacher walked and cut his corns."

In the last ten years the Near East Relief has disbursed more than \$81,000,000 besides distributing more than \$12,000,000 worth of flour. American charity furnished 30,460,137 meals and rations for children in Greece, Syria, and Armenia during 1925. The Near East Relief is caring for 32,000 little children in the orphanages, while giving partial care to 20,000 additional refugee children outside of orphanages.

The following statistics are obtained from *The American Standard*:

Five states now have Catholic administrations.

Twenty thousand public schools have one-half Catholic teachers.

Three thousand public schools now contribute part or all of the school tax to Catholic churches and schools.

Six thousand public schools use Catholic readers and teach from the Catholic catechism.

Sixty-two per cent of all offices of United States, both elective and appointive, are now held by Roman Catholics.

New York City, Chicago, Baltimore, Philadelphia, Boston, Cleveland, St. Louis, Los Angeles, San Francisco, and Buffalo have 75 per cent Catholic teachers in their public schools.

In all the cities and towns of the United States of 10,000 or more inhabitants, an average of more than ninety per cent of the police force is Roman Catholic.

Roman Catholics are in the majority of the councils of 15,000 cities and towns of the United States.

In ninety per cent of the cases in which the criminals are executed for crimes committed, the victims of the execution have a priest at their elbow to administer the last sacrament.

More than sixty-five per cent of the prison convicts of all grades and of all kinds of prisoners are Roman Catholics while less than five per cent are graduates of our public schools.

These statements are astonishing, when we remember that only about twelve and one-half per cent of the population of the United States are Roman Catholic, while the other eighty-seven and one-half per cent are not.

The government furnishes the following: Out of 100 average men at the age of twenty-five, one has become wealthy at the age of sixty-five, four are well-to-do, five live on their daily earnings, fifty-four are dependents and thirty-six are dead.

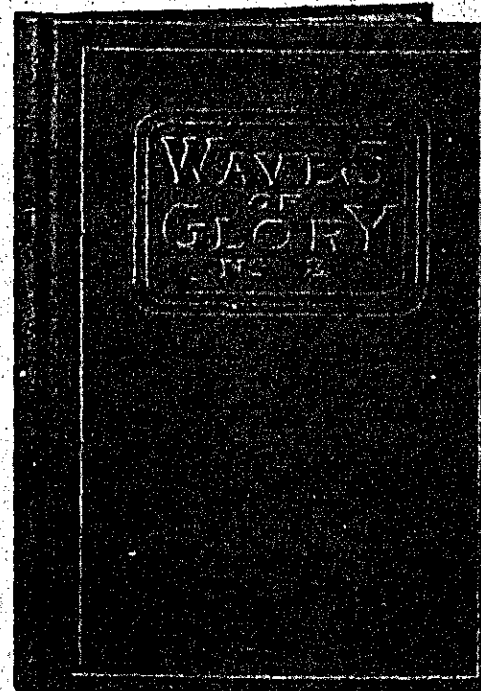
An exchange states, "In one year there are 10,000 homicides, 15,000 suicides, and 80,000 fatal accidents." This means that during a period of profound peace, the annual toll of death from violence is more than double the losses of life incurred during the Great War."

Government figures show by the following items what the people of the United States spend in one year for luxuries:

Perfumery and Cosmetics.....	\$ 750,000,000
Candy .....	1,000,000,000
Chewing Gum .....	50,000,000
Toilet Soaps, etc.....	400,000,000
Tobacco and Snuff, Including Cigars and Cigarets .....	2,000,000,000
Furs .....	300,000,000
Electric Fans .....	8,000,000
Resorts, Races, Joy Rides, etc.....	3,000,000,000
Automobiles and Parts.....	2,000,000,000
Servants and Luxurious Service....	3,000,000,000
Soft Drinks and Ice Cream.....	600,000,000
Opium and Cocaine.....	100,000,000

When the Lord comes to Judgment, what account will our nation give for the \$22,700,000,000 which it spends for luxuries?

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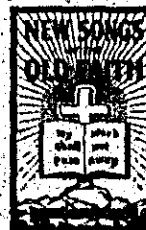
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