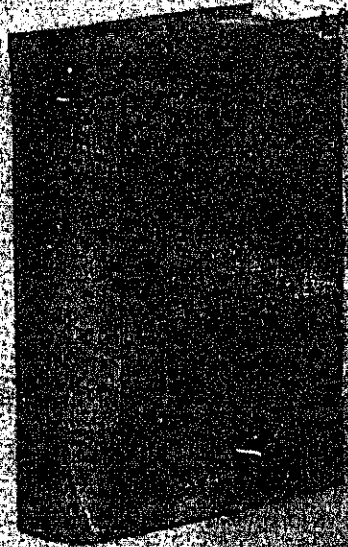


PRICE REDUCED FROM \$7.50 TO \$3.50
A Commentary on the Whole Bible

By Jamieson, Fausset and Brown

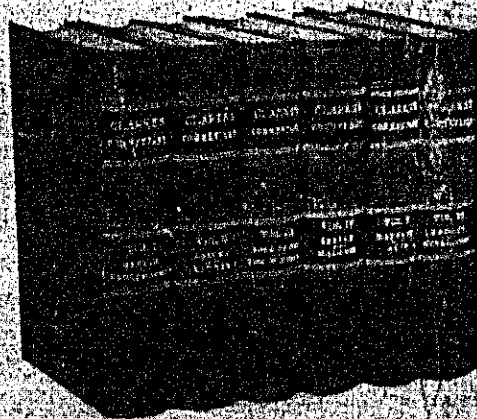


With introduction to Old Testament literature, a pronouncing dictionary of scripture proper names, tables of weights and measures and an index to the entire Bible.

"This is the only one volume commentary on the whole Bible that is satisfactory as a spiritual, evangelical work, true to the Bible as of supreme divine authority. Its strongest point is just that which most teachers and Bible readers need, a clear explanation of verses at once scholarly and spiritual. It can be unreservedly recommended to the attention of all Christian workers."—Sunday School Times.

This great commentary on the entire Bible which has so long been recognized as one of the best is now made available in a handy one-volume form. Size 10 1/4 x 7 inches. 624 pages.

Former price, \$7.50. We have about 100 volumes which we are offering at the amazing price of \$3.50, prepaid



CLARKE'S COMMENTARY

Copies of the original notes without revision or abridgment. The set consists of six large volumes approximating 950 pages each. Binding is of cloth, neat and durable. The full text of the Bible is given with the footnotes. Printing is in clear, readable type on fine finished paper. This set of Commentaries will prove of incalculable value to every earnest teacher, desirous of doing the best work possible. Price, \$15.00 (transportation extra)

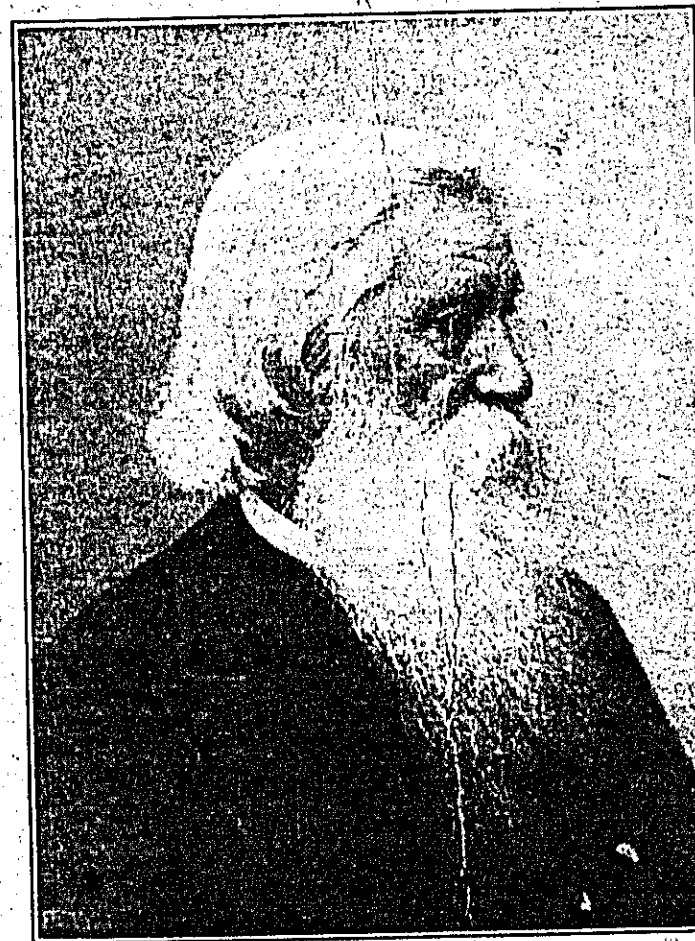
NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The
Preacher's Magazine

VOL. I NO. 7

JULY, 1926

WHOLE NO. 7



JOHN G. PATON, *Missionary to the New Hebrides*
1824—1907

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Challenge, Unbreakable Dictionary Holder



Makes Your Dictionary or Concordance **USABLE!**
When held by the Challenge, the large volume is invitingly **READY FOR INSTANT REFERENCE.**

The Challenge adds to the life of the volume and increases its use. The holder protects the book. It is adjustable for height. The head tilts when desired. The head revolves when desired. The stand will not tip. It has four legs. The book sides are adjustable, accommodating a book up to 8½ inches in thickness. Both book sides easily adjust at one time and with one movement. This is a big improvement and an exclusive feature. The Challenge is made of steel. It is unbreakable. No wood is used. It will not warp. It is simple in construction—nothing to get out of order. It is well casted, moving easily and noiselessly. It is pleasingly finished with rich black head and oxidized base—an ornament as well as a convenience. It is moderately priced.

GUARANTEED UNBREAKABLE

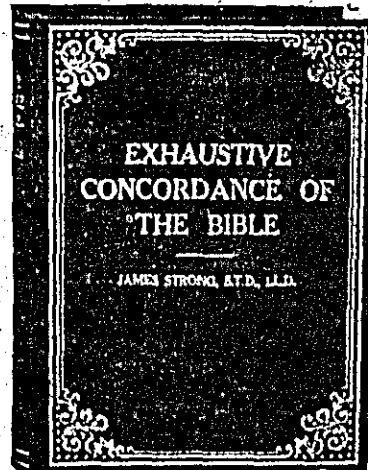
The Challenge holder is guaranteed unbreakable. There is nothing to get out of order. We are so sure you will have no annoyance through breakage that we **GUARANTEE TO MAKE REPAIRS**, if any are necessary, **FREE OF CHARGE FOR ONE YEAR FROM DATE OF SALE.** Send the damaged part to us, if any breakage occurs, and we will immediately replace free of charge. The Challenge Holder. Price, \$8.50, plus transportation.

EXHAUSTIVE CONCORDANCE OF THE BIBLE

By James Strong

Tracing every word of the text of the common English Version of the Canonical books, and every occurrence of each word in regular order; together with a comparative concordance to the Authorized and Revised Versions, including the American variations, also brief dictionaries of the Hebrew and Greek words of the original with references to the English words. Over 1800 pages. Size 9 x 11½ inches.

Buckram Binding, \$7.50, Postpaid



NAZARENE PUB. HOUSE, 2923 Troost Ave., Kansas City, Mo.

The Preacher's Magazine

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

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price, \$1.00 per year. Application for entry as second-class matter at Kansas City, Mo., is pending.

VOLUME I

JULY, 1926

NUMBER 7

THE TEMPTATION TO SECULARIZE

CONSIDERED just from the standpoint of financial remuneration the ministry has always been a poor "profession," and it was relatively never more so than now. There are no doubt a few men in the ministry who are getting as much or more for their services than they could get at other callings in life, but the majority of men who are really prepared for the work they are doing for the Church could turn to secular employment and greatly increase their financial income.

But a willingness to subsist on less than his possible maximum of financial income was one of the points the preacher had to pass when he entered the ministry, and he should never suffer himself to fall down on this item, although the temptation may arise in varied form. It may look like it would be possible for the preacher to take some "silent" interest in business, real estate, or manufacturing without its affecting his ministerial usefulness, but our observation is that such is a mistake. And it may look as though the preacher can turn aside to business or to secular employment for a while "until he gets on his feet" financially, and then come back to the ministry as strong and good as ever, but our observation is that this is seldom if ever done. Of course one might make tents in Corinth in order to be able to stay there and found a church, that is different, but when a preacher who is actively engaged in the work of the Lord turns to secular employment in order to increase his income and avoid the sacrifices of a poorly paid ministry, he generally does not come back at all, or comes back crippled for the rest of his life.

If a man is certain that he is called of God to preach the gospel the best thing he can do is to enter the work through whatever opening may appear and then stick right on through thick and thin. If offers of secular employment which promise success arise, let them be passed off as temptations, instead of as opportunities. If times get close and the door of the poor house looms, let the preacher depend on God for his bread and water, while he sticks on to his work.

The very best way to overcome temptations to secularize is for the preacher to keep so enamored of his work that nothing else can look good to him. There is something wrong when a preacher is beset too much with offers of secular employment. He must be "skylarking." He must seem to be unemployed or dissatisfied with his employment. Buried deep in his task of preaching and preparing to preach, in visiting the sick, marrying the living and burying the dead, leading prayer-meetings and personally leading souls to Christ, the minister is pretty well shut in and is not easily approached with offers from business and from ordinary professions. If he will keep the zeal and freshness which he possessed when he first entered the ministry he will be likely to brook every difficulty and temptation and live and die in his beloved work.

THE STANDARD OF PERFECT SANITY

A CERTAIN doctor was offering testimony in a trial where a man charged with committing a felony was making insanity his plea. The doctor finally said that a perfectly sane person was one who had good physical health, sound moral character, no irritating social connections, a sound balanced intellect and no distracting financial obligations. In cross-examination, the doctor was asked what per cent of the people, using his definition as the criterion, are, in his judgment, perfectly sane. He said he thought not more than five per cent.

Of course it is discomfiting to have to think that not more than five persons out of the hundred are perfectly sane, but our own experience and observation compel us to give some consideration to

the doctor's words; for we ourselves have been conscious of certain degrees of irresponsibility because of distractions of a somewhat passing nature.

But it is highly important that the preacher should be sane. Whether you think of the preacher as a surgeon in the act of performing a major operation, an attorney pleading the case of an accused man at the bar, or as an engineer with his hand upon the throttle of a long and well loaded passenger train, one can but shudder to think of the consequences which would follow should he "lose his head."

It may be that some of the prerequisites mentioned are beyond the reach of some preachers, but each one will do well to strive for the closest proximation. A preacher can use judgment in his eating and exercise and he can take care of his teeth. He can be a holy man to the very center and core of his being. He can take himself to task and compel himself to be considerate and reasonable and trust God for grace to keep him out of "tangents." And he can make every effort to keep his expenditures within the bounds of his income, and by every means avoid debt. He can steer clear of "investment" schemes and real estate promotions, so that even though he may not have much money, he can be clear of distractions and can give his thought and time to his task.

THE VALUE OF CORRECT PRONUNCIATION

CORRECT spelling is no more essential to the writer than correct pronunciation is to the speaker. The dictionary is, of course, the true and proper guide in such matters, but constant care and application are also a part of the price of excellence. And the preacher cannot save his good grammar for the pulpit, for if he does it will fall him there also. In fact we are not sure but that it is better for the preacher to use his freest and most natural style in the pulpit, lest his anxiety about his language should become a snare to his liberty. And besides this, it will not be necessary for the preacher to give distracting thought to grammar, diction, and pronunciation in his public discourse if he is vigilant and painstaking in his home and in informal conversation generally. Let him go to school all the time he is out of the pulpit and then simply be natural when in the pulpit.

In a recent Preacher's Convention we observed the mispronouncement of the following words: Pharaoh, pastoral, draught, travail, and preventive. If you are uncertain about your own accuracy, look in your dictionary for the proper pronunciation of these words, as they are of frequent occurrence in preacher parlance. And besides this, be sure to cultivate the "dictionary habit," and no matter what the customs about you, when you find the proper pronunciation of a word, from that time on pronounce it correctly.

In the same convention we observed the use of the obsolescent (not to say obsolete) pluperfect form of the verb *get*—*gotten*, and we told them about the stingy old professor who wired to his wife from the city asking her to come to the theater party and concluded by saying, "I have gott'n tickets." But the telegram as translated by the operator at the receiving end of the line said, "I have got ten tickets," so the wife, hunted up eight friends who were willing to use the extra tickets and the stingy professor had to pay dearly for his use of antique grammar. We also observed some saying "taken" when they should have said "took," and "undertaken" when they should have said "undertook." And regarding all the errors, we remarked that the correct forms were easier and more natural than the erroneous ones that were used. In fact our modern English tends rather to simplicity and common sense, any way, and the good speaker is the more pleasing and natural for being correct and "up to the minute" in his use of the finest language in the world.

Bible study and prayer are the preacher's "in-takes," while pastoral visitation and preaching are his "out-goes." If he neglects the first two he will "run dry," and if he neglects the second two he will become so full and inactive that he will "stagnate." Suppose some mysterious person should meet you tonight and abruptly ask you, "How many hours do you spend each week in Bible study and prayer?" What would your answer be? Of course you could tell how many times you preach and how many visits you make on the average, but how about your "in-takes?"

DEVOTIONAL

TEACHING VALUE OF THE BOOKS OF THE BIBLE

By ALVA W. EASTMAN

For the sake of clearness and brevity, let us observe the following divisions of the Bible: I. Historical, II. Poetical or Devotional, III. Prophetic, IV. The Gospels, and V. The Epistles.

I. HISTORICAL.

In the first part of the Bible we have what is known as the Pentateuch, which contains the account of the creation and of the fall of man and the helpless and hopeless condition which resulted from that fall. But we have also the promised Redeemer who should bruise the serpent's head and redeem the souls of perishing humanity (Gen. 3:15). Also concerning Enoch, who walked with God and who so pleased the Lord that He took him home for a visit and made him stay forever. Again we have Abraham, the friend of God, the father of the faithful, who was willingly obedient and true, one who journeyed forth looking for a city whose architect and builder is God. It teaches us the lessons of faith and trust and the value of our pilgrim journey on earth, as we seek a city builded on high where discontent and disillusionment never come.

The character of Jacob is interesting. He is pictured as a deceiver and supplanter, but having met God face to face becomes a prince because he prevailed. It shows us that we too may prevail with God "until the morn," and that no case is too hard for Jehovah.

We look upon one who is well favored by the name of Joseph. He is a most excellent type of Christ, even in many small details. His brethren came to him to have their needs supplied. When they brought Benjamin they received full blessing and communion. In this we see the spiritual value of restoration, consecration and appropriation. Do you remember when you brought the thing that was dearest to you, your Benjamin, to your spiritual Joseph?

In the Pentateuch we have the crossing of the Red Sea by the children of Israel. It suggests to us the power of salvation, and a deliverance from

the evil Pharaoh (the devil), and filling us with songs of praises.

There is the vivid picture of their wilderness wandering being fed on the manna which is a type of Christ, the Bread of Life, that we feed on today. At that time there were twelve wells of water and twelve palm trees. Some of the wells and ten are the average years of man's life, so there is a palm tree for every year and a well of water for every month.

At every place they went the Ark of God was carried and carefully guarded. It stands for the divine presence which was with them and is with us, in our homes, in our hearts and in our churches.

The burnt offerings and sacrifices all point toward Christ the supreme sacrifice and the spotless Lamb of God that takes away the sin of the world.

The tabernacle suggests that we are to be the "Habitation of God through the Spirit."

The crossing of the Jordan signifies to us the blessing of perfect love. They picked up twelve stones as they were crossing and set them up as a memorial. It is perfectly easy to testify after we have made the consecration, crossed over, obtained the blessing and entered the sanctified life. Canaan speaks of the life of holiness, battles, giants, walled cities and unconquered territory, but also it speaks of a shout in the camp, tumbling walls, milk and honey, delectable fruits, healthy climate, conquered foes, onward marches, eternal progression and unbounded victory. Such is your heritage and mine in the land of promise today, and like Caleb, e'en down to old age this spiritual force does not abate, but we are enabled to possess new territory and conquer the enemy.

The time of the Judges was a time of spiritual darkness and apostasy. It was a time when every man "did that which was right in his own eyes," consequently did wrong most of the time. We are given a picture of Gideon and his three hundred, who whipped the Midianites in one meeting by flashing their lights and blowing their trumpets.

pts. God will enable His people to conquer today by faithfully letting their light shine and praising Him "who has called us from darkness to light."

We have a picture of Shamgar who whipped the enemy with an ox goad, using what he had in his hand.

We learn of Samson, who through faith, maintained his strength, and who through sin, lost it. He was first bound, then he was blinded, then he was made to grind. It is a picture of the binding, blinding and grinding effects of sin.

The little book of Ruth is rich with spiritual food. Ruth is a type of the Church. Boaz is a type of Christ. Ruth made her decision, labored, rested, and was then rewarded. If that is not an ideal picture of being justified, sanctified and glorified then I know of no other:

Time and space forbid us to speak of Samuel, David, Solomon, Elijah and Elisha and of the rich spiritual lessons to be learned from them. But is the relation of Bible study to spirituality in the historical divisions of the Old Testament worth our while? Does it not warrant us in searching the Scriptures?

II. THE DEVOTIONAL.

What can be said concerning the devotional or poetical part? We look on the book of Job with unceasing wonder. Every Christian ought to read it through once every year. We learn how to appreciate family life, also how transitory are earthly possessions and the blessing of good health, and the beauty of friendship. Also we are told of the mighty works of God displayed both in nature and in grace. And last, but not least, we are given somewhat of an insight into the problem of human suffering.

In the Psalms we have everything revealed for our spiritual need. Regarding Christ, He is shown as a perfect man that always prospers in Ps. 1, as a Judge in Ps. 2, as the suffering Savior in Ps. 22, as the Shepherd of the soul in Ps. 23, as King of Glory in Ps. 24, as Bridegroom and King in Ps. 45, as High Priest in Ps. 110, as the Chief Corner Stone in Ps. 118, and as the Sower and the Reaper in Ps. 126. Regarding experience: we find hope, comfort, refuge, forgiveness, cleansing and abundant grace in this wonderful Book.

But we turn to the book of Proverbs, and everyone ought to read it for a soul tonic. We are commanded to get wisdom, and to see what God thinks of sin and foolishness.

The Book of Ecclesiastes is written from the

standpoint of the natural man. Someone has said that "it is a book of vanity, vexation of spirit and no victory." We are told of human folly and wickedness and the apparent hopelessness of man "under the sun." But we are also told to fear God and to keep His commandments and we shall go to our "long home" above the sun.

The Song of Solomon is filled with love and devotion. It shows Christ in His love-relation to His people. They are fair, He is altogether lovely. They belong to Him, he belongs to them. They are terrible as an army with banners, but He is the standard bearer of ten thousand. They follow Him, and He brings them into the banqueting house and plants the banner of love over their heads. They are led safely, kept securely and blessed abundantly. "until the day break and the shadows flee away." Let us live in the devotional part of the Bible. For the devotional will stir the emotional, give us the experiential and lead us into the practical.

III. PROPHETIC.

In prophecy large place is given to the first and second comings of Christ. In the Major Prophets He is shown as the "Prince of Peace," with the "government upon His shoulder." And as the "Son of the Virgin," as the suffering Redeemer, "Wounded for our transgressions and bruised for our iniquities." Again as one "coming from Edom, with dyed garments from Bozrah, glorious in His apparel, travelling in the greatness of His strength." We are given a picture of the second coming of the new earth, and of the privileges of the redeemed.

We are also shown the triumphs, tests, victories and valiant warfare of the Church for the preservation of the truth in the earth. Then too we see judgments on the nations who forgot God, of the regathering of Israel and their regeneration.

The Minor Prophets give us pictures of the punishment and doom of nations, such as, Israel, Judah, Assyria, Chaldea, Egypt, etc. But as to the spiritual, we see in Jonah a living example of wilfulness, disobedience and punishment, but finally, obedience, and faithful performance of known duty.

In Joel a prophecy of the Holy Spirit being given unto "as many as the Lord God should call" as one of the features of the latter days.

In Amos we are warned to prepare to meet God.

In Habakkuk we are given an exhortation and prayer for a revival of God's work "in the midst

of the years." This same prophet had such good religion that he rejoiced in God right in the midst of crop failure.

In Malachi we are exhorted to pay the tithes and get blessed and keep in readiness for the second coming and to submit gracefully to every refining process that God allows.

But let us come to the New Testament. Here we tread on holy ground. Verily, the New Testament is in the Old concealed, and the Old Testament is in the New revealed.

IV. THE GOSPELS.

In the Book of Matthew we have Christ as King: it speaks of His royal descent, of the majesty and honor due Him, of the platform of His Kingdom, its subjects, their condition, their reception, their influence and their duties.

In the Book of Mark we are told of Jesus the Servant of all. He, who was the mighty worker, went about doing good, and was surprised and baffled at nothing, thereby giving us an example in service.

St. Luke shows Christ as the great Physician and as a perfect specimen of holy manhood. His genealogy is traced from Adam telling again that He is, mankind's elder brother. His parables, teachings and illustrations, were gathered from common sources and are given to us as a result of His mingling with, and observing the associations and pursuits of men. Verily, "Never man spake like this man."

In St. John He is seen as more than "Son of David" or "Son of man," for He is "Son of God." He is known as "the only begotten of the Father, full of grace and truth," as the "bread and water of life," as "Light of the world," "Shepherd of the sheep" and "Saviour of the world." Therefore, we believe on the Son and have eternal life. We feast on Him and are satisfied. We look unto and are enlightened. We follow Him as sheep of His pasture and are brought safely to the Father's house. We embrace Him as Savior and Lord and as the resurrection and the life.

The Book of Acts is fulfilled prophecy and a history of the Holy Spirit's dealings with the Apostles and the early Church. The Holy Ghost graciously comes and purifies, anoints and empowers for service. It gives us a graphic picture of the Holy Spirit's operations at Pentecost, resulting in three thousand conversions. In the temple a lame man healed. Through persecution, divine energy is manifested. A man being stoned is received into the upper glory. A disciple doing

home missionary work in a chariot, stops by the wayside to have a baptismal service. The conversion of Saul the Pharisee, is a case of knock down religion. The Holy Spirit deals with a man on a house-top, and knocks prejudice and church-anity all out of him. The organization of the first church at Antioch, a very unique jail service, in which singing, praying, and praising were the order of the night, and an earthquake, freedom and salvation were the glorious results. The acts of the Holy Spirit are seen in the many activities undertaken. In preaching, teaching, healing, persecutions, court scenes, in the midst of mob rule and in shipwreck.

V. EPISTLES.

The Book of Romans shows us man's natural state as sold under sin; that he cannot be saved by the law or by good works, but is made righteous by faith. It speaks of indwelling sin, and of a blessed remedy for the condition. Who would be so heartless as to take from the believer the spiritual comfort, truth and blessing contained in Romans the eighth chapter? We have also a picture of God's unailing plan in the restoration and salvation of Israel. Also the life of practical holiness and Christian duty are wonderfully set forth.

In Corinthians we have carnal strife and division and the needed discipline given by Apostolic authority. Then we have the gifts of the Spirit emphasized; speaking in tongues as one of the least and the way of perfect love as the best. Also the program and power of the resurrection. But more than that we have Christ revealed as "Our wisdom, righteousness, sanctification and redemption."

In Ephesians we are taken into the heavenlies, filled with the fulness of God, and made to recognize Christ as the Head over all things to the Church.

In Galatians we are warned of the dangers of falling from grace into legalism and given a wonderful contrast between the work of the flesh and the fruit of the Spirit.

In Philippians we are told of the mind of Christ and exhorted to exhibit kindness, courtesy, and nobility of character on all occasions. Again we are enabled to rejoice in the experience of Christian perfection here on earth and to look forward to resurrection perfection hereafter.

In Thessalonians we have commendation for faithful labor of love and patience of hope. We are exhorted to be holy and live in preparation

for the rapture of the saints. Also we have a dark picture of end-time apostasy and the revelation of the Man of Sin.

In the Pastoral epistles beautiful spiritual ideals are set forth. There are the duties of the ministers to the flock, to the world and to themselves. Elders, deacons, wives, widows and virgins are enjoined to break with the world and to serve the Lord whole-heartedly. It shows that Apostolic injunctions are no respecter of persons.

The key-word to the Book of Hebrews is the one word BETTER. Christ is better than Moses. The Christian rest is better than the rest of creation. Christ's priesthood is better than the priesthood of Melchisedec or Aaron. The one sacrifice of Christ is better than the sacrifice of bulls and goats. Also the heroic spirit of those who "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

In the Book of James we have the comparative value of faith and works. Also of the perfect law of liberty and of the efficacy of prayer.

Someone has said, "that in the epistles of John we have some family letters, speaking of the little children who are in the world." Their sins, mistakes, infirmities, confession, cleansing, and growth are successfully dealt with by their Father in heaven, and by His Son their Advocate, even Jesus Christ the righteous.

In the Book of Jude we have a prophecy concerning physical men, not having the Spirit, creeping in unawares and leading many into unbelief and apostasy. That is a picture of Modernism as it exists at present. To counteract this we are told to build ourselves up in the holy faith, pray in the Holy Ghost and snatch everyone from the fire that we can.

The Book of Revelation is full of inspiration, especially along the line of Eschatology. It speaks of the Devil and shows plainly the trail of the serpent. It tells of his working, scheming, deception and final destruction. Also of death, its ravages and ghastly power and also of its final disappearance. It tells of Christ coming to judge and reign. He puts His enemies under His feet and conquers sin and death on the earth. But it tells of heaven; its glory and beauty; its eternal joy and freedom; its silence and its songs; its wealth and its health; its enormous size and its wonderful

sights; and its light and its luster. Furthermore it speaks of palms and crowns, of thrones and kingly grandeur, of innumerable companies of blood-washed saints and all the members that belong to the Church of the First-born, with angels and archangels, elders and tribulation saints. But too it speaks of judgment on the ungodly, manifested in many ways under the heads of various symbols. The Beast and False Prophet are given their portion. Likewise the nations that forget God and His Christ. Individuals are judged, doomed and punished for their rejection of God. Yea it warns us to spiritual preparation in view of divine explanation and of fiery indignation coming in terrible tribulation to every tribe and nation until the final consummation.

TRAITS WHICH MAKE BUD ROBINSON GREAT

By J. W. MONTGOMERY

DURING the past few years I have given a great deal of time to the study of men in various walks of life, and have secretly sought to know the whys and wherefore of every man's success or failure with whom I have come in close touch.

Recently it was my privilege to be closely associated with one of the most remarkable men I have ever known. I traveled with Rev. Bud Robinson for thirty days, and surely I can never be the same again. There are so many marvelous traits about this great man which have meant so very much to my life until I cannot refrain from this effort to point out a few of them to other young preachers who may not have opportunity to study his life in close range. His unflinching wit alone does not deserve credit for his world fame by any means.

FILLED WITH THE SPIRIT

To work, eat, sleep and travel with him just thirty days would surely prove to any living man that Bud Robinson is in possession of something more than the spirit of man, and that a supernatural power and influence control his life each hour of the day and night. He lives and feeds on spiritual things constantly.

SIMPLE HEARTED AND NATURAL

The reason "Uncle Buddie" is one of the best known and most loved men in the nation is because he is one of the most natural and simple hearted men living. All normal persons love chil-

dren because they see in them the natural life they are living, and a simplicity that is unspoiled by the customs of men. This good man has never allowed custom to rob his life of the beautiful simplicity of childhood, nor the theories of the age to shadow his spiritual nature. His love for God and all His creatures is as simple and pure as that of any small child.

NOT A CRITIC

He not only enjoys the beauty of the hills, mountains, rivers, valleys and plains, but sees and enjoys the beauty in every life with which he comes in touch. He knows that men and women who love God with all their hearts do their very best to make good, and he is big enough to boost in spite of blunders. He comes as near believing in every one who professes religion as any man you will ever meet, though never takes it for granted that one has so much grace that he can stand mistreatment without pain. He is courteous to the last letter.

LOYAL TO HIS CHURCH

If anyone in the Church of the Nazarene has lost faith in the management of any department and become disloyal, or has failed to support any interest by reason of broken confidence, Brother Robinson was not to blame for his attitude. He pours hundreds of dollars annually into the church without a single complaint. If folk complain to him of conditions in the little church which they feel might be adjusted, he merely describes his strong faith in present management and future improvement of affairs by explaining the great profit which one may expect to derive from his time spent in "breaking a young horse to ride" instead of trying to "resurrect a dead elephant" that does not want life. His heart and soul is in his work, and he never fails to sound a clear note for his church and her work wherever he goes.

HE IS NOT FOR SALE

I have seen "Uncle Buddie" turn down an invitation to speak in a church building valued at one-half million dollars to an audience of two thousand people who would have given him a great offering, and make his way to the mountain district where he spoke in a building worth less than one thousand dollars to an audience of 250 people on schedule time. They gave him a free will offering which amounted to only a few dollars, which, he received with joy and thanksgiving. After service he told the writer he was so

delighted that we had come, seeing the people were so hungry for salvation there. He is not for sale.

FAITHFUL TO THE TASK

While many have supposed two or three messages in a single revival effort on the subject of holiness to be sufficient, this faithful old soldier has kept right on preaching it night and day for these many years, and the story is still new and fresh to him and to his hearers. While hundreds of men his age are on the shelf, he cannot find time even to answer the letters that come from people of all parts of the world begging for his service. Holiness is still in demand, and "Uncle Buddie" is still at the same old task. He never tires of preaching holiness and getting subscriptions to the *Herald of Holiness*.

INTEREST IN HUMANITY

So great is his love for humanity that everyone from the greatest to the least seems to understand that he has a real friend in "Uncle Buddie." His thoughts are of others. He lives for them, and prays for them constantly. I do not know a single child who does not love him dearly. He does not "put it on," he is deeply interested in every member of each home he enters.

PATIENT IN DISAPPOINTMENTS

When he knew that a train wreck had broken our connection, rendering us powerless to reach a very important place for service by rail and that there was no other means of transportation, he seemed as happy and well contented as if no less had been sustained. When our automobile stuck and we were forced to walk one-half mile through deep mud he continued to laugh and shout.

Truly the "Steps of a good man are ordered of the Lord."

(Written by permission and with consent of subject.)

COULD NOT PREACH A MISSIONARY SERMON!

By A. W. ORWIG

IN the very early years of my ministerial life I spoke to another young preacher about the duty of occasionally preaching a missionary sermon. I cited a conference resolution which required every preacher of said conference to preach at least one such sermon a year. To my astonishment the brother replied, "I can't preach a missionary sermon." I hardly believed his statement to be literally true, but rather an hon-

est admission that he was not sufficiently imbued with a *missionary spirit* to prepare such a sermon.

Of all men the minister of the gospel ought to be alive and aglow with a missionary spirit. He can scarcely have a better equipment for his Master's work. And in proportion as he possesses a true missionary spirit will he be like his heavenly Master. In our own church, which has been practically a missionary society from the beginning, there should not be a man in the ministry without a deep missionary spirit. Doubtless there are some preachers, in the various denominations, who lack such a spirit. And, of course, they do not preach many real missionary sermons. The time was when it used to be said of some preachers (I trust it is not so now) that they feared the agitation of the subject of missions, and especially the taking of a missionary collection, would interfere with the raising of their own salaries. The enlightened preacher of the present believes just the contrary. He knows that one of the most successful methods of promoting liberality in general is to get people deeply interested in the cause of missions.

If a minister of the gospel have not a missionary spirit, and to whom it is *uncongenial to preach* a missionary sermon, how can his people be expected to possess a genuine missionary spirit? True, some laymembers are in advance of their pastors in possessing such a spirit. But, on the whole, a preacher who is destitute of such a spirit, and seldom, if ever, preaches a real missionary sermon, more or less hinders the spiritual progress of his people, as well as thus suffers in his own soul.

From the pulpit, in a very considerable degree, may and ought people to receive a true missionary spirit. Preachers should be so deeply saturated with this spirit as to set their people on fire with the same glorious spirit. Such a spirit will make it not only easy for preachers to preach missionary sermons, but delightful as well. And what loftier theme can a preacher desire than that of world-wide missions? With such a broad field he can launch out into very many directions. Very numerous indeed are the phases of Christian missions. And the more one contemplates and studies them, the clearer and grander will be his conception of the same. A preacher's possible preference for more strictly theological themes need be no obstacle to his preaching missionary sermons. In fact, the more deeply he delves into the real practical depths of theology, obtaining

comprehensive views of man's relation to God, the broader and more enrapturing will be his vision of the greatness of foreign and home mission work. With his mind thus illuminated, and his heart fired with the sublime thought of the world's need of salvation, he will never be destitute of themes for sermons, addresses, etc.

The preacher or pastor should be so greatly filled with the missionary spirit that it will not only find expression in missionary sermons, but will also crop out in his general ministrations. It should largely pervade his pulpit prayers, the part he may take in the prayermeeting, the young people's meetings, the Sunday school, and even his pastoral visits. In short, he ought to take the lead in creating and fostering both a missionary spirit and missionary labors. This ought to include efforts to get people interested in local and more general missionary meetings and special conventions, as also the reading of missionary literature. Doing these things, there will hardly be wanting ample funds and laborers to prosecute the glorious work of missions.

There is scarcely a more certain sign of spiritual stagnation than when a church or an individual has no interest in the cause of missions. And for a preacher of the present day to say that he can not or does not occasionally preach missionary sermons is inconceivable. Such a man could scarcely give greater evidence that he had not been called to the holy work of the gospel ministry.

LOS ANGELES, CAL.

THE PREACHER

- A preacher can be prompt.
- A preacher can be a man of prayer.
- A preacher can visit the sick.
- A preacher can answer his correspondence promptly.
- A preacher can encourage his young people.
- A preacher can study and visit too.
- A preacher can pay his debts. He ought to.
- A preacher can and ought to read good books and periodicals.
- A preacher can pronounce his words correctly.
- A preacher can learn to read the Bible thoughtfully and intelligently.
- A preacher can and ought to commit the Bible to memory.
- A preacher can quote the Bible accurately.—

C. E. CORNELL.

HINTS TO FISHERMEN

By C. E. CORNELL.

UNCTION

The preacher who for any reason has lost the unction out of his preaching, has lost his power to move men. This strange, indefinable presence of God in the soul and words of the preacher penetrates into the very depths of the heart and stirs men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounding the pulpit, shouting in the air, without unction the message is lacking in juiciness and effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illuminates his mind, and gives him insight into the deep things of God. We have much of everything else, but comparatively, we lack in prayer. The average pastor is "rushed" from early morning until late into the night, with church business of various kinds; unless he is rigid and systematic in his habits, there will be but little praying. The loss is irreparable.

CRITICISM

It seems to be easier to see the weaknesses of men than their strong points. It seems much easier to criticise than to commend. Why is the average person so apt to say, "That man is all right but—" and then follows a reference to the man's weakness. It is said of John B. Gough, that at the close of one of his magnificent lectures, he stood at the door to hear the remarks of the people. He never did so again; he heard enough to last him fifty years. There were nine criticisms to one compliment.

O the sorrow of it, that so many are prone to criticise! They often overlook a hundred good points in an individual, and find fault with some insignificant peculiarity. With our eyes upon things above, let us look for the good in folks, and if we cannot speak without some unkind thrust, let us not speak at all.

EPIGRAMS

"Pride goeth before destruction."
Pride and perfect love will not mix.
Heaven may cost all that we have, but it is cheap at any price.

Perfect love has a salutary effect upon nervousness.

One can "grow" a better crop of religion out of pure soil than weedy.

Don't pity the man who has full salvation. Pity the one who does not have it.

Better live in poverty here and go to heaven, than to live in riches and go to hell. The rich man of the Bible in hell was poor, and the poor man in heaven was rich.

PRIDE

This is a growing and national sin. It attacks the individual in every walk of life. It is a deadly sin and so specified throughout the Word of God. Much is said about pride; more than the average person suspects.

Pride of dress, pride of face, pride of station, pride of wealth, pride of grace, pride of physique, pride of intellect, etc. Pride gnaws at the vitals of the individual; it spoils character. Only the blood of Jesus can take pride out of the heart. Pride is sending very many to hell; numberless others now sadly afflicted, are on the way. My friend, escape for thy life. Beware of pride!

THE THREE CROSSES.

"On either side one, and Jesus in the midst." John 19:18.

- I. The Saved Thief.
Sin in him, not on him.
- II. The Lord Jesus.
Sin on Him, not in Him.
- III. The Unsaved Thief.
Sin in him and on him.

NOTED CHRISTIAN WOMEN

For a Sunday evening sermon prelude.

Susannah Wesley	Frances Ridley Havergal
Lucretia Mott	Ramabai Medhavi
Fanny Crosby	Frances Willard
Hannah Whitall Smith	Maud Ballington Booth

BASENESS OF INGRATITUDE

Someone has said: If I give a beggar a penny I expect him to say "Thank you." If I throw a bone to a dog he will lick my hand. What shall be said then of a man who subsists every moment

of every day on God's bounty with never a word of acknowledgment?

DON'TS FOR YOUNG PREACHERS

The Expositor says: An older minister addressing a body of young ministerial students, gave forth some sound advice.

Don't exaggerate.

Don't fool with doubts.

Don't snub anybody, not even a book-agent.

Don't jolt in ruts; vary your services and methods.

Don't make long pulpit prayers.

Don't imitate others—better be a poor original than a fine copy.

Don't preach long sermons.

Don't be cold in your delivery—preach red-hot from the heart a positive gospel.

Don't speak in a monotone—the voice has numerous keys; play on as many as possible.

Don't harp too much on one string—variety is pleasing, and God's Word gives ample choice of themes.

Don't tire people out with long introductions—you can spoil the appetite for dinner with too much thin soup.

Don't neglect study and closet prayer—the finest human pipes give forth no music unless filled with the divine breath.

Don't hawl or scream—too much water stops mill-wheels, and too much voice drowns out sense.

Don't scold your congregation or your burden-bearers.

Don't go on after you have finished, saying, "As I said before;" say something after; let the clatter of the mill cease after the corn is ground.

Rev. Wilson T. Hogue gives some timely suggestions on "Pulpit Mannerisms."

"Vain repetitions" are also among the disagreeable mannerisms of many pulpit orators. "My dear hearers," or "Friendly hearers," or "My friends," "As I said before," "One thing more," etc., "Amen," "Hallelujah," "Glory to God," "Bless God forever"—these are a few of the expressions which some preachers indulge in with every third sentence, or at least so frequently as to become not only the most tedious and grating kind of cant expression, but occasions of turning the sacred function of preaching into ridicule and contempt. We pass no criticism on an occasional and heart-felt expression of praise to God during one's preaching, for we always enjoy it much;

but it is the irreverent and injurious habit of slipshodly tipping off such expressions as we have mentioned until they come to have no significance than that of padding for the sermon and advertising the preacher's want of matter that we inveigh against. Let us, in preaching as well as praying, heed the Lord's injunction, "Use not vain repetitions as the heathen do."

STICK TO THE OLD WORDS AND OLD PHRASEOLOGY

Addressing young ministers an old minister said: "Never forget the word conversion—turning round, completely changing, going in the opposite direction, the New Birth, a supernatural change. Conversion! regeneration! justification! sanctification! adoption! assurance! these are words that have won battles. As for other words, they have yet their spurs to win."

CULTIVATE THE UPWARD LOOK

There is a tradition that Michael Angelo, by his long and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance, that as he walked the street, strangers would observe his bearing. If Christ occupies the arena of the soul, the upward look will become natural. Let each one cultivate the upward look. "They looked unto him and their faces were lightened and they were not ashamed."

ACT NOW

Many resolve to live a better life. In their human strength they miserably fail. Resolutions are of but little purpose, unless there is the Christ-power behind them. Old Dr. Johnson said this wise thing in his old age: "I have been resolving these fifty-five years; now I take hold on God." My friend, take hold on God. Do it now.

SEIZE THE OPPORTUNITY

No doubt but that during this year, the Lord will throw numerous opportunities in your way. To quibble, hesitate, debate will in all probability mean the loss of such opportunities. Seize every legitimate opportunity. If you lose one, it may mean soul-peril for someone else. If you lose one, you will no doubt lose another.

A shell gatherer at the sea shore espied a lovely shell, more beautiful than any he had discovered. "That shell is high and dry," he said, as he searched here and there in a listless way. "I'll get it later." But as he waited a great wave washed

in upon the beach, gathered up the beautiful shell and carried it back into the ocean. How much like the life of many. The opportunity to do good is thrust upon us. It looks beautiful, legitimate, fruitful; there is hesitancy, and the waves of time roll in; grasp it on its bosom, the God-given opportunity is lost, lost forever. My friend, seize your opportunity.

RESTORE THE FAMILY ALTAR

John Randolph once said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hands in hers and cause me on my knees to say, 'Our Father which art in heaven.' The family altar will make its lasting impression on the children; it will be of untold blessing to the home, and indirectly bless the nation. Let religion die in the family and the home is crippled. The home is the conservator of the nation. Let religion die there and the nation is in peril. Begin now by erecting that broken piece of spiritual furniture.

WHAT I CAN DO I OUGHT TO DO

I can pray.

I can pray in secret.

I can pray more in secret.

I can have a secret place to pray, and habitually PRAY.

I can read the Bible.

I can do more than read the Bible; I can study it.

I can study the Bible with the end in view that my life shall conform to its teachings.

I can help somebody into the kingdom.

I can send a tract, write a kind letter, or speak a cheering word. I can plan to win souls like I plan my business.

What I can do, I ought to do, and by the grace of God I will do.

THE MESSAGE OF THE FATHERS

Job 8:8-10

It was direct to the hearts of men.

It had "Thou art the man" in it.

It made no compromise with sin.

It pictured the awful torments of the lost in hell.

It portrayed heaven as worthy of the most strenuous efforts to gain.

It called men and women to repentance—the forsaking of every sin.

It emphasized the *New Birth* especially its supernatural side.

It insisted upon men having an experience witnessed to by the Holy Spirit.

It urged the believer to seek purity of heart, or, to be sanctified wholly.

It was delivered from a hot heart and immediate results anticipated and of course such results were obtained.

It had no symptoms of unbelief in it. There was no criticism. The fathers who brought things to pass were not Bible "tinkers," they were Bible believers.

They spared neither rich nor poor, but treated all men as equal in the sight of God and greatly needing salvation. The fathers had no church pets.

THE WAY SOME PEOPLE REPRESENT HOLINESS

They say and write bitter things.

They are caustic, severe and fault-finding.

They jump at conclusions which often lead to malicious misrepresentation.

They handle other people's names as though a reputation amounted to nothing. What does it matter to them if a man does get discouraged, backslides and goes to hell?

They are blind to their own superlative egotism and self-righteousness. "I and my crowd are the only folks that have the real thing." The probabilities are that there will be some folks in heaven that they have consigned to hell.

They are extremely bitter toward the church. Yet had it not been for the church or its influence, no doubt, many of these holiness "ranters" might never have enjoyed salvation.

No wonder that a large number of sensible people say, that if this is holiness they want none of it. Such a profession of holiness as represented above is very far removed from the Bible kind. Better keep to the Christ or Pauline spirit to be safe.

MY PREACHER FRIEND, GO AFTER YOUNG MEN

Here is a series of topics for five Sunday evening sermons. Send a postal card to all the young men in your community. Make an altar call and press young men into the kingdom.

The Young Man's Temptations.

The Young Man's Opportunities.

The Young Man's Home.

The Young Man's Business.

The Young Man's Religion.

HOMILETICAL

The Broad and Narrow Way

By A. M. HILLS

TEXT: Matt. 7:14. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (R. V.).

This is a part of the Sermon on the Mount, delivered by the Son of God. He was laying down the fundamental principles of Christianity: spirituality and salvation and eternal blessedness. He taught obedience to God's law; opposed enmity and retaliation; taught love to enemies; Christian perfection; a life of prayer; a life of faith; and earnest Christian service.

I. NOTICE WHAT JESUS SAID OF THE BROAD WAY.

1. *The entrance is very wide.* It is as wide as human depravity. No self-denial or self-surrender or morality is required. One can enter with a heart full of hatred to God and man; a heart full of lust and uncleanness; there is absolutely no objection to any vice or form of iniquity.

2. *The way is broad.* It is wide enough for all your sins, your evil habits, your bad business; room for evil companions, evil lodges, clubs, unhallowed amusements, self-indulgence, self-will, love of the world, rebellion against God. Satan could not make the way easier for a wicked heart. No conscience needed, no restraint, no concern for the future. "Just have a good time." Eat, drink and be merry." Indulge every appetite and lust, and keep God out of all your thoughts. The Broad Way is an asphalt boulevard, down grade; a "believe-what-you-will," "go-as-you-please," "live-as-you-like" toboggan slide of sinfulness.

3. *This way leads to destruction.* Of body—mind—heart—spirituality—appetite for God and prayer. It means the death of everything heavenly and God-like and an ultimate plunging to everlasting darkness and death!

4. *Many go in thereat.* Of course, it is easy, natural and popular. It costs no self-denial of a single carnal delight. It is crowded like theatres, circuses, race-courses, watering places; a laughing, jeering, mocking throng, pouring like a Niagara tide through the gates of death.

However unlike in a thousand other respects,

one characteristic belongs to them all—a common hatred of holiness and everything like God.

II. THE WAY OF LIFE.

1. *The entrance is narrow.* "Strait." It is narrow as the *new birth*—narrow as confession and restitution and the abandonment of every known sin.

Jesus said: "Strive to enter in at the strait gate: many shall seek to enter in and shall not be able." Why? Because their own wicked hearts will deceive them.

Because the popular crowd will be against them and they want to go with the crowd. The customs, fashions, habits, laws of a Christless world will oppose them.

Because forms and ceremonies, profession and church-membership are not enough!

2. *"The way is narrow."* Narrow as—Submission to the divine will.

As the Sermon on the Mount.

As spirituality and unworldliness. "If any man love the world, the love of the Father is not in him."

Narrow as *Living like Christ!*

Narrow as "A Walk with God."

Narrow as *Hating Sin and Loving Holiness!*

Narrow as *a sanctified heart and a holy life!*

3. *It "Leads unto life," "Eternal Life!"* It is much more than existence. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Experimental knowledge of Jesus as God, Atoning Savior. Who baptizes with the Holy Spirit to sanctify and guide and keep, and bring us home at last. "Ye have your fruit unto holiness and the end everlasting life" (Rom. 6:22).

There is no place in the universe for such people to go to when they die, but to heaven. The Devil would not have them with him: they are spoiled for everything but God and heaven. And they are just the kind of people He delights in.

4. *"Few there be that find it."* Alas! Comparatively few resist natural inclinations, stand against popular customs, accept sanctification and take the lone way with Jesus!

"Thou shalt not follow a multitude to do evil." Show of hands and clack of tongues, and crowds and multitudes and majorities make nothing right. Multitudes were against Isaiah and Jeremiah and Jesus and Paul, and the saints and martyrs of the ages.

III. THEREFORE "STRIVE (GREEK, 'AGONIZE') TO ENTER IN."

Indolent effort will not win heaven. If you are with the gay, giddy multitude you and they alike are on the road to hell. If you walk according to the promptings of the carnal heart you are going to destruction. If you are walking as the generality of men walk you are walking to the bottomless pit.

John Wesley said: "Here is a plain, short, infallible rule, You must be singular or be damned. The way to hell has nothing singular in it; but the way to heaven is singularity all over. If you move but one step toward God you are not as other men are. But regard not this. It is better to stand alone than to fall into the pit."

"Strive, then as in an agony of holy fear."

"Strive, by prayer without ceasing."

"Strive by abstaining from every appearance of evil, by all holy conversation and godliness."

"Shut Out," or "Christ the Door"

By A. M. HILLS

TEXT: John 10:9. "I am the door: by me if any man enter in, he shall be saved." Also, Luke 13:24-25. "And Jesus said unto him, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house hath risen up, and shut the door."

Many figures are used to illustrate the preciousness of Christ. He is the "Good Shepherd," "Way," "Truth," "Life," "Light of the World," "Bread of Life," "Water of Life." Here He calls Himself "The Door." It means an opportunity of salvation. Consider:

I. CHRIST IS THAT DOOR.

A door is a medium of passage. Jesus stands between God and us. God comes to us through Him with offers of grace. We come to God through faith in this blood. "No man cometh unto the Father but by me."

II. A DOOR IS FOR EVERYBODY.

King or peasant, master or servant, old man or child; "By me if any man enter in he shall be saved." "Whosoever believeth in Him shall not perish." Thank God for a "whosoever gospel" and for "any man's" Savior. It gives hope to all the world.

III. "HE SHALL BE SAVED."

From the curse of the law.

From the penalty of sin.

From the corruption of inbred sin.

From the "fear of death" and "the wrath to come."

Voltaire to his doctor: "I am abandoned of God and man. I will give you half I am worth if you will give me six months of life." "Sir, you cannot live six weeks." "Then I shall go to hell." And he soon expired.

The dying Payson: "I swim in a sea of glory. The prospect of eternity fills me with joy beyond the power of utterance."

It is a wonderful thing to be saved from the penalty of sin and the practice of sin. It is still more wonderful to be saved from the *inbeing of sin*—the *sin principle*, "the evil heart of unbelief," "the carnal mind which is enmity against God." Christ saves from all.

IV. A DOOR TO BE HELPFUL MUST BE USED.

So Christ:—there is no salvation out of Christ. He was given to be the Savior of all; but none are saved without entering in.

Medicine enough in the drug store for the neighborhood and a skilled physician willing to attend the sick: but unused and unemployed, they are of no avail. So an unused Savior is no Savior.

V. THE DOOR WILL SHUT.

All opportunities of finite beings are necessarily limited. God often waits a long time to be gracious, as an open door: but He says, "My Spirit shall not always strive with man." The door of the ark shut. The door shut before Dives and the foolish virgins. This is true to life.

"It was my lot," says a ship captain, "to fall in with the 'Central America.' The sea was rolling high. Night was coming on. The 'Central America' was crippled. 'I am in a sinking condition,' cried Captain Herndon. I shouted back, 'Send your passengers on board my ship at once.' Herndon replied: 'Lie by till morning.' I answered, 'I will try, but send your passengers on board now.' He only replied: 'Lie by till morning.' In an hour and a half the steamer with its living freight went down." The door of opportunity had opened and shut.

Who can demand that Christ should wait forever? "How oft would I . . . but ye would not Behold! your house is left unto you desolate."

VI. THE TEXT REVEALS THE SINNER'S DOOM.

The door of grace once closed will not open again. Wasted opportunities and the despised chances of salvation will sometime end, never to return. "Strive (agonize) to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able."

Who said this? Jesus who wept over sinners—and died to save them.

Shall we deny this truth? It is written in a Bible older than ours: it is written in the eternal nature of things. The force of habit, the instincts of man, the forebodings of conscience—all alike proclaim the final permanence of character.

"He that is unjust let him be unjust still: and he which is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." He that will live in sin, when the Spirit is withdrawn, will live

in it longer and will live in it forever. Eternal sin will be eternal damnation!

Strive then with all your soul to enter in through Christ to salvation. There is no other way, and no other door.

Whitefield was preaching on this text. Two sporting young men were standing far out in the vast audience. One said to the other, "Well, what if the Door will shut? Another will open." Whitefield soon said, "Perhaps someone will say: 'What if this Door will shut: another will open!' 'Yes,'" said Whitefield, "another will open, the door that shuts from the eyes of angels the horrors of the damned!"

The Remaining Rest

By B. F. HAYNES

TEXT: Heb. 4:9.

This is no reference to heaven, but to a present experience.

I. ITS NATURE.

1. A remaining rest.
 - (a) It remains for believers (Heb. 4:3).
 - (b) It remains for the people of God.
2. A religious, spiritual, holy rest.
3. A rest from fatigue and distress. Rest from inbred sin and internal conflicts.
4. A Sabbath Rest. Work ceases.
5. A Sabbath Rest, as to duration. Lasts all of life.

H. GROUNDS OF ENCOURAGEMENT FOR SEEKING IT.

1. From all-searching, all-penetrating, all-revealing power of word (Hebrews 4:12-13).
2. Also by our High Priest having passed into the heavens and been glorified; the very condition on which way was to be opened for us (John 7:37-39; Hebrews 4:14).
3. By sympathizing nature of High Priest (Hebrews 4:15).
 - (a) Though without sin, either its guilt or pollution, He yet felt all the horrors and dread which we feel who have both.
 - (b) This may explain Gethsemane, and Calvary's hill.
 - (c) He thus can sympathize and help, because He knows (Heb. 4:13).
4. What reasonableness in the exhortation to seek it (Hebrews 4:16).

The Almost Persuaded

By B. F. HAYNES

TEXT: Acts 26:28.

I. THINGS WHICH ALMOST PERSUADE.

1. The lives of good people.
2. The authoritative claims of righteousness.

3. The rewards of righteousness here and hereafter.
4. The horrors of sin.
5. The deceitfulness of sin.
6. The retribution of sin here.
7. The judgment of sin hereafter.
8. The convicting power of the Holy Ghost.

II. THINGS WHICH PREVENT SOME FROM BEING FULLY PERSUADED.

1. An inadequate view of the soul's immortality.
2. The lives of faithless professors.
3. Association with the worldly.
4. Power of habit.
5. Secret sins.
6. Procrastination.
7. Man-fear.
8. Grieving the Spirit.

Sonship

By C. E. CORNELL

TEXT: 1 John 3:1.

- I. THE BASIS OF SONSHIP. The love of God.
- II. THE PRIVILEGES OF SONSHIP.
 1. Eternal life, full and free and joyous.
 2. Fellowship.
 3. Security.
 4. Inheritance—"If children then heirs."
- III. THE CONSEQUENCES OF SONSHIP. "The world knoweth us not."
- IV. THE DEMANDS OF SONSHIP.
 1. Submission to the Father's authority.
 2. Acceptance of the discipline of the family.
 3. God-likeness; holiness, love, sacrifice.

Christian Testimony in Its Relation to Christian Experience

By C. E. CORNELL

TEXT: Rom. 10:9, 10.

- I. INTRODUCTION. Paul touches every phase of Christian experience.
- II. CONFESSION AS THE GROUNDWORK OF EARLY METHODISM.
 1. The difference between those devout formalists in the Church of England and Wesley's converts.
 2. Testimony a revival agency.
- III. TESTIMONY AND EXPERIENCE GO HAND IN HAND. (Illustration) A man was asked, "Have you got religion?" He answered, "None to speak of."
- IV. TESTIMONY. What the Scripture says (Rom. 10:9, 10. Psa. 66).

- V. How SOME HAVE LOST THE BLESSING. (Illustration) See "Holiness and Power" (Page 348).
- VI. THE TWO WITNESSES—LIFE AND LIPS.
 1. A correct outward deportment may exist with an unsanctified soul.
 2. But a pure heart cannot exist with an irregular, sinful or undevout life.

Overcoming the World, or the Christian Triumphant

By C. E. CORNELL

TEXT: John 16:33.

- I. CHRIST IN THE MIDDLE OF HIS DISCIPLES.
 1. His going away.
 2. Their faith tested.
 3. They will run away.
- II. "BE OF GOOD CHEER."
 1. An encouraging admonition. Paul uses it (Acts 27:25).
 2. Will look like defeat.
 3. "I have overcome the world." Or in other words: "My apparent weakness shall be my victory; my ignominy shall be my glory; and the victory which the world, the Devil, and my adversaries in general, shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph." Luther writing to Philip Melancthon, quotes this verse and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem on one's knees."
- III. THE GREATNESS OF GOD.
 1. Why He can defend us. (Illustration) ONE of God's angels destroys the Assyrian army (2 Kings 19:35).
 2. Our determination linked to His Almightyness.
 3. How great is God? Thousands of living creatures in a single drop of water. (Illustration) 100,000 million, million, million atoms in a cubic inch of gas, each perfectly formed. The milky way, 100 million stars have been discovered by the modern telescope. Our God great in creative genius, great in power. He can defend His people.

Double-Mindedness

By C. E. CORNELL

TEXT: James 4:8.

- I. GOD AND THE SINNER.
 1. God waits on the sinner.
 2. God draws the sinner.
 3. God loves the sinner, and tries to save him by His providences.
- II. TWO CLASSES NAMED IN THE TEXT.
 1. Clean hands. Referring to our activities.

2. Many kinds of sinners:
 - The moral sinner.
 - The respectable sinner.
 - The hardened sinner.
 - All lost.
 - There is pardon for each one.

- III. THE DOUBLE-MINDED.
 1. Purity, or entire sanctification.
 2. Singleness of heart.
 3. Fixedness of Purpose.
- IV. ALL ARE INCLUDED IN ONE OF THESE CLASSES. Which class art you in?

The Home

By C. E. CORNELL

TEXT: John 11:5.

- I. THE HOME DEFINED. The Bible reference. A General Understanding—what is home? Illustration:

*Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded;
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there is one to love,
Home is where there's one to love us!*

*Home's not merely roof and room.
It needs something to endear it;
Home is where the heart can bloom;
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us!*
- II. THE HOME IN RELATION TO HEALTH.
 1. Health and its importance.
 2. Health of parents—procreation.
 3. Health of children.
 4. Preventing disease.

Illustration: Give attention to ventilation. There is one place that you can control—your bedroom; ventilate that. The more fresh air in the home the better.
- III. HOME IN RELATION TO MORALS.
 1. The advantage of Christian parents.
 2. The training of children.
 3. Family prayer—its effect; now seriously neglected. *Take time to pray.*
- IV. A HAPPY HOME.
 1. High ideals.
 2. Children born.

Illustrate: The mother with 13 children; a wealthy but childish neighbor offered comfort for just one child. "Not one child to spare."
- V. HOME MEMORIES.
 1. Mother—Father.
 2. The children—that sick or "crippled" one; that wayward boy or girl.

3. A large family. The joy of association.
4. The old meeting house.
5. The "protracted" meetings.

Illustrate: Poem, "Scenes of My Childhood."

How dear to my heart are the scenes of my childhood,

*When fond recollection presents them to view!
The orchard, the meadow, the deep-tangled
wildwood,*

*And every loved spot which my infancy knew!
The wide-spreading pond and the mill that stood
by it.*

*The bridge and the rock where the cataract fell,
The cot of my father, the dairy-house high it
And e'en the rude bucket that hung in the well;
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the
well.*

*That moss-covered vessel I hailed as a treasure,
For often at noon, when returned from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield.
How ardent I seized it with hands that were
glowing,*

*And quick to the white-pebbled bottom it fell;
Then soon, with the emblem of truth overflowing
And dripping with coolness, it rose from the
well;*

*The old oaken bucket, the iron-bound bucket,
The moss-covered bucket, arose from the well.*

*How sweet from the green, mossy brim to receive
it,*

*As poised on the curb it inclined to my lips!
Not a full, blushing goblet could tempt me to
leave it,*

*The brightest that beauty or revelry sips.
And now, far removed from the loved habitation,
The tear of regret will intrusively swell,*

*As fancy reverts to my father's plantation,
And sighs for the bucket that hangs in the well;
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket that hangs in the well.*

SAMUEL WORDSWORTH.

The Spirit Withdrawn

By WM. B. WALKER

TEXT: Gen. 6:3.

I. GOD IS UNDER OBLIGATION TO GIVE EVERY NORMAL, INTELLIGENT HUMAN BEING A CALL.

1. His justice and mercy demand it. God would cease to be a holy, compassionate God, should He fail to give poor, lost, sin-smitten, Devil-ridden, Satan-deluded, hell-bound, and broken-hearted humanity a call to salvation.

2. Every person has that ability and opportunity to accept the gospel call. Should there be no invitation there would be no responsibility. Man is endowed with the power of choice. "Choose you this day, whom ye will serve." God is under moral obligation to give every human being one call, but no more.

3. There are three distinct periods in life when

the Spirit usually calls: (a) Early life. From 15 to 21. (b) Middle life. This age is from 21 to 30 years of age. (c) Old age. This age is from 30 years up. One of our successful evangelists put this test to his congregation. He asked for all that were converted between fifteen and twenty-one years of age, and 112 persons responded. Again, he asked for those that were converted between twenty-one and thirty, and twenty-five responded. He also asked for those that had been saved between thirty and forty, and 4 people responded. At last he asked for those between forty and fifty, and only 3 responded.

II. THE METHOD OF THE SPIRIT IN STRIVING WITH PEOPLE.

1. In religious services (John 16:7-8). For this reason many unsaved people stay away from a holiness church. This is true wherever the revival fire burns.

2. He strives through the lives of God's true children (Matt. 5:16). It can easily be seen that there is a tremendous responsibility upon us as Christians. If we fail, souls will go to hell that might have been saved.

3. Again, the Spirit strives through sickness and death. Many a person has made promises on sick beds. This is a fast age, and so much so, that people haven't time to think on divine things. And such God is likely to bring low in sickness as a last resort to reach them with the message of salvation and hope.

III. EXAMPLES FROM THE BIBLE OF THOSE WITH WHOM THE SPIRIT CEASED TO STRIVE.

1. Esau sought repentance with bitter tears, but found it not (Heb. 12:17).

2. Saul was chosen of God to be Israel's king but lost God out of his heart. He said just before death, "Behold I have played the fool." Again he said, "God is departed from me, and answereth me no more."

3. Felix. Paul stood before him and reasoned of righteousness, and this ruler trembled as a criminal before justice. No doubt the Spirit softened his heart, but he said, "Go thy way for this time; when I have a convenient season, I will call for thee." But such a time never came. This has been the mistake of multiplied thousands. The "convenient season" never comes.

CONCLUSION:

When the Spirit of God ceases to strive with a person, that person is lost world without end. There is no hope for such an one. Such a person is beyond the skyline of hope. Holy Ghost sermons, songs and prayers have no appeal for him. Ringing church bells, pleading saints, and weeping angels find no response in such a soul. Seeking sinners, shouting finders and rejoicing angels do not arouse such a heart. It has sinned away its day of grace.

DURANT, OKLA.

PRACTICAL

A DIGEST OF DR. JOHNSTON'S "IDEAL MINISTRY"

With a Few Suggestions

By PETER WISEMAN

Dr. Johnston discusses, "The Ideal Ministry" under three divisions, namely, The Ideal Ministry, Related Ideals, and The Sermon.

THE IDEAL MINISTRY

Under the first, the ideal ministry, he takes up the permanent function of the ministry, the work of preaching, which is according to God's command, "Go ye into all the world, and preach the gospel to every creature." There are other agencies, it is true, but God's chief agency is the story of His love through the personality. The man behind the word; the word in the man; truth in and through the person,—this is the norm in gospel evangelization. In other words, the public, authoritative personal proclamation of the truth of God to men by a living man.

The supreme aim of the ideal ministry is the salvation of men. The supreme aim is perfect salvation in Christ Jesus. The preacher's finished work is not a finished sermon, but a Christ-like soul. He constructs his sermon that he may reconstruct the man. The gospel message differs in this respect from all secular public speeches.

The ruling spirit of the ideal ministry is love. Love gave birth to the plan of redemption, and love floods the whole scheme. God so loved that He gave. Christ loved the Church and gave Himself for it. And if Christ so loved us we ought to love one another.

The subject-matter of the ideal ministry is the Word of God. "Preach the Word," wrote Paul to Timothy; and it still holds good. The greatest authority the preacher has is the Word of God. "Thy word is truth," adds Dr. Pierson, "from beginning to end." But the Word should be handled aright, and the preacher of the gospel should study hermeneutics, and such valuable cautions regarding the selection of texts and their interpretation, as may be found in Broadus, Burrell and others. He should avoid, too, the extremes of undue spiritualizing and undue literalizing.

The pre-eminent business of the ideal ministry is *Preaching Christ*. "We preach Christ crucified," said Paul to the church at Corinth. To preach Christ is to preach His wonderful character, His divine-human person, His expiatory sacrifice, His almighty power to save to the uttermost all that come unto God through Him (Heb. 7:25), and His keeping power. He is able to keep that which we commit to Him against that day.

The central theme of the ideal ministry is *Christ crucified*. There is no other theme so glorious! His name shall be called wonderful. The Jewish sacrifices pointed down the ages to the Lamb of God. John took up the same cry, "Behold, the Lamb of God which taketh away the sin of the world." The apostles followed with the same message—the Christ of God, "Christ crucified, the power of God and the wisdom of God." And this has been the glorious theme of the servants of God who have accomplished for their Master from the apostolic days to the present. Still the theme is new!

The eternal sanctions of the ideal ministry are *everlasting life and death*. These sanctions are seen in His mission to seek and to save the lost, the way of His coming, and in His wonderful teaching. He speaks with the same degree of positiveness of the one as of the other, the two are eternal, eternal life and eternal punishment.

The co-operating agent of the ideal ministry is the *Holy Ghost*. The promise to His own when He was about to leave them was, "I will send the Comforter." On the day of Pentecost the Holy Ghost came in His full Pentecostal glory. He convicts the world of sin, testifies of Christ, applies the merits of the Savior's atonement to the soul, leads into all truth, anoints for service, etc (See John 16:8, 13, 14; 15:26; Rom. 5:5; 8:26, 27). "Ye shall receive the power (dunamis, Greek) of the Holy Ghost coming upon you" (Acts 1:8). That is what we preachers need.

RELATED IDEALS

Dr. Johnston discusses first, under this part, the call to the ministry. It is the call of God, not of man. It is divine, not human. "It is immediate,"

says Dr. Johnston, "not through a church or bishop." But we believe God calls through the Church, i. e., the Church will recognize the call of God. In this respect, the call is both divine and human. "No man taketh this honor unto himself but he that is called of God as was Aaron." Luther, in his comment on Jeremiah 23:31, says: "Await God's call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet unless thou art called, avoid preaching as thou wouldest hell itself." Calvin held the same view. The reformers of the Church of England, in arranging the formula for ordination, compelled each candidate to express his belief that he was "inwardly moved by the Holy Ghost," to take upon himself the holy office. And Bishop Burnet (last of seventeenth century) writing of this says: "Our church must be construed to intend by this that it is only Christ that sends, and that the bishops are only His ministers to pronounce His mission. Further, if any candidate says, 'I trust so' that yet knows nothing of any such motion and can give no account of it he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to men but to God. It is a glorious thing when a minister is satisfied that the Holy Ghost has inwardly moved him to the work of the Christian ministry and that he can say, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel.'"

The student, first of all, should be marked by his spirituality which is a vital trait in the ministry. A man is as big as he is spiritual. "The measure of a man, that is, the measure of an angel." Then he should be profound rather than brilliant. He should be receptive, eager to know; to know that he doesn't know; to know what he doesn't know and should know. An old Scotch clergyman of great learning and great common sense, had a young sprig in theology preach for him one Sabbath. The sermon was ambitious, soaring, inflated, blown full with oratorical wind; and when, after the sermon, the old Scotch minister rose to pray, he said: "O Lord, bless thy young servant, and prick him with the Holy Ghost and let the gas out."

The ideal student will be attentive, observant, detailed, definite and therefore intelligent. He will be concentrative, that is, or maybe, the faculty of using one's faculty.

He will be assimilative, not merely a passive receiver: he will be always on the outlook for

information that will help him in his glorious calling. He will be diligent. He will be marked by a thoroughness. He may, nevertheless, have all the aforementioned characteristics and fail. He needs to be filled with the Spirit of God.

The ideal study should be a quiet little den in the pastor's residence, a place not for external vision but internal vision of God. The books in that study should be such as will help him in his great work, books that the Lord will approve of, books he can use, books worthwhile. The quality should be sought for. He should have a system whereby he can conserve clippings, items, notes, etc., for future use.

The ideal ministry will regard the law of adaptation, which in preaching is saying the right thing at the right time in the right way. In pulpit discourse it is fitness of matter, fitness of moment, and fitness of method. It is the apostolic ability and willingness to become all things to all men, so as by all means to save some.

To follow out adaptation in preaching it is required that the sermon should always answer some end. It is said that a man went forward to seek the Lord in a revival service. The evangelist knelt by his side and asked, "What are you seeking, brother?" To which the seeker replied, "O nothin' in particular." Some sermons are aimless. Adaptation respects also the different minds and temperaments among the hearers.

The ideal ministry will preach the old doctrines even in these new times. "The old is better." There may be improvements as to the methods of preaching, but the doctrines of the Bible are immutable because they are of God. "Heaven and earth shall pass away but my word shall not pass away."

The ideal ministry will study our Lord's method in teaching, by illustration, question, answer and silence. It is an excellent study. No minister could give special heed to this aspect of our Lord's life and not be wonderfully benefited.

The ideal ministry will give particular heed to the delivery of his sermon. Dr. Johnston in his chapter on the method of preaching discusses freely the different methods. After all, in our opinion, there is no method like the extemporaneous. It is, doubtless, the ideal delivery. The heart must speak to the heart; a living man pouring out a living message to a dying people. The best extempore preaching is not only the best of its kind, but it is the best of any other kind. But "out of nothing, nothing comes" is applicable

to the preacher. Let him store his mind with the best matter possible, then the Holy Spirit has something to bring out. "It is a hideous gift," says Spurgeon, "to say nothing at extreme length."

THE SERMON

We have already considered those great distinctive ideas, indissolubly connected with the gospel ministry, and which uplift and glorify it as the art of arts; and we found, then, preaching is its permanent function; making men Christlike, its supreme aim; love, its ruling spirit; the Word of God its subject-matter; preaching Christ its pre-eminent business; Christ crucified its central theme; everlasting life and death its eternal sanctions and the Holy Ghost its co-operating agent.

We have also had before us those related ideals which are great helps to pulpit efficiency; the ideal call to the ministry, the ideal student, the ideal study, the ideal law of adaptation, the ideal way of preaching old doctrines in new times, the ideal methods of preaching, and the ideal kinds of discussion.

As to a definition, "a sermon is a religious discourse, founded on the Word of God, and designed to save men."—JOHNSTON. If "to save men" the author includes all religious instruction in the things of God as well as calling men to repentance, the definition, in our opinion, is complete.

The author follows the ideal definition by ideal constants by which are meant the constant cultivation of a more and more vivid and abiding sense of the divine realities of the gospel message, possible only by a continual vision of God; the constant cultivation of the homiletic bias, the best and most successful method for God's sake; the constant cultivation of familiarity with the sources of materials, first of all, the Bible, good commentaries and good books; and the constant presence of a lofty standard of sermonizing.

The ideal cardinal of the ideal sermon are unity, order, movement. By unity is meant singleness of theme and singleness of object. Order should be followed in division, in argument, in description. There is no ideal discourse without order. God is the God of order, not of confusion. By movement is meant the quality by which the sermon bears the thought onward and the hearer of it. It was said of Demosthenes: "He is never found making any step in any direction, which does not advance his main object, and lead

towards the conclusion to which he is striving to bring his hearers."

The ideal topic is that topic which conveys the complete sense of some blessed gospel message. The political, sensational, and controversial topics should be avoided. Nevertheless, the gospel message may show up certain politics, and reveal the truth regarding subjects of a controversial nature. We are to preach the truth, the whole truth.

The ideal introduction is the introduction that is brief, and in a few words prepares the hearer for what is to follow. In Rev. J. Wesley's sermon on "What is Man?" Mr. Wesley begins by saying, "What am I? By the help of God I will consider myself."

The ideal conclusion is that conclusion which ends in victory, whatever form it may take, whether a summing up or an appeal to the affections and will, it gets there, and ends in victory. All is well that ends well.

The ideal quality of style is that style which is recognized as best by the writers or speakers. The style of a preacher should be marked by purity of diction and simplicity. The uneducated should understand. Many years ago the licentiate of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble but uneducated Christian negro, called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but complained that the students were too deep and learned for him. One day, however, he came home in great humor, saying that a poor unlearned old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, for he could understand and remember every thing he had said. On inquiry, it was found that Uncle Sam's "unlearned" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

The ideal delivery belongs to public speaking. Dr. Johnston discussed the posture, that it should be erect, manly, not dull and lazy; gesture, that it should not be forced but the natural expression of the soul, yet general rules should be observed, voice, that it should be improved and developed, a much neglected factor in ministerial training.

The ideal sermon is, therefore, not merely a human, but a divine-human product. It is the

truth of God though human personality. And the Spirit of God should sovereignly preside in its construction and use from beginning to end; from the selection of the text down through all the process of sermonic development, the choice of a theme, the formation of a plan, and the collection and arrangement of materials, to the final application of the truth to the hearer's heart.

AMESLEY COLLEGE,
OTTAWA, CANADA.

THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER

The Minister and His Greek Testament

THE perfection of religion, a peculiar spiritual genius of inspiration, is our heritage from the Hebrews; law, from the Romans; but the perfection of art, philosophy and language belongs alone to the Greeks. During the years of the revelation of the Old Testament, Hebrew language was the instrument of inspiration; but in the fulness of time, when the ages of ceremonialism had filled their place in ushering in the perfect day of final revelation, Christ employed the perfected Greek language for containing and transmitting undefiled and unchanged the Oracles of God to the future ages of the Church.

The Greek was a universal language, its form was perfected and its preservation was assured. As the centuries passed, when new translations and versions were to be made, they were based upon the ancient Greek manuscripts, and these likewise came from the original autographs. Thus through the centuries God has used this language as the vessel for carrying His Word.

1. The disciplinary value of Greek to the minister cannot be questioned. The mastery of any ancient language, and especially the Greek, demands a training in accurate thought, memory, logical thinking, and thoroughness, to be discovered in no other line of study, save that of mathematics. There is the mastery of forms, endings, tenses, cases, etc.; the building of a vocabulary through the memorizing of words and their forms, and the association of these words in sentences and in paragraph structure. The mind achieves that training demanded in thinking through a problem to its final solution. Not only is this true, but the Greek, as well as the Latin, is especially valuable in building an English vocabulary, for so many English words are derived from the Greek and the Latin. Logical thinking

and mastery of words, and accuracy of memory in learning this language, engenders logical thinking, mastery of words and accuracy of memory in sermon building.

2. The spiritual and practical value derived from a knowledge of the New Testament in the original is exceedingly great. During the ages language changes, as is seen in the different translations made from the original Greek during the past centuries, Wycliff's, the King James' Version, the Revised Version. The word translated charity in the earlier versions is better translated love, or divine love, for the meaning of charity has changed during the past three centuries. By a study of the original Greek testament, through such editions of the same by Wescott and Hort, and others, we arrive at a greater accuracy in the meaning of original terms than is otherwise possible. From the Greek Testament we come into closer contact with the ancient meaning and form of the New Testament than elsewhere. In the Greek the depth of meaning is brought out which is often missed in the English translation.

As instances of this; we have spoken of the translation of charity; Paul speaks of being a slave, a bond servant of Christ, in the original the meaning is that of a manumitted or freed slave, who through love of his master, freely serves him, a love slave. In Mark, writing of the heavens opening and the dove descending on Christ, symbolical of the coming of the Holy Spirit, the word here employed means rent asunder, signifying a violent action, typical of the violent coming of the Spirit in sanctification. The word translated power in the Greek carries a stronger meaning, that of dynamite, the then strongest form of power known. When Christ speaks to Peter of feeding His sheep, at first the word used means sheep, but at last He used the term meaning lambs, or small sheep. "Feed my lambs," says Christ. Without a knowledge of the Greek, this accuracy of meaning, and peculiar shades of truth, are entirely lost.

In refuting the modern tongues theory a use of the Greek will lead to a true understanding of the biblical theory. The Greek words used mean spoken languages, dialects of men, and not gibberings. One of the richest mines of truth is a study of the original Greek words. They are oftentimes hard to fathom, but when once their treasures are found, they become invaluable to the minister.

Greek tenses often carry sermons. The aorist

tense so many times used in connection with sanctification; the baptism with the Holy Spirit, signified an action completed in the past, completed at a definite time, and not continuing into the future. We are thus—from the Greek—sanctified by a definite act, which afterwards ceases to function.

3. Tools for mastering New Testament Greek are accessible to all. Since most of our ministers are self-educated, it is necessary for them to dig out their own Greek, and this under proper conditions is possible for any minister. The tools for such a mastery are close at hand. A beginning student should purchase a good elementary text book on New Testament Greek, of which Huddleston's is as good as any. By starting with this and diligently mastering each simple lesson, in the course of three or four months one will have a sufficient knowledge of the essentials so that he can begin with the New Testament in the original. At the same time these lessons, being based on the New Testament exercises, afford a possibility of studying the New Testament while starting. In the course of a few months the elemental facts of pronunciation, forms, a simple vocabulary, and a knowledge of the Greek alphabet, will be gathered.

With this one should have an *Interlinear Greek and English Testament* (Bagster's *Interlinear Testament*, Wescott and Hort's *Interlinear*, and the *New New Testament* are all excellent). In this the Greek text is employed, with a correct English translation under each word. Since one is somewhat acquainted with the Greek alphabet, and forms, with this translation beneath each word, some of the treasures of the original can be gained by simply reading the Greek form and the English translation underneath. In this manner one becomes acquainted with the New Testament words and forms, until if he be diligent in translating each verse thus, it will not be long until he will be able to read the original without the English translation, save in the cases of new words and unusual forms. Thirty minutes a day for a year will enable one to read the New Testament through in this manner. With a free use of the grammar in tracing the unusual forms, and of the dictionary in finding the meanings of the new words and their unusual shades of interpretation, one will soon become quite adept in reading the original. Two years of such study will give the average minister as much mastery of the

original as the usual two years course in college Greek.

In connection with this last form of study there are numerous books aiming to assist in exploring the mines of the riches of Greek. One should have a standard Greek Lexicon, or dictionary. For the past several decades *Thayer's Greek-English Lexicon of the New Testament* has been standard. This gives all the Greek words in the New Testament in their alphabetical arrangement, then in the English it has the correct translations, different shades of meaning, and usually the correct translation of the word in the several passages where it is found. Thus if one knows only the Greek alphabet, find the word in the Greek original, and then by tracing this word in the lexicon the true translation of this word is discovered. A free use of the Greek interlinear text, along with the lexicon, from the beginning will soon enable one to feel at home with the New Testament in the original.

Even after one is free in the use of the lexicon and has some knowledge of Greek words and their forms and meanings, oftentimes trouble is occasioned by a lack of a knowledge of the exact form employed in a word. This difficulty has also been removed by the wise masters of the past in furnishing us with a lexicon of all the forms of the several words found in the New Testament. I refer to "Bagster's Analytical Greek Lexicon." In this as stated, arranged in alphabetical order, appears every form, every distinct word, found in the Greek New Testament, with an analysis of its form, and with the root of the word given. If it is a verb, the analytical lexicon gives the mood, tense, person and number of the same; if it is a noun or adjective or other form of speech, it gives the case, person and number. Herein each word is analyzed. By referring to the Lexicon for a meaning of the word, to the grammar for a translation of its form, then by combining the two we have an accurate translation of every word and its several forms in the New Testament. This increases the assurity of our statement that there is no use for an ignorance of the original language of the New Testament.

With the works mentioned above a knowledge of Greek words, their peculiar uses in the different verses, their different shades of meaning as translated into the English, is well afforded by a use of the "Englishman's Greek Concordance of the New Testament." In this each Greek word is arranged alphabetically, with the different pas-

sages in which the word is employed arranged under the same order of their appearance in the New Testament. The Greek word is given, but the passage in which it is used is in the English. By means of this one has a complete concordance of the Greek of the New Testament.

This is invaluable in a study of Greek words, and synonyms. For instance if one desires to find the different passages wherein the word translated power is found, turn to Acts 1:8 in the Greek Testament, and the word translated power, *dynamin*, is found; then turn to the same word in the Greek Concordance, herein are all the passages that contain this word. To know the use of this word one has but to study these passages. As an aid in learning the Greek Testament this work is without a peer.

In connection with a study of the Greek Testament one should not neglect *word studies*. Two valuable works in this field should be secured by the Greek student. Nearly two hundred years ago Bengel wrote the "Gnomon of the New Testament," in which he analyzed and treated the outstanding words of each verse in the Greek Testament. Some sixty years ago Marvin Vincent translated this from the Latin; then a few years later he conceived of a plan of working through the same field, by bringing the work down to date, and adding the material unearthed in the past century and a half. This appeared in his four volume edition of "Word Studies in the New Testament."

These two works are in the form of commentaries, and the leading words are discussed, their history traced, their peculiarities marked, and their treasures brought to light. The purpose of each is to place the ordinary English student with a small knowledge of Greek in the position of the trained Greek scholar. In preaching these books throw much unusual light upon New Testament passages and their words.

The minister should also have in his library at least one good commentary based on the Greek text. Several of these are extant. First is "Alford's Greek Testament." Alford was the leading Greek scholar of the first of the past century. His work is scholarly, orthodox, and true to Wesleyan doctrines. Elicott wrote a commentary from the Greek Testament during the middle of the last century, which likewise is orthodox. Meyer, a German scholar, about the same time wrote his commentary from the Greek. Usually

he is orthodox, but in places there may appear a slight tendency toward rationalism. In more recent years has appeared the "Expositor's Greek Testament," written by several authors, on the plan of Alford, with the purpose of bringing this work down to date. On the main it is fairly true to orthodoxy, still it has numerous tendencies toward modern rationalism and criticism. The later "International Critical Commentary" is also from the Greek text, but it is prepared by scholars who are untrue to the Bible, and hence on the whole, while scholarly and critical, it is unsafe.

Each minister should have at least one of the above named works. We as holiness ministers above all others must remain true to the Old Book, and to do so we must know the original languages of the same. We must be grounded in its doctrines; master its languages; know the Bible critically; read it in the original; unearth its treasures; delve into its hidden riches; open up the jewel casket of its original forms, words, and the beauties of its masterly arguments in the original Greek.

I should say that the library of every minister should contain the following works on the original text of the New Testament: (1) An elementary text on New Testament Greek; (2) Greek Interlinear Testament, Bagster's, or the New New Testament; (3) Thayer's Greek-English Lexicon of the New Testament; (4) Bagster's Analytical Lexicon; (5) Englishman's Greek Concordance of the New Testament; (6) Vincent's Word Studies in the New Testament; (7) Commentary on the Greek text, preferably Alford's Greek Testament. With these a mastery of the New Testament in Greek is within the reach of all.

PASADENA, CALIF.

THREE CONSTITUENTS

By A. E. SANNER

SAID Martin Luther, "Three things make a divine—prayer, meditation, and trials." Believing that these three things do, truly, enter in as constituent and compound elements of the success of a holiness preacher, called of God, we invite your attention to them herewith in detail—

1. Prayer,
2. Meditation,
3. Trials.

Millions of words, aptly and forcibly, have been spoken, and in books, written, to bring home to hearts the necessity of prayer, especially in the

ministry, until we can add nothing to enforce its importance and necessity. We simply reiterate. A prayerless pastor among Nazarenes is a farce. Have such existed? Yes. I've known pastors who hoped to make it on their old sermons, depending upon past knowledge and ability, and who have become unwilling or too lazy to pay the price of prayer. In preaching, they followed their outlines all right, they spoke through the period all right, but it was just words. It cannot be in the Nazarene pulpit. "The letter killeth, but the Spirit giveth life." The words may be all right and true, but unless the Spirit unctionizes and blesses, a holiness church will famish and die. It is hard work to pray. To pray in secret, wait before God and get messages, and get inspiration, and get soaked up with the thought which comes from God, until one may come to the people and pour it out upon them. It is not the preacher's wisdom and knowledge but his conviction which gets on the people. No matter the subject or theme, its delivery must be throbbing with life to accomplish the desired goal. Nothing gives life but life. Real flame alone kindles other flame. "We believe and therefore speak," said the apostles of old. All those beautiful characteristics desired in the Nazarene pulpit—unction, fervency, conviction, force, poise, soul food, blessing, etc., are granted from the throne of God in answer to prayer, plus diligence in preparation and attention. Brother, there is no substitute. Be sure to read Dr. Bound's "Preacher and Prayer."

Second. Meditation. In the prayer life the preacher must often abandon himself to meditation as he waits before God. In these moments God will speak to him, and things new and old are given him, which he in turn may give to the people. Said one, "By meditation I can converse with God, solace myself on the bosom of the Savior, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity." Meditation is really a peculiar and blessed means of grace, which is indispensable especially to the preacher. And in reading, too, it is not the hasty or casual reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. The advice of the great apostle to a young preacher was "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15). Get good books and read them, but these are not sufficient; carefully note the content of the sermons you

hear, but that is not enough; mix in religious conversation with the good and great whenever possible, but these all are insufficient for you—it is the frequency and earnestness with which you MEDITATE on these things until the truth in them becomes your own and part of your very being, that, as the apostle said, your profiting will appear. Meditation means deep thought. Like prayer this is hard work. Proof: Is it not easier for you to go many miles to hear some noted preacher, and to listen to him for two hours, than to spend fifteen minutes in meditating on the sermon when you return home? Warning, note well, that under the guise of meditating you do not fall into the habit of doing nothing at all, and of thinking of nothing.

Third. Trials. "Endure afflictions" (2 Tim. 4:5). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James 5:10). All right, let's do it. Elijah, 1 Kings 18:17, 22; Jeremiah, Jer. 26:7-9; 37:4, 15-17; 38:6; Daniel, Dan. 6:16; Paul, 2 Cor. 11:23-28. It is plain that they who speak in the name of the Lord may expect affliction. There is no other alternative. The war is on. Satan hath sworn eternal hatred against the Lord and His Christ. "The disciple is not above his Master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." The invectives of hell will be hurled at the true minister of the gospel of Jesus Christ. The writer is not a graduate in this school. I do not understand it all by any means. But I will suggest three reasons, at least, why trials and afflictions must enter into the life of the holiness preacher.

- (a) He must be a true minister of the gospel of Christ.
- (b) He must be both the exponent and champion of those graces and truths which are won and propagated only at the cost of suffering and sacrifice.
- (c) He is compelled to render a heart-to-heart, a soul-to-soul service.
 - (a) The first proposition is very self-evident, so we will not prolong the discussion. The very nature of the true Christian warfare is light against darkness, righteousness against sin, heaven against hell, Jesus against Satan, that necessarily real battles must ensue, real crosses must be borne, and real hardships endured. And to be

true to the trust He left us, these issues must be sincerely faced.

(b) It has ever been true that right things, pure things, holy things, things which bless and uplift, are won and championed at the cost of suffering and sacrifice. In the world of invention, instance Fulton and the steamboat; Gutenberg and the printing press, etc., when men had to almost die to bring to perfection and recognition some great invention without which the world today could not exist. In the world of discovery, instance Columbus and the new continent, Franklin and electricity, and many others. In the world of reformation, instance, Martin Luther and the reformers of his day, or the great temperance and prohibition fight of recent years, when in multiplied instances the very life had to be staked on principle. Or in the world of nature, instance the mushroom and the oak, the used and unused muscle, etc. The used muscle is strong because it has been "up against something" and had work to do that made it sweat. The oak has timber in it because it has stood up in the test of many a summer and winter.

So also is it in the world of grace (1 Pet. 1:6, 7, James 1:3, Rom. 5:3). Patience is acquired in the furnace of tribulation; faith is increased by testing; love must be manifested to be of effect, not just simply professed; experience can be obtained only on the field of labor. And of what account is a preacher without a lot of patience, faith, love and experience? And even heaven itself will be won only by being "faithful unto death."

(c) The holiness preacher must render a heart-to-heart service. Words alone will not suffice. How can he succor those who are tempted if he himself has not been tempted? How can he sympathize if he has not sympathy in his heart? How can he feel for others, if he has not first felt within himself? How can he "weep with those who weep, and rejoice with those who rejoice" if he have not the real sentiment in his heart?

*"Sure I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by Thy Word."*

*"Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh."*

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

The Heart

OF late years the disturbances of the heart are beginning to assume a more prominent place in the list of the causes of death. Only two others are considered more prominent. They are tuberculosis and kidney disturbances, but the latest statistics show that deaths from heart diseases outrank these. I have before me now the latest report from the United States Public Health Service showing that heart disease is taking the place of tuberculosis as a scourge. "In 1294 various types of heart disease killed 176,671 persons or a ratio of 178.4 per 100,000 of the population. It should be understood that this report covers only the registration area, containing only 88 per cent of the people of the United States." In the same period tuberculosis, on the other hand, caused the death of only 89,742 persons, or at the rate of 90 per 100,000. It was not until 1923 that the Public Health Service discovered that heart disease had preempted the place formerly held by tuberculosis and that it is becoming prevalent to an alarming degree. Although the majority of sudden deaths are due to cardiac causes, and yet there were few chronic diseases so amenable to treatment and so compatible with long life and comfort, if judiciously handled, as cardiac cases.

With these facts before us it is very evident that a great deal of attention should be given to cardiac diseases. The Health Service believes that a campaign of education must be carried on, and it should be nation wide in its scope. It is agreed that ignorance, carelessness and the tension of modern life is causing this marked increase in diseases of the heart. Now if this is important to the nation as a whole it is very necessary then that a particular class should pay close attention to it and its improvement. The condition of the heart and the care of the same is very important to the preacher. Because of the lack of this knowledge many a preacher has been laid on the shelf, or has filled a premature grave before his life of usefulness was finished.

Of course it is understood that we cannot touch on all the cardiac disturbances and their causes, but will mention a few that every individual should know about. Recent studies have shown that focal infections, such as tonsillitis, an abscessed tooth, or any other focus of infection may give origin to germs which may later cause

endocarditis, or valvular infection. These conditions are known to the laity, when they get to the chronic state, as organic heart trouble. When the valves are affected so they let the blood escape this is commonly called leakage of the heart. Any infectious disease may cause a cardiac disturbance, or getting up too soon after some such disease, or too soon after an operation will certainly have its effect upon the heart. Now you may see why that faithful family physician did not want you to get out too soon when you felt so well and thought it was, "all stuff to stay in bed when you felt so well."

One of the most common causes of heart disturbances and hypertension, high blood pressure, is excess in eating and drinking, the lack of proper exercise and elimination. The toxins from the excess foods irritate the entire vascular system. This is so closely connected with blood pressure, which is such an important thing, until we will leave the details later for that subject. However I would not do justice to the subject if I should pass by that which is very important to the preacher. Most preachers are fed to death. In the first place they do not use good judgment in eating and they are imposed upon by the public. That good host or hostess feels like the best and about all the way to entertain the preacher is to give him the best and the richest of foods—and my, the varieties! Of course it would be out of place just here to dwell upon the drinking side, that is from the standpoint of alcohol, as we are not dealing with that class, but will be untrue to the subject, and to the authors from whom I get my authority, if I fail to mention the effects of certain drugs upon this so important organ. There are certain drugs, particularly, nicotine and caffeine, which stimulate the vasomotor center of the brain. These are generally taken in the form of tobacco and coffee. Think of the work the little muscular organ is called upon to do under the strain of an ordinary sermon of forty minutes to an hour in length. Then think of the preacher who is not satisfied with this imposition and begins at once to whip it up with certain stimulants. I refrain from further discussion.

Hard work, of which most of us are not guilty except in the extreme effort in our preaching, and neurotic conditions are very hard on the heart. Be as afraid of extreme nervous conditions, which in many cases are brought about by worry as well as other things, as you would a poison. Most of the preachers who read this will be

guilty of over work during the hour of his preaching and exhorting, that tension, physically, mentally, and nervously, which is so often seen in the earnest preacher certainly over works the heart but is not dangerous, unless there is some organic disease, if proper care is given to the heart after preaching. Avoid overloading the stomach with food and drink just after preaching, take no stimulants, rub down with a rough towel, massage the muscles of the body, lie down a few minutes and dismiss all from your mind and let the entire system return to normal condition as soon as possible.

This is a day of over eating and pleasure, consequently we have a generation of over weight people, which is considered very dangerous, due to the fatty degeneration of the muscles of the entire body and of course affect the heart muscles as well. I would not be misunderstood—there are many other things that produce, as the doctor would say, myocarditis, besides over weight. Any person who is over weight and whose muscles are soft and flabby and whose breathing is difficult after a little exertion, should see at once about reducing and also the proper diet and exercise. Do not take the exercise prescribed by every person who thinks that he has the right system of calisthenics. There is just about as much quackery practiced today in physical culture as there is in the various ways of treating of diseases.

Every preacher, and others as well, should have a competent doctor to give him a thorough examination at least once a year. He will give careful attention to the heart and blood pressure and kidneys. If he finds some abnormal condition of the heart, do not lay yourself on the shelf and begin to get ready to die, or select your place to be buried, or your wife's second husband. Be cheerful, carry out the doctor's instructions about diet and over exercise, or extreme exertions. If there is a failure of compensation, which he will explain, take his heart tonics and other treatment. In your own mind see yourself living a lifetime and leaving behind a work which has been a blessing to humanity. A man who is determined to die and wishes to die will soon get his wish fulfilled. A prominent preacher was told by a physician that he was in a dangerous condition and might die almost any time. The preacher looked the doctor in the face and said, "I will eat the goose that eats the grass off of your grave," and he did not live the doctor. But the right kind of carefulness and good sense does not ig-

nore the warnings and precautions which have been given him by one who knows. Be careful about diet, exercise and elimination. If there is any focal infection, as has been mentioned, have it remedied at once. I believe in divine healing, but somehow, I believe that it would be as much to the glory of God to exercise what knowledge I may possess and that which I may be able to get from the other man, to take care of this temple of the Holy Spirit as it is to trust Him for healing. Almost all diseases of the heart, if found in time, and if proper care and precaution are taken, will permit the individual to live a lifetime and at the same time go on with his life's work. I have in mind now an individual who twenty-three or twenty-four years ago was considered in a very dangerous condition. This person has both heart and kidney trouble, but has been very careful to carry out her physician's instructions. Though now over seventy years old she is in many ways very active. "Out of the heart are the issues of life." And yet it seems to be about the last thing the average individual thinks about, either morally or physically, or gives any care to. It is supposed to take care of itself.

NASHVILLE, TENN.

PREACHER PROBLEMS

By C. B. WIDMEYER

The Problem of Sermon Making

The idea set forth by the word "minister," is one who serves, while the term preacher seems to indicate the thought that Jesus had in mind when he gave the "Great Commission." The Prophet Isaiah says, "He hath sent me to bind up the broken hearted, to preach the acceptable year of the Lord." Here we have combined the meaning of the two terms and when Jesus took occasion to officiate in the Jewish synagogue, he read the above passage and said, this day is this Scripture fulfilled in your ears.

The preacher has been chosen as God's spokesman as truly as was Aaron chosen to speak the message of God given to Moses. The sermon is the medium whereby the preacher hopes to move the people. If the preacher has no sermon or message, then he should take his place with the laymen of his congregation.

The preacher should not seek to preach great or eloquent sermons in order that he may be praised, but his motive in preaching must be purely a spiritual one. When one preacher sets to vieling

with another and tries to out-preach him, pride hath entered his heart.

The sermons should be true interpretations of the Bible. We are told that Savonarola was such a mighty preacher and so truly saw the needs of his people and of his city, that the law makers of Florence would meet following the delivery of his sermon and enact laws accordingly. Too much time is spent these days in dealing with sensational subjects and too little devoted to the ethical, moral and biblical ideals.

Mr. Kidder gives three classifications of sermons: *The Memorized Sermon, The Read Sermon, and The Extemporaneous Sermon.* In each instance he contends for a thorough preparation. The memorized sermon must be written as well as the read sermon. His preference is the extemporaneous sermon, but he suggests that it would be wise to write the sermon out in full and then leave the manuscript at home. Mr. Pattison in discussing sermon preparation and delivery gives as his preference what he terms the "composite sermon" in which he seeks to have the minister memorize certain portions, read other portions and at the same time largely follow the extemporaneous plan. Perhaps we cannot say that any man may preach extemporaneously, for surely he has given some thought and time to the subject chosen for the sermon. He has some reserve from which information is drawn.

Dr. Bresee advised young preachers to select the sermon subject on Monday morning. Spurgeon is said to have spent the entire week in extensive reading as well as study of the Scriptures and on Saturday night would decide upon the subject for Sunday morning and make his brief outline. Then Sunday afternoon would arrange for the Sunday night service. It was the custom of Chalmers to memorize all of his sermons and he is recognized as one of the great preachers. During the early life of Jonathan Edwards all of his sermons were read.

In the preparation of the sermon the preacher must have the needs of his people in mind. Sermons must be practical, and consequently should deal with more than theory. A preacher may preach over the heads of his people, and again his preaching may be too elementary.

The preacher must have one objective in view as he prepares and delivers his sermons and that is the salvation of souls. Some time should be given to doctrinal preaching, but the spirit of evangelism must be kept alive in the pulpit. The

preacher must believe his own sermons, and show his faith in the truth presented. The preacher must avoid the mechanical art attached to preaching, and keep himself in such a relationship to God, that the Holy Spirit can use him and bless him. If the Lord can bless the preacher while the sermon is being delivered, then likely blessing will come upon the people. The preacher must look for results in his ministry, yet he should not judge wholly from the viewpoint of visible results. Paul said to Timothy, "Preach the Word." And again, Jesus likened the preacher to one who sows the seed, and it is God who giveth the increase.

It is always well for the preacher to choose a text. If no text is chosen, it rather speaks independence on the part of the preacher. The preacher should not confine himself to one plan of sermon making. Speaking generally, there are two classifications of sermons, the topical and the textual. Along with these there are what we call the expositional sermon, the hortatory sermon, the doctrinal sermon, the practical sermon and the miscellaneous sermon. To build one's sermons after different models will give a freshness and inspiration to the hearers. It is not always wise to announce the firstly, secondly, and thirdly. Sermon heads may be worked into the discourse and the transition made so easily that there will be no jar whatsoever when the change is made from one division to the other.

A preacher to succeed in the work of the ministry must keep in practice. The individual who takes frequent vacations or is not active in the work, will find that thoughts do not freely flow, and words are hard to call to mind. A great musician states that he must practice four hours every day in order to be fit for the concert. Likewise the preacher to succeed must everlastingly keep at it. If God calls a man to preach then it is certain that farming, real estate, lecturing and other vocations are subsidiary.

The sermon must be simple in its diction, clear in its statements, forcible and impassioned in its delivery. It must be red hot, if it burns its way into the hearts of men. The sermon must not be too long, and when the fitting climax has been reached, then let the preacher stop and draw the net. Many a preacher has spoiled the service and failed to get results because he failed to quit when he was through. The sermon must be a work of art, and art is real life. So the sermon

must be true to life, seasoned with much prayer and delivered with a burning heart fired by divine love, and certainly God will give results.

CHURCH PUBLICITY

By M. LUNN

A SERIES of articles on church publicity would be incomplete without some consideration of copy writing. I want to start out by giving "Five Rules for Advertisement Writing." These rules are taken from a text used in my Advertising Course and while they were written with commercial advertising in mind the fundamental rules of copy writing apply to all forms of advertising.

1. Few words—short sentences—big ideas—small words.
2. No advertisement is large enough for two ideas.
3. Illustrations. (Pictures are more convincing than descriptive matter.)
4. Tell why as well as how to do it. (In other words reach "terminal facilities.")
5. Strong headings—avoid precedent—avoid repetition—tell the truth.

The wisdom of these suggestions is self-evident but we would like to draw special attention to some of them which are frequently violated in church advertising.

Rule One says, "Few words." Most advertising copy is too wordy. Give your material what our instructor used to call "the telegraphic process." In other words go over your copy and strike out every word which is not absolutely essential to getting your message across to the reader. Folks haven't the time these days, to read even a small percentage of the printed matter that comes under their observation. Make your message attractive and easy to follow by cutting out the "dead wood," economizing on words. It's much harder to condense than to elaborate. But it is worth the effort. Someone asked Woodrow Wilson how long it took him to write a speech. The reply was, "That all depends upon how long the speech is to be. A fifteen minute speech takes several hours to write, but a long one can be jotted down in a comparatively short time." Use short sentences and short paragraphs. The frequent stopping places break the monotony and provide resting points for the eye.

"Small words." And most of us go out of our way to find the big ones! Your advertising copy

should read "easily." It should be natural and spontaneous. But so many of us when we do any writing at all, suddenly forget our natural manner of expressing ourselves and write stuff that sounds stilted and starchy. The average reader will not spend much time on such uninteresting matter.

Rule Three is strong for pictures. You will remember that in a previous article I advised that a cut of the church, pastor, evangelist and singer be used whenever possible.

"Terminal Facilities" is a well known phrase in advertising parlance but a little ambiguous in other circles. It means to get somewhere. Provide a means for reaching your goal. Make it as easy as possible for your reader or prospect to respond to your appeal, and to acquiesce in your desire.

Rule Five has some good advice and will bear some analysis. Strong headings catch the eye and arrest the attention. Good headings require as much thought as other good copy. "Great Revival" is not a strong heading. "Great" could just about as well be stricken from the copy-writer's vocabulary. It doesn't mean a thing because it has been worn threadbare and made meaningless. There are too many "great" things nowadays. Better say "Nazarene Revival," "Old-Time Revival," both of which are descriptive headings. The heading should be relative; it should fit into the copy which follows. Some "smart" copy writers like to use catchy (?) headings which have scarcely any bearing upon the text. This constitutes a fake and most folks are quick to adopt an antagonistic attitude toward fakes.

Originality without being ridiculous is an end much to be desired but very difficult to attain. There's so much competition these days; so much being printed, that one must use his thinker and perhaps burn the midnight oil in order to avoid precedent and repetition but where there's a will there's a way.

Tell the truth! That's understood of course. No writer of church advertising would prevaricate. Wouldn't he? Be careful. I have seen some church advertising (not mentioning church reports) which bordered so closely on falsification that only the Lord who looketh on the heart and sees the enthusiasm and zeal of the writer, could overlook it. Just one point—if you want to be sure of being within the bound of truth, don't announce a meeting as if it were already over and the wonderful results you visualize had ac-

tually come to pass. They may not materialize. Be careful about how you "write up" your evangelist and your singer. Are they really the "most eloquent," "most gifted," "most successful," are they really "known from coast to coast," are they really super-men or just ordinary men, gifted, talented, consecrated to God's service? BE TRUTHFUL.

P. S. Some have sent in specimens of advertising but our mail hasn't been flooded (We're truthful). We wish more of our preachers would send copies of their advertising material. Tell us whether you want it criticized in this department (Of course we mean friendly, constructive criticism).

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THE publishers (Funk and Wagnalls) have very kindly sent a copy of A New Standard Bible Dictionary (\$7.50) to be reviewed in this department. To do so is a pleasure as we feel that this volume is an outstanding contribution in the field of religious reference works. It is a 1926 publication of 989 pages size 7 1/4 x 10 1/2 inches; with numerous illustrations and maps. The editors, Dr. Jacobus, Dr. Nourse and Dr. Zenos, stand in the very front rank of Bible scholars. Their aim has been to prepare a comprehensive help to the study of the Scriptures; their languages, literary problems, history, biography, manners and customs, and their religious teachings. We find a separate article on each of the sixty-six books of the Bible and apparently an article about every person, place and thing mentioned in the Bible. These articles of necessity are concise yet no item of pertinent information seems to be missing. In this reviewer's humble judgment an authentic, comprehensive, one volume Bible dictionary is one of the first requisites of a preacher's reference library. I hope the publishers of this magazine can arrange convenient terms so that many of our preachers may be able to secure this volume.

"It can't be done!" All of us have heard and have said this very thing so often about various things that have come to pass that we should be somewhat wary of such a prediction regarding anything that is anywhere within the bounds of reason. Outlawing war has until recently been looked upon as the wild dream of crack-brained

reformers. Of late however the subject has been given so much serious consideration by both the secular and the religious press that we may be encouraged to pray and work for a warless world. A business man, Harry P. Gibson, has devoted considerable time and thought to the consideration of this subject and has given us the results of his thinking in a volume "War Abolition" (Robson & Adce). The object of the book is to inspire more faith in the possibility of world-wide peace, to rouse more hope for its attainment as well as to release energy to secure it through a determined "will to peace." The author analyzes and exposes many of what he calls fallacies and half-truths which have confused the minds of multitudes of people in all civilized countries concerning the necessity for war and the supposed impossibility of peace.

Alexander Keith said, "No tempting form of error is without some latent charm derived from truth." This may account in some measure for the many fallacious distortions of orthodox Christian doctrine which are extant. One of the most insidious of these is Mormonism. A. F. Gray has summarized the history and tenets of Mormonism in his book "The Menace of Mormonism" (Gospel Trumpet Co., 75c). It is not a tirade against the Mormon people nor a rehearsal of sensational crimes but a sane presentation outlined as follows: Historical Sketch, the Rise of Mormonism; Joseph Smith the Prophet; The Book of Mormon; The Mormon Church; Mormon Doctrine; The Morals of Mormonism; Summary.

A book of sermons by William Chalmers Coyert, General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., has been given the captivating title "Religion in the Heart" (Revell, \$1.50). The title is taken from the subject of the first sermon in the book. There are twelve sermons in all, everyone sparkling with interest and thought-provoking statement. Some of the other sermon subjects are "The Man Jesus Christ," "Springtime in the Twenty-Third Psalm," "A Radiating Personality," "Perfect Peace," "Man's Mind," "Prayer," "Our Children," "God in His World."

In the last six years the government has spent approximately \$4,000,000,000 in the army and navy.—Sel.

FACTS AND FIGURES

By E. J. FLEMING

The United Stewardship Council of the Churches of Christ of the United States and Canada is composed of twenty-five co-operating churches together with the Young Men's Christian Association and the Young Women's Christian Association. This Council holds two meetings each year and is composed of the representatives of the co-operating churches. It has no salaried officials and its financial budget is spent for the purpose of the statistics which it collects and for some publicity work which it carries on in the religious and secular presses. Mr. Harry S. Myers is the Secretary-Treasurer whose office is 276 Fifth Avenue, New York City.

The report of the United Stewardship Council for 1925 is very enlightening upon the matter of total and per capita giving. The list is headed by the United Presbyterian Church with total gifts for budget benevolences of \$2,521,389.00 which is \$14.95 per capita. That church raised for congregational expenses \$3,733,641.00 or a per capita of \$22.14, and a per capita giving for all purposes of \$38.32 and their total gifts for all purposes was \$6,461,004.00. The United Presbyterian Church reports a membership of 168,638.

The second church in the list of per capita giving for budget benevolences is the Presbyterian Church of the United States (S.) with a per capita of \$8.51 to its credit. This church raised a total of 3,917,661.00 for benevolences, and also raised a total congregational expense of \$9,393,340.00 or a per capita of \$20.53. It raised a total for all purposes of \$14,935,170.00 or a per capita of \$32.67 with a total membership of 457,093.

The third position in per capita giving is accorded the Moravian Church. It gave \$141,923.00 or a per capita of \$8.05 for benevolent purposes. It gave \$259,831.00 or \$14.70 per capita for congregational purposes. It gave a total for all purposes of \$401,754.00 or a per capita of \$22.75. Its membership is 17,632.

The fourth place in the benevolent giving is occupied by the Reformed Church in America with a per capita of \$7.37 for benevolences and total benevolent gifts amounting to \$1,071,494.00. This church raised for congregational expenses \$3,600,558.00 or a per capita of \$24.77. It raised for all purposes \$5,109,673.00 or a per capita of \$36.52. Its membership is 145,373.

Although the Church of the Nazarene is not included as a participating communicant in the

United Stewardship Council statistics, we submit the following as our totals and per capita for 1925:

With a membership of 59,767 the Church of the Nazarene raised for all purposes \$2,931,155.00 or a per capita of \$49.04. It raised for local or congregational expenses the sum of \$2,548,485.00 which is a per capita of \$42.64. The amount raised for the benevolent budget was \$382,670.00 which is a per capita of \$6.40. This would give the Church of the Nazarene the fifth position if reported among the other churches in the United Stewardship Council.

We desire to call attention to the fact that the average per capita of the 25 participating churches is \$4.11 for benevolences, \$15.35 for congregational expenses, and \$21.06 for all purposes. It will be seen that the per capita total for all purposes of the Church of the Nazarene exceeds the highest amount paid by any of the above churches by \$10.72, and it will also be seen that it is more than double the average. It will be noted that our local congregation per capita expense of \$42.64 is almost three times the average.

The Protestant Episcopal Church occupies the seventh place in per capita giving for benevolences in the Stewardship Council Statistics with the highest per capita of congregational expenses, namely: \$28.79. This shows that the Church of the Nazarene spent \$13.85 per capita more than the Protestant Episcopal Church to maintain its local current operations.

Some of our workers have insisted that our per capita for benevolences exceeded that of any other church but it will be noted that we will need to transfer more money per capita to the benevolent side of our ledger. Nevertheless, we must bear in mind that we maintain an intensive, aggressive evangelism in the Home Land, employing a large force of evangelists which adds very heavily to our per capita for local purposes. We also have an extensive building program and are using large sums of money for the extension of our work in the local communities.

Unless there is a decided spirit of sacrifice manifested by our churches for 1926, we fear that our benevolences per capita will suffer a humiliating decrease and the Kingdom of our Lord suffer an irretrievable loss. No pastor should be content unless his benevolent budget per capita equals or exceeds \$6.50 for 1926.

The United Stewardship Council, acting for twenty-five Protestant organizations in the United States and two in Canada has compiled figures to show the gifts of Americans to religious purposes. In 1925 the twenty-five organizations represented gave \$332,552,000 to congregational expenses, \$88,845,000 to benevolences and \$29,603,000 to miscellaneous gifts, making a total of \$451,000,000. The two Canadian bodies gave a total of \$12,000,000. The estimated gift of Jews was placed at \$18,500,000, and of Roman Catholics at \$168,000,000. Other religious organizations gave the sum of \$10,500,000.

The total sum of \$648,000,000 was given last year by American people for what might be called the regular causes of the church. The Methodists gave \$135,000,000; the Presbyterians, \$72,500,000; the Baptists, \$70,000,000; Episcopalian, \$39,000,000; Congregationalists, \$26,500,000; Disciples of Christ, \$20,600,000. The Church of the Nazarene with 59,767 members gave a total for all purposes of \$2,931,155.

A CODE OF ETHICS

By LAURENCE HOWE

A recent publication gives the following abbreviation of a code of ethics adopted by the Association of Congregational Ministers of New Haven, Conn.:

THE MINISTER AND HIS WORK

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.
2. He should keep abreast of current thought, and develop his intellectual and spiritual capacities.
3. He should keep physically fit. A weekly holiday and an annual vacation.
4. He should tell the truth as he sees it and present it tactfully and constructively.
5. It is unethical to use sermon material prepared by another without acknowledging the source.
6. The minister should be scrupulously honest, avoid debts, and meet his bills promptly.
7. He should not join in marriage improper persons.

RELATIONS WITH HIS PARISH

1. It is unethical to break his contract with his church.
2. Service is primary and remuneration secondary—a salary adequate to the work and commensurate with the scale of living.

3. It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

4. Confidential statements are never to be divulged without the consent of those making them.

5. It is unethical to take sides with factions in his parish.

6. As he is a servant of the community, fees should be accepted only in the light of this principle.

RELATIONS WITH THE PROFESSION

1. It is unethical to interfere with the parish work of another minister. Avoid proselyting.

2. No service should be rendered to members of another parish without consulting the minister of that parish.

3. It is unethical to speak ill of another minister, especially of his predecessor or successor. Flagrant unethical conduct is to be brought before the proper body.

4. It is unethical to overture a church whose minister has not yet resigned.

5. The relation between ministers should be one of frankness and co-operation.

To this excellent list we would add a few more items that pertain to ministers in the Church of the Nazarene particularly, and then adopt the entire code, making it the rule of our ministry.

UNDER "THE MINISTER AND HIS WORK"

1. Circular letters from district and general officials and committees will be given prompt, careful attention and all correspondence will be answered immediately.

2. The program of the church, district and general, will be given most loyal support even when personal judgment might suggest another way of doing things. District, general and special funds will be kept intact and held in utmost sacredness; they will not be confused with local items but will be forwarded promptly to the proper person.

UNDER "RELATIONS WITH THE PROFESSION"

1. We will in no case report that "The church was run down when I came and although blank members were reported at the Assembly we could only find half of them."

2. We will not fill the *Herald of Holiness* with flattering advertisements of ourselves either by way of church reports, notices, or telegrams.

3. Having left a parish we will leave it forever and practice a "hands off" policy.

4. We will keep our engagements with evangelists and singers after an agreement has been reached and will remunerate them honestly and adequately, not using for any other purpose funds raised for the workers and not taking advantage of those who came for free will offerings. The evangelists among us will reciprocate by observing the Golden Rule.

(Adopted also by the Preachers' Convention of the Chicago Central District in session at Bloomington, Ill., April 8, 1926.)

THE IDEAL PREACHER'S WIFE

By J. B. CONNETT

*A preacher's wife to be ideal,
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be considered sane,
And yet not altogether plain.*

*Her house must be in perfect grace,
With everything in its proper place;
Her family must not be large or small,
'Tis wrong to have no child at all,
But six or eight will never do,
'Tis just as bad as to have too few;
Her children, the precious darling things,
Must each one have at least two wings.*

*She must lead in all the women's work,
And from no task will she ever shirk;
To the Church's task she must be always true,
Although to her no salary is ever due;
Oh, the wedding fees are hers perhaps,
If her husband's memory does not lapse;
But if her husband gives her all,
Her salary alas, will be quite small.*

*If God in heaven has prepared a place,
Above the average for the race,
A mansion built in heaven's center,
Into which no one else can ever enter,
It is for the devoted preacher's wife,
When she is done with this world of strife,
A place of quiet helpful rest,
A mansion that is the very best by test.*

(Sel. by a pastor's wife.)

BARGAINS

A New Translation of the New Testament. By James Moffatt. Pocket edition, printed on thin paper, cloth board binding. Moffatt's translation is notable for its apt usage of words as well as for its originality of thought. The old version is supplemented not supplanted. **Regular price, \$1.50; bargain price, 85c.**

Parallel Edition of Moffatt's New Testament. The Authorized Version and Moffatt's translation in parallel columns. Regular library style with cloth board binding. **Regular price, \$2.50; bargain price, \$1.50.**

The Mind of the Master. By Rev. John Watson, D.D. (Ian Maclaren). The reissue of this volume of sermons will be very welcome to the younger generation of ministers and Christian students who have not had the opportunity to study the thought and methods of this great Scotch divine. 338 pages. **Regular price \$1.50; bargain price 85c.**

The Realism of Jesus. A Paraphrase and Exposition of the Sermon on the Mount, by Prof. J. Alexander Findlay, M.A. A delightfully fresh interpretation. 240 pages. **Regular price \$2.00; bargain price \$1.25.**

DR. BRESEE'S

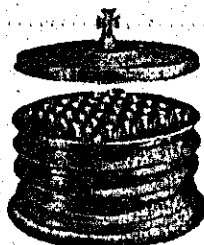
Sermons on Isaiah Seventeen of them.



A volume of 178 pages; cloth covers; attractive and durable.

\$1.00, delivered.

NAZARENE PUBLISHING HOUSE
Kansas City, Mo.

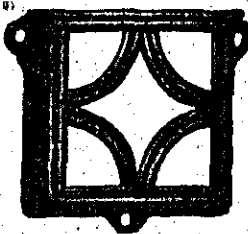
INDIVIDUAL
COMMUNION
SERVICES

Write for circular giving full description and prices on trays, glasses, bread plates, etc. We are agents for one of the best and most reasonably priced lines. Be sure to get our prices.

ENVELOPE HOLDER

No. 18. A neat design. Inside dimensions, 2 5/8 wide by 2 1/4 in. deep. Oxidized Copper Finish.

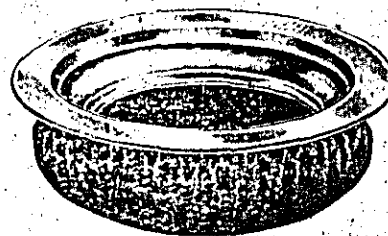
Per 100, \$12.00.



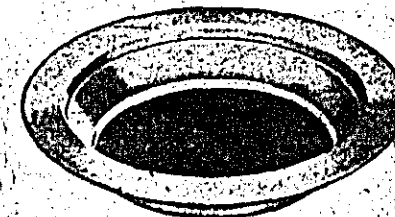
NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

CHURCH SUPPLIES

WOOD GRAINED ALUMINUM PLATE WITH BAG

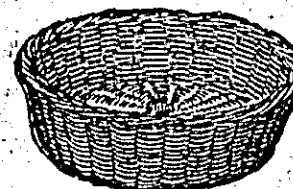


A 10 inch aluminum plate, finished in imitation of walnut. Supplied with velvet bag for holding envelopes. An inexpensive, beautiful plate. **Price, postpaid \$5.10.**



A 10 inch aluminum plate, finished in imitation walnut, baked enamel, and lacquered. A substantial, economical plate with a walnut appearance. Plush pad in bottom. **Price postpaid \$3.60.**

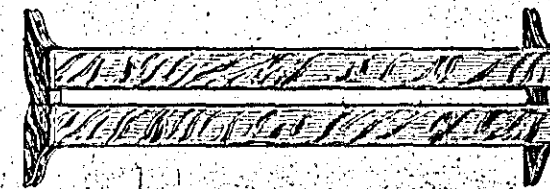
WICKER COLLECTION BASKET



Made of very durable sapped willow, in natural color.

No. 1. 10 inches in diameter; 3 inches deep, natural **\$1.25 each.**

No. 3. 7 inches diameter; 2 inches deep natural **\$.75 each.**



BOOK RACK NO. 104

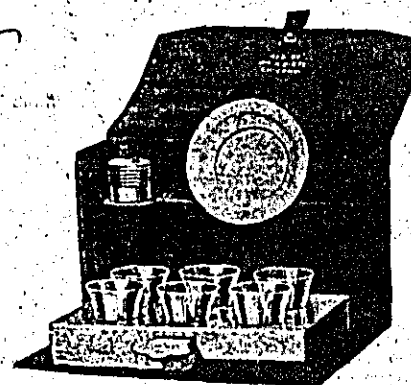
Well made of plain Oak, finished a medium dark golden oak. Size 24 inches long. **Price each, \$1.00, Delivery Extra.**

PASTOR'S INDIVIDUAL COMMUNION OUTFIT

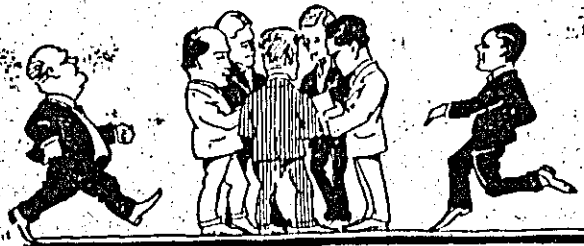
This is a well arranged outfit of a convenient size to take into homes so that the invalid or sick one may receive the sacrament along with other members of the family or friends.

Contains tray of 6 glasses, wine flask, and bread plate with cover in Morocco leather case, plush lined. No pastor should be without one of these handy outfits.

6 1/2 x 2 1/4 x 3 3/4 inches. **Price, \$8.25 postpaid.**



NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.



NO, something isn't being given away free. One of the preachers has just received a new book from the Publishing House and is telling his fellow ministers what an inspiration it was.

Below we list some of the

Important New Books Which Every Preacher Should Read

THE CALL TO PROPHETIC SERVICE

From Abraham to Paul.

By Henry Schaeffer, Ph.D. An important, carefully written work on the call to service as illustrated in the experiences of the principal prophets and preachers of the Old and New Testaments. Valuable for students, ministers and for the general reader. \$3.25

RUSSELL H. CONWELL AND HIS WORK

By A. R. Burr. If ever a man merited a biography Dr. Conwell does. His was a life of service untiring and of sacrifice unending. Having received millions for his labors he died leaving a mere pittance of a few thousand dollars. His good works shall indeed follow him. In his life story there is inspiration for preacher and layman. Every young person should read this book. It has material for many sermons. The book contains Conwell's famous lecture Acres of Diamonds, complete. 438 pages with many illustrations. \$1.50

PEN PORTRAITS OF THE PROPHETS

By Bernard C. Clausen, D.D. Studies of Old Testament characters. The author is a genius in drawing from the lives of Bible leaders, fresh inspiration for today. Good sermonic material in this book. \$1.50

PUTTING ON IMMORTALITY

By Clarence E. Macartney, D.D., the great Presbyterian fundamentalist, leader and writer. In this book he takes up the theme of life after death and describing first the human desire for immortality shows the reasonableness of the hope. \$1.50

ADVERTISING THE CHURCH

By Francis H. Case. In this volume the pastor or anyone interested in church advertising will find many useful, practical suggestions which will help in bringing the church to the attention of the local community. \$1.25

THE OLD GOSPEL AT THE HEART OF THE METROPOLIS

By Rev. John Roach Straton, D.D. A volume of gripping, penetrating sermons by this well known preacher. Eighteen of them in this book of 298 pages. \$2.00

A Faggot of Torches

By F. W. Boreham. Eighteen books are now credited to this writer. This one is a book of texts that have influenced the lives of outstanding men and women such as Carlyle, Augustine, Richard Baxter, Geo. Fox, Gladstone, Harriet Beecher Stowe, etc. Interesting and full of good illustrative material for sermons. \$1.75

AFTER DEATH—WHAT THEN?

By William Evans, Ph.D., D.D. What Lies Beyond the Grave? Are our loved ones conscious? Do they know what is transpiring on this earth? If so how can they be happy? How can a mother be happy in heaven if she knows that one of her children is in "the outer darkness"? Shall we know each other in heaven? These and a hundred more such questions regarding life and conditions "over there" are constantly being asked. Differences of opinions and interpretation there will always be but the author after serious study, meditation on the Word and earnest prayer has given us the results in this volume. \$1.50

THE DAYS OF HIS FLESH

The Earthly Life of Our Lord and Savior
By Rev. David Smith, D.D. This is a new (the fifteenth) edition of one of if not the most popular lives of Christ ever written. 549 pages with colored map of the Holy Land. Previous editions have been higher in price but we rejoice that the publishers have decided to offer this one at the popular price of \$2.00

THE FAMOUS NEW YORK FUNDAMENTALIST-MODERNIST DEBATES

In this book we have the orthodox or fundamentalist side as presented by Rev. John Roach Straton, D.D. This book might well be considered as embodying a statement of the fundamentalist belief on the important Christian doctrines. \$1.50

EVANGELISTIC SERMONS

By J. C. Massee, D.D. This new volume of gospel messages by one of the outstanding preachers of the day will be welcomed by ministers especially. Dr. Massee believes in and preaches a truly evangelistic message and holds that the proclamation of a redemptive gospel is as efficacious as it ever was. \$1.50

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

The Preacher's Magazine

VOL. I NO. 8

AUGUST, 1926

WHOLE NO. 8



CHARLES HADDON SPURGEON
June 19, 1834—January 31, 1897

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

Every Preacher Should Read It!

Russell H. Conwell and His Work



The complete story of Dr. Conwell's life and achievements written with his approval and co-operation by Agnes Rush Burr, who was for many years associated with his work, and whom Dr. Conwell appointed as his biographer. Illustrated with many photographs.

This volume includes Dr. Conwell's world-famous lecture

Acres of Diamonds

which has been delivered oftener and to more people than any lecture delivered by any man and has been the means of providing money for the education of thousands of struggling young men and women.

The book is beautifully bound in blue cloth boards with gold stamp. A very attractive and suitable gift volume.

438 pages; 17 illustrations.

The price is only \$1.50, prepaid.

SPURGEON

The People's Preacher

WE have secured fifty copies of this imported edition of the life of C. H. Spurgeon. It seems unbelievable, but this book has 330 pages; is bound in cloth boards and retails at \$1.00 postpaid. There are 20 full-page illustrations which add greatly to the value and interest of this biography.

The life story of this outstanding preacher cannot fail to inspire and encourage every minister of the gospel, young and old. Preacher, send for your copy today.

Price, only \$1.00 postpaid.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price, \$1.00 per year. Application for entry as second-class matter at Kansas City, Mo., is pending.

VOLUME 1

AUGUST, 1926

NUMBER 8

THE LIMITS OF PLAGIARISM

I AM not as old a preacher as I hope to be sometime, but I have been paying pretty careful attention to preaching now for twenty-seven years, and time has not served to give me any greater respect for the man who makes loud profession of being "original" in the substance and arrangement of his preaching material. Not that I would question the preacher's veracity who claims that he takes nothing consciously from others, but that I feel sure he would have had a much more effective ministry if he had done so. For in most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. Culpepper said that when he started out as a young man to be a preacher, he determined to be original or nothing, and he soon discovered that he was both. Revising his theories and tactics, Culpepper later said that he proposed to use at least as much judgment as an old sow, and he had observed that when someone throws corn over the fence the old sow hastens to get as much of it as she can.

And come to think of it, what is there that a preacher can claim as original, any way? If his doctrines are orthodox, it is because he has drawn them from the Bible and from the interpretations of the fathers; and if he got them there, they are not his own. If he is expert in logic and rhetoric, he learned these arts from teachers and from books. If he is an adept in homiletical arrangement, someone showed him how to do it. If he is a master of language and diction, he owes his accomplishments to others.

Plagiarism as a fault and a crime is possible only to one who makes profession of originality, for he alone attempts to take to himself credit which should at least be shared with others. If a preacher appropriates the material and arrangement of others and then claims exclusive right he is both a thief and a liar. But if he makes such use of the work of others as he can in his effort to be an effective preacher and makes no superior claims regarding the matter, but rather confesses himself debtor to all whom he has ever met, and special debtor to those who have contributed directly to his store of things old and new, he is both honest and truthful.

Why do men write books and publish papers if one is not to be permitted to use the gold that he digs from these mines? Why do men waste their time and mine in talking, if they do not want me to remember what they say? And do men who write and speak expect me to believe that they did not learn what they are saying from someone else? Do they expect me to believe that wisdom was born with them? They may not always be conscious of copying, but I can find the most of what I hear them say in books and in magazines, or I can find them others who said in substance the same things they are saying and said them before the present speaker ever said them.

I have heard many a holiness preacher preach on "Christian Perfection," following exactly the outline which Ralston gives in his "Elements of Divinity." And you know, that chapter was made up from Ralston's sermon outline on the subject. It is possible that many whom I have heard did not get their outline right from Ralston, but they got it from someone else who got it from him. And my own personal belief is that these preachers did well to use this outline; for it covers the ground and is better by far than the majority of us could make for ourselves.

There should be no dodging of the issue involved here. There should be no "soft pedaling" and white lying. There should be no false standards uplifted for the hindrance of young preachers and for the hurting of older men's consciences. The right and sensible thing, we believe, is for the preacher to make all the use he can of everything that comes to his hand for making him a more effective preacher. When he hears someone say a good thing, he should try to remember it and say

it himself sometime. If he reads a good thing in a book, he should "run it through his own mill" and make it his own. If he finds a sermon outline which suits his mold, or if he finds in it a single point that will work into his own processes, he should appropriate it. The business of disseminating the truth of the gospel is not a commercial affair and there is no place for patents and copyrights. After the preacher has learned all he can from others and dug out first hand all he can and then has delivered what he has gathered in his most effective manner he is still a poor enough preacher of so wonderful a gospel. But if he goes about trying to be "original," passing up material and methods which would help him in his work, he is the slave of artificiality and the morbid victim of the shallow criticisms of pretentious theologues.

A TESTIMONIAL TO FAILURE

NO matter what the subject of his complaint, the complaining preacher testifies to his own failure. If he complains that his people are not spiritual, this reflects upon his spiritual leadership. If he complains that they will not tithes or make proper offerings to the support of the church, this testifies that he is unable to stir them with a vision of their duty and privilege in the matter of stewardship. If he complains that he has no young people, or that such as he does have are not anxious for a spiritual program, this announces that he is not equal to his principal task. If he complains that his Sunday school interest is lagging, this marks him a failure as the shepherd of children. In fact the failure of the church is always the failure of the preacher, for there is a preacher somewhere who could succeed at the place where this preacher has failed.

And, any way, the preacher who complains will fail, if he has not already failed; for complaining and succeeding do not go together. By this we do not intimate that the preacher may not always earnestly strive to better himself and his work and the conditions under which he labors. What we do mean is that he must be willing always to endure what he cannot enjoy, and to take his part of the blame for such failures and partial failures as may arise in connection with his endeavors. Perhaps he may say that he failed because some of the leading people would not cooperate with him. This may be true, but a wiser, better preacher would have secured their cooperation. Perhaps he may say that the people were prejudiced against him from the start and did not give him a chance. This also may be true, but a wiser, better preacher would have overcome this prejudice and made these people his friends. He may say that the field is unusually hard. This may be true, but a good enough, big enough preacher and man would succeed even there.

Our observation is that the preachers who make a habit of succeeding are preachers who make the best of whatever conditions they find and set in to promote the work of God in spite of drawbacks and hindrances. The right man, the best man can succeed any where, if you will give him time.

THE DEMAND FOR DEPTH

It would be quite difficult to make a just appraisal of that form of service which has been designated as "popular evangelism." It would not be fair to say that such work does no good, and yet it would be false to say it does no harm. But whatever good we may see in it, the fundamental error is that of supposing that men can get genuine salvation without being the subjects of real Holy Ghost conviction. A mere decision to join the church, a vow to re-consecrate, a promise to "lead a better life," etc., all fall far short of the positive work of regeneration within.

However, we are told now that the day for big, undenominational, union meetings has passed, or is passing; and if this is true we cannot but rejoice. For while there may be some sacrifice in the matter of scope by the return to the church revival, there ought to be compensation in the matter of depth.

Even in the holiness movement there has been decidedly too much emphasis placed upon "immediate results." A little while ago we heard a leader of a meeting say that many services in which there are no seekers are better than other services in which there are many seekers. This was an unusual saying, but we endorsed it as true. There is need for more care and patience in our methods in order that the Holy Spirit may be able to work and in order that men may have time to truly repent and to make their way through to a conscious experience of grace.

We are particularly at fault in the matter of making unscriptural tests and either wounding the faith of conscientious people or of encouraging them to become brazen and human and shallow. There is need for a breaking up of the fallow ground, and this can be accomplished only by much prayer, faithful preaching of the Word, patience in exhortation, and uncompromising contention for quality.

It is useless to speculate on the question as to whether men are harder to reach with the gospel message now than they used to be; for whatever the real answer to the question, you and I will have to "Make good" in our own day or fail for all days.

RESULTS OF TRYING TO PREACH TOO MUCH

TO a brother who is not only a good preacher himself, but who has had considerable experience in directing the preaching of others, we recently remarked that there was a time when we did not like to be on a campmeeting team where the arrangements provided that we should never preach oftener than once a day, but that in later days we were coming to prefer such an arrangement, and that although under the stress of necessity we still preach as often as three times in one day, we have found that we are not at our best when forced to appear oftener than once. To this the brother addressed replied that his own experience and observations bore out our conclusions exactly. And he said that when the meeting is large enough to make it necessary for all the preaching to be "first class," he never failed to restrict his preachers to one sermon a day. And in further comment, he said that three-quarters of an hour of preaching—real preaching, good preaching—is, in his opinion, equal to eight hours labor at any ordinary occupation.

But many people, sometimes including the preacher himself, are not aware of the physical, mental and spiritual strain to which the preacher is subjected when he really puts himself into his preaching, and they think he should be able to preach about as many hours as he could teach school, clerk in a store, or work in a shop. But the preacher who undertakes to preach too much will inevitably lower the standard of his preaching, and the times call for better preaching, rather than for more of it.

Even the pastor, of whom custom requires two sermons every Sabbath, has a task which is practically impossible. That is, it is practically impossible for the average preacher to prepare and properly deliver two genuinely worthwhile sermons every week in the year. It is therefore found to be the habit of most preachers to "do their best" at one or the other of the services. And since we are such creatures of habit, it frequently happens that the preacher regularly gives his best sermon at one or the other of the Sabbath services, so that in time he comes to be known as "a good Sunday morning preacher," or as "a good Sunday night preacher." But the fact is that he is at his best level only once a day and that most of preachers are thus limited.

Of course there are various ways of doing it, but since we ventured to speak on "The Morality of the Preacher's Vacation," last month, so now we will venture to suggest that the preacher will do well to deliberately plan to "beat himself" at one or the other of the Sabbath services, and that he should choose the service which is likely to present the best opportunity. Sometimes when the Sunday evening service can be served by a somewhat organized exhortation, the preacher will find it possible to preach his real sermon in the morning. At other times, when the morning service can be served with a systematic Bible reading, he can reserve his best effort for the evening. But let no man deceive himself into thinking that he can always "be at his best," if that always is made to involve too frequent appearance.

We do not think it a wise practice for the pastor to yield his pulpit too often to others, but if a well known and fully trusted brother comes along, the pastor may do much toward regaining his best grip by sitting and listening to another now and then, rather than to simply preaching himself out by excessive constancy and unchanging exertion.

The preacher who serves the long pastorate will be especially thankful for textual methods in preaching, for this gives endless variety to his list of sermon subjects. There are only about 50 many great themes, but there are great texts enough to run the preacher for the longest life time.

Many preachers are fooled into thinking that more preaching is just as good as better preaching. And it is usually easier to preach more than it is to preach better.

DOCTRINAL

CONTENDING FOR THE FAITH

By THEODORE H. KAMPMAN

THE Bible commands that we contend earnestly for the faith once for all delivered to the saints. That faith by its very nature is final and exclusive. The acceptance of its claims involves the rejection of every other religion as either utterly false or fatally insufficient. It is the one faith, and it was delivered once for all.

That faith centers not in its ethics, though they are the noblest the world knows; not in its truth, though it is the embodiment of the true; not in its holiness, though it is adorned with the pure. It centers in a person, the Lord Christ Jesus, who became a man, but who was and is eternally the Son of God, co-equal with the Father. Save for that one spotless Son of Man, it points the finger of condemnation at every member of the human race, and brands him with a guilt so hateful that a just God could forgive him only by giving the Son of His love to suffer the penalty in the sinner's stead. It tears away the veil of human exterior and reveals the very best of men as by nature totally depraved, powerless to turn to God without the divine enabling, to walk with God without the divine creation of a new nature. It bids man turn from all thought of finding God by his own unaided efforts, and offers him instead a revelation of God, the Bible. It makes honest acceptance of the saving truths proclaimed in that Book the first pre-requisite to salvation. A faith in Christ that precludes all trust in his own power or merits is fallen man's only way of escape from eternal destruction. The repentance that enables him to exercise such a faith shuts him up to belief in the deity and atoning work of Christ, for the true penitent can no longer believe that a holy God could on any lesser ground forgive so vile a sinner. Only by accepting the blessed truth of Christ's sacrificial death, and His right, as very God, to make that sacrifice can he escape the crushing weight of his consciousness of guilt. The Christian faith then can brook no rival because it holds that there is no other way

to God and heaven than the way of the cross which it proclaims.

That is the reason it has been so relentlessly opposed through all the centuries. It rebukes every hearer as a sinner. Consequently it cannot be ignored, and unrepentant men in every age have detested its revelation of their own hearts and lives. It has been persecuted alike by Jew and pagan; Pharisee and Herodian, moralist and profligate; for does it not teach that all have sinned and come short of the glory of God? In our own day it is being denied within the very church by that group of men known as modernists. Professing to reconstruct the faith to meet the demands of a new age they really offer us a new religion, its Christianity so emasculated that nothing but the ethics of our fathers' faith remains. To the modernist the Bible has no authority. Man has not fallen, but has risen from the beast. He is saved not by the cross of Christ but by a noble character. Jesus was a man, unlike other men only in that He more perfectly exemplified God's ideal of manhood. He was not pre-existent, not virgin born, not the propitiation for our sins, not raised from the dead on the third day. Such is the faith of modernism.

These negations, so totally subversive of all saving faith in Christ have made terrific gains within the past two decades. Fifteen years ago when the speaker before a group of ministers and delegates from most of the Protestant churches of Minneapolis referred to the virgin birth as a myth practically his entire audience arose at once in indignation and left the building. That incident illustrates the difficult position of the Modernist in the church of that day. Nowadays when they have some sort of gathering of all the churches in a great city half the speakers are Modernists. Not long ago the preachers at a ministerial conference of a prominent denomination were so far agreed as to openly discuss the problem of how to win over the laity to Modernism. Their solution was this: "Get them to read our denominational literature." That was in one of several denominations in which Modernists largely control the publishing interests. When a Sunday school quar-

terly for teen age scholars explains that Elijah died, that the Bible story of his miraculous ascension grew up afterward, how long will the young folk remain true to the faith? When a great denominational paper for young people prints a clever story which makes the Sonship of Christ differ in degree only from ours, and His work only an example to us, what shall the harvest be? If the Modernists, starting against the opposition of the Church, have gained so much in fifteen years, what will they gain in the next fifteen, now that they are free to proclaim their views through press and pulpit, and to stamp them with the authority of the church?

It is impossible to overstate the seriousness of the situation. The faith of our fathers is threatened. Upon the acceptance of that faith hinges the eternal destiny of every child of man, and for its establishment God gave the world His only begotten Son. Compassion for our fellows and loyalty to our God alike demand that in this crisis we contend earnestly for the faith once delivered to the saints!

To this end every believer ought to have an intelligent appreciation of the points at issue. Let the true minister see to it that every Christian knows what he believes and why he believes it. Let the layman clearly appreciate the doctrines which the Modernists cast aside as non-essential, and understand why they are vital to the Christian faith. Thousands surrender the faith of their fathers to Modernism simply for want of indoctrination. They never really apprehended the true significance of their religion.

But the faith is more than sound doctrine. It is eternal life. It is unconquerable joy. It is fathomless peace. It is the secure rest of the soul after God's answer to its deepest cry. It is the dynamic power of God manifest in redeemed humanity. Only by that life giving, soul satisfying power has it survived nineteen centuries of relentless opposition. Sound doctrine is important as it is only because it generates a force that regenerates and sanctifies the heart. As we ourselves have received, by saving faith, that gracious power of God, so we ought by achieving faith to unloose it upon our fellows. There is no such defender of the Christian faith as that faith itself, preached in purity and power. Paul of Tarsus met Christ face to face and went forth to turn the world upside down by the gospel of salvation through His name. That faith penetrated Martin Luther's darkness, and to him forever after popes

and emperors, wealth, or martyrdom, were but fleeting shadows compared with its eternal portent. It took hold of John Knox with such reality that in compassion for his unbelieving countrymen he cried out in the agony of his soul, "Give me Scotland, or I die!" It strangely warmed the heart of John Wesley, and through him swept all England and America with resistless power. To such men the faith is not so much a belief as a passion, not so much a system of truth as an overwhelming vision of truth. To believe that there is a heaven to gain and a hell to escape, damning guilt to be saved from, and a Christ mighty to save, is well. To vision those truths in their reality is to mount up on the wings of desperate earnestness to such heights of faith in God that He shall compel the attention and awaken the conscience of a blinded and reluctant world.

Sixty or seventy millions in our land who are members of no church, and other millions of unsaved church members challenge us to such a vision. There will always be some who reject and oppose the light of the gospel. But that the millions around us neither reject nor oppose but simply ignore our message: that ought to challenge us and shame us to prove God's promises and challenge His omnipotence. We must reach these millions with the gospel shortly or we will never reach them. Modernism, we have seen, is gaining rapidly, and injecting doubts that harden men's hearts and dull their ears against the divine invitation. Nor is it enough that we preach the truth where the multitudes could hear us if they only would. They will cease their indifference and give attention to our message only as God's power is released upon them by the mighty praying of God's people. If we who know God are careless as to their salvation what can we expect of them, who know Him not? Our hearts must burn for those whose hearts are cold; our tears must flow for those whose eyes are dry; our sleepless nights and days of prayer and fasting must fill up the measure of their prayerlessness. Our eager faith must rise triumphantly to God in their behalf. Our intensity of labor and desire must exceed the greatest earnestness of other men to the extent that the eternal loss of a soul transcends in horror any other loss, and in such measure as the glory of the gospel surpasses the noblest note in any other message, and by so far as eternal bliss in heaven is removed from never ending remorse in hell.

Not with the earnestness of a human cause must we contend for the faith, but with that divine intensity that can come only as God Himself gives vision. Let us plant ourselves then in His presence, until He shall give us to see the real glory of our faith, dazzling in its splendor, infinite in its magnitude, yet groaning under the weight of the eternal destinies that hang trembling upon

it. Let us yield ourselves utterly to its power. Then, as we rise from our knees, we shall dare to say in the humble triumph of true faith, "The God that answers by fire, let him be God!" And as the sin-consuming flame of mighty revival sweeps the earth, and the shekinah glory of God blazes upon the altars of our father's faith, who shall dare to contend against it?

DEVOTIONAL

LETTERS TO PREACHERS

By A. M. HILLS

No. VII, Selection of Texts.

PERHAPS the importance of having texts and conscientiously using them has been sufficiently considered. The choice of texts is the natural theme to follow.

It is possible to make a blunder here which is fatal to the preacher's success; and it is a fault quite common to young preachers. A few words of counsel here may therefore be both useful and appropriate.

We would suggest:

I. *That all who fill the pulpit should use the Revised Version of the Scriptures.*

Every scholar knows that the old version, though written in the finest English, oftentimes was not accurate in translation. The critical study of the manuscripts and the new ones found during the last century and a half, have made it clear that there were, here and there, mistakes in the King James Version, which warranted a new revised and more accurate translation. God raised up the scholars to make; and we have it and ought to use it.

The noble linguist, Dr. Godbey, declared that there were a thousand mistranslations in the Old Version, and that the modern revisers had corrected nine hundred of them. He himself claimed to have corrected the other hundred. We know he did make some correct amendments. Surely the Bible is too important a Book to be suffered to remain incorrectly translated, and a preacher, of all men, should be the most anxious to deliver God's exact message to the people. To preach from some texts according to the wording of the

Old Version might subject the preacher to ridicule as an ignoramus, which is, to say the least, unfortunate!

II. For the same reason avoid doubtful passages. It is also well known that before the art of printing the old copyists occasionally inserted interpolations into the original texts. Every truth of the Bible is amply supported by other Scriptures and the interpolations are nowhere needed. So the preacher should studiously avoid them, as wholly unnecessary to his purpose. Other texts, not at all doubtful, will serve his purpose better and not bring him into disrepute.

III. *Select only texts spoken by God, or His inspired servants.* There are many speakers quoted in the Bible. Wicked men speak with no authority whatever. Pharaoh, Herod, Absalom, Pilate, Judas, demons, false prophets, Balaam's ass, and even the Devil himself! But who would be so foolish as to choose the words of any of them as the basis of a divine message from God to men. Yet we do recall that Dr. Paltison tells us of a Universalist preacher who founded an argument against future punishment from the text, "Thou shalt not surely die." Possibly he forgot that the words were spoken by Satan to Eve when he tempted her to the downfall of the race. At any rate, even if it may do for a Universalist preacher to found his message from an utterance of "The Father of lies" it will certainly not do for the ministers to whom we are writing.

IV. *Choose texts appropriate to the theme and to the purpose of the sermon.* There ought to be some definite purpose in view for preaching any sermon.

1. Does the occupant of the pulpit wish to

prepare the way for the coming of the Lord in a revival? Then take some such texts as "Break up your fallow ground; for it is time to seek Jehovah till he come and rain righteousness upon you" (Hosea 10:12). Or, "O, Jehovah, revive thy work in the midst of the years," etc. (Habakkuk 3:2). Or Mal. 3:10, or John 11:39 for the removal of difficulties.

2. Does the preacher wish to preach sermons that bring immediate fruit in the conversion of souls? That is exactly the wish of God, and He has purposely given us a multitude of texts divinely adapted to that very end. Repentance texts suggest sermons that will bring sinners to believing ground where they can exercise faith for immediate salvation. "God now commandeth all men everywhere to repent" (Acts 17:30). "Except ye repent ye shall all likewise perish" (Luke 13:3). "Seek ye Jehovah while he may be found: call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts," etc. (Isaiah 55:6-7). Much of the revival work of the present time is shallow and short lived, because there is so little searching preaching of repentance, which means (1) confession of sin, (2) and turning from it with abhorrence, and (3) a making of restitution.

When people have thus repented of sin and are hungry for salvation what encouragements God gives them! Isaiah 1:18, "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool." Ezek. 33:11, "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Hosea 14:1-4, "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. . . . Say unto him, Take away all iniquity. . . . I will heal their backsliding. I will love them freely; for mine anger is turned away." Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 7:7-8, "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 19:10, "For the Son of man came to seek and to save that which was lost." Luke 4:18, "The Spirit of the Lord is upon me, Because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim

the acceptable year of the Lord." John 3:3, 14, 15, "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life." In other words, any man *must be* and any man *may be* born again and be saved.

Again, John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The doctrine of the atonement and the whole plan of salvation is in that verse, the central verse of the whole Bible! John 6:37, "Him that cometh to me I will in no wise cast out." John 6:40, "For this is the will of my Father, that every one that beholdeth the Son and believeth on him should have eternal life." Acts 16:30-31, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved." Rom. 10:13, "For whosoever shall call upon the name of the Lord shall be saved." 1 Tim. 1:15, "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Heb. 2:9 and 2 Pet. 3:9, "That by the grace of God he (Jesus) should taste of death for every man." "Not wishing that any should perish but that all should come to repentance." 1 John 1:9, "If we confess our sins he (God) is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Rev. 22:17, "And the Spirit and the Bride say, Come. And he that heareth, let him say, Come, And he that is athirst, let him come: And whosoever will, let him take the water of life freely.

What urgent invitations! What blessed assurances that all sinners may come to Christ and be saved! And there are a multitude more texts like them that any preacher may use to win souls.

And if in a revival the Spirit is manifestly doing His convicting work, and sinners are as manifestly resisting the Holy Spirit and the series of meetings is drawing to a close, then there are warning texts that are very effective.

Gen. 6:3, "My Spirit shall not strive with man forever." Proverbs 1:24-31, Eph. 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 1 Thess. 5:19, "Quench not the Spirit." Acts 24:25, "Felix trembled, and answered, 'Go thy way for this time; when I have a more convenient season I

will call thee unto me." Acts 7:51, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do ye." Prov. 29:1, "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy."

What solemn texts these are, sent by God expressly to warn sinners not to trifle with His offers of grace! There are peculiar times when they ought to be used.

Again the pastor or evangelist may wish to urge on an audience the duty of Christians to seek for and obtain the second blessing of sanctification. There are scores of texts that teach the great truth clearly and absolutely.

1. Sanctification chosen for us from the beginning by God. 2 Thess. 2:13, "God chose you from the beginning unto salvation in sanctification of the Spirit." "Elect . . . in sanctification of the Spirit."

2. It is God's Will. "For this is the will of God, even your sanctification." 1 Thess. 4:3.

3. God calls to it. "For God hath not called us into uncleanness, but unto sanctification" (1 Thess. 4:7). "Faithful is he that calleth you who also will do it" (1 Thess. 5:24).

4. God provides for it according to his oath. Luke 1:73-75.

5. God commands sanctification: Matt. 5:48. "Be ye therefore perfect even as your Father which is in heaven is perfect." 1 Pet. 1:15-16. "But like as he which hath called you is holy, so be ye holy yourselves, also holy in all manner of living; Because it is written, ye shall be holy for I am holy."

6. Jesus prayed that God would sanctify us: John 17:17, "Sanctify them." St. Paul prayed, "And the God of peace himself sanctify you wholly" (1 Thess. 5:23 and Eph. 3:15-21).

7. Sanctification is promised: "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). 2 Peter 1:4, "Exceeding great promises: that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust."

8. Christ died for our sanctification: Eph. 5:25-26. "Christ also loved the church and gave himself for it, that he might sanctify it, having cleansed it." "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

9. Sanctification essential: "The sanctifica-

tion, without which no man shall see the Lord."

With such texts to preach from, how ministers can be barren is beyond our comprehension. Either (1) they have not learned how to choose texts; or (2) they have not learned how to preach from them; or (3) God is not with them.

THE PREACHER AND HIS PRAYER LIFE

By REV. E. E. WORDSWORTH

The poet said, "Take time to be holy, speak oft with thy Lord." These are busy days and many legitimate matters crowd in upon us. Even religious duties have a tendency to engulf us. Yea, too frequently we allow material interests, social life, church affairs and the multiplicity of duties to rob us of our communion with God. Secondary demands are substituted for primary interests and spiritual relaxations. If the woodsman must take time to sharpen his axe, and the automobile owner must replenish the gasoline tank, the preacher must devotedly take time to pray.

There is no substitute for prayer. Without it preaching, though orthodox, is ununctionless and powerless. Sermonizing is fruitless labor, and pulpit utterance is unpentecostal, if it is not born in the secret chamber with God. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Wesley felt the need of days of prayer and fasting. Two hours daily he prayed. Luther lingered in the divine presence. Finney, the flaming evangelist, thought he must have days of fasting and prayer to keep from backsliding. Baxter stained the walls of his study with prayer. Spurgeon spent an hour daily on his knees. Rev. T. H. Agnew, of sainted memory, and of pioneer days in the Nazarene movement, in his last days, prayed an hour every day by the clock. He had the profound conviction that very few of our preachers were prevailers with God. He thought that many entertained the idea that they prayed much, but in truth only a few moments were spent upon bended knee. Brethren, we must be men of mighty intercession and prevailing prayer.

Prayer was the all-consuming passion of the Apostles. In Acts 6:4 we read, "But we will give ourselves continually to prayer, and to the ministry of the Word." The preacher should aim to be a specialist on Bible exposition and prayer.

It was our privilege to be with that great and mightily used evangelist, as his co-worker in a camp, Rev. C. W. Ruth, and he dropped something in conversation one day that has lingered with me. Said he, "I saw as a young man, that I had not had the advantages of classical training in the schools, so I made up my mind as a young preacher, that I would specialize on the doctrine and experience of holiness." I frequently found this dear man upon his knees prevailing for the camp. He has preached on an average a sermon a day for over forty years and thousands have been converted and sanctified under his Spirit-filled ministry. What is the secret? Intense devotion to prayer and the Word of God. As a Bible expositor of the doctrine of holiness he is almost without a peer.

I would have you note that the Apostles had an absorbing passion for prayer. "Give yourselves continually." Not spasmodically, periodically, but "continually." It was a life job with them. The preacher must learn to say to many secondary things, "Stay there while I go and pray yonder." If we fail here our service will be perfunctory and formal and dead. Fletcher said,

"It is the unction that makes the preacher." We get the unction in seclusion with God. To expect unction in the pulpit without the oil in secret is like the effort to secure water out of a dry well.

Note once more that all the Apostles were to give ourselves continually to prayer." Are we not inclined to excuse ourselves and to seek to cover our spiritual indolence by saying, "We do not all have the gift of prayer"? It may be true that some have a special calling and gift for this ministry, but, brethren, we all should be mighty on our knees. It is unwholesome for us to seek to apologize for our weaknesses and shortcomings. Praying saints are sorely needed. The automobile, telephone, church matters, calls, and legitimate things must be pushed aside and the soul shut in with its God. To your knees, O preachers! Have some days of fasting and prayer. Insist upon it. Make a place of opportunity. Climb up on the lap of God. Get close to His great heart of love. Let Him whisper to your heart and tell a few of His sweet secrets. Recline on His bosom. Lean upon His breast. "And he withdrew himself from the multitude."

MINNEAPOLIS, MINN.

HINTS TO FISHERMEN

By C. E. CORNELL

ROOM FOR IMPROVEMENT

Daniel F. Kellogg in *The North American Review* says: "Morally, we, as a people, are no longer as religious as we used to be; no longer as honest, no longer as frugal."

A KEEN DEFINITION OF SIN

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule: 'Whatever weakens your reason; impairs the tenderness of your conscience; obscures your sense of God, or takes off your relish of spiritual things; whatever increases the authority of your body over your mind; that thing, to you is sin.'"

STARTLING STATISTICS ON CRIMINOLOGY

At a county Woman's Christian Temperance Union Convention startling statistics on criminology were presented. One of the delegates read a statement relative to the effect that a woman of

criminal tendencies, whose name was not made public for obvious reasons, died in 1827.

"Her descendants have been traced," said the speaker, "They number 800. 700 were criminals, having been convicted at least once. 37 were murderers and were executed for their crimes."

"This family," the speaker concluded, "has cost the nation \$3,000,000 for trials and executions"

PRIDE

There are at least four aspects of pride from which we must flee. 1. *Face pride*. How many are exalted because they have a pretty face. 2. *Place pride*. Those who occupy important positions are stuck up and haughty. 3. *Race pride*. What are we as a nation above the savages, only as God has given us light and civilization? 4. *Grace pride*. Proud of plainness, of liberty in prayer, of a deeper insight into the Scriptures. Pride, we fear is a general sin. It is exceedingly heinous in the sight of God. Beware of pride!

NO DIFFERENCE

A worldly church member, a young woman, got a spasm of religion, during a revival meeting she was moved to invite her husband to the meetings. She was timid but finally asked him to go. He looked her squarely in the eye and said:

"I do not use tobacco in any way. You do not. I do not use profane language. Neither do you.

"I am a teetotaler. So are you.

"I go to the theater. You go to the theater.

"I play cards. You play cards.

"I attend church irregularly. You do the same.

"I pay something for religious purposes. So do you.

"I dance. You dance.

"I associate with unbelievers. You do the same.

"I read trashy novels. You read trashy novels.

"I do not attend devotional meetings. You do not.

"I do not read the Bible. Do you read the Bible?

"I do not pray. Do you pray?

"Now, what does your church-membership add to your manner of living? Why are our ways different?"

This worldly young woman was non-plused and said: "How fearfully business-like it looks."

A MEDICAL PROOF OF INBRED SIN

A number of years ago when President McKinley was assassinated by one, Czolgosz, the assassin was given a most thorough medical examination by specialist, to ascertain his mental status. Dr. Edward A. Spitzka concluded his report with these significant words:

"There was found absolutely no condition of any of the viscera that could have been at the bottom of any mental derangement. Taking all in all, the verdict must be socially diseased and perverted but not mentally diseased. The most horrible violations of human law cannot always be condemned by the plea of insanity. *The wild beast slumbers in us all. It is not always necessary to invoke insanity to explain its awakening.*"

JOHN WESLEY'S BAND RULES

John Wesley had some close-fitting band rules that he asked early Methodists to observe. Here are a few pertinent questions that he asked.

1. Have you forgiveness of your sins?

2. Have you peace with God through our Lord Jesus Christ?

3. Have you the witness of God's Spirit with your spirit, that you are a child of God?

4. Is the love of God shed abroad in your heart?

5. Has no sin inward or outward dominion over you?

6. Do you desire to be told of your faults?

7. Do you desire to be told of your faults and that plainly and to the point?

8. Do you desire that every one of us should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?

9. Consider! Do you desire that, in so doing, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

10. Is it your desire and design to be on this and all other occasions, entirely open, so as to speak everything that is in your heart without exception, without disguise, and without reserve?

11. Any of the preceding questions, may be asked as often as occasion offers. Wesley built Methodism on a people whose character was "clear clean through, and clean clear through."

ABSOLUTION

A peasant boy, of pious constitution,
Went to a Romish priest for absolution.

"Can you absolve me from my sins?" he cried.
"Assuredly I can!" the priest replied.

"What price?" the youth demanded, "is the least
You charge for this?" "A shilling!" said the priest.

"And may I ask," the lad presumed to say,

"To whom for absolution do you pray?"

"Wh, to the Bi hop," said the priest devoutly.

"What does he charge?" the rustic questioned stoutly.

"A shilling!" quoth the priest. "And do you know
To whom for absolution does he go?"

The priest surveyed the querist with surprise,

And said: "The bishop to the Pope applies."

"Well," asked the boy, "what payment does he
claim?"

"A shilling!" was the answer, still the same.

"The Pope—to whom does he make application?"
Inquired the youth, with little hesitation.

"He prays to God!" the priest rejoined again,

Astonished at the persevering swain.

"What does He charge?" was still the rustic's cry.

"Oh, nothing! nothing!" was the priest's reply.

"Ah! then," the peasant cried, in accent willing,

"I'll pray to God myself—and save my shilling!"

LITERAL GREEK TRANSLATION

1 Thess. 5:12-24

"But we beseech you, brethren, to know those who labor among you, and take the lead of you in the Lord, and admonish you, and to esteem them exceedingly in love on account of their work. Be at peace among yourselves.

"But we exhort you, brethren, admonish the disorderly, console the faint-hearted, sustain the weak, be patient towards all. See that none evil for evil to any one render, but always the good pursue both towards one another, and towards all; always rejoice; unceasingly pray; in everything give thanks, for this is the will of God in Christ Jesus towards you; the Spirit do not quench; prophecies do not set at naught; all things prove, the right hold fast; from every form of wickedness abstain.

"Now may the God of peace Himself sanctify you wholly; and may your spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ. He is faithful who calls you, who will also perform it."

SPARKS FROM THE GOSPEL ANVIL

Entire consecration is the human part of entire sanctification. When consecration is complete, faith becomes spontaneous and easy.

"Everybody is backslidden but me and my crowd." My! what superlative and misguided egotism.

"Serve the Lord with GLADNESS."

"The man who makes light of holiness and calls those who profess it, "goody-goody," is usually very much warped in his own moral makeup.

Inherited disease in a child cannot be cured until it is born. Neither can inherited sin be cured until one is born spiritually.

Think of a juiceless Christian! No joy, no depth of peace, no overflowing blessing. No shouts, no particular taste for spiritual food. Is this Christianity? No! a thousand times NO!

A real Christian experience has peace, joy, praises, shouts, some hallelujahs, and an insatiate appetite for spiritual food. A brother said: "I was gloriously converted in a dead, formal Presbyterian prayermeeting. When God converted me He made a shouting Methodist out of me." Surely a marvelous transformation under peculiar circumstances.

A wrong relation toward men will prevent a right relation with Christ.

Bishop William Taylor once said: "At the fu-

neral of every lost soul, the procession of mourners will be headed by the Father, Son and Holy Spirit."

DEARTH IN THE CHURCH

There is a dearth in importunate prayer.

There is a dearth in hearty, spontaneous testimony.

There is a dearth in hilarious giving.

There is a dearth in the conversion of young men.

There is a dearth in attendance upon the mid-week prayermeeting.

There is a dearth in the conversion of sinners.

There is a dearth in the entire sanctification of believers.

There is a dearth in the preaching of repentance.

There is a dearth in preaching upon hell.

There is a dearth in preaching upon the witness of the Spirit.

A sure cure for this spiritual apathy in the universal church is, the experience of Pentecost definitely preached, definitely sought and definitely experienced. When will the church awake to this fact?

WHY SOME PREACHERS FAIL

They are unclean. They chew tobacco and spit their filth everywhere. God cannot use an unclean vessel.

They loaf around stores, play checkers and otherwise waste God's valuable time.

They have no order at home. Everything is topsy-turvy. The children are rude and disobedient and the wife a scold.

They wear soiled linen and dirty clothes. They need a hair-cut and the dandruff brushed off their coat collars.

They engage in telling questionable stories, thus lowering the dignity of their high and holy calling.

They fail to pray much, and as a result they are easily discouraged.

They preach upon topics outside the Word. They think they must entertain. Such fellows ought to be plowing corn. It is a question if they could do that well.

Go, wing thy flight from star to star,
From world to luminous world, as far

As the universe spreads its flaming wall;

Take all the pleasures of all the spheres,

And multiply each through endless years,

One minute of heaven is worth them all.

HOMILETICAL

WINDOWS TO LET IN LIGHT

By S. S. WHITE

"A steamship crossing the Atlantic suddenly veered to the north and, under all steam, sailed a hundred miles and more out of her course. Why? The skipper had received a wireless call for help. S. O. S. A vessel was drifting helplessly and going down with her crew of thirty-five men. Our captain was a humane man and bound to act accordingly. Is God less humane than he? If there is a God of love anywhere in the universe, He surely would not leave the creatures of His hand adrift without a compass on an uncharted sea" (From David James Burrell in the *Bible Champion*). "God so loved the world that he gave his only begotten Son—"

"In the early days of trading with the Indians in New York, the Indians would put their heaps of furs in one pan of the scales. In the other pan was a Dutchman's hand, or a Dutchman's foot. The Dutchman's hand never weighed more than one pound, and the Dutchman's foot never weighed more than two pounds" (From "The Just Weight," by Bishop McConnell). He who thus cheats his fellowman in his business dealings with him cannot prosper. Religion and business cannot be separated even when we are having to do with those who are our inferiors.

One authority, a noted Southerner himself, has declared that the South lived too much in the past after the Civil War. The people of that section spent most of their time lauding their heroes. As long as this tendency prevailed little progress was made. No wonder Paul wrote, "Forgetting those things which are behind." "Yesterday is past, forget it; tomorrow may never come, don't worry; today is here, use it."

"A lad was asking a man about the father of them both. The man was trying to tell the lad what kind of man their father had been. He piled up the noble adjectives, all of them true, in the effort to make the boy see. It was sorry and

disappointing. It is not easy to construct a personality out of adjectives or attributes. At last the lad broke in with this burning question, 'Are you like him?' And the older one bowed his head and replied, 'Friends tell me I am my father over again'" (From Bishop McDowell's "Good Ministers of Jesus Christ"). We can't tell people much about Christ, but we can show Him to them by living a life which is filled with His Spirit, a life which is like Him.

It was my privilege while in El Paso a short time ago to go down the Rio Grande Valley. It was a veritable garden spot, an oasis. But just where the irrigation stopped the desert began. Water made an immense amount of difference. Isaiah's words took on a new meaning for me: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." When God's Spirit is poured out upon the soul it is transformed from a desert with its terrible barrenness into an oasis with its wealth of beautiful vegetation.

The hookworm has been called the microbe of laziness. Thousands of human beings in various parts of the world have been afflicted with this disease. It became such a menace a few years ago that a determined and successful campaign was carried on against the same. One effect of the carnal mind is spiritual laziness. It is a sort of a hookworm from this viewpoint. Let the Holy Spirit come in His sanctifying function and He will destroy this microbe of spiritual laziness and energize your soul. One service a week (Sunday morning) will not be enough then even during the hot summer months. You will be on the job seven days in the week. You will be spiritually able to attend from three to seven services at the church each week and more if it is necessary.

"Dr. Grenfell of the Labrador Mission is a man of diminutive stature, but that man who is ministering to such as need the help of a Christ-man

found himself on a wild night of the long Labrador winter afloat on a sagging sea of ice. The dogs which drew his wagon of the north grew ravenous with hunger and finally leaped on their master to dine off his flesh, and in self-defense he slew the brutes, battling as he clung to the house-boat of the tilting ice-cakes, skinned his slain dogs and wrapped himself in their warm hides, and so escaped death by freezing, and, tying their legs, bone and bone, erected a flagstaff, from which waved the signal of his own garment, stripped from his freezing shoulders, and so signaled, a passing ship rescued him; and so the sea missed one more victim and earth kept one hero a little longer" (From "Pastor-Preacher," by Bishop Quayle). Always moral and sometimes physical heroism is demanded of those who would follow Jesus. There is suffering, a cross, for all who would follow Him who was nailed to the Cross.

The saintly Fletcher is said to have told the following story as to how he came in touch with the Methodists: "When Mr. Hill went to London to attend the Parliament he took his family and me with him. On one occasion, while they stopped at Saint Albans, I walked out into the town, and did not return until they were set out for London. A horse being left for me, I rode after them and overtook them in the evening. Mr. Hill asked me why I stayed behind. I said, 'As I was walking I met with a poor old woman, who talked so sweetly of Jesus Christ that I knew not how the time passed away.' Said Mrs. Hill, 'I shall wonder if our tutor doesn't turn Methodist by and by.' 'Methodist?' said I. 'Pray, what is that?' She replied, 'Why, the Methodists are a people that do nothing but pray. They are praying all day and all night.' 'Are they?' said I. 'Then, by the help of God, I will find them out if they be above ground.' I did find them out not long after, and was admitted into the society." What was said of the Methodists here is in line with the Bible. "Pray without ceasing." I wonder if the same is ever said about the Nazarenes in this day and age?

"A fine story is told about him (General Howard of Civil War fame), that I suppose is authentic. It is said that on the night before the great review in Washington at the close of the Civil War, General Sherman told him that on account of military changes, though he was entitled to the place, he was going to give it to another general

and he said, 'Howard, you are a Christian and I know you will give it to another without demur'" (Dyson Hague in *The Bible Champion*). Could such a compliment be paid to the followers of Jesus Christ of today. Do we stand ready to live up to the principle: "In honor preferring one another"?

A father in the Civil War had a son under him. He sent his son down the line to deliver a message to the general. The son went down the line amid a storm of shot. He came back without injury. His father said: "My son, I did not want you killed, but I had to send a man I could trust." Perhaps this is the reason that God gives some people such difficult tasks.

A conductor on a Frisco train in Oklahoma some years ago went through a burning coach to rescue a drunken negro. He was told that the negro was not there, but he wanted to be sure. He fell just as he finished going through the coach. He was taken to a hospital where he died shortly. He was a Christian. This reminds us much of the Christ who came to earth to rescue sinful man. His effort cost Him his life, but it was successful.

A young woman married. Her husband was a lighthouse keeper. A short time after the wedding she saw her husband die in an attempt to rescue someone. She remained on duty for three whole days after his death. There was no one to take her place and so she would not desert her post of duty even in the hour of her great sorrow. For many years afterward she was the keeper of the lighthouse. She presented her body, yea her all, a living sacrifice to that particular call of duty. Christ has called on all Christians to do the same for Him.

"The Saxons, a warring tribe of Europe, were practically compelled by Charlemagne to become Christians. They consented on one condition. That condition would only be known at the time of their baptism. When these warriors were put under the water as a symbol that their old life was dead, they went under—all except their right arms. They held them out lifted above their heads. These were their fighting arms. They were never Christianized! Is it to be wondered at that war continues in the West in spite of Christianity? It came in with it" (From "The Christ

of the Indian Road," by E. Stanley Jones). We wonder if there are not a good many people who hold their pocket-books out when they go down in consecration. Their pocket-books are never placed on the altar to use another and more familiar figure.

Dr. Jones writing in the book quoted above gives us these words: "India has always had the genius, for addition, she has lacked elimination." One weakness that has hindered various groups of so-called Christians has been the fact that they have failed to emphasize the fact that Christianity means elimination or subtraction as well as addition. In conversion we must forsake the old life as well as be born again. Sanctification means the destruction of the carnal mind as well as the endowment of power. "Let us lay aside every weight and the sin which doth so easily beset us."

One more quotation from Dr. Jones' book: "I was in a certain city where two Europeans had fought a duel and both had been killed. The Hindus out of the kindness of their hearts, buried them; and wishing to make an offering to the spirits of the dead, after thinking the matter over, thought they would love in death what they had loved in life, so came and offered as an offering on the tomb a cigar box and a whisky bottle." The Hindus were right. What we love here we will love hereafter. If we love sin and serve the Devil here we will continue to do the same in the world beyond.

A few years ago the Wright brothers made a trip down to Kitty Hawk in one of the Carolinas. They went there to try out their flying machine. They believed that they would eventually fly, but they had not done so yet. They flew and then spent the night quietly at the village inn. Before going to bed one of the Wright brothers read an article by a famous scientist, a world authority on aeronautics. "He proved beyond all peradventure that flying with a machine heavier than air was a physical impossibility, and that to attempt it was sheer nonsense. Yet Wright had just done it." There are those who think that they have fully proven that a person cannot be wholly sanctified in this life. But such a proof is invalid because people are getting the blessing and living it.

El Paso is so named because the city is located at a pass in the mountain range. Sin threw up

before man an insurmountable mountain range. But Christ has become for all men an "El Paso," "The Pass." Through Him an opening, a means of escape has been made. Thank God for the Christ! There is only one pass and that is Christ. Bishop McDowell has written: "We are saved by a Person and only by a Person, and, as far as I know, by only one Person."

Mr. Wilson and Lord Kitchener were both popular idols during the World War, but it is now commonly known that they were largely incapable of teamwork, of co-operation with their compeers. Such a weakness is disastrous anywhere, but it is especially so in forwarding the Kingdom of Christ. Christians are all of one body and if we fail to co-operate, there is sure to be trouble immediately. We must be like the horse which Bishop McDowell writes about: "My father was once buying a horse. The owner was telling the animal's qualities. He said, 'This horse will work single or double, on the near side or on the off side, in harness or under the saddle, in the quiet of the country or the noise of the town. He will work anywhere, anyway you try him, with any kind of a beast that will pull.'"

SERMON OUTLINES

The Overflow Blessing

By C. E. CORNELL

TEXT: John 7:37-39.

I. INTRODUCTION:

- Two clearly apparent facts. (a) That Jesus promised the Comforter. (b) That the Comforter must have a location, a place of residence. "The Holy Ghost was given to the Church after the glorification of Jesus and in consequence of the glorification of Jesus, in a sense and to a degree which had never been experienced before. And this is the Baptism with the Holy Ghost."—DOUGAN CLARKE.

II. THE ABUNDANT SUPPLY.

- Spiritual apprehension. A certain, powerful, exquisite, delicate feeling for God. Divine guidance; the Quakers.
- Magnificent force of character. (a) Prior to Pentecost; weak, lack of courage, etc. (b) After Pentecost—courage, martyrdom.

Illustrate: "We cannot but speak the things we have seen and heard." "We must obey God rather than men."

(c) Jeremiah—"I will make thee as an Iron Pillar."

(d) Jowett. "Two great elements in all powerful characters—light and heat. Not one without the other, but the two combined. Light—illumination, radiance. Heat—fire, burning zeal, quenchless enthusiasm."

Illustrate:

Job.

Paul.

Wesley.

John G. Paton.

III. THEY WERE OPTIMISTIC.

"An optimist is a man who can scent the coming harvest while the snow is on the ground."

Who, in the midst of discouragement senses victory.

Illustrate: Peter—Simon, meaning loose listener, loose as sand and gravel.

Thou shalt be Peter—Petros—Rock.

IV. SPIRITUAL DYNAMIC.

- An inner motor power.
- Indomitable courage. The disciples were beaten, but despite it all they were filled with joy and the Holy Ghost.

Illustrate: Paul and Silas in that old Philippian jail.

Holiness prayer and praise meeting.

Earthquake.

Revival.

"What Has Become of Hell?"

By C. E. CORNELL

TEXT: Acts 1:25.

I. THE SIGNIFICANCE OF THE TEXT.

- A place for Judas, and Judas fit for the place.
- The betrayer and the betrayed.

II. WHAT HAS BECOME OF HELL?

- The ministry silent.
- The church skeptical.

III. WHAT HAS BECOME OF HELL?

- Admitted worldliness and spiritual lethargy everywhere.
- Many scout the idea of hell. All the hell we have is here and now.

IV. WHAT HAS BECOME OF HELL?

- Mention hell with a soft pedal.
- Language oriental, figurative, not real.

V. WHAT HAS BECOME OF HELL?

- Character predicates destiny. (Illustration) The boy grows into the man. Similar characteristics.

- Habits fix the life here and hereafter. (Illustration) Dr. Olin was right when he said: "I love God so, that when I die I cannot go anywhere but where He is." And if we are fitted for hell we cannot escape it. Milton rightly makes Satan cry: "Myself am hell!"

(Illustration) The old northern legend, which Hall Caine tells as a poem to his great novel, "The Bondsmen," illustrates what I mean. The story runs that a man thought he was pursued by a troll. His ricks were fired, his barn unroofed, his cattle destroyed, his lands blasted, and his first born killed. So he lay in wait for the monster where it lived in the chasm near his house, and in the darkness of night he saw it. With a cry he rushed upon it, and gripped it about the waist, and it turned upon him and held him by the shoulders. Long he wrestled with it, reeling, staggering, falling and rising again. But at length a flood of strength came to him, and he overthrew it and stood over it, covering it, conquering it, with its back across his thigh, and his right hand set hard at its throat. Then he drew his knife to kill it, and the moon shot through a rift in the clouds, opening an alley of light about it, and he saw its face, and, lo! the face of the troll was his own.

A Brief Outline of the Parable of the Prodigal Son

By C. E. CORNELL

TEXT: Luke 15.

- Two journeys—Out and in.
Two resolves—To go; to come.
Two abodes—Home; the far country.
Two requests—Give me; forgive me.
To beginnings—To be in want; to begin to be merry.
He took all. He lost all.
He came to himself. He came to his father.
Isolation, and no one gave. Compassion, and a feast made for him.

In dealing with a repentant soul, let us learn a lesson from this favorite illustration, namely, that prayer is not necessary in order to obtain forgiveness. The wanderer had prepared a short simple prayer, "Make me as one of thy hired servants," but he was not able to utter that prayer, for the father's welcome and "his kissing him much" prevented its expression. So God has everything to give through Christ.—GEORGE SOLTAU in *Personal Work for Christ*.

Christ Rejected

By C. E. CORNELL

TEXT: "Not this man, but Barabbas" (John 18:40).

The scene is impressive as represented in Dore's great picture. The incident made such a deep impression on the minds of the evangelists that it is recorded by the whole four. (Matt. 27:16; Mark 15:6; Luke 23:18; John 18:40.)

In some of the best manuscripts of the Gospel of Matthew the name of the "notable prisoner" is given as "Jesus Barabbas." Pilate placed the two Jesus's side by side, and then pointing to the Savior of mankind, clad in a gorgeous robe and crowned with a diadem of thorns said, "Whom will ye choose, this man or Barabbas?" And they all cried out, "Not this man, but Barabbas." *Vox populi vox Dei*; so it is said; but the people rejected Jesus then just as they reject Him now. The voice of the spirit of evil.

They reject the Christ:

1. Because He is pure and good.
2. Because He condemns the ways of sin.
3. Because He stands apart from the world.
4. Because He always speaks the truth.

—The Expositor.

The Ministry and Mission of Christ

By A. M. HILLS

TEXT: Luke 4:18. R. V. "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor," etc.

Everyone should have a distinct mission in the world, and a spiritual preparation for it. Even Jesus had both. Pure as the Son of God was, He felt that the Holy Spirit prepared Him for His work. How much more do ordinary people need the Spirit's help!

I. "THE SPIRIT OF THE LORD IS UPON ME."

A ministry without the Holy Spirit is like a cloud without water. A church without Him is like a tree that is dead. A private individual without the anointing is a barren figtree, bearing only leaves. Power for service comes with the baptism with the Spirit.

II. HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR!

Many people think any sort of a preparation, or even none at all, will quite suffice for a preacher. As a fact, it is the most important calling God ever gave to man. None need a more thorough and careful preparation. And most important of all is the baptism with the Holy Spirit. Acts 1:4 and 8.

Again many think that any kind of address will answer for the poor. Jesus thought otherwise His ministry was confined almost entirely to the poor.

1. The poor in *purse*, who must bend their backs to toil and live sparingly and fight desper-

ately to ward off hunger and cold and want. Jesus himself was poor and knew how to pity them and help them to trust in God.

2. The poor in *spirit*, consciously weak, sinful, discouraged and heart-broken. They needed to know God's pity and compassion and pardoning love.

III. "HE HATH SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES."

Satan captures us as birds are taken by the fowler. He binds with the chains of evil habit and evil influences and evil companions till the victims are practically unable to break away. Only "the Lion of Judah" can break their chains, and set them free. The Savior of David and St. Paul and Jerry McAuley and John B. Gough and S. H. Hadley still lives.

IV. "RECOVERY OF SIGHT TO THE BLIND."

Sin robs us of clear moral vision. Sinners do not see things as they are and as God sees them.

1. They do not see the hideous nature and awfulness of sin. It appears to them inviting and attractive. Its awful wickedness and terrible end is not seen.

2. They do not see the beauty of Christ and holiness. A God-like character seems unattractive. But Christ can anoint their eyes with the eye-salve of His grace and make them see as He does.

V. "TO SET AT LIBERTY THEM THAT ARE BRUISED."

How sin bruises. Conscience seared. Heart hardened. Mind injured. Body diseased! Go to the insane asylum and the idiotic asylum and you will learn what sin does.

Go to hospitals where certain classes of diseases are treated and hear the inmates shriek and groan and curse and you will learn how sin bruises. But Jesus can give deliverance.

VI. "TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD."

Every fiftieth year Jewish prisoners or slaves were set at liberty. Debts and mortgages were canceled.

That is what Jesus does.

He forgives sins.

Sets aside the penalty.

Restores to the divine favor.

Treats us as if we had never sinned.

Prepares an eternal home for us with Him in heaven.

Who will be so foolish as to reject such a Savior?

Oh, now, today, make this the acceptable year of salvation for your soul!

Holiness in Illustration

By E. E. WORDSWORTH

"Blessed are the pure in heart for they shall see God" (Matt. 5:8).

1. Amanda Smith, the saint in ebony, as Dr.

Daniel Steele would say, once exclaimed before a large audience, "Oh, that my body were transparent glass that others may see the image of Jesus." God had brought this sainted woman from Southern slavery, converted and sanctified her, and called her to His ministry. She evangelized in many lands and preached before some of the crowned heads of Europe. Thousands sought God under her ministry. Her heart and life were unblemished by any form of sin.

2. I knew a good sister, a Nazarene deaconess, and a wife of a Nazarene pastor, who many years ago sought and obtained holiness. When she received the Pentecostal experience she shouted, "I feel so clean; I feel so clean; I feel so clean."

3. The disciples received a pure heart at Pentecost (Acts 15:8-9).

(1) Cleansing from sectarianism.

(2) Vindictiveness.

(3) Self-saving spirit.

(4) Unholy ambitions.

(5) From all inbred sin.

4. Carvosso, the famous class leader of early Methodism for sixty years, and who during that period led sixty thousand souls to God had a favorite hymn,

"Refining fire go through my heart,

Illuminate my soul;

Scatter Thy life through every part,

And sanctify the whole."

5. Paul, the mighty Apostle, had a pure heart. See 2 Timothy 1:3, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." From the time God dismounted him in his equestrian travels toward Damascus and his later reception and infilling of the Spirit, his heart was pure and free from the blood of all men, until his head was severed from his body at Nero's block, and he received the martyr's crown (See also Acts 24:16; 2 Tim. 4:6 with Heb. 12:14).

The Open Books

By E. E. WORDSWORTH

TEXT: Rev. 20:12.

Introduction:

Every book has an author, preface, introduction, chapters, end. We are the author of at least one book.

1. The Book of God's Requirements Will be Opened.

(a) Regeneration.

(b) Sanctification.

(c) Holy life.

2. Book of Moral-Conscience.

(a) Evil conscience.

(b) Good conscience.

(c) Pure conscience.

3. Book of Privileges.

(a) Church privileges.

1. Sabbaths. 2. Revivals.

(b) Open Bibles.

1. Ignorance inexcusable.

4. Book of Memory.

(a) The psychological fact of memory (never actually forget what memory has received).

(b) "Son, remember" (Lk. 16:25).

1. Phonograph as an illustration.

2. Drowning man—panorama of past life

5. Book of Unforgiven Sins.

(a) In private life.

(b) In public life.

(c) In secret life.

6. Books of Works and Justice.

(a) 1 Cor. 3:11-15.

7. Book of Life Will be Opened.

8. Book of Eternity.

(a) A bottomless pit.

1. Is it literal?

2. Morally—ever-deepening depravity.

(b) The soul's endless duration.

1. Time shall cease, worlds go up in flames, ages roll by, cycles come and go, but the soul lives on.

(c) Character fixes our destiny.

1. Choice determines character.

The Empowered Church

By E. E. WORDSWORTH

TEXT: Acts 1:8.

Introduction:

Christ's appearance to His disciples after His resurrection. A question and an answer (verses 6-8).

1. The Church Before Pentecost.

(a) Dispensational truth.

(b) Holy Spirit given in an accommodative manner previous to Pentecost.

(c) Now a permanent bestowment on the Church.

2. Note the Dullness of Spiritual Apprehension, and Consequent Wrong Estimate of Power.

(a) Thought it was temporal, external, mundane (V. 6).

(b) The necessity of rightly dividing the Word of truth.

3. The Holy Spirit Himself is the Power (See R. V.).

(a) Not church machinery—programs—paraphernalia, membership—education, etc.

(b) Not mere orthodoxy and fundamentalism. "The letter killeth, but the Spirit giveth life."

4. The Manner and Method of Obtainment of the Spirit.

- (a) "Receive"—A making room for the Holy Ghost.
 (b) He is a gift.
 (c) Consciously received.
5. This Endowment, the Spirit, Creates Within Us the Martyr Spirit.
 (a) Word "witness" in the original means martyr.
 1. Profane history says that all except John died martyrs among the apostles.
 2. Modern martyrs: Ridley, Cranmer, Latimer, John Williams, Bishop Huntington.
6. This Pentecostal Experience is the Impelling Force Behind Spiritual Evangelism in the Homeland.
 (a) "Beginning at Jerusalem."
 7. This Divine Incoming in Pentecostal Experience Envisions Us in God's Great Program for a Lost World.
 (a) From Jerusalem to Uttermost parts of the world.
 (b) The missionary vision.
 (c) Early Church girdled the Roman empire.
 (d) Unselfish devotion our only security.
8. The Supreme Promise.
 "Ye shall receive."

Evil Speaking; Its Cure

By C. E. CORNELL.

TEXT: Matt. 18:15-17.

- I. WHAT IS EVIL SPEAKING?
 1. God's plain command: "Speak evil of no man."
 2. Not the same as lying or slandering.
 3. To speak evil is to "backbite" which means, "To slander or traduce one behind his back."
- II. EVIL SPEAKING; ITS DANGER.
 1. The one spoken against.
 2. Those to whom we speak.
 3. The influence upon ourselves.
- III. JESUS ALONE GIVES THE CURE.
 Give a brief exegesis of the text.
- IV. NO CURE WITHOUT SALVATION.
 Perfect love will reduce this evil to a minimum.
 Illustration: An appropriate motto to hang in the home is,
 "God Helping Me I Will Endeavor not to Speak Evil of any Person."

A Successful Church

By W. W. CLAY

TEXT: Rev. 3:7-12.

1. To whom spoken.
 (a) A small church—"thou hast a little strength"—only a little.
 (b) A persecuted church—"patience."

(c) A spiritual church—"hast kept the word."

2. To such a church then and now God gives a promise of success through divine power. Three things in this promise: the conditions of success, the nature of success, and the incentives to success.

I. THE CONDITION OF SUCCESS.

1. "Thou hast a little strength." All God requires,—not many people nor great wealth, nor great organizations, nor mighty faith, nor great prayers. Our strength is our touch on God.
 2. "Kept my word." Obeyed the voice of God. Kept it in temptation. Kept doing God's work—Stood by their job.
 3. "Hast not denied my name." Never ashamed of holiness, never neglected to preach it, never let the banner of truth trail in the dust.

II. THE NATURE OF SUCCESS—WHOLLY SUPERNATURAL.

1. An opportunity to witness for God—"an open door." This, and not the number of converts or the size of church building, is God's standard of success. But it will have to be wholly supernatural—"I have set."
 2. Victory over opposition. Satan's opposition to the soul comes through spiritual channels, but to the church largely through men; so God says, "No man can shut it." But God must give this victory.
 3. Vindication. God does not purpose that His Church shall rest under the stigma of misrepresentation and calumny. "Behold, I will make them to come and worship at thy feet and to know." But do not try to vindicate yourselves—let God do it.
 4. Protection—"I will keep thee."
 5. Glory on the Church. "I will make them to know that I have loved thee." No church succeeds in God's sight and in the eyes of men unless the glory rest in it, unless God's love is upon it.

III. THE INCENTIVE TO SUCCESS.

1. "I come." The coming of Christ one of the mighty incentives to faithfulness. Worth looking for.
 2. "Thy crown." A symbol of power, of approbation, of confidence that God has in you, of opportunity, of something that will increase our joy in the ages to come. Worth working for and waiting for.

HIGHLAND, MICH.

PRACTICAL

THE MINISTER AND BIBLE STUDY

Commentaries as an Aid to Bible Study

By BASIL W. MILLER

THE greatest treasures of religious truth, the spiritual wisdom of the ages, are found in the commentaries written by the Christian scholars of the past. Every minister to understand correctly, and to receive the largest amount of help from the Scriptures must study them with the aid of commentaries. When one has mastered the form of the Bible, knows its books and history, its geographical facts and laws, commandments and precepts—has mastered the numerous types of Bible study outlined in former articles—the culminating study of the Bible is derived from the several commentaries. The minister is not equipped for the task of interpreting the Word of God, unearthing its jewels, laying bare its secrets until he has studied the Book, having for his companion some mighty commentator.

These commentaries represent the life labors of the leading biblical scholars, teachers and preachers of the centuries. The thought of Clarke, saturated with holiness, forty years analyzing, studying, writing about the Book of books, is contained in his commentaries. The masterly expository thought, sermons, of Maclaren's life, that thrilled the multitudes of his age, are found in his "Expositions of the Holy Scriptures." Leading Bible scholars and preachers have emphasized the necessity of young preachers becoming acquainted with the commentaries that have weathered the intellectual battles of the ages. Spurgeon, the prince of preachers, said that every minister should read Matthew Henry's Commentary completely through at least twice. The youthful minister is often at a loss to know just where to find the material suitable for his use. In the present article we shall try to point out the strong points of the many outstanding commentaries.

1. COMMENTARIES EXPLAINING THE MEANING OF THE BIBLE. This class of commentaries is numerous. Every minister should own "Clarke's Commentary," the strong point of which is its

simple explanations and comments on the plain meanings of the Bible. This affords a vast amount of valuable information along biblical lines, including outlines and suggestive thoughts for sermons. "Whedon's Commentary" is more scholarly than Clarke's and deals more with technical phases of Scripture interpretation. These two masterly Methodist commentators represent the orthodox Wesleyan thought of the last century, one writing near the beginning and the other within a decade or two of the close of the century. For sound spiritual food, practical information, deep religious sentiments, Barnes' Notes are unequalled. Writing during the first decades of the last century, he kept paramount the spiritual interpretation, the soul messages, of the Bible. Dr. Godbey's Commentaries can be placed only by stating that they are distinctively his, and to those who know him this is sufficient. They represent the soul thought of a life saturated with the divine ideal of holiness. The Commentary of Jamison, Fausset and Brown is well worth the study of any minister. It is scholarly, brief, orthodox.

2. SERMONIC AND EXPOSITORY COMMENTARIES. Other commentaries are devoted almost wholly to sermonizing, or to bringing forth the expository messages of the Bible. The mightiest brief homiletic commentary, combining the expository with the explanatory, is that of Matthew Henry. Through the past few centuries this has remained a classic for ministers. Herein are found expository sermons, and outlines, and seed thoughts, on all the passages of the Bible. To preach well one should study this. Its theology is Calvinistic, but this can be passed over for the wonderful benefit of its sermonic thought. Next to this is Maclaren's "Exposition of the Holy Scriptures." This author has been called the "Prince of Expositors." His sermons are simple, yet profound; his expositions are orthodox, with holy thought running in mighty streams throughout. This work should be found in the library of every minister who desires to remain true to the fundamental truths of the Scriptures.

With these two outstanding commentaries are numerous Homiletic and Pulpit Commentaries. Chief among these is the "Pulpit Commentary." This consists of fifty or more large volumes. Each separate division of a chapter and each verse is explained as in the ordinary commentary; then follow expository outlines and sermons on these divisions and verses. "The Preacher's Homiletic Commentary" is arranged on the same line. In each of these hundreds of suggestive thoughts, useful sermon outlines are found. In this connection we shall mention "Lange's Commentary," which also contains numerous homiletic helps and expository aids. Lange was a German writer of the last century, who gleaned the best religious thought from all sources. The minister should use these commentaries merely as aids in sermon preparation. To rely wholly upon them is to become mentally stagnant, which bids fair to result in spiritual death. We are called to independent thought, the proclamation of the messages given us by the Holy Spirit, but this does not preclude the preparation of our messages with the best facilities at hand.

3. COMMENTARY FORMED OF SERMON OUTLINES. It is difficult, even impossible, to set any definite line of demarcation in classing commentaries; for in each commentary all the several types are employed. But to the average minister, without scholastic training, unable to attend school, suggestive sermon aids, seed thoughts and outlines are most welcome. As mentioned above such should never be adopted in their entirety; but good thought is to be employed from all sources whatsoever. Spurgeon has well said, "The minister that never reads, will never be read; he that never quotes will never be quoted." We are to gather our sermonic material from the mines of the past, use all the discovered truths, allow the Spirit to refresh our minds thus, and to unctionize our filled mentality, and our hearts stored with precious truths.

The greatest source of sermon outlines on the Bible in form of a commentary is the "Biblical Illustrator." This is composed of some fifty volumes, filled entirely with sermonic outlines, thoughts and helps. On each chapter division, and each text, from one to fifteen outlines, analyses of sermons, synopses of sermons, "guide-posts" from the leading sermons of the preachers of the past appear. Herein is a deep mine of valuable material for the self made, the self trained minister. In this connection is the "Ex-

positor's Dictionary of Texts," while not a commentary, still on all great texts of the Bible many sermon outlines are found. All these outlines are from sermons preached by the ministers of the present and the past. Then there are "Spurgeon's Sermon Outlines", which were prepared by this godly minister for the use of his young preachers. "Hasting's Great Texts" treats the outstanding texts of the Bible, but often it leans toward rationalism in its treatments.

If for no other reason, than the practical value in training the mind to think homiletically, to analyze the text, to treat a text topically, textually, or topically-textually, each minister should purchase and be a diligent student of such works. Our reading, our study molds our thought and our mental reactions. To preach well, live in the atmosphere of texts, their treatment, sermons and expositions of the Bible. Our soul should be saturated with the magnetic thoughts on the Bible, its structure, treatment of texts, its dogmas, creeds and commandments. Then our ministry will be aglow with divine unction and inspiration; our messages will be God-sent and God-filled, gleaming with holy power and the dynamite of the Spirit.

We must dwell in holy communion with the Christian scholars and the princes of preachers of the past. We should read their sermons, master their outlines, study their interpretations of the Bible, appropriate their revelations in Bible study. The world lies before us as our parish. The future is ours to conquer. The ages await the force of our spiritual impetus. With minds trained to reason, to think, with hearts filled with holy messages, with thoughts of world value, and souls anointed with the unction of the Holy Spirit, this age is ours to mold, the world is ours to lead to the Cross, the future is ours to brighten with holy hope, and the stream of time is ours to direct into channels of holy living.

PASADENA, CALIF.

A CHALLENGE TO US

By E. P. ELLYSON

THE Christian Church is facing, today, one of the most serious problems of its history. It is the difficult task of enlisting its Sunday school teachers in a spiritual movement growing out of a renewed study of the Bible. It surely must be apparent to the leaders of the Church that the main business of modern Christianity lies here. Why this should be so, in the midst of the

many agencies of practical religion, may be a rather embarrassing question.

And yet, it is only fair to say, that for reasons sufficient in themselves, the question necessarily includes an intensive challenge to the Church because its spiritual life and hope center in its educated and trained Sunday school teachers as in no one else. It must, therefore, be true, that as another has said, the Sunday school with its multiplied activities and programs, has its emphasis of the vital truth of redemption, where its ten thousand teachers know the Book and teach it to the saved and unsaved. This fact cannot be gainsaid or swept aside with the possible attitude of courageous indifference. On the contrary, it seems altogether clear, to observing minds and anxious hearts, that the impotency of the Sunday school toward vast multitudes of its scholars and still vaster multitude outside of it, should become at once a matter of the gravest consideration.

Now, in spite of the vigorous optimism of many ill-informed or perhaps over enthusiastic Christian workers, the modern Sunday school, it must be confessed, has not measured up to its fine opportunities of spiritual power and social prestige. And this is shown by the fact that the ranks of its young and older people alike are becoming fast depleted for reasons quite well known. These can no longer be concealed behind padded statistics or material pretenses at service. With this startling failure of the Sunday school to hold its own—and it is failing so to do—there is another painful fact, that few of the unsaved out in the world are influenced to come within its fold.

So, this innumerable company of young men, women, and children, of our present irreligious age, are far from accepting the ideals of the modern Sunday school's educational programs. In fact, they are ignoring them and the Christian Church which sponsors them, and they have made themselves believe that its supporters and teachers have fallen away from the real truths and spirit of the Bible. In this conclusion they are not entirely wrong for they have already seen too much of the superficial in many Sunday school teachers, and too little regard, on their part, for the sacred things of the soul. They have noted, also, that in the eagerness of the Christian Church and its Sunday schools to compete with worldly customs and demands, the great essentials of salvation have largely been overshadowed. The main struggles of these Christian institutions, as they see it, seem to be for tem-

poral expediences along every conceivable line of social purpose and activity. From all of this, in consequence, there has come a great decline of real spiritual consciousness and deep-seated aversion toward earlier sacred traditions and teachings of the Christian Church and a slight respect for the Bible and its interpreters, preachers and Sunday school teachers.

"Of course, it is claimed that the spirit of the age is to blame for these conditions. It would be idle, at this time and place, to argue the point. But wherever the fault may lie, it is nevertheless true that many within the churches are trying to persuade the fathers and mothers, and their sons and daughters, to unite in a campaign to materialize the time-tested principles of Christianity. And they are not stopping here. They are deliberately and cruelly striving to weaken, if not seeking to destroy, all human affection for Jesus Christ, by making Him a singular object of some rationalistic fate. This very deplorable thing, therefore, has led tens of thousands in the Sunday schools to question the right of the Church both through its pulpits and its Sunday school teachers to invade the realms of their personal beliefs, and to deny that it has any definite program of social, moral, or spiritual power and usefulness.

"It is a fact that the whole matter has become a matter of most serious concern to the minds of the leaders of the Christian Church. For that reason they have grown quite timid in their suggestions as to how the evil tendencies of the changing beliefs of Christians and their careless ways of living may be corrected without offense to their sensibilities and desires. Yet in the face of their straining fears and lack of aggressive purpose, it must be clear to them that there is within the perplexed modern church a potentially vitalizing factor, at once available and all powerful. This is the Sunday school with its young lives whose splendid gifts, boundless energies, and willing spirits may be utilized to the utmost. And it is certain that this can be done without any sacrifice of the love of truth, or a repudiation of their invested material or social capital. It is also sure that the Sunday school will respond to any real enthusiastic, clear-cut efforts within the bounds of genuine Christian aims on the part of the churches, and in return will become the great conservatories of the children of these trying times."

The above is quoted from the opening chapter of the new book by W. F. Berger entitled "The

Sunday School "Teacher and the Book," a book which we wish every pastor, Sunday school officer and teacher would read. It can be procured from the Publishing House for \$1.25. In the light of these statements there is very much to encourage us, and also much to challenge us.

We would not glory unwisely. Such success as we may be having should be the cause of humility and glorying only in the cross of Christ. If it be true that the Sunday school forces are being depleted with others it is not true with us. During last year we received an average of forty-three new members into our Sunday schools every day, or a total of 15,950 for the year. Again, the causes assigned for the failure of the Sunday school to measure up to its fine opportunities are largely absent with us. We desire a spiritual program and are loyal to the Book, we are free from "Modernism." We have many weaknesses, but we stand true here. Would it not be a shame for us then to break down and go after modernistic philosophy and worldly methods? What reason is there for us to ape these losing theories and methods? But the challenge is ours to continuously and increasingly make good.

To make good we must do more than increase in numbers. The important thing is, what we do with them when we get them? If we make good we must not only increase our attendance but we must win our pupils to Christ and to a growing life in Him, we must make Christians. We can admit no program that will militate against this objective. And to make good means that we not only have some increase in membership, but that we have as large an increase as possible. There are many more thousands that need our help than we have as yet touched. The challenge is to us to reach as large a company as possible, win them to and build up in the Christian life.

To meet our challenge we must put on an aggressive program that will win. Our record may be outstanding, but it is far below the possibilities. It is up to us to study the conditions, to adopt the very best methods that have in them the greatest drawing power and holding power and to see that these are kept free from any worldly spirit and mere temporal purposes. There is need for us becoming more aggressive, of adopting some stronger and more effective methods but there is no need for us to compromise our doctrines or introduce a spirit of the world. What we do of a social and recreational nature must be in the midst of a spiritual environment, and not

a spirit of worldliness, it must point to righteousness of character. There is room in the Church for childhood, youth, young manhood and womanhood and adult life with all that goes normally with these. Christianity has its message and its helpfulness to all, and if understood it is the most satisfying to all.

It is to be feared that the power and importance of the Sunday school is but little realized. Much of the hope of the world for the future lies in the Sunday school. Standing for orthodoxy and a spiritual program, as we do, we should seek the strongest methods and push out for the largest work we can possibly do through this agency. If we added nearly 16,000 last year, what should we do this year, and what could we do with better methods and equipment? We have the doctrine, we have the spiritual vision, let us go to the work under the Spirit's anointing and the use of the best means we can command.

There is no greater church opportunity than is ours today. With the dark background of a skeptical Modernism that has removed the fear of God and of the judgment and has introduced a temporal and materialistic spirit into all, the opportunity is before the people who will put on an orthodox and spiritual program. Such a program is the only hope of salvation and of civilization. The world must have this or go on the rocks. To us there are great possibilities along these lines. The challenge is ours to do our utmost.

But what will such a program include? Does it mean great revivals? Yes, just as great revivals, real spiritual revivals, as we can put on. Most others have lost this art and are scarcely trying to have revivals. We must not let down here. But this is not enough. We are reaching but a comparatively few now by this method. We must use other means to reach others. The Sunday school has its appeal to all ages and must be worked to its limit. It must be so organized and administered as to win, save and build the very largest number. Every legitimate method that has in it a winning power should have all evil eliminated from it and spirituality injected into it and used to win people of all ages to Jesus. The times are desperately perilous, the call is very loud, we have been called to the kingdom for such a time as this. The demand is for intense and passionate effort. Let us not be held back by any narrowness of method, a fear of things just because they are new and a bit different, a cry of "Wolf! Wolf!" when there is no wolf

there; let us not yield a hair's breadth to a skeptical Modernism, but hold to the old proven landmarks of orthodoxy; and let us keep our program, whatever its outward forms of activities may be, intensely spiritual; and let no program, organization or method become the objective. The time is short, the opportunity is passing, our days are numbered unless we do our work. We have really but one task,—winning and holding men to the Christian life. There are many methods but only one objective,—building that perfect manhood after the pattern Jesus Christ. This task calls for the religious education of the children, youth and adult; conversion and sanctification; character building and Christian service; Christian homes, a Christian brotherhood, a Christian citizenship, the full rounded Christian life. Shall we pull off our coats and undertake our task while the opportunity is ours, or will we drift along and fail to meet the challenge and become but a formal organization?

IN WHAT WAYS MAY PERSONAL DEBTS HINDER A PASTOR?

By MRS. ESTELLE R. LIENARD

EVIDENTLY the makers of this program think a man either is or he isn't, he does or he doesn't know about debt. To me it is, as a rule, when you go to talking about debt, just to know the extent of my misery. I certainly do believe in degrees of either happiness or punishment. Now, they seem to think this is a voluntary matter—you are either in debt or out of debt; either voluntarily involved or not involved, either fortunately owing nothing or perhaps owing much, settled as you would voluntarily wink your eye or not wink it, read your book or not read it, eat your dinner or not eat it. It seems to me it is much more like the working of the involuntary muscles—you breathe, you cannot help yourself; you think, you cannot restrain thought; you hear, because sounds are all about you and your ears are functioning; you are by times in debt, because when you entered the ministry you sacrificed your own independence and became dependent upon other people—the church—for support. Now, if all church people were tithed, personal debt would not bother any preacher. But all will not tithe. Then, the sin of covetousness has to be reckoned with and it will often work in a congregation until the pastor's salary falls into arrears, especially in the winter when living is hard, and the preacher is carrying the

congregation many times for \$50, \$100, \$200 or more. He has children in school, he must have fuel to keep his family warm, new books must be bought, Johnny's shoes break through during the snow and he has no rubbers, he has to buy medicine for the baby's cough, they must have milk to keep the children from under-nourishment, bread and flour they must have, the car will not run without gas and he has to go ten miles to the country to his appointment, the gas bill, the light bill, the telephone and the water bill must be paid on the tenth of the month or be shut off—he hopes Sunday's offerings will be a relief as Monday is the tenth and the house bills are twelve dollars. He prayerfully calls his mind in from his anxiety, asks God to lift him above his necessities, preaches with liberty and unction and receives from the treasurer \$8.75 to meet not only Monday's bills but his family's support for the week. Such are the times that try men's souls. Many a man has turned aside to secular employment at such times in order to be honest and pay his debts. However, secular employment does not solve his problem without its handicaps and dangers. In the development among the holiness people of our particular day we condemn the man who steps aside from the ministry. We do not wait to know his reasons but all too often subject him to harsh judgment and render him odious by our criticisms and suspicions and innuendoes. The poor preacher then is thrown into the whirlpool of distraction just below the falls of debt and despair. He finally reaches the place where he feels there is only one thing to do—that is, keep free from debt. If he cannot do this in the ministry then he must "make tents," no matter what anybody says or does, for his life is before God and it is only necessary to please Him.

The subject is "In What Ways May Personal Debts Hinder a Pastor?" I called in two expert witnesses to answer this question. They were my two children. I give you word for word their answers. "They cramp his style." "They burden his mind with unnecessary, extraneous and foreign matter." "They tend to make a preacher narrowminded, prejudiced and hard-hearted." "They sap his pep." "They prevent his buying needed books and helps for his ministry." "They prematurely age him." "They lessen his influence and destroy his credit." "They inhibit his generous impulses." "They destroy his self-confidence, his self-respect and his spontaneity."

First, "They cramp his style," or to put it in a less modern English, they affect the style of his preaching. He cannot write nor prepare his sermons free from the nagging, carking care of his obligations. He tries to put them into the background of his mind but like Banquo's ghost they will not down. They are so ever present with him in his thoughts that they subconsciously affect the subject matter of his messages. In spite of himself he is likely to find himself in a rut—thinking in circles round and round.

Second, "His mind is burdened with unnecessary, extraneous and foreign matter." He cannot give himself wholeheartedly and unreservedly to meditation, study and prayer for his mind is continually active trying to find a way out of his financial difficulties.

Third, "They make a preacher narrow-minded, prejudiced and hard-hearted." If a preacher's debts come because his people are poor and unable to do more than they are doing—if he knows they are faithful with God's money, then he suffers with them, with no harm to his own spirit, but if he knows they will not tithe, will not get the vision of God's cause and their obligation to support the pastor, then his debts are dangerous indeed for they narrow the preacher's mind and prejudice his outlook until he is likely to become critical in his spirit, even if he never lets a word escape him, and a critical spirit is not the spirit of perfect love.

Fourth, "Saps his pep." The preacher's spontaneity, love for his calling and enthusiasm are above price. Debt harrows a man until his spontaneity ebbs away and his enthusiasm suffers a series of set-backs so long as his debts are not cleared up.

Fifth, "Prevents his buying needed books and helps." When debts hang over one, he is bound to deny himself books, magazines, and papers that would enlarge his mind and his heart. Often the self-denial is of so long a stretch that it affects his whole life and ministry.

Sixth, "Prematurely ages him." Under the pressure of debt the body reacts to the state of the mind and youth vanishes with enthusiasm until many times the faithful servant of God despairing of relief on earth becomes homesick for heaven where neither debts nor installments, evictions nor mortgages hold any terror.

Seventh, "Lessens his influence and destroys his credit." Debt affects a man's credit in his community. A preacher has to bear criticism more

than anyone else if he does not keep his bills paid promptly for he is held to a standard higher than other people in the minds of the public. If he does not pay, his credit goes and his influence goes. Almost the first official act in the first pastorate we ever held in the Kansas District was to lend the church \$800.00 to pay up debts here and there over the city. "I shall never serve as pastor of a church that does not pay its bills and have credit in its own home town," my husband told the Church Board. The blessing of the Lord came upon the work and the loan was repaid in less than six months and no more debts were incurred, but a steady reducing of the church debt was made when credit and confidence were established.

Eighth, "Inhibits his generous impulses." Calls upon the pastor's sympathy and generosity are continually made. He should have some financial freedom to enable him to respond to the needs of the Cause in which he has a great vision. If debts stagger him he must be just before he is generous and so must stifle his compassion and turn a deaf ear to calls which he would gladly relieve.

Ninth, "Destroys his self-confidence, and his self-respect." A man with money in his purse, credit in his community and good religion in his soul meets his public with confidence and is ready to tackle any problem and defeat any foe. Debts weaken if not actually defeat him before he begins. They give him an inferiority complex. He is humiliated and ashamed. He loses his poise in meeting men and situations. His only hope lies in getting God on the scene to perform miracles of multiplying loaves and fishes as well as multiplying His grace until it lifts him above every circumstance and gives him the tread of a conqueror.

In conclusion, I would say, keep clear of debt if you value your peace of mind, your credit, your self-respect. If you cannot keep clear in the ministry then make tents and trust your God to see you through to your ultimate triumph in the skies.

LAWRENCE, KANSAS.

A wise advisor said to preachers, "Choose big themes." And by big themes, he explained that he meant Sin, The Atonement, Salvation, Faith, etc. And we would add The Second Coming of Jesus, The Judgment, Hell, Heaven and Holiness.

"BEGINNING" AND "CLOSING" A REVIVAL

By A. W. ORWIG

MEN sometimes speak of beginning a revival at a specified time, and also of closing it at a certain time. We all understand that they mean a series of meetings will be begun in order to bring about a revival. For no man can, independently of God, really begin a genuine revival of religion. Men can easily begin and close a meeting at will. But only the Holy Spirit can begin an actual revival.

But this is not saying that men can have no part in securing a real revival. They certainly can have such part. God intends that they shall. They can sow or plant the seed, and faithfully water it with earnest and believing prayer, etc., but God alone can give true increase. In this sense only can men "begin" a revival. And they can also "close" a revival by ceasing proper co-operation with God.

However, men sometimes talk almost slipperily of "beginning" a revival. At least there does not seem to be that reverence and humble dependence upon God that should characterize their speech. They speak of "plans" and "programs" in such a self-confident manner as though revivals depended upon human agencies more than upon God's blessing. In some instances highly sensational circulars, advertisements and other questionable methods are employed more than true prayer and faith, with real consecration by both pastor and people. So-called "star preachers" are often sought and heralded as "winning cards," and the like.

Let me not be misunderstood. The wise use of printer's ink and other proper tact is not objectionable. Nor is the securing of other men's services out of place, provided they are really godly and somewhat specially adapted to promoting revivals. But if they are simply noted for their learning, eloquence and wit (funny storytelling abilities), they should be discarded, no matter how popular. Let such churches "hire" them that think more of having the people entertained, and of merely having large additions to their number, than of getting people truly saved and the membership really built up and wholly sanctified.

Meetings are sometimes begun and held for weeks without any particular and permanent spiritual profit to any one. There may be a large attendance, some special social attractions,

so-called "big" preaching, and quite a number of persons induced to "join the church," but no real Holy Ghost work of grace. The meetings were "begun" by men, "run" by men, and "closed" on schedule time, like any other human enterprise, or, it may be, to give place to a concert, a social, or a holiday festival. Verily such things happen.

I recollect what a preacher said to a reporter of a secular paper some time ago about "beginning" a revival. Among other things he remarked, "God helps those who help themselves." That old adage sounds well, but it is only true when men "help themselves" in God's own appointed way. Again he said, "We are going to make these meetings a great success. We will make them as attractive as possible. We have got the services of accomplished musicians, each one playing his own special instrument, and they will give a program every night!" Let the reader please notice that three times it is stated what "we" were going to do, with only one reference to God. It would seem that the chief source relied upon for "great success" was the human and spectacular features of the meeting. Christ Jesus truly "lifted up" was apparently not so much the mighty magnet to draw the people as was the rendering of a nightly "program" by "accomplished musicians." Of course good, spiritual singing is to be desired, and is often very helpful, even to the conviction of sinners; but a "sacred concert" is by no means a revival of religion.

To the writer it does not seem altogether appropriate to speak of "beginning" or "closing" a revival, for reasons already stated, although it is customary even among many spiritual people. Probably the expression is here to stay. Some, however, use the more correct form, "a series of meetings." The old-fashioned phrase, "a protracted meeting," has many sacred memories, but seems doomed to be discarded entirely before many years, whether wisely or not. One of its distinctive merits is that there is nothing presumptuous about it, as also that it involves the thought of persistence in the good work of endeavoring to secure a revival. Although we may lose the name, let us not lose its spirit, but by the help of God press the holy work of salvation to a successful issue.

The main thing is to have the revival, and not simply the meeting. And the more God is depended upon the more certain will there be a real revival with all that the term implies. Sometimes God begins a revival even before men begin

a meeting, but often in answer to fervent, believing prayer outside of a meeting. And sometimes when men close a meeting, the revival goes on. The Holy Spirit himself continues it, and no man can close it at his own pleasure.

A minister wrote to a certain paper thus: "I was to have closed the meeting last night, but the interest was so great, we could not. Fully one hundred knelt at the altar, and so I remain some days longer." Another writes: "We were to have closed on Sunday night, but the tide was rolling in so rapidly, that no end was visible; so the meetings were continued a few nights longer with great results, and no end in view. Still the flood-tide sweeps in, and now what must we do?" (That writer left, but the revival went on.)

Dear brethren in the ministry and others, do not these two cases make you very hungry for a real Holy Ghost revival? Aye, ought not the great need of souls, in and out of the church, make us yearn for such a revival? Well, praise God, it may be had. He desires to give it more than we desire to have it. The old-time conditions for securing a revival prevail now, at least so far as our personal relation to God is concerned. Let there be humble confessions, mighty pleadings, renewed consecration and deeper heart experience. The revival needs to begin with ourselves. The fire of the Holy Spirit in us, will blaze out in melting and saving power upon others. May God thus richly revive His work everywhere!

LOS ANGELES, CALIF.

THE VALUE OF LOGIC TO THE PREACHER

By BYRON H. MAYBURY

SOME are born logicians, others by study and dint of effort acquire a logical mind. But whether it is natural or acquired, every public thinker, leader, or writer, who would mold and fashion public opinion, must be able to thoroughly treat a given subject from its concept to its logical conclusion. To be able to grasp a subject, to handle it deftly and masterfully, and to present it so that it becomes transparent before the mental gaze of an audience, enabling them to visualize the thought processes from the beginning to the ending is the province of every logician, whether he delve in the field of mathematics, of theology, of physical science, of philosophy, or of the preaching of the Word of Life.

Logic is the science of the laws of thought, or

thinking. Of all men the preacher in particular needs to be versed in the rudiments of the laws governing the processes of logical and right thinking. Of all mankind he needs to be right. Of all speakers he needs to be able to intelligently and logically present truth. The Holy Spirit works within the laws that govern the mental life. Hence, if one has learned the secret of correctly using the mental powers by logical reasoning he will have enhanced the possibilities of the Spirit to do effectual work. In other words, the more in keeping the presentation of truth is with laws of logic the more effectively can the Spirit use one to bring out the mind of the Spirit, and the hidden riches of the Word. A preacher who does not plainly bring out the meaning of every thought, who mentally leaps from peak to peak, who hits the high spots, and leaves his auditors to bridge the space between, fails in the great work to which he has been called.

Men reason whether they know logic or not. They are not dependent upon logic to confer on them the power of reasoning. But we may depend upon it that the knowledge of logic will enable one to harness the power of reason and to direct it to rightful purposes, as electricity has been harnessed by the laws of science, and today serves multiplied useful ends.

The study of logic is useful as a means of disciplining and invigorating the mind. Few studies more effectually promote habits of attention, discrimination, and continuous application.

It is a guide to right thinking, and serves as a preventive and corrective to spurious thinking; or in other words it assists us to right, and preserves us from wrong processes of thought in our search after truth.

The end of science is to know; of art to do. Logic is one of the formal sciences. To be on speaking terms with logic, or the laws governing thought, is to enhance the arts of reasoning, rhetoric, oratory, and the preparation and delivery of sermons.

In the preparation of sermons, in the study of doctrine or philosophy, in the critical perusing of books and in the tackling of perplexing problems, logic is most necessary and essential to the success of these functions. The preacher is to declare the whole counsel of God, to teach and expound the Scriptures, and unless he can handle his task with logical ease, he will fail. A clear thinker makes a clear talker. A clear talker makes a clear understanding, and with the understanding as well

as the heart men grasp the promise of God. The preacher needs to have the message in his head as well as on his heart, or he will be like those who say they have hid the Word of God in their heart, but they do not have much of it on the end of their tongue; where it can do the most good to others.

We sometimes wonder why a message does not take hold. Don't blame it on the density of the hearers, perhaps the density is in the preacher's understanding. Clearness is essential to every sermon. It may lack other elements to make it complete, but if it is clear, such as it is will strike home to the heart. It may have every other element to make it a sermon, but if it lacks clearness, it will not grip. If a preacher has not mastered his thought, how can he master others with that thought? If the message grips him not, will it grip others?

RIO GRANDE, N. J.

PREACHER REMINISCENCES

By C. E. CORNELL

IT is not a mark of humility to say much about yourself. But when the spirit of testimony or history is uppermost in the mind, a retrospective view of earnest effort is calculated to stimulate the soul. "I will make my boast in the Lord, the humble shall hear thereof and be glad." The seven years that I spent as the pastor of First Church, Los Angeles, were years of remarkable fruitage. Rev. Earle F. Wilde was the leader of the young people most of the time, and many young people were influenced in their Christian lives and inspired to faithful activity in the wide harvest field. They are now actively engaged in some form of Christian work.

For example, there are Jarrette and Dell Aycock. Brother Aycock was sanctified and given a good start in his Christian life. He is now—with his talented wife—one of the best evangelists in the field. His wife is a superior teacher of children. They got their start at Old First Church.

Albert Blackman and wife were influenced during this period and are now Nazarene pastors with every prospect of success and a useful future.

Then there are Frank Cook and wife. Frank took a little handful of people out at Lamanda Park, stuck to them through thick and thin, until now they will build a new commodious church and go on for the years to come. Rev. Paul

Goodwin is the present pastor, but Frank Cook and his wife gave the church the start.

Rev. Earle F. Wilde and wife were influenced for righteousness; they were sanctified wholly early in my career as the pastor. Brother Wilde is a preacher of no mean ability and unsurpassed as a gospel solo singer. Mrs. Wilde is a superior song leader and a member of the famous Wilde-Knight Quartet.

Arthur McNaughton got his early training in Old First Church. He has been serving as pastor and is now engaged in evangelistic work in the great Northwest. He is a young man of prevailing prayer and God is using him.

Charley Archer was long a member of the Young People's Society. He is now a successful pastor up in Washington, doing heroic service for God and souls.

Then there is Rev. C. O. Miller who worked and studied hard to fit himself for his life's work. He is now a pastor up in Maine, and God is using him. He got his start in First Church during my seven years as pastor.

Mrs. C. R. Anderson, a very successful evangelistic preacher, studied long and hard to master the course of books required to gain ordination as an elder; she is on fire and goes down south almost every year and holds revival meetings among the poor of Texas. Hundreds are swept into the kingdom. Her early Christian life was influenced at Old First Church.

Eugene Woodyard and wife, now pastors at Glassell Park, were married by the writer and began their Christian career in these early years. He is practically a "Woodyard on fire." Fearless, tender, earnest, and withal one whom the Lord uses.

Mrs. U. E. Robbins, a housewife, tackled the course of study, kept at it until she was ordained as an elder; now preaches at missions and churches and is a devout, godly woman worthy of the love, confidence and esteem of everyone. She has belonged to First Church for years.

Brooks Russell, a skilled carpenter, studied nights to finish the books required to be read and studied, until he was finally ordained as an elder. He now preaches whenever opportunity affords and is a splendid example of faithfulness, persistence and godliness. His early Christian life was influenced by the young people and church during this period.

James H. Knight and his wife, who sing in the Wilde-Knight Quartet were influenced for right-

cousness during this period. They are faithful Christians and using their God-given talents for the spread of the kingdom.

Then there is "Billy" Baskin, who works hard every day and sings or preaches at a church or mission almost every night. He got his early start among the young people during this period.

Mrs. Pirch, deaconess, faithful, efficient and persistent, was influenced in her early Christian life to dedicate her talents to God and His cause. Her hard-working husband preaches and presses the battle for souls, got his start about this time. He is a genuine, all-around persevering hustler.

There are, no doubt, many others, whose names I have forgotten; but these are enough to show that the faithful preaching of the gospel and especially the gospel of holiness brings results that are lasting.

The enemy would often discourage a faithful pastor by suggesting that nothing is being accomplished, but old splitfoot is a liar—one from the beginning—seeking whom he may devour. The preacher must not listen to him, but go right on preaching the unadulterated gospel and the results that accrue will be tremendous.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Books! Books! Books! Good, bad and indifferent. No decent person would read a bad one. But take the next step and discriminate between indifferent and good and you may have as many opinions as there are hats on men's heads. While the flood of bad books—sex stuff, shallow, cynical, bolshevik literature is appalling, there never was a time when so many worthwhile books could be had with as little effort.

Preacher! How long since you have recommended a good book to a congregation. I recall a former pastor who on returning from a trip to one of our large cities, brought back a half-dozen or so of a book for parents written by a medical doctor of unquestioned standing. These books were offered to us at cost to the pastor. They soon were taken and I still have my copy. The preacher who recommends and actually scatters good books widens his circle of influence and adds to the good works which shall follow him to the judgment.

This may be the psychological time to review books suitable for a pastor to recommend to his people but we shall "pass up" the opportunity

because of several very recent publications in which you are sure to be interested.

PUNGENT PARAGRAPHS (happy alliteration) comes to us from Rev. Leewin B. Williams, former pastor of our Washington, D. C., church. Brother Williams is both author or compiler and publisher. The title page identifies the book as "A Handbook of Humorous Illustrations, Wit and Humor for Debaters, Lecturers, Ministers, After-Dinner Speakers and for General Reading." In order to gather these Pungent Paragraphs (and they are pungent) the compiler either started very early in life or worked tremendously hard during the time he was engaged in making the collection. A preacher who couldn't get his money's worth out of this volume might as well give up in despair, for he'll never "make it." The alphabetical index makes the book a reference volume ready to furnish a needed "hook" with which to securely fasten a truth on the minds of an audience or to recall wandering attention. Such a book—309 pages with 800 different illustrations, bound in cloth boards is well worth the price of \$2.00.

THE CARNAL MIND (Free Methodist, \$1.25) by Harmon A. Baldwin, is another valuable addition to distinctive holiness literature. This book gives us a doctrinal as well as an experimental view of the subject. The author is not a novice in writing, having to his credit several publications, including "Holiness and the Human Element." I wish space would permit a summary of each of the thirty chapters but we must be content with saying that there isn't any ramification of the subject which Rev. Baldwin does not handle, ably, conclusively and according to the Arminian theory. Preacher, if your summer vacation has drained your finances, put this book at the top of the list for future purchasing.

BIBLE HISTORY OF WORLD GOVERNMENT and a Forecast of Its Future from Bible Prophecy. By William M. Smith. Has Bible history and prophecy any relation to events, past and future on earth? Most folks, in a general way, believe that it has, but just where the connection comes and where the relations are apparent, we are ignorant. This book has a message on that subject that will grip every preacher and all thinking laymen. For superficial reading and the idly curious concerning prophecy and its fulfillment, the book will be a disappointment. It's much too deep for that class. But it's a treasure house for all others.

There is something new under the sun. I have just picked up a book that has no Introduction.

CHURCH PUBLICITY

By M. LUNN

We are now ready to discuss another phase of advertising, one which should appeal strongly to the church advertiser whether preacher or layman—that of posters. This method readily lends itself to many adaptations—outdoor and indoor publicity: church, Sunday school and Young People's meetings. It affords much opportunity for originality and one who is observant can get many ideas and suggestions which with minor revisions will meet the requirements.

We are fortunate in being able to present this particular phase of advertising in an article by Rev. Jas. H. Bury, of Abbotsford, B. C., Canada. From Brother Bury's grasp of the fundamentals of poster advertising we conclude that he has made a thorough study of the subject adding to it considerable practical experience.

"By invitation of 'Ye editor' I am writing upon the subject of preparing posters, as one of the means of 'Advertising the Church.' Naturally the source of inspiration for such a subject would be the invitation. The responsibility now gone I am free to write, but I trust not without profit to the reader.

"Under this head I beg to include blackboard work, whether it be inside the church for instruction or outdoor as a 'notice board,' in both places it advertises the church and creates interest. First: this 'means' offers a wide field of variety, is easily acquired, can be used at very little money cost, and improvement comes with practice. Practice is made up of two other elements, patience and perseverance. Writing this for public notice we would write it so:

Practice.
Pati-
ence.
Perseverance.
Practice.

"A good notice board or poster is an evidence of life. It plainly says, 'We want your attention.' It advertises not only the matter of the notice but is stamped by the individuality of the writer. It is in keeping with a psychology used in the business world, and finds exercise for a faculty enormously developed these days, viz., that of reading 'signs.' The writer has used all kinds of materials for the purpose of advertising, or arresting public attention, and it has always paid well for the time and small expense incurred. The materials that may be used cheaply and well these days are

Foreword or Preface. How delightful to plunge right into the book without cooling your heels twiddling your thumbs and losing your interest in the ante-room. I am always afraid that if I don't read the anterior elongation I may miss something of importance but I'm sure to be disappointed. So this is a singular book in that respect but it's unique in another sense. The field of subjects for sermons has been pretty well covered but here comes Rev. Malcolm James MacLeod, D. D., under the title of "WHEN THE MORNING WAKENS" (Doran, \$2.00), taking striking sentences from well known hymns, connecting them with Scripture texts and developing them into sermons that in the words of the publishers, "touch life's deepest emotions," which they do, indeed. Here are some of the subjects: "But Sweeter Far Thy Face to See," "And Nightly Pitch My Moving Tent," "Bringing in the Sheaves," "Though You: Sins Be as Scarlet," "I Do not Ask to See the Distant Scene," "Sun, Moon and Stars Forgot, Upward I Fly," "Land Where My Fathers Died." The last subject is used in conjunction with the text, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's" (Matthew 22:21). What a suggestion for a patriotic sermon on Independence Day Sunday. There are sixteen sermons in all. A worthwhile book filled with germ-thoughts, is my judgment.

My observation has led me to the conclusion that most ministers have difficulty in finding suitable material for funeral services. For that reason I was especially glad to see another volume by Rev. G. B. F. Hallock, D. D., CYCLOPEDIA OF FUNERAL SERMONS AND SKETCHES (Doran, \$2.50). The word Cyclopædia in the title has been used judiciously for the volume contains Forms of Service, Suggestive Texts, Salutations, Prayers, Scripture Readings, Quotable Poetry, a Comprehensive Collection of Illustrations and Outlines of Sermons.

Next month we purpose to devote the entire space allotted to us in a review of J. Gresham Machen's book WHAT IS FAITH? Machen, as you remember is the great Presbyterian preacher who has taken such a positive stand for Fundamentalism. He is the author of "Christianity and Liberalism." Watch for this review, as we feel sure it will be of unusual interest to every preacher.

letter paper or foolscap, writing with blue and red pencil. This is good for a post office notice or even in store windows. For posters, glazed building paper, using sign writer's inks, rough faced building paper, using colored chalks or crayons. Sign writer's calico, using inks which may be purchased cheaply if bought in the large sized bottles, sold by most stationers or art dealers. To demonstrate the use of these materials would be much easier than to describe the same, especially in a limited writing, and without the making of special cuts to illustrate. But some things we will point out after stating some of the benefits to be derived, and the interest created amongst the public.

First in regards to blackboard work. Every Sunday school ought to have a good sized blackboard, which should be in use every Sunday. For special decoration, for Christmas, Easter or missionary Sundays there is nothing like it. In teaching Bible class; illustrated talks to children, it is most effective; and for forcing home some truths that are vital, and exposing heresy it is second to none. Some time ago, when Coue was all the rage, we put across a blackboard thus:

Coue - - - Versus - - - Paul

'Every day, every way, I am crucified with growing better and better.' Christ; Nevertheless I live; yet not I, but Christ liveth in me.'

"It was the comment of the town, and settled the ashes of Coueism so far as our people were concerned. In the same church many people came to see what the board contained and became regular attendants. The poster arrests the attention of the passing public. It can be made to carry information, invitation, and to reach the mind through 'eye gate' so that the matter is easily retained. And any effort along this line is an earnest appeal to every reader of the sincere desire of the pastor to be of real service.

"There are two books we would recommend for blackboard work, viz., 'The Blackboard Class for Sunday School Teachers,' by Florence H. Darnell, price 25c, published by W. A. Wilde Co., and 'Pictured Truth' by Pierce, Revell Co., price 50c. For writing with show card inks, flat hog-hair show card brushes should be used. These can be bought in widths suitable for different thicknesses in forming letters. In using chalks pieces should be broken in lengths suitable for writing the thickness one desires; for instance to write letters

having strokes one-half inch wide, break the chalk to this length and mark with the side of the chalk. The most common mistake in writing is due to wrong spacing, parallel lines always demand more space between than do broken or curved lines. To illustrate: in the word PUBLISHING the space between the H and I, and between I and N must be spaced so as to balance with the rest of the word. This is important. Secondly, do not in writing make short jerky strokes, learn to do one stroke work, that is, one movement to complete the stroke. It may not be quite straight, and not all that it ought to be, but it will be more pleasing to the eye than a built up stroke will be. Variety of lettering is easily attained. Watch the posters. Use at least two colors. Never crowd the board. Abbreviations are easily made; these may offend a few, but are acceptable to the multitude, and no principle is involved. Here are some illustrations: O. I. C. for Oh, I see; R. U. Going to the Nazarene Church; U. R. Welcome; Kum & C. Above everything, avoid formality. This seems to creep into almost everything, making announcements, singing, preaching, altar services, everywhere this foe to life seems to creep in. The business world has found a way to overcome that in its advertisements; watch them! See them change, note the time, expense and skill used to produce something that will register upon the mind of the general public. We may not have the money to spend, or be able to engage the experts, nor produce pictures that are telling, or engage large boardings to paint a big policeman and a small boy to advertise a baking powder, but I am persuaded that most men can write posters with a little practice, and with a few bold strokes so advertise a meeting that its concise, striking presentation of a meeting or a subject will grip the mind of the reader.

"We have tried to deal with a subject in words, when the class room, board, easel, chalks, inks and brushes would have been the more practical and enlightening way. But if someone is awakened to the possibilities of this way of advertising the Church we shall be thankful."

I am enclosing check for three more subscriptions for The Preacher's Magazine. This brings my total up to 25. This was the number I set out to get, but I have still others promised. Yours for success.—C. B. Widmeyer.

FACTS AND FIGURES

By E. J. FLEMING

On December 31, 1923, the Ford Motor Company reported total assets amounting to \$742,913,568. The estimated profits for 1923 were \$94,560,397. The gross business transaction was in excess of \$1,000,000,000.

The "World Almanac" states that the pre-war debts of the leading nations before the Great War amounted to \$43,200,931,000. At the close of the war the debts of the same nations amounted to \$354,181,523,786 having increased as an evident result of the war \$310,980,592,786. It is estimated that the war debts of these nations together with the interest charges will eventually amount to \$740,000,000,000. Dr. Sheldon of the *Christian Herald* makes a further significant comment by stating that the world war sacrificed 10,000,000 young lives and he figures that if the earning power of these young men was only \$300 a year for an estimated life-time of twenty-five years, productive industry would lose \$75,000,000,000. He also states that reckoning at the same rate that it has cost the United States in the way of pensions since the Civil War it would cost these nations a pension bill of \$750,000,000,000. This would indicate that a fair estimate of the dollar loss to the world caused by the Great War would be \$1,600,000,000,000 which is more than twice the estimated wealth of all the nations of the world.

Dr. Sheldon concludes his editorial with the following:

"But no 'World Almanac' can compute the anguish, and grief and horror felt by mothers and fathers, by wives and little children all on account of those who create war and carry it on.

"Add now, the foolishness of all the wars of history with their incomputable losses of human beings, and who are the fools? Is there anything in all the annals of the human race equal to the folly of militarism? The pacifist at his worst is an angel of wisdom compared with the war maker. If there is any foolishness greater than war I would like to have it named."

The following figures present a study with reference to women over fifteen years of age:

In the beginning of this study we wish to call your attention to the fact that in 1850 the population of the United States is given as 23,191,

876; in 1860 it is given as 31,443,321; in 1919 the population was 105,871,294.

In 1850 there were 64,562 women actually employed in the manufacture of cotton and cotton goods out of a total population of 23,191,876; and in 1919 the number had increased to 189,736 out of a population of 105,871,294. In 1850 there were 97 women employed in the manufacture of glass and glassware out of a population of 23,191,876; and in 1919 the number had increased to 10,410 out of a total population of 105,871,294.

Keep the same totals of population in mind as of the years 1850 and 1919 and note the following:

In 1850 the number of women employed in the manufacture of paper and wood pulp was 2950 and in 1919 was 10,852. The number of women employed in the manufacture of rubber and rubber products in 1850 was 1550 and in 1919 was 31,036. In 1850 there were 1975 women employed in the manufacture of chewing and smoking tobacco and snuff and the number increased until 1900 when 11,590 were so employed; but in 1919 the number had decreased to 9339. In 1860 there were 731 women employed in the manufacture of cigars and cigarettes out of a total population of 31,443,321 but in 1919 the number had increased to 93,341. In 1850 there were 86 women employed in canning and preserving fruits, vegetables, preserves and sauces, fish and oysters, and in 1919 the number had increased to 107,807. The first figures available showing the number of women employed in the manufacture of electrical machines, apparatus and supplies, was 72 out of a population of 50,155,783 in 1880. In 1919 the number had increased to 62,920. In 1870 the total population was 38,558,371 and the first figures available that year show that 7 women were employed as stenographers and typists, but in 1920 when the population exceeded 105,000,000 the number was 564,744.

The Chairman of the Finance Department of the Presbyterian General Council, Dr. W. R. Patterson, shows that the Presbyterian "All Purposes" dollar was used as follows: Congregational expense, 72.89; miscellaneous benevolence, 6.11; general assembly, .65; national missions, 8.55; foreign missions, 6.51; education, 3.06; pensions, 2.03; Bible society, .15; Federal Council, .05.

Important New Books

Which Every Preacher Should Read

THE CALL TO PROPHETIC SERVICE

From Abraham to Paul.
By Henry Schaeffer, Ph.D. An important, carefully written work on the call to service as illustrated in the experiences of the principal prophets and preachers of the Old and New Testaments. Valuable for students, ministers and for the general reader. \$3.25

RUSSELL H. CONWELL AND HIS WORK

By A. R. Burr. If ever a man merited a biography Dr. Conwell does. His was a life of service untiring and of sacrifice unending. Having received millions for his labors he died leaving a mere pittance of a few thousand dollars. His good works shall indeed follow him. In his life story there is inspiration for preacher and layman. Every young person should read this book. It has material for many sermons. The book contains Conwell's famous lecture Acres of Diamonds, complete. 436 pages with many illustrations. \$1.50

PEN PORTRAITS OF THE PROPHETS

By Bernard C. Clausen, D.D. Studies of Old Testament characters. The author is a genius in drawing from the lives of Bible leaders, fresh inspiration for today. Good sermonic material in this book. \$1.50

PUTTING ON IMMORTALITY

By Clarence E. Macartney, D.D., the great Presbyterian fundamentalist, leader and writer. In this book he takes up the theme of life after death and describing first the human desire for immortality shows the reasonableness of the hope. \$1.50

ADVERTISING THE CHURCH

By Francis H. Case. In this volume the pastor or anyone interested in church advertising will find many useful, practical suggestions which will help in bringing the church to the attention of a local community. \$1.25

THE OLD GOSPEL AT THE HEART OF THE METROPOLIS

By Rev. John Roach Straton, D.D. A volume of gripping, penetrating sermons by this well known preacher. Eighteen of them in this book of 298 pages. \$2.00

A FAGGOT OF TORCHES

By F. W. Borcham. Eighteen books are now credited to this writer. This one is a book of texts that have influenced the lives of outstanding men and women such as Carlyle, Augustine, Richard Baxter, Geo. Fox, Gladstone, Harriet Beecher Stowe, etc. Interesting and full of good illustrative material for sermons. \$1.75

AFTER DEATH—WHAT THEN?

By William Evans, Ph.D., D.D. What Lies Beyond the Grave? Are our loved ones conscious? Do they know what is transpiring on this earth? If so how can they be happy? How can a mother be happy in heaven if she knows that one of her children is in "the outer darkness"? Shall we know each other in heaven? These and a hundred more such questions regarding life and conditions "over there" are constantly being asked. Differences of opinions and interpretation there will always be but the author after serious study, meditation on the Word and earnest prayer has given us the results in this volume. \$1.50

THE DAYS OF HIS FLESH

The Earthly Life of Our Lord and Savior
By Rev. David Smith, D.D. This is a new (the fifteenth) edition of one of not the most popular lives of Christ ever written. 549 pages with colored map of the Holy Land. Previous editions have been higher in price but we rejoice that the publishers have decided to offer this one at the popular price of \$2.00

THE FAMOUS NEW YORK FUNDAMENTALIST-MODERNIST DEBATES

In this book we have the orthodox or fundamentalist side as presented by Rev. John Roach Straton, D.D. This book might well be considered as embodying a statement of the fundamentalist belief on the important Christian doctrines. \$1.50

EVANGELISTIC SERMONS

By J. C. Massee, D.D. This new volume of gospel messages by one of the outstanding preachers of the day will be welcomed by ministers especially. Dr. Massee believes in and preaches a truly evangelistic message and holds that the proclamation of a redemptive gospel is as efficacious as it ever was. \$1.50

Peloubet's Bible Dictionary

BY REV. F. N. PELOUBET
The Latest and Most Up-To-Date
Bible Dictionary Published



This is more than a Dictionary—it is a Commentary, an Encyclopedia and a comprehensive explanation and description of everything relating to biblical history, geography, biography and political, social, commercial and religious life.

It enables anyone to understand every passage in the Bible. It contains in the simplest language a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc. It brings to the great body of teachers and intelligent Christian householders a work fully abreast of the latest modern scholarship. It has no room for detailed speculations and debatable theories, but devotes itself to the facts of the Bible itself. Illuminated from every possible source that can aid the ordinary reader to know and love and understand the Word of God for his knowledge and education and daily life.

812 Pages. 14 New Maps. Cloth, \$2.50

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

SERMONS ON ISAIAH

(Twenty of them)

By Rev. P. F. Bresee, D. D.



Dr. Bresee

This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

There are twenty sermons in all covering a wide range of subjects as follows:

The Redeemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Peerless One; The Defense of the Sanctified; The Verities of Salvation; Jesus, Our Sheltering Rock; War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

It was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight! when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people."—John W. Goodwin, Gen. Supt.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.