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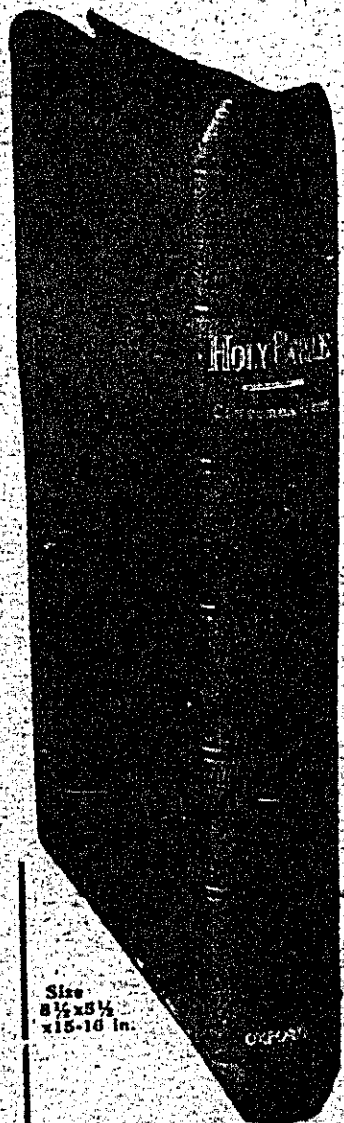
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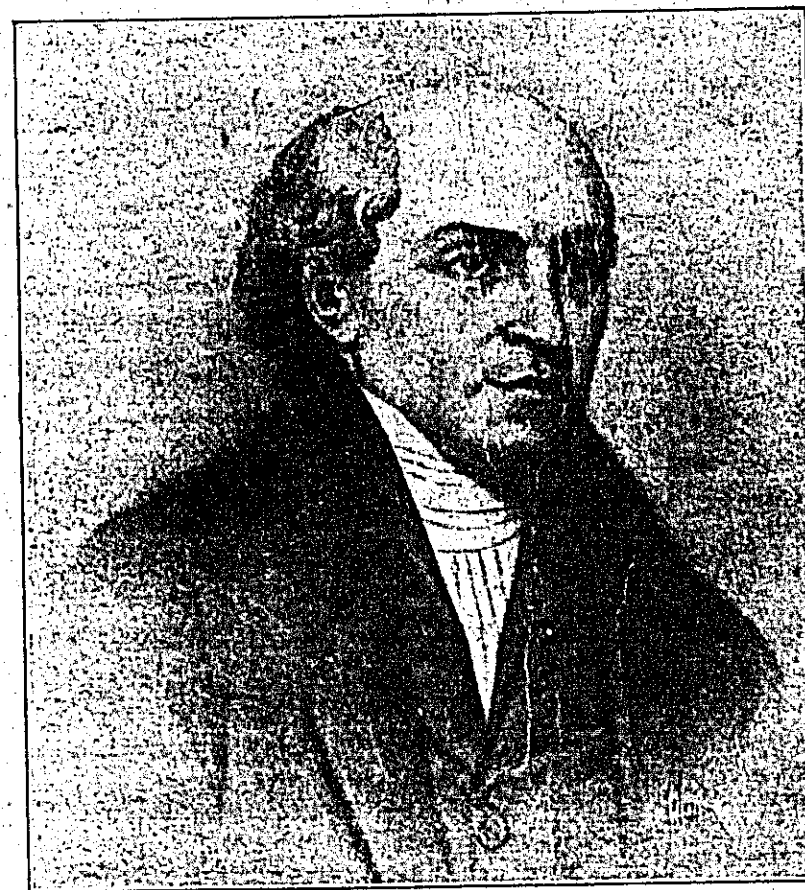
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# The Preacher's Magazine

VOL. I NO. 9

SEPTEMBER, 1926

WHOLE NO. 9



WILLIAM CAREY  
1761—1834

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

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VOLUME 1

SEPTEMBER, 1926

NUMBER 9

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Vision of the horns.	ZECARIAH.	Redemption of Zion. 833
trees that were in the bottom; and behind him were there red horses, speckled, and white.	11. C. 20.	fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, will shew thee what these be.	CHAP. 1.	
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.	1. ch. 2.	
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.	1. Or. 2.	
	2. Pa. 91. 11.	
	3. Heb. 1. 14.	
	4. Pa. 103. 20.	
	5. Pa. 102. 12.	
	6. Rev. 4. 10.	
	7. 1. pp. 23. 11.	
	8. 1. ch. 2.	
	9. Jer. 20.	
	10.	
	11. Joel 2. 15.	
	12. ch. 2.	
	13. 1. ch. 6.	
	14. 1. ch. 6.	

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## THE PREACHER'S BACKGROUND

**A** CERTAIN historic church in New York City was criticised sometime ago because it always sends to Great Britain for its pastors. But in answering this criticism, the leaders of that church said they would prefer American preachers, if they could find any that would fill the bill. But they said it seems that the hurried life in this country does not give preachers, especially young preachers, opportunity to properly prepare themselves to fill a pulpit which makes exacting and long continued demands upon its minister. The answer of these churchmen will probably be resented because of the element of comparison which it contains, but if it were widened out so as to include the world, we would all probably be willing to admit its truthfulness.

The fact is this is a poor age for preacher making. The preachers of today do not, in our opinion, have sufficient background in study and meditation and prayer. They usually begin their work without proper preparation; for if they do not make the mistake of substituting a "Bible school course" for the grind of college and seminary training, they are likely to fall into the hands of wiseacres in the seminary who will substitute "religious education," and various "foamy" courses in psychology for the tedious process of thinking the fundamental problems of theology through to a finish.

And even in the active pastorate, the average preacher does not have time enough to really be deep. Most of preachers have to visit so much and attend to so many secondary pastoral duties that they have to do their studying at odd hours and prepare their sermons in haste. A discriminating listener can detect elements of haste and immaturity in the majority of sermons which are preached.

The remedy for the insufficient background depends upon the age, situation and tendency of the individual. Every young, unincumbered preacher ought to complete his high school and college education, and, whenever possible, the actual seminary work ought to be done after, and not during, the college course. If age and situation forbid this preferable complete preparation, then the preacher must be content with the best he can get in the way of a basic education. But regardless of his school experience, every preacher should train himself to be thorough in general and special preparation for his preaching. He should never allow himself to quote statistics, if he has any doubt as to their reliability. He should fully convince himself of the righteousness of a proposition before allying himself with it. He should reach out into the surrounding fields when he is preparing to preach on a given theme. He should not quote Hebrew and Greek and Latin and give derivations and definitions unless he is able to prove his propositions himself or else quote most dependable authority for the positions taken. He should not fly to the defense or condemnation of any well known preacher, or erratic leader without taking time to investigate and weigh matters fully. He should not quickly interpret a race riot in Damascus as a sign that Jesus will come on the fourth day of next February, or fall into the delusion of supposing that he is called to re-state the doctrine of the holiness movement or to lead a crusade in favor of a reform of women's dress. The spectacular may get a crowd for a few times and may bring on something that will be interpreted as success, but only painstaking toil will produce intellectual and spiritual fruit that will be worth enough to merit its "remaining." The preacher who is wanting in his background is like a house which is built upon a sandy foundation, and neither of these can abide the storm and the rain.

## WINNING SOULS THROUGH THE EYES

IN the most of instances we have confined our soul winning efforts to the ears of men. That is we have sought principally, if not solely, to reach the hearts of men through what we say to them and through the ministry of music and song. But why should we thus confine and limit our borders?

It is said that a skeptic who had heard the greatest of preachers, visited a hall where a famous painting of Christ was on exhibition, paid the entrance fee and took his seat for a study of the artist's conception of the Christ. At the end of an hour and a half the skeptic came out of the hall with his eyes overflowing with tears and inquired the way to a prayermeeting.

The thunderings of the cataract may not speak as truly of God to many hearts as do the sparkling dew drops, and many a soul that has resisted the eloquence of the prophet has surrendered when he has seen Jesus hanging on the cross.

But we did not set out to be philosophical. We intended merely to say that art as well as utility should be considered in constructing houses of worship, and that "beauty is a duty" in the place where people expect to meet God. No doubt these things have been overdone, but the opposite extreme is not the correct position. The personal appearance of the preacher is a small matter, but it is worth attention. Either slothfulness or snobbishness may turn the balance to defeat. The proper decoration of the auditorium, and especially of the Sunday school rooms, is a small matter, but it has its place. It is easier to have a live meeting in a well lighted, properly ventilated, properly decorated auditorium than in a drab, tomb like building. And pictures and mottoes on the walls may be just as good investments as pews for the auditorium.

A man visited the insane asylum and was surprised to find good rugs on the floors, splendid pictures on the walls and a general atmosphere of cheer about the place. Asking about the purpose of these things, he was told that all these ministered to the curing of those whose minds were diseased. And so he said, "If these things will help get people out of the asylum, will they not help keep those out who have not come here as yet?" And to this the answer of the superintendent was, "They will help, just as you say." And we go on to say that if artistic surroundings are helpful in an insane asylum and in the home, they are also an advantage in the House of God.

It does not seem that the time has ever yet come when moving pictures have been justified as a means for teaching the sacred truths of the Bible and of the Christian life—and such a time may never come. In fact, we do not personally believe that moving pictures are adapted to this purpose, but, nevertheless, we must not forget that seventy-five per cent of what one learns, he learns through the eye, and we must not neglect this in its application to our mission of getting the message of the gospel to men.

## MAKING THE APPEAL PERSONAL

AFTER all has been said and done, the most difficult thing for the average preacher is to "move" the people. Almost any of us can "teach" the people what is right and proper, but to get them to do what we have convinced them they should do is the real problem. This applies to getting sinners to seek Christ or to getting Christians to respond to a call to service. Not many preachers are fortunate enough to be able always to escape the "money raiser's" duty, and we have watched the various methods employed, and have observed the success and failure involved.

About twenty-five years ago we had our first opportunity to hear a returned missionary, and we laid aside every call, braved every hindrance and went to that evening service. But we have never quite forgotten our disappointment on that occasion. The "preliminaries" were unusually long, so that the missionary had a late start. And when he did start, he simply took a text from Matt. 28 and preached a mediocre sermon on "Our Duty to the Heathen." Once during the discourse he made a passing reference to the continent in which he had engaged in mission work. But we thought this mistake was probably unusual and it took us quite a while to make up our mind to the fact that returned missionaries, as a rule, are not interesting speakers.

Finally, after some years, being now the teacher of a theological class, we became the adviser of a young man who had spent some years in mission work in Latin America, and who was now home studying theology in preparation for further work in his chosen field. A missionary service had been announced and this young man was to be the principal speaker. He came to us for assistance in selecting material and in arranging his "speech." It was our first real opportunity, so we "unloaded" on him in language somewhat like the following: "Now don't try to preach a regular missionary sermon. You are not as strong a preacher as many who will hear you, and if it is a question of merely preaching on this subject, better let someone else do it. But you do have material that no one else has or can have. It is composed of the experience which you have had in laboring among non-Christian people. Tell us your experience. Do not occupy much time with geography and statistics, these also are available to us. But tell us vividly and earnestly of your motives and of your deeds. If you had even one outstanding conversion, tell us about that. Do not try to tell us everything, but give us interesting and representative cases which will illustrate and stir us and make us remember." I shall not stop to tell how well he came out. But will say that we still give this same advice to those who have labored in mission fields, but we think it quite as applicable to those whose efforts have been confined to our own land. The average preacher is too general in his preaching and too general in his exhortations to be either interesting or effective.

Dr. John van Schaick, Jr., Editor-in-Chief of *The Christian Leader*, says, "Dr. Roland Cotton Smith, for many years rector of St. John's Episcopal Church in Washington, once said this: 'If I make an appeal in my church for a little crippled child, make a real picture, I will get perhaps \$1200. If I ask for two, I may get \$600. If I ask for a dozen crippled children I may get one or two hundred dollars, but if I ask for the cause, I will be lucky to get \$50.'"

The same editor, speaking along the same line says:

"When the World War ended, Henry P. Davison, head of the Red Cross, with able assistance, wrote a book about Red Cross work in the war. It was a high-grade book, well done, except in one respect, and in that respect it was a warning to the rest of us. The authors left out all names of persons who had done the work. They did it deliberately because so many people had rendered service who could not be mentioned that they thought it wise not to mention any. That was a sound principle to govern in giving decorations. It was an unsound principle for a book. Mere lists of names mean little. We must not err on that side. But it makes books, or articles vastly more interesting if we say 'John Jones' or 'William Smith' or 'Paul Leinbach,' instead of 'talented and versatile journalists,' without giving the names."

We have all observed that illustrations are difficult to find, and that the "ready made" kind do not usually help us much. And there are very few preachers who can tell general stories as effectively as they can tell those which begin with "When I was in Ireland." Of course one can carry the personal connection too far, as one did when he said, "Just a little while ago, when I was in California, an article in a New York paper said," etc., and yet "detached" incidents are not forceful.

A very successful evangelist recently said: "To get the best results out of an hour in a revival, I believe the preacher better preach thirty-five minutes and give twenty-five minutes to his invitation and altar service, than to occupy the whole time with the sermon and then expect to get results."

But to summarize it all, we may just say that the task is to get away from generalities and to get down to personalities. This is the task whether it is a question of getting seekers to the altar or getting money for Foreign Missions, or securing volunteers for canvassing the community for Sunday school scholars. Whenever it is a question of getting someone to do something or decide something, the problem is to make the appeal personal, both from the standpoint of the preacher and from that of the people.

The times call for Bible preachers. Preachers who occupy their preaching house with book reviews and in discussions of current topics are not meeting the demands of the hearts and consciences of men—only the Word of God preached in the unction and power of the Spirit can do this.

## PREACHING ON THE EBB TIDE

IT is poor policy for any preacher to make a habit of going to the pulpit tired. This applies to the spiritual, the mental and to the physical. A congregation may sympathize with the preacher who shows visible signs of physical weariness, but they will not like to hear him preach. Knowing his preaching hours, the preacher should plan his affairs so that he will appear in a fresh and rested body. A good nap, a refreshing shower bath or an hour spent on the lounge may turn defeat into victory for a preacher whose day has been a little too full.

But mental weariness or exhaustion is as defeating as physical. The preacher to preach well must be "full of his subject." His mind should be fresh and sparkling and ready to overflow. There should be a positive "burning" to preach. There should be a readiness that borders on inward impatience. There should really be a "champing of the bits" to get started.

And preaching makes a spiritual draft, also, upon the preacher, and there is a sense in which "virtue goes out of him," as it did out of the Master when the woman touched Him with the hand of faith. So that the preacher, after preaching, is somewhat like a battery that needs re-charging. And this re-charging can take place only in solitude where prayer and meditation and communion with God are found. The preacher who preaches too frequently, visits too much, or occupies himself too constantly with any outward service whatsoever is likely to show signs of spiritual exhaustion. Not that he is necessarily backslidden, but he needs retirement and solitude. He needs to be frequently re-charged.

The preacher who preaches with a tired body, an exhausted intellect, or a spiritual "over-draft" is preaching on a personal ebb tide and is under a decided disadvantage. It will take careful planning and much determination and courage to be "at your best" every time you stand up to preach, but you owe it to your calling to make every effort to approximate this ideal. Plan your affairs—your rest, your study and your devotional life so that at preaching time your forces will all be at flow tide, and avoid as much as possible attempting to preach on the ebb tide.

But the congregation, as well as the preacher, should be at flow tide at preaching time. Ordinarily, if the preacher really takes his work seriously and expects to accomplish any thing, he should be at his task within half an hour after the service opens. If the edge of the people's interest is dulled by "longevity" before the preacher stands up, he is at the disadvantage of preaching on the ebb tide.

Sometime ago we were announced as "the preacher of the evening." The service opened with a "live song service" at seven thirty o'clock. This was followed by a somewhat extended "season of prayer," in which a number of loud, long prayers were offered. Then came a "red hot testimony meeting," which was in reality an alternation of singing, testifying and exhorting. The meeting, as a people's meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon and personal care for the responsibility of the occasion were dissipated. But behold! at five minutes until nine o'clock, the leader of the meeting announced that we would "bring the message of the evening." By this time the people had spent their physical energies, their mental edge was dulled and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill, and were now a long way toward the bottom on the "west side." Being quite near the leader, we quickly whispered to him, "It's too late to preach, just go ahead and dismiss." "Oh no," the leader cried, "these people came here tonight especially to hear you preach." Well, we have observed that no good end can be served either by "creating a scene," or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the shore as we could and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the divine order, then the sermon should have been given on the flow tide at about eight o'clock.

And there are some singers who think they have "prepared the people for the preaching," when they have crowned an intense song service with a "special" of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the

high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to "draw the net." Most meetings reach but one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.

Preach on the flow of your own forces and on the flow of the congregation's interest and concern. Avoid the ebb tides. If the ebb tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good "landing place," and draw your nets upon the beach. It may be that by quick movements you will take a few fish, and if not, quick landing will save you from that deepest confession of failure which is contained in the words, "We have toiled all night and have caught nothing."

## A FEW THINGS A PREACHER OUGHT TO DO

WE have read a good many "Don'ts for Preachers," but we remember that the experts say we should not use the word don't excessively, and we know that a negative program will never make a preacher. So there are a few positive and constructive "dos" that we think are worth saying.

1. Every preacher should "build himself a library of reference books and he should be so familiar with these books that he will know how to use them both for general and for special preparation. For the preacher should be adding to his general preparation all the time and he should know how to get material this evening for the sermon that he is to preach tomorrow. Mere books do not constitute a library. A library is almost an organism and is almost as sensitive to its owner's touch as though it were alive. But in this high sense a library can have but one owner, for we are referring to moral, and not to mere physical, possession.

2. Every preacher should establish as regular habits of physical, intellectual and spiritual life as possible. It really does not make a great amount of difference when one goes to bed and when he gets up, only he will do well to retire at a certain hour and arise at a certain hour one day with another. And it is important that one should find out by experimentation how much sleep it takes to do him and then not take either too little or too much. Eating is an important feature of the preacher's life. He is fortunate if he has a digestive apparatus that enables him to eat from a widely varying bill of fare, this for the sake of his parishioners. But the preacher who eats more than his strength requires or than his amount of exercises warrants will suffer from sluggishness and will not be at par. It will soon be found that if you study at a certain time each day or each night you will get to where you learn faster and remember better at that than at any other time. And, mean as it sounds to say it, the modern preacher has to fight for his devotional life. There are so many demands upon him that it is easy for him to neglect prayer and Bible reading. He will be safest in this matter if he makes his devotional life a habit, and holds out for it against every thing except the most unusual circumstances. Spontaneous and intermittent devotion is no better than intermittent study.

3. Every preacher should find his proper field as soon as he can and then should stick to it. Frequent changes from the pastorate to the evangelistic field, and frequent changes within the pastorate itself are detrimental to preacher growth and development. There seems to be unusual restlessness both among preachers and among churches just now, and it seems that every effort is made to root out the successful pastor from his pastorate and set him adrift in an uncertain itineracy. But the best preachers twenty years from now will be the preachers who today are "sticking to their bush." The place you do not have always looks better than the one you do have, and it will be that way right along, but just as "the rolling stone gathers no moss," so the moving preacher gathers no force for righteousness. The long pastorate is the best opportunity for a worthwhile investment of the life.

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.

## PREACHING AND THE DEVOTIONAL LIFE

The *Congregationalist* for July 22, 1926 had two articles on the same page; one "Is the Sermon Going?" the other "The Menace of the Sermon." Both articles were written by New England preachers and from the Congregationalist standpoint. The first, while not decided in its wall, seemed to regret that "The sermon is going." The second, more positive in its preference, bewailed the fact that the sermon was ever a prominent part of Protestant worship, and harked to the idea that a service that makes the liturgy the center, and which takes best advantage of the ministry of symbolism is the service that "will win."

But in reading these articles we discovered that both preachers assigned the sermon to the intellect and accorded it purely to the office of instructor. The one sought to somewhat defend the idea that the service of the Protestant church should be a "teaching program," rather than an assistant to emotion, while the other set forth the fact that "mysticism" is more important than doctrine, and therefore the special business of the service of the church should be to assist men in recognizing the presence of God, rather than to attempt to make them understand Him. We think there is something erroneous about this conception of preaching. It is erroneous because incomplete. Preaching is teaching, but it is more, it is, in its proper content, a means of devotion—or if you prefer the language, a minister to mysticism.

It is faddish now days to deprecate doctrine, but our observation is that those who discount doctrine are not usually notable for their ability to foster true devotion. Ignorance is no handmaid of true reverence and God-consciousness. We need to know about God as well as to know God; hence our preaching must be as highly intelligent as we can make it. But we must also know God as well as to know about Him, and therefore our preaching must be spiritual and saturated with unction.

In the best days of the Apostolic church the service centered about the sermon. And in the best days of the Protestant church, the church which is the real successor to that of the Apostles, the same is true. And our observation is that no church has yet been known as a genuine spiritual force which relegated the sermon to a secondary position. But on the other hand, no church has been spiritual which makes the sermon a literary and intellectual effort, in contradistinction to a spiritual production. So in order for the service of the church to be Apostolic and properly historic, it must gather about the sermon, with other portions of the service taking subordinate positions. But in order for the sermon to merit this place of honor, it must be both highly intellectual and deeply emotional. It must instruct the intellect and inspire the heart. It must teach doctrine and encourage devotion. It must answer the proper questions of the mind and lead the soul in its search for the presence of God.

## WHAT DO YOU THINK OF THE PREACHER'S MAGAZINE?

**W**E have felt a certain personal responsibility to the Publishers regarding *THE PREACHER'S MAGAZINE*, because it was their confidence in our unsupported statement that there is a field for such a publication that caused them to launch it. But our joy has been made full by the fact that enough subscriptions have been received during the year to make the Magazine "an even break" from the financial standpoint. This was fully as much as we expected and promised for the first year.

But this is the ninth number of Volume One, and since all subscriptions were taken for the year, they will all expire when three more numbers have appeared. And since the December number will appear about the first of that month, it seems to us that we are getting pretty close to "the jumping off place."

We have had many, many splendid commendations and are confident that the Magazine has really made a place for itself and that no one will vote to suspend it. But the Publishers are handling this proposition on the most economical plan, and in order for them to continue to do this, there must be no letters soliciting renewals sent out, there must be no waiting for the nominal subscription price, there must be no dropping from the lists.

Brethren, help me out just here. I want to make a better magazine next year than we have

made this year, and I want all the strength that "full assurance" can give me. Do four things:

1. Sit right down and send one dollar to The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., and say, "This is for the renewal of my subscription to *THE PREACHER'S MAGAZINE*. I want it for the year 1927."

2. Mention the Magazine to some preacher brother and take his subscription and send it in for the new year.

3. Send me a sermon outline, an apt illustration, a list of sermon themes, or any other preacher material that you are willing to pass on to your brethren in the ministry.

4. Drop me a personal line and tell me what you like about the Magazine and what you think would be an improvement, if we could find a way to include it.

We have been glad to serve as editor of this publication for the year without remuneration (except the words of appreciation which we have received from busy preachers, and which to us is most ample pay), and even though the Publishers should be so liberal as to double our salary for the new year, we would still deny heavy pecuniary interest in the affair. But if our Magazine has made any preacher more effective, or if it has lightened the labors of any so that he could devote his time and thought to a higher task, and if we can serve just these two ends in some small measure during the coming year, we shall be content.

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### VIII. Selection of Texts—Continued.

**A**LL preaching is not necessarily evangelistic. It is well always to have in mind a ruling purpose to win souls. But the souls, once won, must be trained, edified, built up in Christ.

Peter received a charge from the Lord both to "feed the lambs" and to "shepherd" the sheep: A flock needs much more than just to be born; they need daily care, guidance and defense. Likewise Christians need to be educated, trained, warned, guided, encouraged, comforted, inspired, corrected and led. Often this is done by pastoral visitation and private interviews; yet very much of this work is also accomplished by pulpit ministrations. What one Christian needs may be helpful to all.

We would therefore suggest:

1. That texts should often be chosen that will inculcate Christian duties.

Here we can hold up St. Paul as the model preacher. How helpful it would be to hear that old warrior preach from the text: "Provide things honest in the sight of all men." What congregation would not be benefited by an in-

crease of business honor? What a sermon he could have preached on the grace of forgiveness from the text, "Bless them which persecute you, bless and curse not!" How he could have discoursed out of his own experience from the text "Distributing to the necessity of saints: given to hospitality!" And that man of consuming energy, how he could arouse a congregation from the text "Not slothful in business: fervent in spirit (boiling hot); serving the Lord." He might join with it that other text: "When we were with you, this we commanded you that if they would not work, neither should they eat." Without very great mental effort we could imagine his preaching an interesting and often much needed sermon from the text: "We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies." How the idle, long-tongued gossips and scandal-mongers would wince under his scathing words! And how tenderly he might have commended Christian patience under trial from the words: "Rejoicing in hope: patient in tribulation: continuing instant in prayer."

And how a church might be knit together in the unity of the Spirit as the great apostle preached it from the words: "Be kindly affec-

tioned one to another, with brotherly love; in honour preferring one another!"

What steadfastness of life he must have preached from "Abhor that which is evil; cleave to that which is good!" or from that other text: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

And what a masterful and eloquent sermon on the practical graces of godliness the old hero of the cross would preach with the thirteenth chapter of 1 Corinthians for a text, and for a theme, "Divine Love!"

The scholarly commentator, Dr. Albert Barnes, preached a noble sermon from the words: "Be courteous" (1 Pet. 3:8). Dr. Albert Bushnell preached a most remarkable discourse on "Unconscious Influence" from the words: "Then went in also that other disciple" (John 20:8).

The Bible is actually full of such texts, if only the preacher has anointed eyes to see them. We have culled only a few from the great forests of texts which the preacher who lives with his Bible will find begging him to use them to inculcate lessons of practical godliness.

II. *Appropriate texts must often be chosen for special occasions.* There are anniversaries, dedications, memorial addresses, seasonal sermons, such as Christmas, New Year, Easter and Thanksgiving. Patriotic addresses, the advocacy of moral reforms.

Then there are missionary addresses and what texts for them! "Go ye into all the world and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." "Repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem."

These were Christ's parting words to His disciples; it is easy to see where His heart was, and what His purpose was concerning the heathen world!

St. Paul caught the spirit of his Master and cried: "I am debtor, both to the Greeks and to the Barbarians; both to the wise and to the unwise!" And under that inspiration, what a prodigy of missionary zeal he became until the sword

of martyrdom ended his earthly career and brought him his crown!

What a mentally alert, broad-minded, many-sided, all around man a minister must be to get a congregation converted and sanctified, and trained for Christian service! Who, without the filling of the Holy Spirit, is sufficient for these things?

III. *Sometimes two texts or even three may well be selected to enforce the same truth, or to illustrate contrasted truths.*

1. Preaching the doctrine of regeneration, one may well use two texts: "Cast away from you all your transgressions. . . and make you a new heart and a new spirit, for why will ye die?" (Ezek. 18:31); and "A new heart also will I put within you" (Ezek. 36:26). These texts seem to contradict each other. But they do not; for regeneration is not a *monergistic*, but a *synergistic* work; man and God *co-operating*. God will never force salvation upon a man and convert him against his will.

The same is taught by St. Paul in Phil. 2:12 and 13. "Work out your own salvation with fear and trembling: For it is God who worketh in you both to will and to do of His good pleasure."

2. *Sometimes two texts are forcible complements of each other.* Moses said of sinning Israel (Deut. 32:29) "O that they were wise, that they understood this, That they would consider their latter end!" Jeremiah said (Jer. 23:20): "In the latter days ye shall consider it perfectly." Dr. Wm. M. Taylor put the two texts together and preached a powerful sermon, having for his theme, "Prospect and Retrospect." If men at the beginning of a career of sin will not look ahead and consider to what end it will bring them, in the latter days, when the bitter doom has come, "they will consider it perfectly" when it is eternally too late!

3. Sometimes contrasted texts are exceedingly impressive. Luke 8:37 tells us that "The whole multitude of the country of the Gadarenes besought Jesus to depart from them." The fortieth verse tells us that "the people on the other side received him gladly, for they were all waiting for him."

It is always so. The blessed Lord never stays where He is not wanted. Those who turn Him away do it to their damnation; and those who receive Him, also with Him gain life everlasting.

4. Different texts will sometimes reveal different aspects of a common duty. Matt. 5:16 teaches: "Let your light so shine before men

that they may see your good works and glorify your Father who is in heaven." But Matt. 6:3-4 tells us: "But when thou doest alms let not thy left hand know what thy right hand doeth. That thine alms may be in secret," etc. In other words, we must live a godly life in the sight of others: but we are not to *give just to be seen and praised* of men.

5. Then there is St. Paul's paradox about burden-bearing: Gal. 6:2, "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:5). "For every man shall bear his own burden." These texts may be used together; but better on consecutive Sundays. Dr. Theodore Cuyler joined a third text to them: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). The combined lessons are that by our sympathy and helpfulness we may comfort and strengthen the sorrowing and overborne; but, as an ultimate fact, there are burdens caused, perhaps, by our own misdoings; and the consequences and pain and shame are all our own. "Each heart knoweth its own bitterness." But there is a sense in which the God of all grace and he alone can administer the healing balm, and mitigate the consequences of wrong doing, and cure the broken-hearted, and turn the tear of penitence into a lens through which the stricken spirit can see the forgiving smile of the loving God.

6. Canon Farrar once used three texts in one of his matchless sermons, with an introductory remark, "Three times in a nation's history!" Hosea 4:17, "Ephraim is joined to idols: let him alone!" Jer. 8:20, "The harvest is past, the summer is ended and we are not saved!" Luke 19:41-44, "And when he was come near he beheld the city and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes," etc.

Al! what texts to portray the awful truth that there is sometimes a "too late" in human destiny!

In his vigorous young manhood Charles Spurgeon preached a very heart-searching sermon from seven texts, all exactly alike "I have sinned." This text was uttered by seven different men on different occasions through a period of fifteen hundred years, viz. by Pharaoh, Balaam, Achan, King Saul, by Job, by Judas in the agony of his despair, and by the prodigal in the parable of the Prodigal Son. Only Job and the Prodigal received any benefit. Spurgeon proceeded to show

why the confessions of most of them were made in vain.

Of course, the use of two or more complementary texts uttered by men in widely different circumstances, and in different ages of history, is exceptional. It should not be planned or sought after, to be peculiar or eccentric. Such a motive is wholly unworthy of any true minister of Jesus Christ. But when this wonderful Bible of two dispensations, *before* Christ and *after* Christ, has supplementary or contrasted texts, use them. When David sang: "O that I had wings like a dove! Then would I fly away and be at rest" (Ps. 55:6) he was doubtless weary of public life and the plotting of foes and the strife of cruel tongues. He longed for the solitude of the wilderness to be at rest from it all. But Jesus taught something better. "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). Not a change of place, but of companionship, fellowship with Jesus will calm the jaded nerves and rest the wounded conscience and the weary heart.

What wonderful texts! And how happily wedded!

### "ACCORDING TO HIS CONSCIENCE"

One of the witnesses before the grand jury appointed to inquire into a case of alleged bribery in a local election, stated that he had received 25 dollars to vote Republican, and on cross-examination it was elicited that also he had received 25 dollars to vote Democratic.

The jury foreman in amazement repeated "You say you received 25 dollars to vote Republican?"

"Yes, sir."

"And you also received 25 dollars to vote Democrat?"

"Yes, sir."

"And for whom did you vote at the finish?"

The witness, with injured dignity in every line of his face, answered with great earnestness: "I voted according to my conscience!"

The moral question which is aroused by the above incident is, *Had the man any conscience at all?* It rather reminds me what I heard C. H. Spurgeon say once, "Some men are all things to all men, to save a sum!" What kind of a conscience have we?

Jacob had an *elastic conscience*, and stole his brother's birthright and blessing (Gen. 27:36).

*Pilate had a weak conscience, and gave Christ to His murderers (Matt. 27:19-25).*

*Judas had a seared conscience, and sold his Lord for thirty pieces of silver (Matt. 26:14-16).*

*Jonah had a sleepy conscience, and had to be awakened to his disobedience by the mariners (Jon. 1:6).*

*Balaam had an accommodating conscience, and*

*compromised with the commands of Jehovah (2 Peter 2:15).*

*Gehazi had a scheming conscience, and tried to please his master and get what he could out of Naaman as well (2 Kings 5:20-27).*

*Simon Magus had a covetous conscience, and thought the power of God could be got for money for his own advantage (Acts 8:18-24).—F. E. MARSH in *The Prophetic News and Israel's Watchman*.*

## HINTS TO FISHERMEN

By C. E. CORNELL

### THERE'S NO POCKET IN A SHROUD

*Use your money while you're living,  
Do not hoard it to be proud;  
You can never take it with you,  
There's no pocket in a shroud.*

*Gold can help you on no farther  
Than the graveyard where you'll lie,  
And though rich while you are living,  
You're a pauper when you die.*

*Use it then some life to brighten,  
As through life you weary plod;  
Place your bank account in heaven  
And grow richer toward your God.*

*Help us preach this glorious gospel  
To the many or the few;  
Put some money into Missions;  
Plainly, Sir: This is for YOU.*

### A LOVELY EXPERIENCE

Longfellow once told Russell H. Conwell about a visit he had made at the old home, long after his mother and father had died. In an upper room he found his mother's old rocking chair, and seated himself in his mother's place. Longfellow remarked that that was one of the loveliest experiences of his life. He felt that he was in a most sacred relation. The old chair that mother sat in.

### WHAT IS PRAYER?

An exchange gives a delightful answer to this very important question:

The poet beautifully says it is the "soul's sin-

cere desire, uttered or unexpressed." Prayer has been called the Golden Key to unlock the Treasure House of God. Prayer is said to be the heart-cry of the child to the Father's love for its needs. *The Christian Evangelist* gives the following beautiful and comprehensive answer.

Prayer is faith laying hold on God's promises.

Prayer is hope realizing its fruition in anticipation.

Prayer is love coming into the holy intimacy of communion.

It is the child taking hold of the hand of its Father for strength and guidance.

Prayer is weakness leaning on omnipotence.

Prayer is the pilgrim's staff by which he is helped along his homeward way.

Prayer is the heart's trusting time with God.

Prayer is the thirsty soul's cry for the Living Water.

Prayer is the atmosphere in which all Christian virtues grow to perfection.

Prayer is the breath of heaven breathing through the life of man.

Prayer is inspiration climbing the ladder of promise to lay hold on divine realities.

Prayer is the believer's outstretched hand and upward vision seeking all the fulness of God.

Prayer is the divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character.

Prayer is the open door by which the individual or the church may pass from weakness to strength and from struggle to everlasting victory.

### LIGHT SHINING OUT OF DARKNESS

William Cowper wrote the following significant and beautiful poem:

*God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.*

*Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs  
And works His sovereign will.*

*Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
With blessings on your head.*

*Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.*

*His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste  
But sweet will be the flower.*

*Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.*

### GREAT THOUGHTS ON PRAYER

Prayer is not overstressed nor overworked. A serious lack on the part of many so-called Christians is prayer. Here are a few choice paragraphs from the heart and mind of great Christian leaders that ought to stimulate to prayer.

Three things make a divine—prayer, meditation, temptation.—LUTHER.

If you do not pray God will probably lay you aside from the ministry, as He did me, to teach you to pray.—MCCHENEY.

Recreation to the minister must be as whetting is with the mower—that is, to be used only so far as is necessary for his work. May a physician in plague-time take any more relaxation or recreation than is necessary for his life, when so many are expecting his help in a case of life and death? Will you stand by and see sinners gasping under the pangs of death, and say, "God doth not require me to make a drudge of myself to save

them?" In the face of stupendous need can we do less than PRAY?—RICHARD BAXTER.

Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister, a lover of praise, of pleasure, of good eating, he has ruined your ministry.—MCCHENEY.

The principal cause of my leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write, I can read, or converse, or hear with a ready heart, but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it.—RICHARD NEWTON.

The great masters and teachers in Christian doctrine have always found in prayer their highest source of illumination. The greatest practical resolves that have enriched and beautified human life in Christian times have been arrived at in prayer.—CANON LIDDON.

The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer.—COLERIDGE.

I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit, and a holy but humble indifference to all consequences.—RICHARD CRICHTON.

### SOME EVIDENCES OF BEING FILLED WITH THE SPIRIT

1. Personal consciousness.
2. Holy tendencies.
3. Religion made easy.
4. Spontaneity in Christian work.
5. Symmetrical character.
6. Christ-like disposition.
7. Unity of effort.

No clashing motives, no inward discord, no counter affections, no rebellion of will,—one RULER on the throne. The trend of the life toward God. The result:

God's Church triumphant.  
God's people victorious.  
Satan defeated, Christ exalted.

## A PSYCHOLOGY DEFINITION

Psychology is the science of subjective states and processes which in the last resort are to be found only in the individual. . . . Its aim will be to describe mental processes and some of the facts of religious consciousness as it expresses itself in various forms. It must content itself with a description of human experiences.

## THE SUPREMACY OF HIS CARE

A very profitable exercise for both ministers and laymen, is to memorize the Scripture and then the choice old hymns, and then well-selected poetry. Rev. John Parker immortalized himself by writing the following beautiful poem. Every minister should commit it to memory. It will act like sweet fragrance upon the sensibilities:

## HIS CARE

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

What if tomorrow's cares were here  
Without its rest?  
I'd rather He unlock the day,  
And, as the hours swing open, say,  
"Thy will is best."

The very dimness of my sight  
Makes me secure,  
For groping in my misty way  
I feel His hand, I hear Him say,  
"My help is sure."

I cannot read His future plan,  
But this I know—  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough; this covers all my want,  
And so I rest;  
For what I cannot, He can see,  
And in His care I sure shall be  
Forever blest.

## FOR SUNDAY EVENING

SUBJECT, "The Desperate Wickedness of an Evil Heart."

TEXT, Mark 7:15-23.

1. The outward actions only the manifestations of what the heart conceives,

2. Evil thoughts multiply and become more dangerous and sinful.
3. A brood of awful sins.
4. The heart changed.  
The marked change of pardon.  
The glorious change of sanctification.

## IN FLANDERS FIELDS

John McCrea, during the World War, wrote a poem with the above title that will make his name immortal. Here it is:

*In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.*

*We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie in  
Flanders Fields.*

*Take up our quarrel with the foe;  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die,  
We shall not sleep, though poppies grow  
In Flanders Fields.*

## MOTHER

What kind of mothers will these cigaret-smoking, painted, doll-faced "sissies" make? Compare them with the intelligent, pious, solid mothers of the past; who trained the children to be quiet, mannerly, courteous, especially to those who were older. Who revered the Sabbath and so taught the children. Who instilled into the children obedience and reverence for sacred things.

As 120 clergymen met together, and were talking over their religious experiences, one hundred assigned as the means of their conversion their Christian mother. The mother rocks in the cradle not merely her child, but the fate of nations. "I am rich in having such a jewel (a Christian mother)

As twenty seas, if all their sands were pearl,  
The water nectar, and the rocks pure gold."

## A FATAL LAUGH

A Jewish Rabbi once said that Goliath lost his life because, when he saw the ruddy youth, the shepherd David, coming to kill him with only a sling, he laughed loud and long, throwing back his head in his mirth, so that his helmet fell back and left a place for David's sling-stone to strike his forehead.

## HOMILETICAL

## THE ANCHOR OF THE SOUL

By W. B. WALKER

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Hebrews 6:19).

The apostle here represents the follower of God in this world as a vessel striving to perform her voyage through a troublesome, tempestuous, and dangerous sea.

## I. Hope is Our Anchor.

To the imaginative mind life is like a sea, the soul is a ship, and hope is the anchor of the soul. This is not the first time that this emblem had thus been used. No doubt the apostle had seen it in the Hebrew writings, and especially in Greek literature. He had met with the saying of Socrates, "To ground hope on a false supposition is like trusting to a weak anchor."

What the anchor is to the ship, hope is to the soul. I am glad that we have an anchor that will hold us "sure and steadfast" amidst all the difficulties of life.

## II. The Recommendations of the Anchor.

1. The term "sure and steadfast" seems to refer to the reliable nature and the use of the anchor. It is not constructed of doubtful material. Its cable will not snap in the tempest. No stress or strain upon it, and no resisting force will drag it from its anchorage.

The government inspects all the anchors that are made in this country. If they pass the inspection of the government inspector, the government mark is placed upon them. On the anchor of the soul we have the mark of heaven: "Sure and steadfast."

The term "steadfast" refers more especially to the use of the anchor. It is that which holds the ship steadfast amidst the storm.

2. This anchor of the soul will hold us steadfast amidst the storms of life. There are storms of care, storms of conscience, and storms of temptation. But in the midst of all storms and conflicts, there is an anchor that will hold us steadfast.

3. This anchor will hold us steadfast in the

calms of life. Amidst all brightness here, we hope for something brighter up yonder. Amidst all earthly good, we hope for a better, and more enduring substance hereafter.

We most certainly need this anchor when the times are stormy with persecution and suffering. But persecution is only a blessing in disguise. It will cause us to lean upon our anchor. But when these storm clouds have blown away, we still need to lean upon our anchor. It was not until persecution ceased that the early church drifted into Romanism.

## III. Our Hope "Entereth into that Within the Veil."

The idea appears to be this: A ship shattered with battle and breeze, at length gets near the port, but owing to the shallow waters, she is not able to enter the harbor. The anchor is thrown into the sea and the vessel is held fast.

To enter that within the veil, is to enter within the harbor of eternal repose.

1. The words "within the veil" suggest the mysteriousness of heaven to the inhabitants of earth. All we know of heaven is what we read of it in the Bible and feel it in our soul. "My chief conception of heaven," said Robert Hall to Wilberforce, "is rest." "Mine," replied Wilberforce, is "love." To one heaven will be a place of dazzling glory, while to another, it will consist of a place of happy reunions, and still to another it will be a place of music, a place free from sin and death, but to those like John the Beloved, it will be a place in which their greatest joy and fondest consolation will be to lean upon the bosom of their Redeemer.

2. The nearness of heaven is suggested by the word "veil." There is only a veil between the Christian and heaven. A veil is the thinnest and frailest of all conceivable partitions. The veil that conceals heaven from the Christian is his embodied existence. The body is so wonderfully made, but it is also so frail that even the puncture of a thorn, the touch of an insect sting, the breath of an infected atmosphere, will make it shake and fall. Heaven to the Christian is not a place so



far away that it will take years to reach, it is very near. Death is only the gate-way into that blessed clime!

3. The glory of heaven is suggested by the words "within the veil." What was within the veil of the Hebrew temple? Not the ark, not the golden censer, not Aaron's rod that budded, not one of these things apart, nor all combined, made the glory of the place, but its true glory was the mystic light that shone above the mercy-seat, and symbolized the presence of the Great King. In like manner, the manifest presence of God, and that alone, is the true glory of heaven. The place we call heaven, the home of the redeemed, would not be such, if Jesus were not there. It is His presence that makes heaven glorious. It is not the gold-paved streets, the walls of jasper, and the blessed tree of life, and the river of eternal bliss that makes heaven a land of beauty and happy reunions, but the presence of Jesus is heaven's greatest attraction, and the only true glory of that country.

4. The holiness of heaven is here suggested. Within the inner veil of the Hebrew temple was the holy of holies. All the temple was holy, but this was the holiest of all. It was a perpetual memorial of the fact that heaven is a place of exquisite and awful purity. Heaven is a holy place, and no sin shall enter there. The God that reigns there is holy, the angels that reside there are holy, the saints that live there are holy, and all who would go there to live forever, must be holy.

DURANT, OKLA.

## HOLINESS, GOD'S INEXORABLE REQUIREMENT

By W. W. CLAY

TEXT: Heb. 12:14.

### I. INTRODUCTION:

1. A necessity for every sailor not only to have a chart but to know where his ship's position is according to the chart. We need spiritually to know where we are,—there are some rocks ahead, some testing times coming. Thank God, we can get our bearings. We have a chart,—the Bible; and a compass—the Spirit. There is a point that God has fixed to which the compass always points, and by which we may get our bearings in every phase of life; and that point is holiness. What

the North Pole is to the compass, holiness is to the revealed will of God for men.

2. A brief word as to the nature and meaning of the holiness God requires. A supernatural work, subsequent to regeneration, effected through the blood of Jesus, by faith based on the promises of God. Not a theory merely, or an emotion, but the presence of the Holy Ghost in His fulness, cleansing the heart from all sin. The essence of holiness is the fulness of the Holy Spirit.

3. The text as inclusive and exclusive and conclusive as John 3:7. You cannot tunnel under, climb over or get around God's "must" and "without which." This does not mean that those of God's children who die without knowing of their privilege to be sanctified wholly are lost—the blood will cleanse, must cleanse them ere they can enter heaven. But no one can neglect or refuse or dally with God's call to holiness without losing the favor of God and backsliding.

### II. WHY GOD DEMANDS US TO FOLLOW HOLINESS.

1. It is a necessity for perfect fellowship with God. God hates sin, not only the act; but that deformity, that disease, that awful taint of sin, carnality. Like leprosy in a child: the mother loves the child but loathes the disease. There never can be perfect and unbroken fellowship with a holy God, either in heaven or on earth, without holiness of heart.

2. Holiness a necessity for happiness. Sin brings unhappiness. That is why God has forever shut it out of heaven with the words of our text. See also Rev. 21:27. Sin defiles every source of happiness on earth, the home, the ties of kinship, friendship, and heart peace. But it can never enter heaven, and to insure your happiness He seeks to close forever the door of your heart against it.

3. Holiness a necessity if we would have the full approbation of God. God cannot approve of that heart which harbors that which He hates and which hates Him (Rom. 8:7).

4. Holiness a necessity for safety. No heart is safe where carnality dwells. If God must keep it out of heaven to safeguard His loved ones there, we must be perfectly saved to be perfectly kept.

### III. THE MEANING OF GOD'S COMMAND TO FOLLOW HOLINESS.

1. It means to believe what God says about it: that it is necessary, (see text); that it is His will (1 Thess. 4:3); that it is for us (1 Thess. 5:23, 24); that it is the eradication of sin (Rom. 6:6).

2. It means we must let everything else go

until we get it; not even the work of God dare take precedence of this (Luke 24:49). Make a complete consecration, whatever it may cost.

3. It means we must keep on following. How careful not to lose it.

4. It means we must definitely make it the outstanding feature of our preaching and testimony. If God has made it a test of fitness for heaven, we must give it the first place in our ministry.

Conclusion! Have you this experience? If not, what do you gain by waiting? And what excuse have you for refusing the blessed, blood bought invitation of the Christ who has saved you?

## Man an Eternal Debtor

By A. M. HILLS

TEXT: "How much owest thou my Lord" (God) (Luke 16:5).

This text is a portion of the parable of "The Unjust Steward." I use it not by way of exposition of the parable but by way of accommodation. The text forcibly suggests that the whole universe is a debtor to God. I observe:

### I. AS CREATED BEINGS WE ARE DEBTORS.

God might have dwelt alone forever in the ineffable glories of the trinity. But He created. "He created the heavens and stretched them out; he spread forth the earth and that which cometh out of it; he giveth breath unto the people upon it and spirit to them that walk therein" (Isa. 42:5). "For by him were all things created that are in heaven, and in earth, visible and invisible whether they be thrones or dominions or principalities or powers. All things have been created through him and unto him" (Col. 1:16).

*We therefore owe Adoration.*

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

### II. WE ARE DEBTORS FOR OUR PRESERVATION.

He keeps your heart throbbing, and gives every breath. "In him we live, and move, and have our being."

37,000,000 people die annually, 5,000 will die during this service, 69 a minute! Why not you?

"He upholdeth all things by the word of his power" (Heb. 1:3). "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14). "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved" (Ps. 66:8).

### III. WE OWE FOR HIS FATHERHOOD AND OUR SONSHIP REVERENCE.

We might have sustained some other relation than that of children, made in His own image. He might have made us *beasts or stones*. "Behold what manner of love the father hath bestowed upon us" (1 John 3:1). "If I be a father where is mine honor?" (Mal. 1:6). "I have brought up children, and they have rebelled against me!" (Isa. 1:2). Thus our irreverent ingratitude grieves God's heart.

### IV. WE OWE TO HIS SOVEREIGNTY OBEDIENCE!

Earthly rulers represent authority, law, government, protection. As such they are honored.

At Queen Victoria's Jubilee celebration the noble of her realm assembled to honor her.

It was so, also, when the great Emperor William of Germany celebrated his ninetieth birthday.

But how much greater and nobler is God! How the mighty angels obey and adore! And how you have treated Him!

### V. WE OWE FOR HIS SELF-SACRIFICE GRATEFUL LOVE.

Vicarious sacrifice always commands the admiration and respect of all right minds.

Leonidas and three hundred at Thermopylae dying to save their country.

Our soldiers, defenders of their country.

Doctors, nurses, firemen.

"God so loved"—John 3:16.

Christ gave Himself—Bethlehem, Gethsemane, Judgment Hall, Calvary! Have you no gratitude?

VI. FOR ALL HIS BENEFICENT PROVIDENCES WE OWE HIM SERVICE. Notwithstanding all we have done for ourselves we are what we are by the superintending providence and grace of God.

Suppose we had been born in a Hottentot's Kraal in Africa, or in the tepee of a digger Indian instead of in a Christian home in a Christian land!

John Newton, seeing a criminal on the way to the scaffold, exclaimed, "There, but for the grace of God goes John Newton!"

In January, 1892, Bob Ingersoll said to a group of lawyers, "No one has been kept awake in our home a single night by sickness in thirty years" A judge said, "God has been good to you!" Ingersoll replied, "I have been good to God!" What a blasphemous, ungrateful wretch he was! God has served us all wonderfully, constantly, amazingly! Do we owe Him nothing?

VII. BECAUSE OF ALL HIS ATTRIBUTES WE OWE HIM FAITH AND WORSHIP. He is perfect and infinite in wisdom, goodness, mercy, truth, justice, faithfulness, love! He is unrivalled in all the universe. All men worship someone or something. Whom do we owe unceasing worship and faith?

*Remarks!*

1. These debts are eternal. God's relations to

us are eternal. The obligations that grow out of them are eternal.

2. We shall all be called to account for the way we have treated these obligations. Among the few certain things of the future is a future judgment. "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

3. It is better to arrange for these debts now than to be compelled to face them hereafter when it is forever too late. It is stupendous folly to deny the account. Many do it!

O how shamefully sinners treat God!

No adoration for Him as our Creator.

No gratitude for Him as our Preserver.

No reverence for Him as our Father.

No obedience for Him as our Sovereign.

No service for Him as our Master.

No love for Him as our Savior.

No worship for Him as our God.

The angels stand amazed!

4. There is but one way to satisfy God about this debt. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Will you give yourself to Him now, body, soul, mind, time, talents, possession, influence, to live for and His glory forever?

Or will you go on in mad defiance of all God's holy claims, and tramp over His redeeming love to death and eternal despair?

## Seven Indictments Against Religious Professors

By P. L. PIERCE

TEXT: Amos 6:1-7.

### Introduction

The spirit of pride; indulgence of physical appetites to excess, and a love for ease, have always resulted in spiritual decay and financial ruin. By the mercy and miraculous hand of God Israel had been emancipated from Egyptian slavery. They had worked faithfully, lived humbly, and God had prospered them. In their prosperity they developed a condition that called forth, from the prophet of God, these Seven Indictments. Let us study them and take warning, remembering that " whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

#### I. "Lie upon beds of ivory."

Extravagant in the fineness of their furniture.

#### II. "Stretch themselves upon their couches."

Humored themselves in the love of ease; laziness.

#### III. "Eat the lambs out of the flock and calves out of the midst of the stall."

They "fared sumptuously;" must have everything of the very best, and abundance of it. (The marginal reading "Abound with superfluities".)

#### IV. "Chant (quaver, Margin), to the sound of the viol."

Devoted much time to gay entertainments, with music and dancing.

#### V. "Drink wine in bowls."

Not in cups, or glasses, but bowls; must have abundance of it. Adam Clarke tells us that it also indicates the fine and expensive quality of these vessels.

#### VI. "Anoint themselves with chief ointments."

Extravagant with perfumes and cosmetics; must have the best, the imported, expensive kind. More interest in preparing the face to be admired by folks, than preparing the heart to be approved of God.

#### VII. "Not grieved for the affliction of Joseph."

No concern for the Church, though it was in distress and in peril.

### Conclusion:

Found guilty and the sentence passed. "Therefore shall they go captive with the first that go captive and the banquets of them that stretch themselves shall be removed."

DALLAS, TEXAS.

## The Victory of Faith

By E. E. HALE

TEXT: 1 John 5:4.

### INTRODUCTION:

1. Being born of God implies life in God.
2. A resemblance to the character of God.
3. Title to glorious mansions in the skies.

#### I. VICTORY IMPLIES CONFLICT.

1. A picture of a soldier marching over conquered territory.
2. A picture of the conqueror from Bozrah.

#### II. NATURE OF VICTORY.

1. Not power of mind to think away evil, as Christian Science teaches.
2. Not penitence and confession to priests.
3. Not emotional satisfaction, which may be the results of victory.
4. Not by gift. Eph. 2:8. "Grace" is subject of sentence.
5. Faith is born in every man, one of the first things he exercises in life.
6. "Faith that is the victory." (Heb. 11:1.) Materializing desires.
7. Victorious faith comes by letting go of one's selfish desires and falling upon the resources of God.

### III. FAITH MAY BE INCREASED OR DECREASED.

1. Increased by means of grace.
2. Decreased by refusing to be led by the Spirit.
3. By giving attention to false doctrines.

## A Call to Sleepers

By E. E. HALE

TEXT: Eph. 5:14.

INTRODUCTION—Sleep and death are used in the text to illustrate personal experience.

#### I. SLEEP AND DEATH IMPLY:

1. Independability.
2. Unconsciousness of surrounding.
3. No use of powers or vision.

#### II. A CALL TO SLEEPING SINNERS.

1. His dreams of peace and safety.
2. His dreams of worldly fame, riches, power, etc.
3. Desires to wait for feelings and seasons.

#### III. A CALL TO BACKSLIDERS.

1. God's attitude toward the Prodigal Son.
2. God's dealing with Jonah.
3. The call of God reminds the backslider of his past blessings.

#### IV. A CALL TO THE REGENERATED AND UNSANCTIFIED.

1. A hesitating in "crossing Jordan" necessitates a camping in the wilderness. The example of Israel.
2. The call answered implies: (a) A blessing to the one who answers the call. (b) Also help for others who may be reached only by a sanctified life of influence and service.

#### V. HOW THE CALL MAY COME.

1. Through favorable or unfavorable circumstances.
2. Through the Word of God.
3. The call of the Spirit.
4. Call of the Church.
5. The individual Christian.

## A Greater Than Solomon Is Here

TEXT: Matt. 12:42.

By E. E. HALE

1. Solomon's intelligence—Jesus Christ is all wise.
2. Solomon's kingdom of glory against Christ's Kingdom of love.
3. Solomon—politically only his friends praise him—Christ may make wicked nations to praise Him.
4. Solomon's finances—The riches of Christ in glory, Phil. 4:19.
5. Solomon's society composed of greatest of kings and queens and potentates—the grace of Jesus Christ makes kings and priests of men.

6. Solomon a pattern nationally—Jesus a pattern universally.
7. Solomon's glory in pages of history—"Christ in you the hope of glory."
8. Solomon's kingdom passed to never return—Christ will return, His kingdom to never pass.
9. Solomon built the greatest mansions possible—but how feeble and fading compared to the mansions He is preparing.

## The Coming of the Comforter, With His Benefits

By E. E. HALE

### INTRODUCTION:

1. Pentecost ushered in the Holy Ghost dispensation.
  2. Was in world, but now in the heart (John 14:17-20).
- #### I. THE SCOPE OF THE PROMISE TO WHOM.
1. You, your children, all afar off, all that are called. Acts 2:39.
  2. Sons, daughters, old men, young men, servants and handmaidens. Joel 2:28-29
- #### II. THE NATURE OF THE SPIRIT'S WORK. Ezek. 26:36; Matt. 3:11.
1. A work of cleansing.
  2. A new heart—new affections.
  3. A new spirit.
  4. Eradication of stony heart.
  5. The Holy Ghost purges.
  6. Conserves the valuable—"gathers the wheat."
  7. Burns with fire the chaff.
  8. He brings knowledge and peace. St. John 14:27.
- #### III. THE IMPORTANCE OF POSSESSING THE COMFORTER.
1. John 17:21-24.
  2. Acts 1:8.

### CONCLUSION:

How to Possess the Comforter (Luke 24:49)

1. "Tarry" included waiting for God to speak.
2. A complete consecration of lives to His will.

## "Our God"

By E. E. HALE

TEXT: Daniel 3:17.

#### I. A GOD OF HOLINESS OR PURITY.

1. Enmity against holiness probably caused Satan to fall.
2. Holiness the theme of heaven (Isaiah 6:6).
3. God planned a religion of holiness.
4. Purity, a requirement for personal experiences.
5. Purity cannot be counterfeited.

## II. A GOD OF LOVE.

1. Made man for His love.
2. God loves man, even when man is rebellious, as mother loves her rebellious child.

*Illustration:* The Prodigal Son.

## III. A GOD OF JUSTICE.

1. Could not be a God of holiness without law.
2. Could not have law without justice.
3. The power of justice in this life and the life to come.

## IV. A GOD OF POWER.

1. Power to create the universe.
2. Power to govern all creation, except man.
3. How He sends influences to the heart of man, or how He deals with man:
  - (a) Ordinary Providences.
  - (b) The Bible.
  - (c) The Holy Spirit.

CONCLUSION: Power of our God's salvation.

1. Power to change any heart.
2. The will is the door to the human heart.

## A King's Dying Charge

By B. F. HAYNES

TEXT: 1 Kings 2:1-3.

- A. Scene: Royal palace, courtiers, nurses, mourning loved ones, soft treading. An aged form struggling to summon its utmost strength to deliver dying charge to a noble son just crowned king in his stead.
- B. Be not: 1. A churl. 2. A dude. 3. A parasite. Be a man. Be strong that you may show yourself a man, by:
1. Keeping the charge of the Lord.
  2. Walking in His ways.
    - (a) Your life is a plan of God. Walk in His ways by not walking in the ways of your companions. Say "no."
- C. Where to get strength.
1. In His Word.
  2. By His Spirit.

## Secret of the Lord

By B. F. HAYNES

TEXT: Psa. 25:14.

- A. Nature's best things are secret.  
Steam, electricity, gold and gems.
- B. God's best things are secret and revealed only to those who are willing to pay the price. Not by observation, education or evolution, but by divine revelation, they come to the soul.  
Repentance, Regeneration, and Sanctification.
- C. The best things are followed by other things. Salvation in its fullness is a thing of constant development.
- D. Gift of faith.

## Faith

By C. E. CORNELL

TEXT: Mark 11:22.

- I. FAITH. ITS MEANING.
1. It recognizes God's ability.
  2. "Laughs at impossibilities."
  3. Seeks only the glory of God.
- II. FAITH PRACTICALLY APPLIED.
1. The individual.
  2. The church.
  3. The world.
- III. FAITH CONDITIONS.
1. Salvation begun is faith begun.
  2. Perfect faith—holiness.
- IV. FAITH. THE "GIFT" OF FAITH. THE "GRACE" OF FAITH.
1. "Gift" a divine bestowment.
  2. "Grace" a constant exercise of the soul, that salvation may be enjoyed, and maintained.
- V. FAITH. TRIUMPHANT.
1. Overleaps every difficulty.
  2. Is beyond human reasonableness.
- (Illustrations) Jericho, Abraham and his only son Isaac, Daniel.  
(Illustration) A missionary in China dug a well for much-needed water. He dug deeper and deeper each day, but no water. The Chinese said that God did not answer the missionary's prayer. He continued to dig and pray. Finally when almost ready to give up, he struck a stream of abundant, cool, refreshing water. God does honor faith and prayer.

## "Out of Egypt Into Canaan"

By C. E. CORNELL

TEXT: Deut. 6:23.

- I. GENERAL STATEMENT.
1. What Egypt stands for in the Scriptures.
  2. What Canaan stands for in the Scriptures.
  3. The two wilderness experiences.
- II. MOSES A TYPE OF CHRIST.
1. Pharaoh a type of Satan.
  2. The sinner's difficulties.
  3. His final deliverance.
  4. So with Israel.
- III. FROM EGYPT TO KADESH-BARNEA.
1. Report of the spies.
  2. They saw giants.
  3. Worldly conformity.
  4. Pride, a national sin.
  5. Indefiniteness.
- IV. FORTY YEARS IN THE WILDERNESS.
1. Israel yielded at every point.
  2. God demands no less of us.
  3. God's blessing assured when we yield.

## Expositional Sermon

By C. E. CORNELL

1 Peter, chapter 3.

- I. THE SECRET OF DOMESTIC TRANQUILITY.
1. Be careful whom you marry.
  2. Win the man by a godly life-conversation.
  3. Sarah and Abraham as examples.
- II. MODEST ADORNMENT AS AN AID TO SPIRITUAL LIFE.
1. Do not seek for instruments of vanity.
  2. Or that which stimulates pride.
  3. It is not said only that gold should not be worn; but that the true adornment does not consist in that, but in something higher.
  4. "Plaiting the hair." Knots and inter-twining, conspicuous, outlandish.
- III. THE TRUE ADORNMENT.
1. Gold and silver and even the body is corruptible.
  2. "Not corruptible." "A meek and quiet spirit."
  3. "In the sight of God of great price."
- IV. HUSBANDS ARE ADMONISHED. (v. 7.)
1. "The weaker vessel"—more delicate and fragile in structure, therefore, demanding the greater consideration. "Weaker" does not refer to mental or moral strength.
- V. CHRISTIAN UNITY. (v. 8.)
1. Loving, pitiful, courteous.
- VI. ENTIRE SANCTIFICATION FUNDAMENTALLY NECESSARY.
1. If we would meet the demands of Scripture.
  2. Inbred sin the source of constant trouble.
  3. Sanctification is assurance.
  4. Makes your enemies ashamed, you triumph.

## The Certainty of a Religious Experience

By C. E. CORNELL

TEXT: 1 John 3:14.

1. "I know that my Redeemer liveth."
2. "Beloved, now are we the sons of God."
3. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God."
4. "God has sent forth the Spirit of His Son into our hearts crying, Abba Father."
5. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."
6. "We know that we have passed from death unto life, because we love the brethren."
7. "We know that he abideth in us by the Spirit which he hath given us."

Evidently early saints were not compelled to metaphysically analyze faith, and examine their baptismal register to determine their relation to God. "Is," "but," "perhaps" and "peradventures" were foreign to their experiences.

- I. THEIR DIRECT TESTIMONY.
- II. THEIR INDIRECT TESTIMONY—THE SPIRIT WITH OUR SPIRIT.  
Their mode of procedure is this: They examined the Scriptures for marks and evidences of their regeneration.
- III. THE CERTAINTY OF A RELIGIOUS EXPERIENCE IS INDISPUTABLE.  
An experience that is not knowable, is not worth paying taxes on.

## A Story in Three Chapters

By C. E. CORNELL

TEXT: Luke 15:11-24.

## MAN'S FOLLY

1. Departs from God—"Took his journey."
2. Goes far away—"Into a far country."
3. Wastes his talents—"Wasted his substance."
4. Serves Satan—"Joined himself to a citizen."
5. Starves his soul—"No man gave unto him."

## MAN'S WISDOM

1. Reflects—"He came to himself."
2. Repents—"I have sinned against heaven."
3. Resolves—"I will arise and go to my Father."
4. Returns—"He arose and came to his father."
5. Confesses—"Am no more worthy to be called thy son."

## GOD'S MERCY

1. Receives—"His father saw him and had compassion."
2. Forgives—"Fell on his neck, and kissed him."
3. Cleanses—"Bring forth the best robe and put it on him."
4. Adopts—"Put a ring on his hand and shoes on his feet."
5. Feasts—"Let us eat and be merry."

—REV. J. M. KECK.

## Suggestive

By C. E. CORNELL

Why are not all Christians sanctified wholly?

1. The divine provision.
2. An instantaneous act.
3. Who are candidates to be sanctified?
4. Consecration, what it involves.
5. The divine bestowment.
6. The witness of the Spirit.
7. Fruitfulness.

## Tithing

By C. E. CORNELL

TEXT: Mal. 3:8, 9, 10.

- I. MONEY AND OUR RELATION TO IT.  
(See "Christ Our Creditor," the best book

published on tithing by our Nazarene Publishing House.)

- II. **THE INTUITIVE HEART-CRY OF THE RACE.**  
The race obligated to *give something* to God.  
We owe God a tenth of our income.  
Shall we pay this imperative obligation?
- III. **THE MOSIAC LAW AND THE TITHING.**  
No hardship for the children of Israel.  
It should not be for us,—but a delight.
- IV. **THE "ACT" OF CONSECRATION AND WHAT IT MEANS.**  
Our money.  
Our time.  
Our family.  
Our friends.

### Expositional Sermon

By C. E. CORNELL

TEXT: 1 John 1:7.

- I. **INTRODUCTION.**  
Historical reference to St. John.
- II. **REFUTING THE ERROR OF GNOSTICISM.**  
"The Gnostics said, sin never defiles the soul but the body only, hence we need no cleansing, having no sin in our spirits to be cleansed from."  
St. John positively refutes this error.
- III. **WHAT IT MEANS TO WALK IN LIGHT.**  
Presupposes regeneration.  
There is no spiritual light without regeneration.  
Three points concerning light:  
1. We cannot walk in light without having light to walk in—Light in us.  
2. We cannot walk in light without avoiding darkness.  
3. We cannot walk in light without advancing in light.
- IV. **ST. JOHN DEALS WITH SIN IN THE TWO-FOLD SENSE.**  
Sin as a *state* by inheritance.  
Sin as an *act* by transgression.  
Both sin as a state and sin as an act provided for in the atonement.

### An Expository Sermon

By C. E. CORNELL

TEXT: Hosea 6:3.

- INTRODUCTION.**  
The book of Hosea and its purpose.
- I. **WHAT CHRISTIANITY OFFERS.**  
Not in the realm of mysticism.  
Not vain philosophy, or speculative theology.  
CHRIST the great central idea of Christianity.  
He touches the hearts of men.
1. Change.
  2. Knowledge.
  3. Power over evil.

- II. **"PREPARED AS THE MORNING."**  
What makes the morning? The sun.  
What makes a Christian? The Son of Righteousness.
- III. **"THE FORMER AND LATTER RAIN."**  
"Former," the rain in autumn.  
"Latter," the rain in the spring.  
Compare with the soul's preparation.  
Illustration: Western lands and government irrigation.

### Christian Perfection

By C. E. CORNELL

TEXT: Eph. 4:11-16.

INTRODUCTION—THE DIVINE COMMISSION.

1. To whom? (See text.)
2. The Christian character of the Ephesians.

#### I. DEFINITION OF CHRISTIAN PERFECTION.

1. What is Christian perfection?
2. Is there such an experience?
3. Wesley wrote voluminously on this subject. See his great book on "Christian Perfection."

#### II. WHAT CHRISTIAN PERFECTION WOULD MEAN FOR THE UNIVERSAL CHURCH.

1. Unity.
2. Faith.
3. Establishment.
4. Growth.
5. Perfect love.

#### III. CHRISTIAN PERFECTION IS THE TRUE BELIEVER'S HERITAGE. HOW TO OBTAIN IT.

1. There must be a *desire* for it.
2. There must be a definite *consecration* for it.

### The Bible Hell

By GEORGE HARPER

TEXT: Luke 16:23.

- I. **INTRODUCTION.**
1. Hell is a scriptural doctrine.
  2. Hell is a place the same as heaven is a place.
  3. The most spiritual denominations in all ages have believed in punishment after death for all who reject Christ.
  4. The most spiritual and successful pastors and evangelists, since the days of the apostles, have warned men to flee from the wrath to come.
  5. I do not know of a single soul who is saved from sin that does not believe in a Bible hell.
- II. **WHAT THE PROPHETS WROTE ABOUT HELL.**
1. Psalm 9:17 and Psalm 116:3.
  2. Isa. 14:9.
  3. John Baptist warned them to flee from the wrath to come (Matt. 3:7).

#### III. WHAT THE APOSTLES BELIEVED, PREACHED AND WROTE ABOUT HELL.

1. Matthew called it, fire (Matt. 5:22); a furnace of fire, a place of wailing and gnashing of teeth. And in Chapter 25:41 and 46, Matthew says it is a place of everlasting fire and a place of everlasting punishment.
2. Jude wrote about suffering, the vengeance of eternal fire.
3. Peter wrote that God sent the angels that sinned to hell.
4. John wrote that some would come forth to the resurrection of damnation and that whosoever's name was not

found written in the Book of Life were cast into the lake of fire.

#### IV. WHAT JESUS SAID AND PREACHED ABOUT HELL.

1. Jesus pulled back the curtains and gave mankind a view of hell.
2. Jesus did not exaggerate. He always told the truth.
3. Jesus was one of the greatest hell preachers and many times warned men to flee the wrath to come.

#### V. SOME CONCLUSIONS.

1. Hell is a place of eternal punishment.
2. It will last as long as God lasts.
3. All who neglect and reject go there.
4. The soul that enters this hell never leaves that place, but lives there forever.

## PRACTICAL

### THE MINISTER AND BIBLE STUDY

By BASIL WILLIAM MILLER

Bible Study for Sermonic Material

**T**HROUGH the Christian ages the Bible has been the paramount source for sermonic material. In proportion as the church has derived her sermons and her spiritual inspiration from the Bible, she has maintained the overflowing blessings and benedictions of God. Where the pulpits have resounded with messages based upon the Word of Truth the laity have been a consecrated, Spirit filled force working for the advancement of the kingdom of heaven. But in whatsoever century or land messages other than those of the fundamental conceptions of the Bible have been preached, the spiritual power of the church declined, and the influences of evil controlled the ministry and sapped the vital life of the laymen.

Our messages must be based upon those eternal verities of sin and salvation, holiness and heart purity, the resurrection from the dead and the assurity of future punishments and rewards. Our themes must always remain those that are founded on biblical truths. God has promised that His Word shall not return unto Him void of spiritual results, and the simple proclamation of Scripture promises, rewards, warnings and glorious examples of the shining path of the justified will bring greater results than all the flaming oratory, the

thrilling eloquence of a pulpit Demosthenes, devoid of a Scriptural background. The wisdom of the ages, the intellectual brilliance of human geniuses, polished diction and rhetorical beauty are not to be the substance or the form of ministerial messages. Rather our hope of winning the world is "the foolishness of preaching"—and preaching is but the heralding of the Word of God.

If such be true, then how necessary it is that we know the Bible. The Bible is to the minister what the statesman's manual is to the political leader, the sword is to the general, the chart and the compass are to the ship's pilot, and paint, brush and canvas are to the artist. The weapon of our warfare is the Book of Books. The "glad tidings of peace" which we are to proclaim is found in this Book. The commandments and precepts we are to enforce, the warnings we are to flash before the mind of the wayward, the examples of God's wondrous glory with which we are to stir the saint, have no other source but this life-giving Word.

As ministers, the Scriptures are to be our daily food, the companion of our hours of meditation. With them we are to saturate our souls, fill our minds, light our hearts, until our conversations sparkle with the beauty of the gems of truth, and our sermons are brilliant with the light of the "Oracles of God." Our messages are to herald

the words, the promises, the mighty commandments, the peculiar dealings of providence, and the flaming eloquence of the Bible. We must make ourselves familiar with the soul, the truths, the divine revelations of God's Word, otherwise we will be unable to use the Bible as the foundation of our sermons.

The greatest preachers of the ages gone by have been students of the Bible, and their sermons have been devoted to telling the simple story of the cross. One could not listen to Talmage, whose eloquence rings down even to our good day, without being moved by the force of his well selected and unusual texts. Nor could one hear the great Spurgeon without being touched by his vivid unfoldment of the truths of the old well-worn texts. Nor could one hear Maclaren, "the Prince of Expositors," unless he was struck with the fact that his sermons were but expositions of commonplace Scriptures, revealing the hidden gems and the unraveled mysteries.

*Bible study for texts.* Fundamental to preaching are texts. Too often sermons are but "fastened to texts," and are not the development of texts. Suffice it to say that no message is truly great unless it is the development of a great passage of the Bible, or an exposition of the Scripture, or at least finds its seed-thoughts in a text. We may lecture well without the aid of a text, but we will be unable to preach unless we obey the injunction "Preach the Word." Hence elemental to our life of ministerial activity must be a constant search for suitable texts of Scripture which shall form the basis of our sermons.

Many of the master preachers of the past have always carried with them a notebook in which they would write all the texts that came to their attention during their periods of Bible study and pastoral activities. These were later classified according to content, and from them sermons were developed, or "grew." This plan is a wise one. While reading the Bible it is well to mark all suitable texts, all unusual passages, all great verses which carry in them the elements of the gospel. In passing through the Word later these marked Scriptures stand out and are called to the attention. One can form this habit of searching for texts, until it becomes second nature, and soon all the outstanding passages of the Book are imprinted on the memory. A young minister can form no better habit than diligently looking for texts, and at the same time memorizing those discovered. One often hears a young preacher

lamenting his lack of sermonic material, and one naturally thinks that this lack is due to small knowledge of texts of the Bible.

In a former article we have spoken of Commentaries which include numerous sermon outlines on the leading texts of the Bible. In this connection it is well to search such reference books, for in them are found not only important texts, but also the analysis of such. Our advice is, read the Bible systematically, mark every text that is suited for pulpit use, as rapidly as possible memorize the same. Then when time is found try to form outlines or sketches for sermons from them, even though at the present you do not intend to preach from these. For in this manner the mind is trained along homiletical lines.

*Bible study for expository material.* The expository sermon remains the strongest sort of the preacher, even though at the present it is the least used. One can call the roll of the mighties of the pulpit of the past and all were masters of expository preaching. Spurgeon's strength was found in this; Thomas Guthrie, the eloquent English divine, who Dr. A. M. Hills states is the most eloquent minister after whom he has ever read, based his matchless messages, beautiful in diction and rhetorical finish, upon the exposition of Bible passages. A sermon can either be an exposition of an entire book, a series of chapters, one chapter, a number of related verses or even of one verse. Soul stirring messages can be preached from an exposition of the books of the Bible; herein lies sufficient material—one sermon to a book—for sixty-six messages. But to preach well thus, one must be complete master of the book and its contents, its high points, its leading thoughts, the golden chain of events and ideas connecting each chapter. Many times each book carries an individual message thus: Genesis, the book of beginnings, "Begin with God;" Exodus, the book of coming out, "Come out for God;" Leviticus, the book of laws and ceremonies, "Get right with God;" Numbers, numbering the people, "Activity in holy things," "Do something for God," etc. It would be well for each of us to study the separate books, with the idea of catching their central messages, their leading thoughts.

The more popular form of expository preaching is that of a series of related verses. Under this heading naturally fall expository messages on the lives of God's great men, the possessing of the land of Canaan, the spiritual messages from incidents in the lives of Bible characters, and events

connected with God's dealings with His children. This mine of material is inexhaustible. Along with a study of the Bible for texts this line should be carried. Every man of God, each incident in Bible history, every action related in the books of the Bible, has a message for our age; our duty is to find that message, to expound it, to apply it to the lives of our congregation. While reading, meditate, seek the leading of the Lord, ask the Spirit to reveal the hidden pearl of truth, that in your preaching these deep gems may abound to the strengthening of the children of the Lord.

Spiritual lessons are easily discovered in such incidents as the following: Abel's sacrifice—"Bow at the sacrificial altar with Abel;" Enoch's walk with God—"Catch step with Enoch and walk with God;" "With Noah sail the wide ocean of God's providence;" "Obey God's call with Abraham;" "Dig well down into the deep resources of God with Isaac and Jacob;" "Triumph through all storms with Moses;" "With Joshua and Gideon actualize the impossible through faith;" "Sing celestial carols with David," etc.

*Bible study for sermonic illustrations.* Dr. Hills calls illustrations, "windows to let light in." No message finds its ultimate power and achieves its highest possibilities unless it carries with it apt, touching, inspiring illustrations. We as ministers purchase every book of illustrations that we can find, but God's book of illustrations we neglect. The Bible is the greatest Book of illustrations ever printed. Do you seek a telling illustration of tragedy—"the tragedy of light living," the flood; "the tragedy of the hardened heart," Pharaoh; "The tragedy of the last look," Lot's wife; "The tragedy of disobedience," the death of Saul; "The tragedy in the king's court," Belshazzar; "The tragedy of betrayal," Judas. "Be sure your sins will find you out"—David and Uriah's wife. "A love story"—Ruth and Naomi. "The shrewd fool"—"I will tear down my barns," died that night! "The entanglements of worldly possessions"—the rich young ruler!

Fellow ministers, let us study our Bibles more that therein we may find that illustration needful to drive home our messages. Our sermons will be powerful only as they find their contents in the mine of biblical truth. If you wish to preach on prayer, "All things are possible"—make basis of message answered prayers of the Bible. God's power, "Our God is able"—use as basis all the miracles of the Old Testament, and those of Jesus

and the apostles. No better sermon on holiness could be found than by using the theme, "Dwelling in Beulah," and spiritualizing the messages from the lives and incidents that occurred in Canaan, the great events, occasions, and places of that land.

If you would learn how to preach well, young minister, master the Bible, walk through its domains of truth, be at home in its spiritual lessons from God's dealings with man in the ages past, memorize its texts, become acquainted with its illustrations. Then preach the Bible! Preach it textually, topically. Preach its truths as illustrating great themes. Expound it with the aid of the spiritual dynamite of God. Throw light upon the several parts of your sermon by using graphic incidents from the Word. But to preach the Bible, you must be acquainted with it. Read it and memorize it; analyze and expound it; quote and relate its incidents. Make your introductions thrilling by telling some electrifying biblical narrative. Let your highest climaxes be reached by the ladder of Bible illustrations!

PASADENA, CALIFORNIA.

## THE PREACHER AND HIS HEALTH

*Hypertension. (The blood pressure)*

By C. E. HARDY, M. D.

WE are not presuming that the layman knows or understands the methods of determining the systolic and diastolic blood pressure and the significance of the variations in the readings from the normal. I then feel that he should know enough to understand when he is approaching the danger line. Every preacher should have his blood tested at least once a year.

There are two heart beats, one called the systolic, the other diastolic. It is not enough to say that blood pressure is so much—both the systolic and diastolic should be given. For an instance in a young adult where the systolic is about 120 the diastolic should be about 80 and the pulse about 40. If these relationships should be markedly abnormal, disease is developing and imperfect circulation is in evidence, with danger of broken compensation occurring some time in the future. By way of explanation we would say that the diastolic pressure represents the pressure which the left ventricle must overcome before the blood begins to circulate, that is before the aortic valve opens, while the pulse pressure represents power

of the left ventricle in excess of the diastolic pressure. It should be understood that a high diastolic pressure is of serious import to the heart. A diastolic pressure over 100 is significant of trouble and over 110 is certainly a danger signal. A pressure of 150 is serious and anything over 200 usually indicates renal insufficiency; I have condensed these facts that the reader may have some idea about this much talked "high blood pressure."

Doubtless high blood pressure has been a menace to the human race through its history, but we are finding out more about it now than any time in the past and no doubt that the present mode of living is producing it more than ever before. It is such an important thing today until no up-to-date physician considers a patient has had a thorough examination until his blood pressure has been taken—on the other hand the skilled practitioner would be careful about blood pressure in treating most diseases.

The physician who can successfully treat disease soon wins the admiration of all, but the time is not far when the great part the doctor will play is keeping people well. We are told that in some sections of China the people pay the doctor when they are well and he must take care of them for nothing when they are sick, so it is to the interest of the doctor to keep them well or at least use all the means and all his knowledge to keep them in good health. Almost all the diseases common to the human race can be prevented. I would say to the reader, use your family physician more to keep you well than to treat you when you are sick. Most cases of high blood pressure can be prevented because the etiology in many cases is so simple, "excess in eating and drinking." So one of the first steps to be taken toward lowering or improving blood pressure in these cases is to diminish the amount of eating and to put an embargo on the amount of meat or removing it altogether from the diet. As a rule when we speak of drinking we refer to alcoholic drinks. These drinks increase the appetite and thereby increase the amount of food taken and by interfering with the activity of the digestive tract, indirectly disturb metabolism and thus affect the blood pressure. But there are other drugs which are more common than alcohol. These drugs raise the blood pressure by stimulating the vasomotor center of the arteries, and when constantly repeated may cause hypertension. This is true of nicotine and caffeine. Hard work is said

to cause hypersecretion of the suprarenal glands, this also will affect the blood pressure. In neurotic conditions and in some cases of neurasthenia we find the blood pressure higher than normal. Lead in many cases causes increased blood pressure and diabetics occasionally have a high blood pressure, although more often there is a lowering of blood pressure in diabetes. Syphilis, whether acquired or inherited, as shown by Riesman, Levinson and others, is a very common cause of hypertension and arteriosclerosis (hardening of the arteries) without renal disease. When we have arteriosclerosis and renal disease combined the highest systolic readings occur. Engelbach found that most of his cases were associated with polyglandular insufficiency.

With these most common causes before us we can readily see that preventive medicine can certainly play an important part. Now as to treatment, it would be impossible for me to outline that in detail in this article, but will quote some from an outstanding authority: "A most important measure in management of high blood pressure is the proper regulation of personal habits and diet. Constipation should be kept under control by feeding fruits and vegetables, avoiding those that produce flatulency. The embargo on meats should be absolute at first and these things added to the diet according to response of the patient to them. Alcohol, tea and coffee should be forbidden. The patient should be encouraged to drink milk if it agrees with him." Also there are certain drug treatments and in some cases correcting certain glandular secretory balances. May we impress upon the mind of the reader that the best thing is preventive, or when it is found in the beginning to avoid all factors leading toward hypertension. It will take will power and grit. Most of us are conquered by our desires and go in the line of the least resistance. It is easy for us to take those foods and drinks, to an excess, which we like, but hard to go against our habits and appetites. When God created Adam He said, "have dominion," making him ruler over all things and at the same time king over himself. In these cases of hypertension so much depends on, "have dominion over thyself."

### SEVEN WORDS TO UNLOCK A TEXT

By VERNON L. WARD.

In studying texts, attempting to answer the following questions has helped me:

1. What?
2. When?
3. Why?
4. Where?
5. How?
6. By whom?
7. Results?

### THREE ATTRIBUTES

By A. E. SANNER

**A** LONG with the discussions of personal characteristics, etc., which make, or enter into, the success of the Nazarene preacher, I wish to submit herewith yet three more, designated this time "Attributes:"

1. Courage,
2. Sincerity,
3. Amenability.

"Be of good courage," is the Bible injunction many times given. Courage is absolutely essential. A moral coward cannot make good in the Nazarene pulpit. That's all of it and short. When everybody is saying Amen! and the surroundings are congenial perhaps many times courage is not given its proper appraisal, but what when—

(a) You've made a mistake, and as a true minister you need to apologize? You will make mistakes. Practice therefore what you preach. Have the gumption to get up like a man and a Christian and apologize and ask forgiveness. That will not show weakness, it will show real manhood. I have seen some of the greatest preachers in the holiness movement make mistakes, and then come back and face the thing and ask forgiveness. That proved they were truly good and great. Then I have seen some would-be-great little preachers who couldn't come back and face the music. They were cowards.

(b) Someone has erred and it is your duty to say "Thou art the man"? To say it in the meekness and kindness of the spirit of Christ, and yet with the firmness and authority of the pastoral office.

(c) Discipline and rebuke must be administered? In spite of all the influences for good, sometimes for instance a member backslides and remains incorrigible. A pastoral duty arises which is unpleasant. The easy way is to play a coward. The courageous way is to perform duty.

(d) A church debt for \$500 is due in 30 days, and hard times have come and the church is discouraged? What then? The only thing to do is to be of good courage. Tell the church, Bless God! this job can be done! And we're going to do it! And then go do it.

(e) Wolves of fanaticism are devouring your sheep? Bring out some more courage. Don't call it humility and just loll around and let the come-

outers and tongue-ers come and steal your sheep. Tell the truth on those fellows and save your sheep from all these and kindred deceptions.

(f) Vital issues are at stake? What then?

In this great work of the pastorate there will be an endless procession of needs, issues, problems, plans, etc., and the man who leads on the flock of God must have courage in all these eventualities.

And right here and secondly, I want to put down Sincerity. This may seem a strange association, but the facts are, courage and sincerity are associates in the Nazarene pulpit. Sincerity is the basic ground of conscientiousness, and a good conscience is the root of courage. An insincere man cannot be courageous (John 10:12, 13). How is this definition of sincerity? "To speak as we think, to do as we profess, to perform what we promise, and really to be what we would seem and appear to be." Anyway, that's the way the world will size us up. Our words, our love, our tears, must be sincere. A preacher of holiness who takes lightly his own word, professes and does not, promises and performs not, appears what he is not, is headed for the junk pile.

Third, Amenability. This means liability and responsibility. Hundreds of holiness preachers have been wrecked on the rock of irresponsibility. They have gotten the notion that to be amenable to something or somebody destroyed their "freedom," so they've whooped 'er up and bellowed "I don't have to have a piece of paper with another pinned to it to show I'm called to preach, Bless God! I'm free-born!" They forget that the great apostle who boldly told the Romans he was free-born (Acts 22:28) gladly yielded himself to the advice of James and the brethren (Acts 21:23-26) and not only kept the decrees of the elders in Jerusalem but delivered them to the churches to keep (Acts 16:4). The Church of the Nazarene recognizes and decrees system, government and law. So does the Bible first. The Nazarene pastor should work to this system, come under this government and execute this law: Observance of law makes for unity. Co-operation with system makes for progress. The Nazarene pastor must be a member of a local church and have ministerial membership in the District Assembly, to which he must report annually. He must regard the orders of this Assembly, and the law of the General Assembly, if he would be loyal. And it is well. This safeguards both him and the church

## WHAT SHOULD A PREACHER READ?

PAUL'S injunction to Timothy, "Give attendance to reading," marks one pole of the globe of ministerial responsibility. The other pole is the disciplinary injunction to refrain from "reading those books which do not tend to the knowledge or love of God." The theoretical position of the poles may be computed, but the actual location may be as difficult of determination as are the North and South Poles.

One thing is certain; a preacher should read something. Irrespective of what his school privileges have been he needs to read for information, for mental discipline, for enlargement of vocabulary, for familiarity with the best English and for the stimulation of a creative imagination. The preacher who does not read is distressingly deficient in information, pathetically flabby in mental strength, stammeringly poverty-stricken for words, often a calloused butcher of the English language and prosaic in imagination. Conscious of his limitations, he tries to substitute zeal for knowledge, vociferousness for thought, bluster for facts and exhortation for exegesis. His well meant efforts are charitably received for a season, but soon become wearisome.

That master of English prose, John Ruskin, delivered two lectures at Manchester, England, in 1864. These lectures are preserved in print under the title, "Sesame and Lilies." The first lecture is entitled "King's Treasuries," and the second, "Queen's Gardens." The underlying thought of both lectures is "true advancement in life" for men and women.

"King's Treasuries" discusses books and their relation to the conduct of life. There are good treasures and evil treasures hidden in books. He stresses the necessity of selection, ironically stating that "most men's minds are indeed little better than rough heath wilderness, neglected and stubborn, partly barren, partly overgrown with pestilent brakes, and venomous, wind-sown herbage of evil surmise," therefore, "the first thing you have to do for them, and your own, is eagerly and scornfully to set fire to this, burn all the jungle into wholesome ashheaps, and then plow and sow. All the true literary work before you, for life, must begin with obedience to that order, 'Break up your fallow ground,' and 'sow not among thorns.'"

Therefore, "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into

living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only. . . . I could shape for you other plans, for art galleries, and for natural history galleries, and for many precious—many, it seems to me, needful—things, but this book plan is the easiest and most needful, and would prove a considerable tonic to what we call our British Constitution, which has fallen dropsical of late, and has an evil thirst, an evil hunger, and wants healthier feeding. You have got its corn laws repealed for it; try if you cannot get corn laws established for it, dealing in a better bread—bread made of that old enchanted Arabian grain, the Sesame, which opens doors—doors, not of robbers, but of King's Treasuries."

What shall be read? Assuming that each preacher has a tender conscience relative to the quality of the matter selected, we suggest:

Read history. Make a point to read enough to become familiar with the outstanding facts in the history of nations. History is the record of God in action among the nations. If you do not believe that God has anything to do with the rise and fall of nations, send to W. B. Rose for the little booklet, "God in History," and be convinced. The study of history helps us to understand the prophetic portions of Daniel and Revelation. It is a rich storehouse of illustrations, without the use of which no preacher can long maintain an interested hearing.

Read biography. The record of how other men lived, faced their problems, mastered their weaknesses or succumbed to them; how they lived to uplift the race or lived for self, is a fruitful source of that knowledge which is so essential for every preacher to have—the knowledge of men—the actual contact with life as it is. This knowledge, illuminated by the light of divine truth, formulates a safe philosophy of life. The lives of scientists, historians, philosophers, discoverers, inventors, statesmen, ministers and missionaries—a wise selection of two or three of each will widen your horizon and stimulate your aspirations for "true advancement in life." Every preacher should read from two to six biographies of great missionaries each year. If he will do so, his ministry will be freshened in a way that will be a delight to his flock.

Read poetry. Bailey wrote:  
"Poetry is itself a thing of God—  
He made His prophets poets, and the more

*We feel of poesy, do we become  
Like God in life and power."*

Nature is set to rhythm; stars, sea, sun, sound, light, heat, electricity—all are subject to the laws of movement. Poetry is the tragedy and comedy of life moving in rhythm. It is the prophetic voice of the seer trembling with melody. It is the human soul set to music. Read the best poetry. Memorize choice selections to use in sermonic illustration.

Read some philosophy. We say some, because so much of the so-called philosophy, past and present, is so much nonsense. It is a weariness to the flesh. Now and then a book appears, however, written by a reverent author who has learned the secret of "thinking God's thoughts after Him," the reading which will feed one's mind and strengthen his faith.

Read some fiction. In the realm of literature fiction is a story based on imagination. The Standard Dictionary says: "Fiction is now chiefly used of a prose work in narrative form in which the characters are partly or wholly imaginary, and which is designed to portray human life, with or without a practical lesson." "If there is no practical lesson, then of course it is a waste of time, if not worse, to read such a book. But if there is a great moral lesson taught, and the story is written in chaste language, it may be made a great blessing.

Bunyan's "Pilgrim's Progress" is an allegory (a synonym for fiction), but the more preachers read it, the clearer will be their understanding of the dangers, temptations and victories of the Christian life. "Uncle Tom's Cabin" is fiction, but it was a determining factor in crystallizing public sentiment against slavery. Victor Hugo's "Les Miserables" is fiction, but it is a terrific analysis of the retribution which follows a guilty conscience and the harvest of sin. The book shelves of the present groan under their load of filthy novels, portraits of the "sex" element, and thrilling adventures of the strongest emotional type. We are not even thinking of this disgusting mess. We are thinking of the few out of the many which, in story form, portray human life and some of its outstanding problems in a way that will be helpful to a minister who is seeking to lead men out of darkness into light.

Finally, with discrimination, browse in many fields. True science, invention, art, music, sociology, ethics, geology, astronomy, botany, biology—these and many other fields possess rich grazing

grounds for the intellectually hungry.—Free Methodist.

## CHURCH PUBLICITY

By M. LUNN

IN advertising as in everything else, after all is said and done what we want to know is how our theories and ideas work out. With this thought in mind we are following our series on Practical Advertising by several articles written by pastors telling how they have handled their general or particular advertising problems. This week we are fortunate in being able to print an article sent us by Rev. Laurence H. Howe, pastor at Harvey, Ill. For some time we have known of Brother Howe's special interest in advertising and it was in response to our request that he submitted the following article. We want to preface his article by a quotation from his letter which we feel is important. It is true that many if not most of our churches confine all their advertising to revival meetings and special occasions of one kind and another. Brother Howe writes: "I am enclosing the account of how we advertised our last revival meeting. The method employed at that time is characteristic of our usual way of advertising. Space does not permit a more detailed account of how this one campaign was advertised nor how the work of the church is kept before the public week by week and when no special workers are at the church. Most of our churches advertise only at revival meeting time but I feel that we should advertise more or less all through the year."

## FIFTY DOLLARS FOR ADVERTISING

By Laurence H. Howe

To tell 15,000 people that the meeting was on To cause a fair proportion of those people to want to come. That was the problem.

The whole matter of advertising was placed in the hands of a committee on publicity and \$50.00 of the \$300.00 budget provided for the revival campaign was allowed for advertising. Half of that amount was to be used in the two local papers which appear each week and half was to be used for banners, cards, and hand bills.

On Friday before the meeting started on Tuesday we carried a column advertisement seven inches deep, headed by a newspaper cut of the evangelist and followed by a short write up concerning the man, telling where he was from, what he had done, and where and how long he would be in town. The write up did not preach but was

newsy and was much the same as what a reporter would have written concerning any person of interest.

About the same time small announcement cards were released. These took the form of an arrow measuring  $5\frac{1}{4} \times 1\frac{3}{8}$  inches. The arrows (2,250 of them) had a red border and were printed on both sides in red ink. They carried a picture of the evangelist. Observation seems to show that our people like to have a little invitation card to hand to their neighbors and friends when they speak to them about the services. The arrows provided an attractive reminder that would not be thrown away while at the same time it furnished the address of the church to those who did not know its location.

A banner measuring 3 x 10 feet done in colors and illuminated by a brilliant electric light was placed on the side of the church and a smaller banner was placed at the street car line a block south of the church where we have a permanent sign.

For the two weeks following the issue of the paper which carried our first paid advertisement we carried medium sized displays, always using cuts. It was only necessary to refer to the thing of special interest in this space which we used, for the public was already acquainted with us through a series of paid advertisements which had been appearing each week for three years. During the meeting our ads in one of the papers ran three columns wide by  $3\frac{1}{2}$  inches deep while in the other paper we used space two columns wide by eight inches deep. This space cost 40c per inch. The newspaper advertisements were devoted to announcing the services for the following Sunday evening with only casual reference to the services of the week to follow. Sunday is church night anyway so we could expect our best crowd then. If folks could be drawn to that service we felt that most of them would come again. The two column advertisement was of such proportions that after the regular edition of the paper had been run the same form could be used in printing ordinary sized hand bills with the word, "Tonight," in bold type substituted for the words, "Sunday night," which had been used as a head line in the newspaper. By this method we secured our hand bills at a reduction as there was no charge for composition. Fifteen hundred hand bills cost only \$4.50 when the regular price was \$5.00 for the first thousand when made up separately. Ordinarily hand bills are not the best

kind of advertising but on both Sundays that these "Tonight" bills were passed from house to house we had a capacity crowd. The thing advertised came so soon after the bill was received that people did not have time to forget it. The subject for the evening sermon was featured on these bills and a cut was used.

During this meeting the phrase, "Test our welcome," appeared on most of our advertising until the thought of the meeting and the thought of testing the welcome at the Church of the Nazarene were constantly associated. Members of the congregation were then urged to make strangers feel especially welcome and to give the glad hand to all hands.

The publicity that we had, though inexpensive, was worked systematically and to the limit. We succeeded in getting our meeting before the people of the town, many strangers attended, the campaign was a success, and the church felt that its money had been well spent.

HARVEY, ILLINOIS.



## HERE AND THERE AMONG BOOKS

By P. H. LUNN

"What is Faith?" is the startling title of J. Gresham Machen's latest book (MacMillan \$1.75). The author, well known in his own denomination, the Presbyterian, and throughout the religious world, especially, has attracted considerable attention by his whole-hearted championship of the tenets generally accepted as fundamental to evangelical and orthodox belief. His previous book, "Christianity and Liberalism," has been rated as the most profound presentation of the fundamentalist position, outstanding in its absolute freedom from acrimony.

Dr. Machen has confined himself to a division of the subject into seven chapters with the Introduction in addition. We shall give a brief sketch of each chapter.

At the outset in the Introduction, the author disposes of the objection to an analysis of Faith on the false premise that faith which is a matter of experience and realized in no other way is divested of both charm and power and exposed to possible destruction by a logical analysis. Dr. Machen strikes at an evident weakness among exponents of a supernatural religion when he states that the tendency today is to disparage the intellectual aspect of the religious life. On the other hand the liberal crowd objects to being pressed

for definitions of their terms. They wish to discourse eloquently on God, atonement, redemption, faith, etc., without commitment to a definite expression to what we are to understand by these doctrines.

In Chapter two under "Faith in God" we are reminded that faith is not an impersonal thing but that according to Scripture it involves a person as its object. Dr. Machen quotes Heb. 11:6 saying, "Here we find a rejection in advance of all the pragmatist, non-doctrinal Christianity of modern times." The further assertion is made that pantheism with its theory that the world does not exist apart from God and that God does not exist apart from the world, colors very largely the religious life of our time. This idea as the author points out robs God of His dignity and personality, reducing Him to a mere part of the whole of which we are other parts. A fundamental truth is this: "In order to trust God one must think of God as a transcendent, living Person.

"Faith in Christ" is the particular subject of Chapter Three. Here is pointed out the fact that the doctrine of God in itself instead of leading to life and peace would bring despair; because a realization of God's righteousness would beget an overwhelming consciousness of our own sin. Christ is necessary as a Mediator. "There is no other name given!" We hear much prattle about the Fatherhood of God. Dr. Machen correctly states that only God's children may justly take comfort in this relationship. The Fatherhood of God according to Jesus' teaching is the relationship in which He stands to those who have been redeemed. "He that knoweth me, knoweth the Father also." The New Testament speaks more frequently of faith in Christ than of faith in God. We are warned against exaggerating this point. Nevertheless in Christ the redeeming work of God became visible, the natural result being that it is Christ who is ordinarily represented as the object of faith. But here as in the case of faith in God, the element of personality enters. One cannot have faith in any person without having knowledge of the person; knowledge is a prerequisite of faith.

"Faith Born of Need" is the title of Chapter Four in which the author emphasizes some vital truths and "stirs up our pure minds by way of remembrance." Real faith is presented as involving more than an abstract acceptance of Christ's place in the Godhead and recognition of His part in creation and His present glory with the Fa-

ther. A personal contact is necessary. We must feel our need, acknowledge our need and present ourselves for succour to the only source of relief—Christ. This need is found in personal guilt of sin. Not sins of the world or of others but individual sins that weigh on the spirit and disturb the conscience. There seems to be an elemental something in the natural man which leans toward self-sufficiency and is at variance with a submissive trust in Christ. Ella Wheeler Wilcox expressed in beautiful verse "the simple gospel of human worth." "Look within," she said, "begin to tap the vast reservoir of power, courage and self-confidence that lies in your breast." No confession of need here; no consciousness of sin. Vastly different from the Christian attitude expressed in the hymn: "Nothing in my hands I bring, Simply to Thy cross I cling."

"Faith and Salvation" is the theme in Chapter Six. The author decries the present day tendency to do away with theological terms such as "justification," "redemption," etc., and substituting words that are found in the vocabulary of the man of the street. This tendency, Dr. Machen says, is responsible for the flood of modern versions or translations of the Scriptures. He goes on further to say, in perhaps a slightly facetious strain, "I am perfectly ready, indeed, to agree that the Bible and the modern man ought to be brought together. But what is not always observed is that there are two ways of attaining that end. One way is to bring the Bible down to the level of the modern man; but the other way is to bring the modern man up to the level of the Bible. For my part, I am inclined to advocate the latter way." Right here Dr. Machen launches into a discussion of justification; mistaken ideas concerning it; its necessity; the principle upon which God justifies the sinner which is so timely, so strikingly to the point that we would like to quote an entire page at least, but space limitations forbid. We are overwhelmed with a sense of the author's intellectual keenness on the one hand and at his childlike simplicity and trust on the other.

Chapter Seven—"Faith and Works." "Ah, there's the rub," as the Englishman says. Where does one end and the other begin? In the New Testament faith is sharply contrasted with works. In the Epistle to the Galatians the doctrine of justification by faith stands out unmistakably. Over in James we are cautioned not to overlook good works. Some argue that Paul in Galatians is arguing against the "letter of the law" in favor



of a broad liberalism, uncharted and undefined with only right motives and lofty aims as the requirement. The need of caution is emphasized here—Paul did not say that the old dispensation was merely one of law; he insists upon the element of grace which permeates the old regime. The law of God, according to Paul, is, as law, external. It is God's holy will to which we must conform; but it contains in itself no promise of its fulfilment; it is one thing to have the law written, and quite another thing to have it obeyed.

The last chapter, "Faith and Hope," discusses the goal. Man's chief end is not merely to glorify God and enjoy Him, but it is "to glorify God and to enjoy Him forever."

Attention is drawn to the fact that the thought of heaven runs all through the New Testament; and it is particularly prominent in the teaching of Jesus. As God's people we do not muse enough upon "the eternal years." Faith is closely associated with hope. "Eye hath not seen, nor ear heard—" but through faith we have a foresight and foretaste of coming glories. Jesus spoke much of heaven and fully as much about hell. He was not interested solely, as some say, with a religion of this world. He constantly compared future weal with future woe. Dr. Machen sums up the case against the skeptics and modernists by attributing their unbelief to lack of conviction for sin. We quote the following from his trenchant indictment: "Without the sense of dire need the stupendous, miraculous events of Jesus' coming and Jesus' resurrection are unbelievable because they are out of the usual order; but to the man who knows the terrible need caused by sin these things are valuable just because they are out of the usual order. The man who is under the conviction of sin can accept the supernatural; for he knows that there is an adequate occasion for its entrance into the course of this world. Bring even modern men to a real sense of sin, and despite all the prejudice against the gospel story, they will be led to cry at least; 'Lord, I believe; help thou mine unbelief!'"

For earnest study and germ thoughts to enrich and deepen the preacher's fund of sermon material I would place "What is Faith?" in the front rank.

## FACTS AND FIGURES

By E. J. FLEMING

The following record taken from a tobacco growers journal will prove a very enlightening study:

"According to the annual report of the American Tobacco Company, 1925 was the most profitable year in its history. With assets aggregating \$190,824,332, its gross income was \$31,233,095. Its gross income for 1924 was \$28,266,081.

"After all deductions for operating expenses, depreciation reserves, and Federal taxes, a net profit of \$22,288,596 remained. This is a net increase of \$1,448,902 over 1924, previously its banner year.

"After paying interest, preferred dividends, and discounts, a surplus of \$19,076,937 was left. This is \$9.76 per share, of \$50 value each, earned on \$97,639,600 of common stock. In 1924, this surplus was \$8.02 per share.

"Cash on hand December 31, 1925, aggregated \$19,194,515, the largest cash account in the history of the company. Accounts and bills payable, the only current indebtedness, aggregated \$1,951,429.

"Accounts receivable, prepaid insurance, inventory values, etc., totaled \$95,652,412. The net profit for the year, to holders of common stock was 19.52 per cent."—*Tobacco Record*.

Dr. Charles E. Scelth of Chicago says seventy-five per cent of the patients of one of the most eminent specialists in drug addiction in this country are physicians.

Ten carloads of cigarets were recently shipped through Arkansas to Shanghai, China. It is stated that the shipment was valued at \$10,000 per car and the freight rate on each car was \$1,100.

Chevreur, a French chemist, lived to be 103 years old. It is said that he gave to France the process of dyeing. At the age of 94 years he had complete charge of the Museum of Natural History at Paris. It is significant that he never used tobacco.

The discipline of the Methodist Episcopal Church contains the following statement:

"We record our solemn judgment that the habitual use of tobacco is a practice out of harmony with the best Christian life. In the interest of a

larger Christian influence and service, we urge our members to abstain from the use of cigarets and of tobacco in all other forms."

*The Kodak* says that students of the University of Illinois smoke an average of one cigaret every two and one-half seconds or about 14,000,000 a year. In addition they consume seven and one-half tons of pipe tobacco and about 300,000 cigars annually. This calls attention to a prodigal waste by those who are presumed to become leaders in the field of intellectuality but a tobacco-soaked brain cannot be at its best.

Accuracy in pitching a baseball is decreased twelve per cent by smoking one cigar and fourteen and five-tenths by smoking two cigars in succession. This is the immediate physical effect of tobacco poison, but the physical effect of tobacco is the least to be produced. If the use of seemingly so small an amount decreases physical efficiency, what can be said of the effect upon mental and moral natures of smokers?

We regard Tibet as an object of Christian evangelism and the Christian churches of America have made almost superhuman endeavors to establish mission stations in that great country. According to the tobacco growers' journal, *The Tobacco Record*, the Tibetan government has forbidden the importation of tobacco. An exchange asks: "Why not ask the Tibetans to send us a few missionaries to teach Christians to keep clean?"

Take particular notice of the following items: "Last June Guy Hawk, aged 40, a guest of the Antlers Hotel of Chicago, was taken to the Cook County Hospital after a fire which started in the mattress on which he was lying brought him to his senses."

"While smoking a pipe, Mrs. Lucinda Bowman, aged 86, living at the State Soldiers' Home at Lafayette, Indiana, accidentally set fire to the blanket in which she was wrapped and was burned to death January 1."

"Robert Prichard, aged 58, was burned to death last January by fire resulting from dropping a cigaret when he went to sleep in an arm chair in the Richmond Hotel in New York City. Two hundred other guests were endangered."

"Two Chicago lads, sons of a lineman on an elevated railroad, were walking along the street.

One asked for a match to light a cigaret. The other handed his match box to him, which was not returned. A fight ensued in which the neck of the younger brother was broken. Twenty-four hours later he died in the hospital."

"At Cutler, Indiana, five-year-old Charles Martin stuffed some leaves into an old pipe, on Washington's birthday, and tried to light up. But his clothes caught fire and he was severely burned."

### *Tobacco in Various Lands*

"It is reported that the cultivation of tobacco in Canada is increasing. The province of Ontario planted 13,273 acres in 1924, which yielded 12,135,000 pounds. In 1925 Ontario planted 18,261 acres, which produced 20,623,000 pounds. Lima, Peru, is erecting a cigaret factory that will cost a quarter of a million dollars, and be under government management."

"A snuff factory in England recently closed, there being insufficient snuff trade to keep it at work. It is said that the cigaret has taken the place of snuff there. In 1895, America produced 31,000,000 pounds of snuff; now we manufacture about 40,000,000 pounds annually. The American Snuff Company, of Memphis, makes the bulk of this."

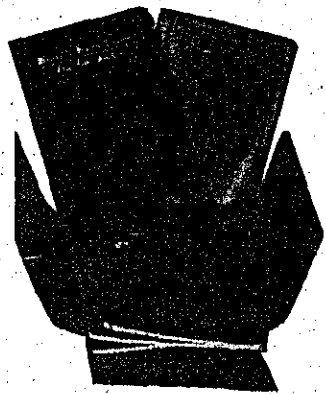
"A large Chinese tobacco company has announced plans by which it expects to establish a system of free schools throughout China, for which it will furnish the money. The city of Peking, China, has imposed a tax of 20 per cent on cigarets, the proceeds to be used for support of education, police protection and military expenditures."

"Germany imported 1,500,000 pounds of American tobacco during February of this year. Excise tax on cigarets in Canada is \$7.80 per thousand. In the United States it is \$3.00. This makes American cigarets less expensive than the Canadian, and workmen crossing from America to Canada fill their dinner pails with cigarets, to avoid the extra cost. Of course, this is smuggling."

Nearly all of the above paragraphs were taken, with partial revisions, from *The No-Tobacco Educator*, published bi-monthly by the No-Tobacco Army, 1322 Western Avenue, N. S., Pittsburgh, Pennsylvania. It is edited by Mr. M. E. Poland. The subscription price is \$1.00 a year. The No-Tobacco Army is supported by voluntary contributions of the friends who are devoted to the overthrow of the tobacco devil.

Navy plans covering a five-year period of aircraft development propose to spend \$14,000,000 which includes two dirigibles at a cost of \$4,000,000 each.

We fear sometimes that the expression, "gospel-hardened," is overworked. Rev. B. T. Roberts once said that people "are hardened for the want of the gospel. They do not hear, it preached. Many ministers read eloquent orations upon morality and upon the popular topics of the day. Their preaching is, with enticing words of man's wisdom; but how few there are who preach the gospel in demonstration of the Spirit and in power! We have a ministry for the times: we need men who will preach for eternity."—Selected.



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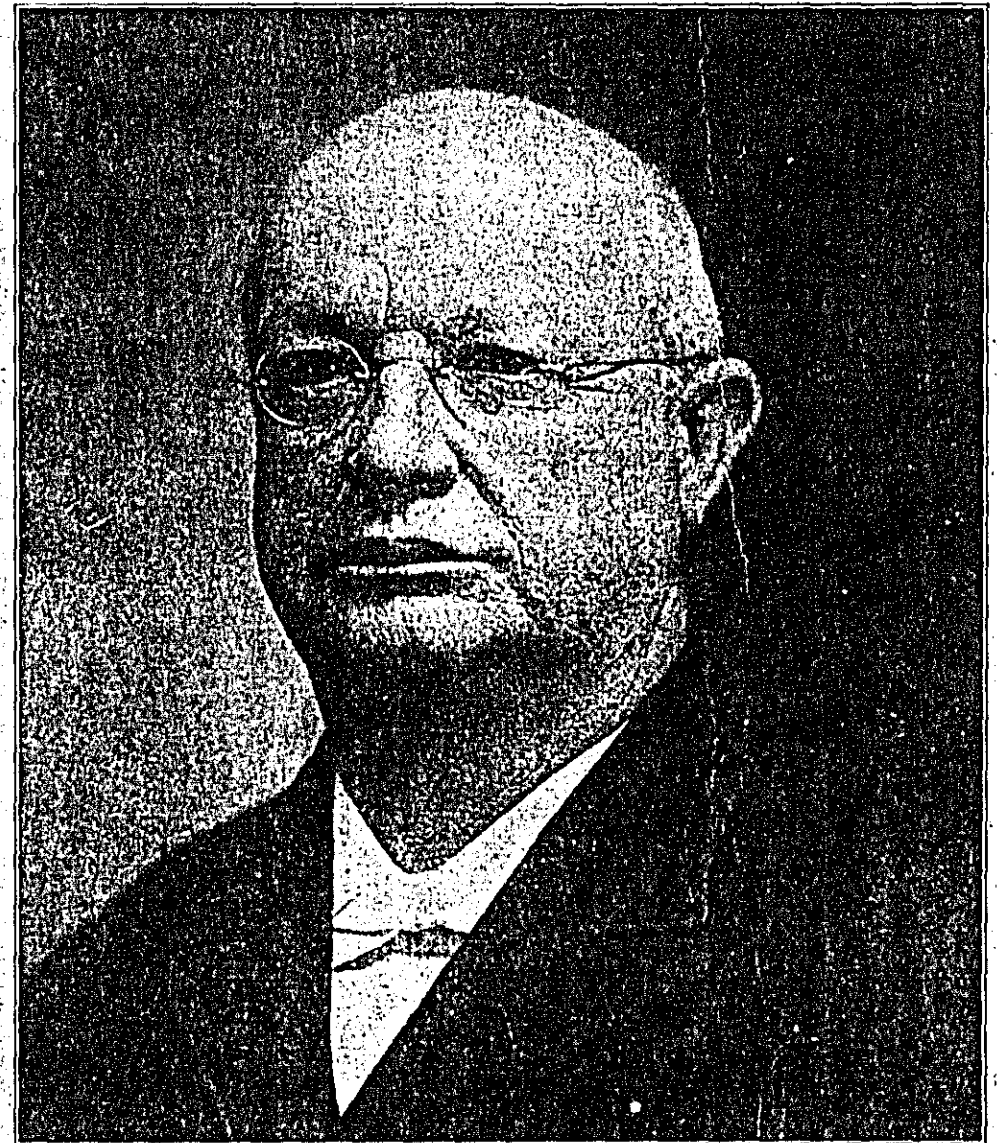
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# The Preacher's Magazine

VOL. I NO. 10

OCTOBER, 1926

WHOLE NO. 10



E. F. WALKER, D. D.

January 20, 1852—May 6, 1918

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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.

# The Preacher's Magazine

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

J. B. Chapman, Editor

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VOLUME I

OCTOBER, 1926

NUMBER 10

## MY MOMENTS OF ILLUMINATION

ABOUT seven years ago I heard an outstanding preacher in the Baptist Church, in the course of an address to preachers, say that he had but occasional moments of illumination, and that these frequently came during that very brief second or so of time during which he was just in the act of awakening from sleep. He attempted no special analysis, but rather gave his experience and left it for others to analyze and apply. And his candor, along with the fact that no one could doubt the results, set me to thinking and observing, remembering and experimenting.

I remember an experience I had about twenty-five years ago. I was in a revival and in the beginning days had set my standard of preaching so high that I was having to dig to keep up to it. One day as I knelt in prayer before the fire place, I fell into a light sleep and in a dream, or just as I awakened, a certain text flashed through my mind with a strange impressiveness and rather full illumination. It was a text I had never used in preaching, but I spent considerable time with it during the remainder of the day and preached with splendid liberty and effectiveness on it that night. I have preached on that text or used the substance of that sermon many times since, yet always only when I have seemed to have it given to me somewhat afresh, and never has it failed to be used of the Lord. I count it, perhaps, the best sermon I have ever preached, and yet I can but think that the very best there is of it was given me in an illumination which was perhaps no more than a few seconds in duration. The study which preceded and followed that illumination has, of course, been essential, but the illumination made such study as preceded it effective and furnished the motive for the study that has followed.

But there are many instances. Perhaps the one recited is the most outstanding, but there are many in the same class. I have often, of course, to preach and write without special illumination of the sort described, but it is never quite satisfactory to do so. In the more than five years during which the greater portion of my time and interest has been devoted to editorial writing I have had many "moments of illumination" regarding themes upon which I was to write. The four pages which the editor contributes to the *Herald of Holiness* each week aggregates 200,000 words in a year, which would mean 1,000,000 words during the time that I have been editor. Altogether this would make five or six books the size of those for which you would pay a dollar or a dollar and seventy-five cents at the book stand. At a glance one can see that this is "excessive production," if every word is to be "the word." But of course a considerable amount of this material was "Editorial Correspondence," or material having to do with denominational propaganda, and while much of this was and is the most difficult sort to produce, it, nevertheless, serves its purpose as current matter and is not expected to "live." But sometime ago there was talk of going through the editorials of the five year period and selecting the most permanent material for publication in book form. So I went part way through the volumes of the paper myself and selected such material as I would use for such a purpose. I did this, not wholly upon the basis of my own judgment in the matter, but very largely upon the basis of the comments of others. And I tried to do it without any reference to my own feelings and motives at the time when such editorials were written. But when I looked over my own selections at the end of my work of selecting, I could not escape the fact that practically every one of the editorials which in my estimation was the product of "special illumination" was among those selected as most worthy to "live."

It may be that others have found a better way to that illumination which is so essential to effective preaching; and if they have, I rejoice. But with myself, I am conscious that my

own thinking and planning and reading and study are generally so "objective" that subjective revelation and illumination cannot gain ready entrance. And I remember also that God not only spoke to Abraham and others of the Old Testament period in "dreams" but that Joseph, the foster father of our Lord, and Paul, the indefatigable Apostle to the Gentiles, found out things when they were asleep that were not clear to them in the hours of their aggressive wakefulness. And so clear were their illuminations during their "dreams," that the one undertook the long, dangerous journey to Egypt, the other the gospel conquest of Europe as a result of what they "saw."

But this brings us on to say that this way of "illumination" is by no means an "easy" way, and one to be substituted for the best "objective" preparation possible. Joseph had no doubt gone to sleep amidst anxious thinking and planning as to the safety of "The Holy Child" who was committed to his charge. Paul had "Assayed to go into Bithynia," and was restrained by the Holy Spirit, and so no doubt lay long upon his bed thinking and wondering and planning as to his next field of conquest for Christ. But at the end of each man's best, "illumination" came at the time when the mind was subjective and receptive.

Likewise there is no better time for the "illumination" of the preacher than just *after* he has finished with every human help in his endeavor to prepare to deliver the message of the Lord. The sleep of the preacher who has dined too sumptuously is a dreamless sleep, or if not dreamless, then of *troubled* dreams. And the awakening of the preacher who went to sleep in indifference, and who habitually lives and thinks and prays in some disregard of the sacredness and delicacy of his calling will be but a drowsy and unmeaning awakening. The best preparation for divine illumination is careful, diligent, prayerful, long continued application to the sources of natural illumination.

But from our own experience we can say that even a few seconds of divine illumination are more valuable and lasting than the accomplishments of days and weeks and even months in "ordinary light." We think, therefore, that the subject is worthy of consideration, and that the substance is worth the most earnest effort on the part of any preacher. Our times are so surfeited with materialism, our own minds are so full of "practices," and the demand for a revival of "God-consciousness" is so great that any genuine "flash" of celestial light is a treasure to be sought and cherished.

This is not a subject to be announced from the house tops. The preacher who is apt at saying "God showed me," is frequently so dull of light and so bunglesome of method that the thoughtful, prayerful listener is likely to conclude that God did not show him very plainly. On the other hand, if God did really show him, the clarity and emphasis of his message will prove it better than any formal claims that he can make. What we have said in this article, by way of personal experience, we have said in the limited circle of preachers who read this magazine, and we would not want to say it to any crowd to which we were to preach, nor to the general readers of the *Herald of Holiness* to whom we must write. We think this word of warning and this statement of limitation should be suffered.

Nevertheless, we believe there is much in what we are saying. We believe that every preacher will gain by preparing himself as best he may for his "moments of illumination." It may be that he will find them just in that moment in which consciousness is passing and unconsciousness is arriving—just as he is falling asleep. He may find them in the moment of his awakening. He may find them in the moments of his deepest and most receptive meditations—but he should be able to find them sometime, somewhere. We are convinced that he will not usually find them in the times of his "objective" thinking, although objective thinking is a necessary preparation for them. Nor will he find them in the heat of "official duty," although faithful performance of duty is a corner stone in the foundation for them. We think he will not ordinarily find them every day. He may not find them for weeks at a time—he may not require them more often. He must not become a "dreamer," or a "visionary," still the preacher who does not dream dreams and see visions will lack that "other-world-likeness" of manner and address that distinguishes the ministry as a calling and distinguishes preaching from lecturing and from other forms of public address. And if he can find by what means to prepare himself, and at what times his "receptiveness" is greatest, he is a wise man if he prays and seeks and fondly cherishes his "moments of illumination."

## "LEST HAVING PREACHED TO OTHERS I BECOME A CASTAWAY"

HERE is nothing in this world more beautiful than the sunset glow of a faithful preacher's life. A "superannuated" preacher has frequently left a greater impression upon a community than the half dozen "active" pastors who served in his community during those days when he was quietly ripening for heaven right in the presence of the people to whom he preached in other days.

But alas! how few in comparison ever reach the time of this sunset glow and this period of ripening for heaven? I think of the twenty-seven years in which I have been intimate with preachers. I think of the scores and hundreds whom I have known in the first fresh and verdant years of their wonderful calling. Then I think with sadness of those who died young because they gave insufficient care to their health, I think of those who failed to lay in a proper supply of fuel in the form of education and studious habits; these burned out long ago and I have lost their addresses. I think of those who compromised in order to secure preferment and became mere cogs in the machinery of some church, and whose ministry is but a name and a form. I think of those who went off after fads and fanaticisms, forsook their old friends and were forsaken by them. I think of those who would not stand the strain of material requirements and turned aside into real estate or insurance business and lost the vision of a life of sacrifice and unselfish service. I think of some who seemed to have had heavier burdens than most men are called upon to carry and who trembled and failed and sank in discouragement. I know a few, but they are only a few, who are headed toward that period of veneration which is the heritage of the true and tried, who, having borne the loads through the heat of the day, come out at even tide to sit in the shade and speak from that eminence which many years of patient toil and faithful service alone can build.

Think, Young Preacher, think! Think before you accept some fad or fanaticism that will mar your life's story and bring you to an empty old age. Think before your present carelessness confirms you in unstudious habits. Think before your anxiety over temporal things drives you from your sacred calling for the sake of money. Think and stand true and fight on!

## NOTHING DRAWS AND HOLDS LIKE THE GOSPEL MESSAGE

PASSING through a southern city some time ago, a college president called upon a lawyer who was a former classmate. The two men talked of many matters and finally came to churches and preachers, for both were religious men. The college president asked about a former classmate of the two who is a pastor in the city where the lawyer lives. The lawyer said, "Yes, he is here, I am a member of his church, and I think he is doing pretty well. But the outstanding preacher in this city is the pastor of the \_\_\_\_\_ church over here. He has the largest crowds in the city. In fact you have to go early either morning or evening on Sunday if you want to get a seat in his church. And the best of it all is that he is simply a good preacher of a great gospel. He is not spectacular, he pays no attention to stirring secular or political themes, he simply preaches the gospel, keeps a revival on and has something interesting all the time.

"A little while ago," continued the lawyer, "when the Scopes trial was on at Dayton, Tenn., they tried hard to get an expression from this preacher, but he would not hazard an opinion, said he did not want to become embroiled and mar his opportunity to preach a saving gospel to whosoever would come. He is sticking right to his proposition. He never mentions such controversies as *Modernism* and *Fundamentalism*, but he is doing more to establish faith in God and the Bible than all the debaters that ever came this way. He proves that he believes the Bible by preaching it and by practicing it. And he proves that he is a *Fundamentalist* by sticking to the fundamentals. Really he is proving that nothing draws and holds like the simple, old time gospel preached in the power of the Spirit."

We might add that one of the most hopeful signs we know of is the fact that it is like this lawyer described it in many cities north and south. The man who has a positive, saving gospel message is about the freshest preacher there is today. Controversies wear threadbare, but the old-new message of the gospel never becomes obsolete. If it seems to be overlooked for a time, do not be discouraged. Men need this message and they will come back to it.

**"SANCTIFIED EGOTISM"**

"What is it in a preacher that makes him refer to his own work in terms of the superlative degree? He seems (to hear him tell it) to have held meetings only in the largest and best known churches. He seems to have preached principally in the large cities. He seems to have been associated with the outstanding preachers of the century, and to have been a favorite on the largest campmeeting platforms. He seems to have been a wonderful drawing card in whatever pastorates he has held. In fact he seems to have been *par excellence* wherever he has gone. But what is it in him that makes him say so much about these matters and give such a wonderful, outstanding impression regarding himself? If he were not sanctified, we could say that this is pride or egotism. But as it is, what is it that makes him do what pride and egotism make others do?"

The questioner was a preacher and it was a preacher who answered his question. We are not vouching for the correctness of the answer, but not being willing to give any better, we are willing to append the answer which was given. For the preacher answered the other preacher's question by saying, "The thing that makes the sanctified preacher do and say as you describe is 'sanctified egotism,' yes that is it, 'sanctified egotism.'"

But we will add by way of comment that we never feel quite comfortable in the presence of this "sanctified egotism," for we are uneasy all the time lest this egotism should backslide, as we cannot think that at best it is quite as deeply immersed in grace as it might be.

**A ONE STRING FIDDLE**

There are some preachers who seem incapable of maintaining a balanced ministry. Their theme may change now and then through the course of their lives, but whatever the theme you can count on there being just the one. If they get interested in prophecy they will preach a series on the Book of Revelation and intimate all the time that preachers who do not do as they are doing are "behind the times," "afraid of their crowd," or missing the heart of the gospel. After this they may get off to preaching against Modernism and then it is Modernism breakfast, dinner and supper. Or again it may be civic reform or prohibition, but no matter what it is, it is a hobby and occupies the whole field.

But the fact is the preacher has a long line of defense to keep up and a long line of offense to general and keep moving. And an investigation will show that the preachers who preach the simple gospel of Christ Sabbath after Sabbath, and who do not allow themselves to be sidetracked are the preachers who are gaining and holding the people and the preachers who are building up the Kingdom of God. Search for the "outstanding" preacher in practically every city of the nation and you will find that, regardless of denominational affiliations, he is a man of evangelical faith who preaches a rounded gospel and who specializes on Bible themes and Bible methods.

The best preacher is not the specialist on one subject, but the man who speaks out boldly and constantly on the themes he finds in his Bible and who is in scope as well as in content "a Bible preacher."

One preacher in Oklahoma tried uniting his Sunday school and Sunday morning preaching services for six Sabbaths during the summer and was well satisfied with the results. Under this arrangement, Sunday school commenced in the usual way at 9:30 a. m., and at ten thirty all came into the auditorium for the closing exercises. But at this point the preacher took charge and combined the closing exercises of the Sunday school with the opening exercises of the morning service and followed right on with the sermon. The entire service was concluded at 11:30. And the preacher said the plan resulted in good attendance at what would otherwise have been "Jean" meetings, and it helped in attendance during the weeks that followed the trial. Some other preacher might find this a good plan.

One preacher that we know has set for himself the task of reading carefully one book each week, besides his necessary current reading, and he says this book a week keeps him alive mentally and spiritually.

If you need a good book to help you in your diction, get "A Thesaurus Dictionary of the English Language." It was prepared under the supervision of Francis Andrew March and Francis Andrew March, Jr., and is published by The Historical Publishing Company, Philadelphia, Pa.

**DEVOTIONAL****LETTERS ON PREACHING**

By A. M. HILLS

## IX. Selection of Texts—Continued.

## IV. Avoid mutilated texts, or mutilating texts.

If the Holy Spirit took pains to give us one of God's great thoughts with its logical setting and connection use it honestly and nobly. We have known of preachers who have taken two or three words out of the heart of a text to enable them to preach things absolutely foreign to its meaning, and to the "Mind of the Spirit." A single illustration will suffice. In the days when women were wearing wonderful creations of hair very high on their heads, a ministerial clown preached from the text, "Top-knot, Come down!" The full text reads (Matt. 24:17), "Let him which is on the housetop not come down to take anything out of his house." Such an irreverent perversion of sacred scripture is more becoming a vaudeville theater or a circus than a pulpit. It is an unspeakable pity that unconverted clowns or end-men of minstrel shows were ever ordained to the ministry. Any man filling the holy office of "ambassador for Christ" should have common sense enough to be above such indecent trifling.

## V. Do not force texts to make them teach something foreign to the divine intent.

We fear this is often done by preachers over zealous for some true doctrine; and we know it is done by fad-riders, who are trying to foist upon the Church some heresy of their own creation. There never was an unscriptural dogma that has not been defended by some learned doctor, and supported by misinterpreted and perverted texts. This accounts for Russellism and Eddyism and Spiritism and Universalism and all the other kindred forms of Modernism that are so rampant at the present hour.

All such dishonest trifling with the Holy Word cannot be too severely censured. The text is not a point of departure from which the preacher hastens to free himself. Nor is it a mere motto for a free essay, or a rambling, aimless harangue.

Nor should it be a false but pretended support of a theory or dogma wholly out of harmony with the body of doctrine and general consensus of teaching of God's Word! The deliberate and intentional misuse and perversion of a text is akin to a crime against the Holy Spirit! To preach to the police from St. Paul's advice to Timothy, "Lay hands suddenly on no man," is a flippant, frivolous use of the Bible wholly reprehensible. We very much fear many preachers will be consigned to the realms of eternal night for their wicked, inexcusable use of the Word of God.

## VI. It is well to be cautious and sparing in the use of accommodated texts.

"A text is accommodated," says Pattison, "when it is so applied that the subject matter of the sermon differs radically from the subject matter of the verse" as originally used. The text, in other words, is put to a new use, not at first intended under entirely different circumstances.

Ordinarily there is no necessity for such a use of texts, on account of the multiplicity of them for every needed occasion. Yet, it may be said truly, sometimes the words of Scripture are very appropos to a new subject. When the Royal Exchange of London burned, Henry Melvill preached from words used about Ancient Babylon: "In one hour so great riches is come to naught." A proposal to change the resting place of Shakespeare was rebuked by a sermon from the text, "Let no man move his bones" (2 Kings 23:18). When the irreverent students of Cambridge University, England, got into the habit of scraping their feet at whatever sentiment they did not like, "the long-suffering chaplain" at last rebuked them in a sermon from the text, "Keep thy foot when thou goest into the house of God" (Eccl. 5:1).

The writer once preached a sermon from the text, Luke 16:5, which is a single verse of the parable of "The Unjust Steward." After making as an introduction to the sermon, a brief statement about the parable in its original intent and

saying, as one always should, that we were about to use the text in an accommodated way, we asked the audience the simple question, "How much owest thou my Lord" (God)? It proved to be a heart-searching revival sermon. We used it in thirteen series of meetings, and souls were won by it on each occasion. It certainly was a pardonable use of the striking words.

On another occasion we used the forceful words of 1 Kings 20:40. "And as thy servant was busy here and there, he was gone." We made for an introduction of the sermon, an explanation of the original use of the words of the acted parable, and then proceeded to show how often God puts into our hands great opportunities of service for God and His kingdom and we neglect them. And then, how often He brings human beings into the sphere of our Christian influence as parents, friends, neighbors, school-teachers, or Sabbath school teachers, or pastors. And while we "are busy here and there he was gone." God helped me to use a recent providence in the life of the college as an illustration, and when the altar call was made forty-two students rushed to the altar and were saved. The result, fully justified, the use of that accommodated text.

But these are exceptions. As we have already observed, it is better, as a rule, to refrain from such a use of texts. A lawless use of the Bible is unpardonable. Preachers in all ages have done altogether too much to bring the Holy Bible into discredit, and make it seem like an old fiddle on which you can play any tune you want to.

VII. *Select a wide range of texts, in order to preach a many-sided gospel.*

No preacher was ever great enough to exhaust the vast ranges and fathomless depths of revealed truth. The Bible is the world's book. It speaks appropriately and with authority to the people of every age and race and clime. No state can fall into any stern necessity or dire circumstance but what God's Book will have a message for its need. No community can have a disaster so overwhelming that the Bible has for it no word of hope from the heart of God. No individual has mounted so high in defiant opposition to the King of heaven, or fallen so low in the deeps of sin and shame that some text of scripture would not be a healing balm to the sinsick heart, a comfort for his despondency and a handkerchief for his tears.

There are great doctrines to preach in all their glory and fulness; great personalities to resurrect

from the graves of the dim past and make them live before our eyes and inspire our drooping spirits; great historic lessons to draw from other days and dead nations which are especially needed by our age, sick with the awful malady of wealth and worldliness, pride and self-indulgence and forgetfulness of God!

There are great orations there, that are still calculated to thrill our hearts; great poems that may move our sensibilities and quicken our dead souls; great confessions of national and personal sins that we ought to repeat today, great prayers that we might take upon our lips and lift from our contrite hearts, and find access into the presence of the King of kings, and receive answers of peace.

Themes! Texts! Messages! There is literally no end of them, and no end of the appropriate occasions to use them. There are thanksgivings and songs of praise to God, that we too need to copy and imitate and repeat, until we are moved with gratitude and lifted up to the place where heaven and earth meet. "God inhabiteth" the praises of Israel.

But, someone may ask, how shall a preacher select his special text for the special occasion? We answer that a preacher should live with his Bible. At the family altar, and in private devotion and study he should be forever on the lookout for suggestive and fruitful texts, and mark them. A good concordance also will help him to select from the many the one most appropriate for the occasion.

Still further, the man of God should be so in touch with the Holy Spirit that he will get suggestions from God. If the preacher's purpose is one with the aim of the Holy Spirit God will not leave him alone without direction or guidance.

"How do you obtain your texts?" said a friend to the seraphic Thomas Spencer of Liverpool. He replied, "I keep a little book in which I enter every text of scripture which comes into my mind with power and sweetness. And when I sit down to compose I look over the book and have never found myself at a loss for a subject." His biographer said of him, "The passages of scripture selected by Mr. Spencer were such as one may well imagine a preacher would select who was panting for the salvation of his fellowmen." Indeed any preacher shows his character and the deep, ruling purpose of his heart by the texts which he selects, and the subjects he discusses. It will soon be apparent whether he will be a

soul-winner or not. Odd texts, curious texts, entertaining texts, on which the preacher can display his ingenuity or learning, will neither get the preacher anywhere, nor his audience.

VIII. *We would suggest that the young preacher should very early choose the great texts, and discuss the great themes.* In that way he will acquire strength and usefulness.

The great Dr. Alexander of Princeton said, "A man should begin early to grapple with great subjects." . . . The great themes are many. They are such as move the feelings—the great questions which have agitated the world—which agitate our own bosoms—which we should like to have settled before we die. These are the general Scripture truth what great mountains are in geography. Some omit them. . . . It is as if one should attempt to describe Switzerland, and omit to mention the Alps. Near the close of Spurgeon's ministry he said, "In reviewing his sermons he found that those on the great texts and great themes surpassed the others in usefulness and fruitfulness, a hundred to one."

#### "CLOSED FOR REPAIRS"

By REV. A. W. ORWIG

SOME time ago I saw a sign on a large manufacturing establishment with the above words on it. It was an intimation that the effectiveness of the place had been impaired by long and hard service. Good work had doubtless been done, but the time had come for a "closing down," in order that the necessary repairing of the machinery might be done. Otherwise there could not be a successful continuation of the work.

These circumstances at once suggested the fact that God's more busy people sometimes need to cease their strenuous and debilitating activities for a season, in order that they may secure physical and mental recuperation. Jesus himself recognized the necessity for this when He asked His disciples to retire with Him "into a desert place and rest awhile."

There are those who think they must always be at work. In a sense we ought to be, but not regardless of all personal conditions. We should never be really idle, at least not willingly and sinfully so. But the fact remains that, while we are in the mortal body, we occasionally require a cessation from those more active labors which impair our general health. And is there not a connection, more or less vital, between one's state

of health and his highest usefulness in the vineyard of the Lord?

But I desire, more particularly, to emphasize the importance of spiritual "repairing," so to speak, or of occasional ceasing of our own works, and being so deeply shut in with God alone as to afford very special opportunity for rigid self-examination and prayer, and the receiving of fresh and increased anointings of divine power. Here again we have the teaching of Jesus in His well-known words: "Tarry ye . . . until ye be endued with power from on high." No one can dispense with this tarrying and have true success in God's service. The rust and dust of the world are liable to gather somewhat on the best of men. The times in which we live, perhaps more than ever before, are fraught with such deadly and Satanic influences, that the retirement alluded to is of the highest importance.

The Holy Scriptures give us examples of God keeping some of His chosen workmen in retirement for a considerable time, that they might receive the necessary preparation for greater efficiency. Moses, notwithstanding his great learning, was one of these. Others were in secret hiding with God before entering upon some special mission, notably some of the prophets. The scholarly and godly apostle Paul spent three years in Arabia, in comparative quiet, before beginning his wonderful missionary labors. It was here, some claim, that he received the experience of entire sanctification and the fuller power of the Holy Ghost. Even the divine Son of God spent full forty days in wilderness seclusion before entering upon His more public ministry.

Besides the special training men need for the gospel ministry, and the additional equipment for foreign missionary work, or the qualification for any service for God, they sometimes need a definite tarrying in secret with Him for a spiritual "repairing." Not that they have backslidden from God in any real sense, or lost their love and zeal for souls; but for a general and special quickening of the graces of the Spirit, for new and enlarged girdings of the same Spirit of God. Enjoying heart purity, and having had our Pentecost, does not exempt us from the necessity of the occasional tarrying to which I allude. It is by no means time lost to do so; but, contrariwise, time gained, and usefulness and success enhanced.

The following incident illustrates the point in question. A gallant army officer, who was pur-

sued by enemies, discovered that his saddle girth was loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away. Had he not done the repairing, he might have been thrown to the ground, injured and captured. But wisely tarrying and preparing for more successful flight, he escaped.

Dear fellow-worker, a season of desisting from

more public and exciting labor, and communing with God alone in special prayer, closer study of and meditation upon His blessed Word, and acquiring a deeper passion for souls, will always result in greater efficiency in our work for the Master.

*"God never asks of us such busy labor  
As leaves no time for resting at His feet."*

## HINTS TO FISHERMEN

By C. E. CORNELL

Dr. William Porkees writing in the *Brooklyn Eagle* gives twenty-seven pertinent points in favor of tithing. These are worth a place in your church bulletin:

1. It is scriptural—approved of God in the Old Testament and supported by Christ's words in the New.

2. It is a good start in the individual's life of giving.

3. It is spiritual, for personal faith is called into play.

4. It is businesslike, for there is definiteness, progressiveness and system.

5. It is a crushing blow against selfishness.

6. It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.

8. It commandeers all alike in quality giving.

9. It frees the church from the disgrace of deficits.

10. It enables the church to frequently plan for an enlarging work.

11. It safeguards the spirituality of the church by eliminating drives for money.

12. It establishes the individual as a financial steward—accountable to God.

13. It gives confidence in the practice of prayer.

14. It awakens thought, as nothing else, regarding time and service for God.

15. It elevates worship to the high plane of rounded-out sincerity.

16. It makes giving a principle and no longer a spasmodic expression.

17. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.

18. It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left is expanded.

19. It creates in our lives a commanding position over others, in the matter of giving—we can use the most effective weapon of example.

20. It makes us twofold before God—our hand held out to give as well as to receive.

21. It destroys the domination of circumstances.

22. It transforms life's retrospect into a joy rather than a dread—we see the line of evidence that permanently records us as givers, through faith and plan.

23. It prevents the church from falling into the hands of the few—those who put up the money.

24. It assures a response to more appeals for the worthy objects of the church, together with outside calls, than before we tithed.

25. It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight—selfishness.

26. It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshipers and earnest workers.

27. It is indisputable proof of Almighty God being made first by the almighty dollar.

### THE COUNTRY CHURCH

L. H. Bailey, quoted by *The Expositor*, has written a poem on the Country Church, which is very much to the point.

*In some great day the country church  
Will find its voice and it will say:*

*I stand in the fields  
Where the white earth yields  
Her bounties of fruit and grain;  
Where the furrows turn  
Till the ploughshares burn  
As they come round and round again;  
Where the workers pray  
With their tools all day  
In sunshine and shadow and rain.*

*And I bid them tell  
Of the crops they sell  
And speak of the work they have done;  
I speed every man  
In his work and plan  
And follow his day with the sun;  
And grasses and trees,  
The birds and the bees,  
I know and feel every one.*

*And out of it all  
As the seasons fall  
I build my great temple always;  
I point to the skies,  
But my footstone lies  
In commonplace work of the day;  
For I preach the worth  
Of the native earth—  
To love and to work and to pray.*

### WHAT THE COUNTRY CHURCH IS

It is a Teacher, giving knowledge to the ignorant.

It is an Evangelist, bringing the good news to the lost.

It is an Altar, where God and His people meet.

It is a Servant, working for all.

It is a Minister, helping all who need.

It is a Co-operator, doing team work with school and home and farm organization.

It is a Uniter, making a neighborhood into a community.

It is a Landmark, by which travelers may shape their journey.

It is a Center, to which all country roads lead.

It is a Starting Place, from which the country sends new life to the town.

It is a Home, sheltering many children, who are one brotherhood in Christ.

It is a Sower, sowing seed of the Kingdom.

It is a Defender, stern and strong against all the foes of its people.—DAN B. BRUMMITT.

Luke 5:1-7.

Failure.

Faith.

Fruit.

Fellowship.

Fulness.

### SUGGESTED OUTLINE FOR AN EVENING SERMON

Spiritual Altitudes.

Text, Col. 1:9-14.

A heart talk.

The issues of life from the heart.

Where men and women really live.

The spiritual life is to be developed in FOUR particulars.

1. Fruitfulness.
2. Moral growth.
3. Strength against evil.
4. Thanksgiving.

### CONSTANTLY EVANGELISTIC

The Church of the Nazarene to fulfill its mission in the world must keep the salvation of men and women uppermost. There must be a continuous effort in some form to bring men to Christ. This largely lies with the preacher, when he ceases to be a soul-winner, the church he serves will also cease to expect fruitage. When he ceases to make his sermons evangelistic, the great business of the salvation of the unsaved will also stop. My preacher friend, load your gospel gun to bring down the game. Both morning and evening on the Sabbath expect to land some fish, feel grieved and disappointed if you do not. Put the responsibility on the individual who refuses the gospel. Do not let the blood of sinners be upon your skirts. Try for souls, even if you fail.

### WHY JOIN THE CHURCH?

Recently, in the Bulletin of the First Presbyterian Church, Des Moines, Iowa, there were given seven good reasons for joining the church, worth passing along. One ought to be a Christian first then unite with some church. Here are the seven points:

"I OUGHT to belong to the church because I ought to be better than I am. Henry Ward Beecher said: 'The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.'"

I OUGHT to belong to the church because of what I can give to it and do through it as well as because of what I may get out of it. The Church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

I OUGHT to belong to the church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of good news of personal salvation; it has been



and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I OUGHT to belong to the church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I OUGHT to belong to the church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I OUGHT to belong to the church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

I OUGHT to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ."

#### VESTIGIA

*I took a day to search for God,  
And found Him not. But as I trod  
By rocky ledge, through woods untamed,  
Just where one scarlet lily flamed,  
I saw His footprints in the sod.  
Then suddenly, all unaware,  
Far off in the deep shadows, where  
A solitary hermit thrush  
Sang through the holy twilight hush—  
I heard His voice upon the air.  
And even as I marveled how  
God gives us heaven here and now,  
In a stir of wind that hardly shook  
The poplar leaves beside the brook—  
His hand was light upon my brow.  
At last with evening as I turned  
Homeward, and thought what I had learned  
And all that there was still to probe—  
I caught the glory of His robe  
Where the last fires of sunset burned.  
Back to the world with quickening start  
I looked and longed for any part  
In making saving Beauty be . . .  
And from that kindling ecstasy  
I knew God dwelt within my heart.*

—BLISS CARMAN.

#### AS DEATH FINDS US SO WE ARE

Twenty-five years ago *The Ram's Horn*, whose editor was Elijah P. Brown, published an article telling about the dream of a faithful pastor. It has its application today as well as then. I pass it on to the readers of *THE PREACHER'S MAGAZINE*.

The pastor had a dream recently that was not all a dream. He thought that, one morning, he

noticed groups of men on the street and in the stores, engaged in earnest conversation. In his mail he found a slip which read, "It is appointed to you once to die and, after that, the judgment. Be ye also ready at 8:30 o'clock p. m., next Wednesday. Behold I, even the Judge, come quickly." The pastor stopped to talk with some of the groups; every person in town had received a similar communication. There were some who believed that it was God's summons, but of these only a few made any preparations to depart, and the greater number treated it all as a joke.

The pastor questioned some, "Why don't you get ready to go?"

"Oh, I guess it will be all right; every man has to go anyway when his time comes." And various other answers: they didn't know as it would make any difference: God would be merciful: they would have to think it over.

In the busy days that lay between that Monday morning and the Wednesday night it could scarcely be seen that the solemn warnings had made any impression.

He met the other pastors. Brother Bellows thought, possibly, the warnings might come from on High; but he gave fifteen other explanations of their origin. Brother Caramel thought they ought not to get excited too easily: that there was no question about the messages, but that the sweet promises of the All-Loving ought to comfort everybody. Brother Grosshead ridiculed it all: some religious maniac had been busy; the day of miracles was past; men would die when they were worn out, not one hour before.

Sister Hardly called at the parsonage: would the pastor "call on Mrs. Green who had insulted her, and make her apologize before—er—before Wednesday night?"

Brother Tite called and left seven dollars, being the difference between what he had paid for cordwood and what he had charged the church five winters ago.

Having a few minutes for himself, the pastor entered his study; he sat looking over his sermon record. He wept; oh, how differently he would preach if he had but one more Sunday.

Those who were urged to be present at the prayermeeting on Wednesday night looked surprised. "Why, Brother Bishop, I am afraid I shall be too busy, you see."

Wednesday night the faithful few came out. It was a tender, touching time of farewells, re-

joicing and assurance and prayer for the indifferent. Then came the moments of silent prayer and, while they were yet bowed, a second of darkness and, then, light, LIGHT—and Jesus.

The pastor cannot tell what took place from this on, until he found himself winging through space, with an angel guide, toward the village again. It was daylight now, but he saw on the church steps the young man whom he had heard creeping out to meet his girl during the silent prayer.

"Touch him," said the angel. He did so and, lo, he found that he was turned to stone. They passed through the park: there was a group of statuary, four young men with idiotic grins fixed forever on their faces. They had been listening to the vile story of an older one. In a grocery, stone men were sitting around the stove. One, a member of the church, leaning over an old sawdust box, a brown fluid spurting from his lips, a filthy stain on his beard, something in his cheek that distorted it.

"I wonder whether he would have sat like that for his bust?" said the angel.

They went into the Hose house: there sat a group, with paste-boards in hand, gamblers now for eternity. In another store, a church man was handing over a package of cigarettes to a young boy, a stone group for one of the niches of hell. Into the "Boy's Club" they went, and upstairs there were three boys' heads together over a collection of vile pictures. If the mothers could have seen that stone group a year before, they would have burned that place down. The saloons had their sad groups. On unfrequented streets there were fixed in stone scenes that daylight had never witnessed before, fixed for eternity.

They went into hedges. There was a church family in attitudes indicating a quarrel. In another, where all might have been at the prayermeeting, they were playing games and reading. A prominent young woman in the church was lying on a lounge reading of veiled filthiness—for eternity. In another, they saw a stone group, fit for heaven: two little heads bowed at mother's knee by the bedside. A family gathered, while the father read from the Blessed Word.

And so the gallery of human statuary went on, sin and shame and eternal sorrow, love and joy and peace.

Weary and sad beyond measure, he cried: "Take me hence," and, as they winged away, the

angel said: "This is but a part of what angels must see, for every act of life is just as enduring and eternal as these that have been fixed in stone."

#### THE UNPARDONABLE SIN

A number of years ago when Dr. Daniel Steele used to answer questions in *The Christian Witness*, someone asked him the following: What is the sin unto death and what sins are not unto death? Dr. Steele in his scholarly fashion gave the following instructive answer:

Sin unto death in the Greek and R. V. not a single act but a career, is not an ordinary sin or a sudden sin into which one is surprised without deliberation, but it is a wilful, deliberate culmination of a series of sins much like the blasphemy of the Holy Spirit, if it is not identical with it. Under the law of habit character moves toward permanency upward or downward. Advance in sin is toward a fixity in wicked character by reason of the total decay of the capacity to appropriate the grace or help of the Holy Spirit trying to inspire penitence and faith in Jesus Christ. Then hope of that person's salvation expires. His brother is not forbidden to pray for him as some erroneously interpret 1 John 5:16. The Holy Spirit inspires no prayer for one whom He has forsaken. There are instances where Christians have tried to pray for such a lost spirit still in the body and they could not utter a word.

*"There is a time, we know not when,  
A point we know not where,  
Which marks the destiny of men  
For glory or despair.*

*"There is a line by us unseen,  
Which crosses every path,  
The hidden boundary between  
God's mercy and His wrath.*

*"To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health;*

*"But on that forehead God hath set  
Indelibly His mark,  
Unseen by man, for man as yet  
Is blind and in the dark.*

*"O, where is this mysterious bourne,  
By which our path is crossed,  
Beyond which God himself hath sworn  
That he who goes is lost?*

"Hark! An answer from the skies is sent,  
Ye who from Christ depart,  
While it is called today, repent  
And harden not your heart!"

—ADDISON ALEXANDER.

Death spiritual is separation from Christ the life. All sin tends to this separation, but not in equal degrees. A "sin not unto death" is a hasty or thoughtless sin flowing from human infirmity. This immediately repented of, as in 1 John 2:1, does not carry the same momentum as a wilful transgression of one who deliberately makes the final choice which Milton represents Satan as making after his expulsion from heaven—"Evil be thou my good." Bishop Westcott thinks that the words, "There is a sin not unto death," are added as a safeguard against despair. The sin of ignorance, infirmity, or surprise, finding speedy forgiveness does not extinguish the spiritual life in eternal death.

#### THE SUBTLE ATTACK ON THE CHRISTIAN RELIGION AND THE WORD OF GOD

Here are a number of important quotations that preachers can use in defense of our Christian religion and the Bible.

"Not in fifty years, the period of Renan, Schenkel, Strauss and others, has there been such an outbreak of anti-Christ in theological literature, both in this country and in Europe as there is at this time. Its forms are innumerable, its subtlety insinuating, its effect destructive to every teaching of the historic faith."—BISHOP COOKE.

"The present age has abounding faith in scholarship. When a scholar speaks about the Bible let no man peep or mutter! . . . But it has never been by philosophy or science or scholarship that the church has been revived, or saved, in eras of great religious laxity or abounding infidelity."—DR. ORR.

"The supreme danger of the Christian religion comes not from outside but from within. No attack of a merely imaginative materialism could so undermine and totter this heavenly edifice as the inclination of those inside to sponge away from its internal walls the ancient testimony of a divine origin. Christianity is either the first essential of life or it is a poor philosophy. It is either a Revelation or a Theory. It is either the Spirit of God or a mere guess."—HAROLD BEGGIE in "Souls in Action."

Rev. James M. Buckley said, in an editorial that appeared in *The Christian Advocate* of July 29, 1909, that "any religious body will disintegrate

if it allows its fundamental ideas to be discounted, publicly doubted and denied, and contrary doctrines taught to the people."

The Bishop of London (Dr. Ingram), said in one of his addresses: "The future lies with no church which sinks to the level of what is called the 'New Theology.'"

"The tireless propaganda of Radicalism which is seeking persistently to preoccupy every place of power and to poison every fountain of influence—must be counteracted by an equally tireless and aggressive advocacy of the teachings of the Word of God. . . . If the tide of unbelief and evil is to be stayed and reversed, it will require personal devotion to the task on the part of the hosts that believe the Bible to be the revealed Word of God and particularly by those who have always stood fast in the faith. Especially is there a call for the Methodist Episcopal Church to come up to the help of the Lord against the mighty hosts of unbelief."—BISHOP FOWLER.

"Christians are trifling with skeptical attacks upon the Scriptures. But the real issue involved in these attacks is the divinity of Christ; and I venture to predict that those of us who shall live for another quarter of a century shall yet witness a widespread abandonment of that great truth by many of the churches. The decline of faith during the last five and twenty years has been appalling and we are already within measurable distance of a more general acceptance of the Satan cult—a religion marked by a high morality and an earnest philanthropy, but wholly devoid of all that is distinctively Christian. 'Free from dogma' is the favorite expression; and this freedom (?) means the ignoring of the great truths of Christianity."—SIR ROBERT ANDERSON, K. C. B., LL. D.

"Perhaps the time has come to fight this issue out to a finish. If the rationalists have got the truth, let them show it in open, square, uncamouflaged fight. If the evangelical churches have the truth, let them proclaim it uncompromisingly. The present is no time for pacifism between the destructive critics and the Christian people who stand for the 'faith once for all delivered to the saints.'"—BISHOP CANDLER, M. E. Church, South.

#### WHAT IS ENTIRE SANCTIFICATION?

Not a few persons are in a quandary as to what entire sanctification is. Many think it is some fanciful experience angelic and withal impossible. On the contrary it is a most gracious and possible experience for practical use in everyday life. Here

are a number of pointed paragraphs indicating what this experience is and what it is not. The author is unknown.

It is not the birth of the Spirit, but the baptism with the Spirit; as distinct from regeneration as is a birth from a baptism.

It is not maturity, but swiftly matures every soul-garden which it possesses. Like a clean, well-watered field, its fruits grow swiftly, and mature well.

It does not exempt from temptation, but gives victory over it.

It does not make absolutely perfect, but perfect in love.

It does not eliminate humanity, but carnality. It does not destroy free agency, making man a machine, but causes him to gladly choose the whole will of God.

It does not exempt from mistakes, "sins of ignorance," but from inbred sin and sinning against light.

It does not give a perfect head, but a pure heart full of perfect love.

It does not enable its possessor to walk above human criticism, misunderstanding, and persecution, but to give no just occasion for these things.

It does not insure against the possibility of falling into sin, but makes this far less probable.

It does not give "freedom" to disregard the Word of God, the Spirit of God, or the Son of God, but makes their triple leadership a delight.

It does not make one perfect in human eyes, but in God's sight.

It does cleanse the heart from "all sin."

It does impart perfect love, which casteth out all slavish fear of man, of foes, of death, of hell, and of the judgment.

It does make "dead indeed unto sin and alive unto God."

It does "fill with the Holy Ghost."

It does make "more than conquerors."

It does eliminate all irritability, evil tempers, murmuring, fretting, and repining.

It does so destroy the "old man" of sin, and "cast him out" of the heart that his motions are no more felt.

It does eliminate the "bear" and the snapping "turtle," and the "peacock," and replace with the lamb, the lily, and the lion.

It does eliminate stinginess, and crown liberality.

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

The birth of the Spirit justifies freely; the baptism with the Spirit sanctifies wholly.

The first removes the guilt of sin, the second the pollution of sin.

The first represses inbred sin; the second removes it.

#### NO EMOTIONALISM

There is a modern notion that all emotionalism ought to be squeezed out of the Christian religion. A few years ago we had a sample of this "no emotionalism" religion. The Men and Religion Forward Movement proposed conducting a dry, juiceless, non-emotional campaign. Their leading secretary said: "There is one thing that should be clearly understood, there will not be any emotionalism in this campaign. The gospel of Jesus of Nazareth is to be presented so that it will convince the average man of sane common sense." That gave the impression that emotionalism and insanity were related. Think of it! A sinner convicted of his sins without emotion; a sinner repenting of his sins without emotion; to be gloriously pardoned of the Lord without emotion; to be adopted into the family of God without emotion; to have the witness of the Spirit without emotion; to go home and tell his friends, and tell what "great things" Jesus has done for him without emotion. Nonsense! A religion without emotion is too dry to kindle a fire, let alone save a world.

But modernism decries emotion, but there is absolutely no Scriptural warrant for such a position. The Bible is full of emotional expressions. They are so numerous that we can mention only a limited number of them. "The joy of the Lord." "Fulness of joy." "Clap your hands for joy." "Shout for joy." "Be glad in the Lord." "Rejoice always." Can one have any or all of this without emotion? Whew! strange sort of religion, too dry to think about. The Men and Religion Forward Movement utterly failed, just as it should. The religion of Jesus is a happy religion, a joyous religion, a soul-satisfying religion, full of emotionalism. Let us have more of it.

#### GOD'S ILLIMITABLE UNIVERSE

Modern astronomy furnishes some astonishing figures as to the vastness of the universe of God. Our earth is moving in tremendous velocity in its 600,000,000 million miles around the sun, and beside is distant January 1, 1926, 400,000,000 miles from where it was January 1, 1925.

The sun is also moving. To quote Prof. John Candee Dean, "The sun is moving to its apex at a velocity of 12 miles per second. This is 63,000 feet per second, forty-two times as fast as the fastest cannon ball.

"The earth's mean velocity toward the apex is, of course, the same as that of the sun, while its orbital velocity is  $18\frac{1}{2}$  miles a second. The star called 61 Cygni, in the constellation of the Swan, is the nearest star visible in our latitude. While the sun moves nearly 400,000,000 miles in a year, it would take 100,000 years for it to move over a space equal the distance that separates us from the nearest star. In the sun's flight toward its apex, it will take over 500,000 years to pass the star Vega, but since Vega has a slow motion at right angles to the sun's motion, it follows that the sun will never pass very near that star."

How wonderful! the law that holds the sun and innumerable orbs in space! How vast the universe of God! Surely He ought to be able to keep one of his little ones from falling. Take courage, dear heart, we have a great God.

#### "SIN NO MORE"

A young man was found dead in a rooming house in Los Angeles. He had placed a piece of garden hose on a gas jet and one end in his mouth, and thus committed suicide by asphyxiation. He had some thoughts of the awfulness of sin, and the mercy of God, but the Devil had him chained and he went into eternity a self-murderer. He left the following note, which is full of meaning:

"Handle my body with respect. A plain but decent burial. Let this be a warning to all who know me to 'sin no more' but seek salvation through Christ before it is too late. I hope my words have weight with someone. I know that if there is a lake of fire I'll be there soon; but on the edge of life, I see the all-good plans of God."

Only twenty-three years of age, but sin had done its awful work. If he had heeded his own exhortation, to seek salvation through Christ, how changed his life might have been. But he died without hope. A lost soul throughout eternity. Frightful to contemplate!

#### RESTLESSNESS

In conversation with the average pastor of the older denominations, there seems to be a serious restlessness. He deplores the lack of spirituality on the part of his church, the moral dishonesty, the flagrant worldliness, and does not seemingly know any remedy.

We would not make any wholesale charge, far from it, for there are, no doubt, many faithful ministers, but we are profoundly convinced that the trouble with the unspiritual church lies largely with the preacher. "Like priest, like people." Let the preacher free his mind from doubts and skepticism; let the preacher "tarry" before the Lord for the baptism with the Holy Spirit; let the preacher preach the simple gospel without frills or furbelows; let the preacher see no man but Jesus only; let the preacher get a tremendous burden for lost souls; and it will not be long until he must move from a worldly Christ-rejecting congregation, or else have a revival. My preacher friend, if you do not believe it, try it.

#### PASTORS TAKE WARNING

Be very careful what lesson helps are used in the Sunday school. Not a few lesson helps now being distributed by the older denominations are extremely liberal and doubtful. They eliminate the supernatural from the Christian religion and subtly attack the miracles. One of these helps intimates that the giving of the law on Mt. Sinai was a thunder storm. Another writer says that the heat of the sun set Elijah's sacrifice on fire. Why it did not burn up the offering of Baal is not explained. The Nazarene Publishing House sends out the largest and cleanest variety of Sunday school literature to be found anywhere. It is both sane and safe.

#### A BIBLE READING SPASM

A church in Texas recently, according to the daily press, held a Bible reading contest, in which they read the Bible through in one day. The reading was very rapid, and some were nearly prostrated in the reading.

We ask, after this was accomplished, what good there was in it? Who was benefited or knew any more about the great book after they went through than they did before? The Bible is not a book to read hurriedly, but slowly, thoughtfully, prayerfully. Those who "skim" it, who read it for mere duty's sake, who are not searching its pages that they make them better, have missed the mark.

Read this wonderful book and let it speak to your heart. Let it search for the sore place, if there is any; let it furnish the remedy.

#### YOUR PHOTOGRAPH

The Bible practically contains the photograph of every man, saint or sinner. If one desires to find out his moral standing, he can find it in the Bible. Dr. Dean of China says that he told an

intelligent Chinaman about our sacred Book, that it was very old and gave him a copy to examine. Soon after, the man came to the missionary, and, pointing to the first chapter of Romans, said: "You told me that your book was very old, but look at that; you have written that since you came here. It is all about Chinaman." A young African came to a missionary who read in his hearing the fifteenth and sixteenth verses of the forty-fourth chapter of Isaiah and said: "That book must be the Word of God. I saw a man do that, but no other man see. It must be God see and write it in a book."

#### "WHATSOEVER A MAN SOWETH"

"Whatsoever a man soweth, that shall he also reap." This is an inevitable law. There is no escaping it. Recently a ring of bootleggers was broken up by the arrest of over a hundred in various parts of the United States. Many of them have been sentenced to the penitentiary already and others will follow. "The way of the transgressor is hard." No man can violate law of any kind without suffering some penalty. This is most absolutely true of all human law; it is unquestionably true of the divine law. Sow and reap an awful crop if the seed is bad. Sow bootleg whiskey reap the penitentiary, perhaps death; sow cards, reap gamblers; sow cigarets, reap ruined health and degeneracy. Sow righteousness, reap truth and happiness; sow prayer, meditation and the Word of God, reap victory, an enlarged vision, and holiness; sow holiness, reap heaven.

#### MAN, THE CROWNING WORK OF GOD

The order of Creation is this wise:

1. The Universe.
2. The Earth in the Universe.
3. The Land of Eden in the Earth.
4. The Garden of Eden.
5. In Eden—Man.

The making of man is God's crowning work. This wonderful machine set infinitely better than ball-bearing, intricate, delicate, phenomenal, is the greatest miracle of the world. Old Doctor Trapp says: "Surely should man be born into the world but once in a hundred years all the world would flock to see the wonder."

A man with mind, body, thinking capacity, two natures, physical and spiritual, with right of choice, a free moral agent, how marvelous!

Joseph Parker says: "He comes from the dust of the ground and the breath of God, and links

the spiritual world with the natural. The whole race is lifted into nobility by its divine origin. I wonder at the achievements of the race treasured in Vatican (Rome) and library (Paris) and museum (London). I wonder at the institutions of men. But the institutions of men are but as water cresses and wind flowers and violets which come out in a single spring day, while our human nature is the great earth itself, whose bosom bears them all and has the potency of fairer flowers and richer fruits."

#### PASS THIS ALONG TO BOYS

The king of all tramps, called "A No. 1," after traveling twenty-eight years, is spending the remainder of his life warning boys to stay at home. He quotes the government's figures stating that every year 350,000 boys run away from home, and that 35,000 become confirmed tramps. 7,000 are crippled in accidents, and 3,500 lose their lives under cars or by exposure.

Tramp, A No. 1 declares that in the twenty-eight years he traveled close to 500,000 miles and never paid a cent. He declares it does not pay, and says that many boys are lured away from home by the idea of romantic adventure and a desire to see strange sights. He says that if boys will only stop and think, just a little judicious reasoning, they will surely remain at home. The life is one of extreme hardship, hazardous, unprofitable, with but little opportunity for education and plenty of opportunity for ruining character. No boy with good sense, however, provoked, should think of leaving a comfortable home.

#### HOW TO KNOW THE BIBLE

"If any man will do his will, he shall know of the doctrine." John 7:17.

The Bible has no revealed truth for the careless, listless reader. He who explores this mine, must desire the pure gold. The soul that has real need will surely find solace and comfort here. A writer, illuminating this text has said, some of the sign boards at our cross roads, in our country districts, are so faded in their lettering that one can hardly make them out. You must look sharp, spell the words and then need help to make the meaning.

Perhaps you live nearby one of these boards and often help them get the meaning. Here is a company of children, playing in the neighborhood of the dumb post. At last they look up and try to read it. Will you go and help them? O, no, they are going nowhere; they are only trying to

exercise their knowledge of the alphabet and spelling. No need to help them.

But here comes a company of young people, sauntering along, plucking a flower by the wayside, listening to the bird's song. At last they reach the blurred hand board and give it their attention. Will you run out and help them? No, they are only looking at it to while away time, just as they looked at the flowers. It would have received their attention just as much if it had been an advertisement painted on a fence.

Use your Bible so, use it to exercise or gain knowledge; use it like the young people to simply while away the time, or even to satisfy your conscience in using it, and there will be none to run and help you read. But here comes another man to your faded hand board. His face is weary, his bundle is on his back, he lifts his hat to wipe his perspiring brow, as he tries to read the board. Ah, now you hasten to help him, for you have found the man for whom the board was intended—the real traveler—the man who would do God's will—looks into His word for a purpose, and to him God comes with quick help.

The new book published by the Nazarene Publishing House on Isaiah by Dr. P. F. Bresee is

superb. Dr. Bresee was one of the great men of the world. He studied the book of Isaiah for a period of forty years, and then said that he was only in the infancy of the interpretation of this marvelous book.

Dr. Bresee was a logician, a philosopher, an able exegete, an orator, and a man of prayer and deep devotion. He enjoyed unusual insight into the scriptures.

This book of brief sermons is entrancing and has many high spots for the preacher, and for that matter, for all thinkers who may read it. It is humble, entrancing and spiritual, with much that is thrilling and profound. Every preacher ought to get a copy and read it carefully and prayerfully. It will educate and inspire. We owe a debt of gratitude to our Publishing House for the timely production of this great and charming book.

No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final Judgment. Only simple, truthful, obedient faith in Christ as a Savior, will get us through.

## HOMILETICAL

### "The Mind of Christ"

By A. M. HILLS

TEXT: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

Jesus came to this world to inaugurate the work of redemption. He has left us to carry it on to conclusion with the help of the Holy Spirit. The world did not really want Jesus, nor did it welcome Him when He came. It had no place for Him to be born in but a stable. Nazareth, to which He had given the priceless benediction of His holy life, for nearly thirty years, led Him to the brow of the hill to cast Him off headlong. The Gadarenes begged Him to depart out of their coast, as they prized more highly their hogs than the sanity of their citizens. Jerusalem cried, "Away with him!" "Crucify him! Crucify

him!" The only place where they were willing for Him to stay was in the tomb; but He was so great that neither the Roman seal nor Roman soldiers nor death itself could hold Him there.

We face the same old world, as hostile as ever to God and holiness. It is a fair proposition to say that if Jesus needed a certain "mind" to begin the work of redemption we need the same to carry it on. What was it?

I. HE HAD A ONE-NESS WITH THE MIND OF THE FATHER. He looked at men through God's eyes. He saw that humanity was lost, just as God did. He knew that neither birth nor culture nor wealth nor official position could fit Nicodemus for the skies. He must be "born again." So it is with all the nice people, the educated, wealthy, refined, aristocratic people that line the richest, most fashionable avenues. They as truly need to

be born again as the inmates of poverty flat, or the dwellers in the slums. Preachers need the anointed vision to see this—even "the mind of Christ."

II. HIS WAS A PRAYERFUL MIND. He sometimes spent whole nights in prayer. He often anticipated the morning to be on the mountain, alone with God. He prayed for Peter that his faith might not fail and that he might rise to usefulness, and strengthen his brethren. Doubtless, in like manner, also, he prayed for all others who came within the sphere of His personal influence.

The real power of prayer has never yet been fully tested by men. It is God's appointed condition of blessing this fallen world.

In Ezekiel, thirty-sixth chapter, the prophet names eighteen wonderful blessings God promises to pour out upon His people. But he closes by saying: "For this, moreover, will I be inquired of by the house of Israel to do it for them." V. 37. Prayer was the key to the storehouse of heaven.

I saw at the Chicago exposition a monstrous Krupp gun, like a great, black log on the plain. It might have been loaded with a giant shell, and still have remained silent and powerless. But let that shell be exploded. Then there would be a deafening roar and the 2,000 pound missile would be hurled ten miles and go crashing through ten feet of solid masonry. That is what a little fire would do. Prayer is the hand that applies the holy fire to our dead instrumentalities and makes them effective. We have plenty of church machinery and abundance of resources: we need Elijah's faith to pray down the fire, "the mind of Christ."

III. JESUS HAD COMPASSION FOR SOULS. That was what brought Him from the skies.

Finney said, "You can tell when a church is going to have a revival. It is when the members quit scolding at sinners and begin to weep over them.

Mrs. Hogan, a noble Christian worker of central Texas, was holding a meeting. A fallen woman came to the altar. Mrs. Hogan went to help her. A professed holiness woman touched Mrs. Hogan and said in a hoarse whisper: "Do you know who and what that woman is?" "Yes," she replied, "she is somebody for whom Christ died." But the poor woman heard the cruel whisper and she was so stung that she rose up and went out to sin and despair. Some people have so little sense and so little of the compassion of Christ, that they are not fit to work at the altar.

IV. JESUS HAD FAITH THAT SINNERS COULD BE REACHED. Examples: Peter, Matthew, Mary Magdalene. In Pacific Garden Mission in Chicago slums people were saved every night without

a failure for twenty years. I heard "Old Dick" testify that he had been a drunkard for fifty years; then Jesus saved him so completely that, if under oath, he could not tell how liquor tasted. Wonderful Savior!

V. JESUS HAD IN HIM THE SPIRIT OF SELF-SACRIFICE. His whole earthly life was nothing else. Without this mind a preacher is useless and a church is only a valley of dry bones. Revivals cost time, prayer, effort, exhausting intercession, money. Without these no revival.

VI. JESUS' MIND WAS "FILLED WITH THE SPIRIT," and the carnal mind was wanting. He was holy. In His first reported sermon He said, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor," etc. (Luke 4:18). Hattie McMorin of Moody School, Chicago, told me: "I prayed till the Spirit came upon me. I immediately went out on the street and talked with the first woman I met and led her to Christ. I was just in time, for she was then on the way to the lake to drown herself. I led two more to Christ that day." Mary Sparks Wheeler was a Methodist missionary in India. It occurred to her one day that not a girl had been converted in her school in six months. She left her work for ten days, went to a campmeeting and obtained the baptism of the Spirit. She came back to her school and in two weeks had fifty conversions. "Be filled with the Spirit."

VII. JESUS HAD A PASSION FOR SOULS. He sat at Jacob's well tired, thirsty and hungry, but must needs win a soul. In the agony of death on the cross He saved "the dying thief." He was always reaching out for souls. Few have this passion. Examples: John, Smith of England: "Give me souls or I die." Whitefield: "O God, give me souls, or take my soul!"

This is the spirit of the great soul winners.

O for a passionate passion for souls!

O for a heart that yearns!

O for a love that loves unto death!

O for the fire that burns!

It is all summed up in the text, "Let this mind be in you which was also in Christ Jesus."

### Are You Willing?

By C. E. CORNELL

TEXT: "Wilt thou be made whole?" (John 5:6).

I. A STARTLING QUESTION.

Who must this man be who can thus boldly confront the impotent and diseased and confidently offer healing?

II. A PLAIN QUESTION.

The tendency of the people is to evade it, and instead of answering it, to raise innumerable questions of their own. But Christ asks every man not for his views on

this or that problem, but whether he is willing to be made whole.

- III. A PERSONAL QUESTION.  
No one else can answer it for another.
- IV. A SEARCHING QUESTION.  
There are many who if they were honest would have to admit that they are unwilling to be made whole. This question compels men honestly to ask their own souls whether they are willing or unwilling.
- V. AN URGENT QUESTION.  
None so important. It ought to be answered affirmatively at once. To delay is to imperil the soul.

### What God Uses to Win His Victories

By C. E. CORNELL

TEXT: 1 Cor. 1:27-29.

- I. FOULISH THINGS.  
1. Jericho—Joshua 6:20.  
2. Feeding the 5,000—Matt. 14:15-21.  
3. Sending Out Twelve Fishermen.
- II. WEAK THINGS.  
1. Moses' rod—Exodus 4:1-4.  
2. Shepherd's Sling and Stones—1 Samuel 17:40-49.  
3. Gideon's Army—Judges 7:2-7; 16:20, 21.
- III. BASE THINGS—Low born.  
1. John B. Gough  
2. John G. Wooley
- IV. DESPISED THINGS.  
1. The Early Quakers  
2. The Early Methodists  
3. The Salvation Army  
*Illustrate:* When the Salvation Army had 600 officers in jail in 16 countries, the Army was powerful for God and having thousands converted. Persecution made the Army militant and wondrously effective.
- V. THINGS THAT ARE NOT.  
1. Nothing  
2. A worm to thrash a mountain.

### The Pardon of Sin

By C. E. CORNELL

TEXT: John 5:14.

#### THE STRANGENESS OF SIN.

Its guilt  
Its weight  
Its power

#### THE PARDON OF SIN.

Its condemnation  
Its forgiveness  
Its conquest

#### FREEDOM FROM SIN.

Light in the soul  
The need of cleansing  
The fire of the Holy Spirit

#### THE WHOLENESS OF SALVATION.

"Sin no more," not *some more*.

The same power that saves can keep  
The danger of failing to go forward

*Illustrate:* The conversion and career of the great apostle to the Gentiles.

### An Uttermost Savior

By C. E. CORNELL

TEXT: Heb. 7:25.

- I. HE CAN SAVE THE WORST SINNER.  
1. The physician makes his reputation by curing a difficult case.  
2. The lawyer is classed as a great criminal lawyer when he wins a difficult criminal case.  
3. Jesus is a "specialist" on hard cases.
- II. HE CAN SAVE THE MOST HOPELESS BACKSLIDER.  
1. The individual cannot get away nor forget what God does in the soul.  
2. "Go tell my disciples and Peter."
- III. HE BLOTS OUT ALL SIN AND TRANSFORMS THE LIFE.  
1. He makes men over and as good as new.  
*Illustrate:* The bird with the broken pinion  
John Newton  
Many a hopelessly lost sinner.
- IV. HE CAN SAVE FROM ALL SINNING.  
1. Scripture clear and plain.  
2. One cannot be saved from sinning, unless saved from sin.  
3. All sin out, makes Jesus an uttermost Savior.
- V. HE WILL SAVE EVERYBODY.  
1. "Whosoever."  
2. Cannot save against a man's will.
- VI. HE CAN KEEP SAVED ALL THE TIME.  
1. Margin—"evermore."  
2. Conditions make no difference.  
3. Unbelief will keep Him out—danger.

### Paul's Analysis of The "Old Man" and The "New Man"

By C. E. CORNELL

TEXT: Romans 6:6.

- I. THE SIN PRINCIPLE.  
"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).
- II. THE CARNAL MIND.  
"For to be carnally minded is death" (Rom. 8:6).
- III. THE OLD MAN.  
"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

#### IV. THE WORKS OF THE FLESH.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like" (Gal. 5:19-21).

#### V. ETERNAL DEATH.

"And you, being dead in your sins" (Col. 2:13).

#### THE NEW MAN

#### VI. HOLINESS PRINCIPLE.

"That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

#### VII. THE SPIRITUAL MIND.

"To be spiritually minded is life and peace" (Rom. 8:6).

#### VIII. THE NEW MAN.

"And have put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:10).

#### IX. FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22).

#### X. ETERNAL LIFE.

"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. 2:15).

### "The Old Man"

By C. E. CORNELL

TEXT: Romans 6:6.

#### I. INTRODUCTION.

Paul's argument leading up to the 6th chapter, a clear proof of justification by faith.

#### II. VARIOUS TITLES GIVEN TO INBRED SIN.

1. Surprises into-sin.
2. Nervousness.
3. Infirmity.
4. "Feeling bad."
5. Something wrong in my heart.

#### III. BIBLE NAMES.

"The carnal mind,"  
"The body of sin,"  
"The flesh,"  
"The old man."

#### IV. CARNAL MANIFESTATIONS.

1. A secret spirit of pride.
2. Love of human praise.
3. Impatience.
4. The stirring of anger.
5. Sensitiveness.
6. Heated flings at another.
7. Touchy.
8. Self-will.

#### 9. Carnal fear.

#### 10. A jealous disposition.

#### V. HOW TO GET RID OF INBRED SIN.

Human methods—Suppression, growth, reformation, seclusion, education, whitewash, death, purgatory.

Divine method—The fire of the Holy Ghost.  
"Destroy." "Put off," "Crucify."

The "old man" of sin is to be completely eradicated, never suppressed.

*Illustration:* A lady in Tennessee said, "Something was taken out and something came in." The wife of a minister in Arkansas leaped to her feet with holy ecstasy and cried, "The old man is dead, the old man is dead."

### Three I Ams

By C. E. CORNELL

TEXT: John 14:6.

- I. I AM THE WAY—THE SOLE WAY.  
1. To the Father's heart—to reconciliation.  
2. To the Father's character—to God's likeness.  
3. To the Father's home—to infinite rest and glory.
- II. I AM THE TRUTH TO GUIDE IN TILAT WAY.  
1. Absolute unalloyed truth—all truth.  
2. Especially the truth concerning the Father, "He that hath seen me hath seen the Father."
- III. I AM THE LIFE.  
1. To energize the soul for its spiritual march.  
2. To confer all that is associated with his own experience of life on His people.  
I am the way in exile.  
I am the truth in counsel.  
I am the life in reward.

—Expositor.

### The "Old Man"

By C. E. CORNELL

TEXT: Rom. 6:6.

1. Cold "old man" disturbs the day's duties.
2. Easily offended—looking for slights, must be nicely handled—was not invited, etc.
3. Talkative "old man"—have you heard the news?
4. Fault-finding "old man"—he generally pulls the preacher to pieces.
5. Gloomy "old man"—always in the shadows, never sunshine. A mother had her "blue day," she set in to chastise one of the children out of seven, but before she got through whipped all seven.
6. Man-fearing "old man"—afraid of the high-ups.

7. Deceitful "old man"—many think he is dead when he is not. The fire of the Holy Spirit can electrocute him.

### "Neglect"

By C. E. CORNELL

TEXT: Heb. 2:3.

1. Men neglect salvation because they do not believe the Bible.
2. Men neglect salvation because of worldly entanglements, business, etc.
3. Men neglect salvation because of the inconsistent lives of some who profess to have it.
4. Men neglect salvation because they think there will be plenty of time to repent.
5. Men neglect salvation because they think God will not punish the wicked.
6. Men neglect salvation because they have their own little plan fixed up.
7. Men neglect salvation because of worldly pursuits, money-getting, etc.

### "Abnormal Humanity Cured"

By C. E. CORNELL

TEXT: Mark 5:1-20.

1. Our problem—moral, physical, and social—is the abnormal man.
2. Line them up. The unbalanced, the weak, the ignorant, the ineffective, the disheartened, the incompetent, the erring, the vicious, the brutal, the criminal.

3. A variety of cures, but they all failed.
4. "Demons." A hopeless case.
5. Good people had tried to help him, clothed and fed him. He grew worse.
6. Chains and shackles.
7. Jesus comes on the scene.
8. The element of cost. Hogs worth more than a diseased man.
9. He was perfectly cured.
10. Jesus never fails.

### The Prince of Deceivers

By C. E. CORNELL

TEXT: Isa. 44:20.

1. The prince of deceivers—the Devil.
2. Some forms of deception.
  - (a) Tells people that they are good enough.
  - (b) If they continue in the way they are now going they will get to heaven. "There is a way that seemeth right," etc.
  - (c) You do not need conversion.
  - (d) Just unite with some church.
  - (e) Live a good moral life.
  - (f) Everybody will get to heaven anyway.
  - (g) "I am just as good as a lot of people in the church."
3. Only ONE way—THE BIBLE WAY. "How shall we escape if we neglect so great salvation?"

## PRACTICAL

### THE MINISTER AND BIBLE STUDY

Great Sermons as an Aid to Bible Study

By BASIL W. MILLER

THE Bible is the storehouse of spiritual treasures, which has inspired through the ages multiplied thousands of books analyzing its contents, divining its books and chapters, laying bare its mysteries, books of commentaries, trying to arrive at an explanation of scripture truths, throwing light upon unusual and hidden allusions, incidents, customs and nations. But as each new age, casting the dawn of its morning upon the nightshades of the dying era, arose, there were thrust forth preachers, "heralds of holy passions," proclaiming "glad tidings of peace," drawing from the "gem room" of the Scriptures the precious jewels of inspiration, who

sought out the clusters of "apples of gold set in pictures of silver." Each century added new glory to the wisdom, threw brilliance upon the pages of the Voice of Inspiration. Though one has thoroughly mastered the books analyzing the doctrines of the Bible, and is well acquainted with the strongest Commentaries on the Scriptures, unless he delves into this vast field of sermonic material—the brightest thoughts, the soundest wisdom, the soul-thrabs of saintly ministers of every realm and age—he is not a complete master of the Bible.

Sermons throw a glory and light upon biblical truths, bring out concealed beauties, apply holy precepts in a grand manner, polish the covered luster of gems of warnings and commandments, as no other line of Bible study. In this treasure

bed of homilies, every stony pillow of Jacob is crowned with revelations of ascending angels, each Patmos is rewarded with its vision of heavenly grandeurs, all stormy winds that blow over life's sea bring the Christ walking upon the waves, and each cloud is rewarded with its voice speaking out of heaven. No minister is well equipped in the realm of Bible study until he has made a study of the sermons of the leading preachers of all ages.

One understands the glories of heaven in a more majestic manner after he has sat at the feet of Talmage and heard him unfold in his marvelous word pictures panoramas of the City of God. The Cross brings a new meaning after one has walked through the sermons of Spurgeon and caught a glimpse of the bleeding Christ as only he is able to portray this tragic scene: The "inheritance of the saints" shines with new glory—rays under the eloquent deliverances of the "golden tongued" Guthrie. The end of Bible study is not the mere ability of analyzing the Book, not the capacity of containing unusual facts and incidents concerning the scriptures, not only the power of dissecting the original language of the Oracles of God—but the end is that we might be so saturated with the beauties and majesties and hidden truths of this Word of life that in our sermons they may touch the souls of the congregation, that under our ministry men may be blessed with the riches of the Lord, stirred to renewed efforts in the holy warfare. For this purpose Bible study by means of sermons is unexcelled.

There are certain sermons—volumes of sermons—by the leading ministers of all time, with which all preachers should be familiar. These messages represent their knowledge of the Bible and the application of this knowledge to the lives of their congregations. Some of these preachers have spoken to ages of ignorance; others have been the favorites of courts and their attendants; still some have preached to seemingly unsuccessful churches, while others have spoken each Sunday to multiplied thousands. Before mentioning any particular series of sermons, we wish to refer the reader to Dr. Pattison's "History of Christian Preaching," in which he deals with the outstanding ministers and their messages of all the Christian centuries. Herein one has outlined for him the style of messages, the peculiar qualities and modes of approach of each preacher. We shall write at random, without any attempt at classifi-

cation, of those sermons of which we think all preachers should have a knowledge.

We shall name first Spurgeon's Sermons. Several editions of these are printed, but the best seems to be the twenty volume edition printed by Funk and Wagnalls. In this over five hundred sermons are found. Spurgeon is noted for his clear cut analytical method of treating a text; his messages are expositions of the texts of scripture. Suffice it to say that the popularity of this great Baptist divine grows with the ages. His messages at the present time have a larger sale than those of any other preacher. These sermons will afford a minister a most valuable amount of sermonic material, along with giving a knowledge of a treatment of texts and their contents. It was Spurgeon who said if one never reads, he shall never be read. The great texts will have a new meaning, a brighter luster to any preacher who will read the clear, definite messages of this mighty preacher of the gospel. Read Spurgeon for forceful messages on the great doctrines of the Book.

The sermons of Talmage—that eloquent word painter of the Presbyterian Church of the last century—will long remain a favorite among all who are searching for beautiful diction, stirring eloquence, words fit to be quoted and requested, descriptions of the grandeurs of salvation, and of the lovely in religion. One of our leading ministers advises all young preachers to read everything of Talmage's that he can find. Talmage is noted for his unusual treatment of extraordinary texts. His best edition, though now out of print—purchasable at times through large second hand book stores—is a twenty volume edition, covering five hundred texts on varied subjects. These five hundred sermons if read through will bring to one a new mode of sermon treatment, a broad knowledge of biblical truth, and above all the heart pulsations of a favorite preacher of the ages.

To know rightly the Bible as applicable to preaching no minister can be ignorant of the sermons of Wesley. He is definite in treating scripture truths. His sermons, though tedious, are still filled with valuable lessons for the twentieth century "herald of glad tidings." Maclaren's Sermons are entirely expository, and bring to one the fruits of this type of preaching as practiced for over fifty years by the "prince of expositors." Read Munsey's Sermons and Lectures for gripping soul stirring messages on salvation, sin, fu-

ture punishment, the judgment and hell. (These sermons can be purchased at the present time from our Publishing House, two volumes, \$2.00 per volume.) Dr. A. M. Hills made the statement that of all the eloquent preachers after whom he has ever read, the messages of Thomas Guthrie are the most eloquent. General Superintendent Goodwin refers to him as the most beautiful, polished preacher of all time.

The sermons of Moody, Finney, and Sam Jones are good examples of evangelistic messages by the greatest soul winners of the centuries. Moody's messages are simple gospel truths enforced by common language. Of the older preachers South stands as an example of plain messages filled with deep thought. Robert Hall—throughout his life a great sufferer—has so opened up heaven to us in his messages that at times the inspiration is almost other-worldly. In France Massillon and Bousset are by far the most eloquent; and the reading of their messages is well worthwhile by him who seeks Bible truths clothed in the drapery of bewitching diction. The sermons of Jonathan Edwards stand out as portraying the justice, wrath, and judgments of God. His message, "Sinners in the Hands of an Angry God," should be read by all ministers. The writings of Baxter and those of his age "smell of brimstone" and the flames of destruction. In this connection we make reference to the literature of the early Church Fathers as contained in *The Ante-Nicene Library*. This is composed of the writings of the Fathers before the Council of Nice, and affords something of the tendencies of that age of the formation of the Church.

Of the modern preachers, holiness ministers head the list as giving the best sermonic material. The messages of the masters of our pulpits, such as Carradine, Knapp, A. M. Hills, H. C. Morrison, Godbey, Dr. Bresee, should be carefully studied by the twentieth century Bible student. Of great preachers not of the holiness movement, Mark Matthews of Seattle, Truett of Dallas, Straton of New York, Masse of Boston, give fair examples of modern fundamental gospel ministers.

In this connection a brief reference should be made to *devotional literature* as an aid to Bible study. Outstanding among writers of this class are: Dr. Jowett, George Matheson, and F. B. Meyer. These three men fairly well represent this broad field of devotional literature. The biblical education of a minister is not complete

until he has delved into the realm of devotional thinking. This gives an outlook to the gems of the scripture to be found nowhere else.

After we have mastered the Bible, are thoroughly acquainted with its truths, its divisions, languages, etc., even after commentaries have yielded their treasures to one, our task of knowing the glories and beauties of the Bible as applicable to the lives of individuals is not complete until we have walked into the domain of sermons by the brightest "flames of holy fire," the ministers of God of the ages. Our preaching will flash with new thought, new emotions will be stirred, a new holy grandeur and halo will come forth, as we extend our knowledge of God's Word through a study of such sermons.

PASADENA, CALIFORNIA.

### THREE TRIALS

By A. E. SANNER

THE trials of the ministry are many and varied, but the victories may be as many, and this victory has great reward. The joys of service are many times ample rewards. So this discussion is not intended to throw gloom, as though there were a dark pathway ahead for the young preacher, but to help to meet the temptations which are sure to come, and it may be, to help to win. While the tests truly are many and varied, and the adversary is able to spring new ones, so that no arbitrary division of three will cover the field, yet there are three sources of temptations. I would mention, one or more of which usually subject preachers to trial. These are:

1. Temptations over finances,
2. Temptations to discouragement,
3. Temptations among brethren.

1. Temptations over finances come from various angles:
  - (a) A poor and inadequate salary,
  - (b) Debt,
  - (c) Money in trust.

Now, boy, I'm not joking about this subject. Imagine the salary meager and now falling behind, and yourself out for real service, and the old Devil now addressing you: "Look at that offering you got last Sunday! Just think what you can make! If you would quit this preaching job you could make three or four thousand a year doing so and so, and that is an honorable work

too! Look at that last home of your parishioner Brother X, you have just visited, the fine furniture, nice rugs, and look how they buy! And look how you and your wife and kiddies have to do without! Do without! Do without! that's the rule! What's the use anyway! They don't care!" etc., until old Beelzebub gets eloquent if you listen to him.

Then there is the debt proposition. The safe rule is to absolutely refuse to go into debt, except when because of sickness or unavoidable circumstance you are compelled to do so. Then if in debt, be sure to be "Johnny on the spot" with obligations. And as to money in trust, young pastor, remember it is the safest way, to insist that some responsible layman is made the custodian of all monies in trust for the church. How many sad stories from life I could tell in this paragraph to illustrate the things herein intimated, but space forbids. Don't give the Devil a chance at you. Keep in the clear.

I heard General Superintendent Williams say once, "A preacher is expected to carry on the greatest business in the world on the smallest capital." This work calls for financial sacrifice. Might as well face it. Are you willing? To be a true minister of the gospel of Jesus Christ is one of greatest honor, so count the full cost and pay the price, and get your eyes off money right at the start for good. Put God first, and render service, and in due time sufficient reward financially will be yours to take you across this earth's journey, and then your reward in heaven is safe. We must guard this door well, and never give the Devil a chance to trip us up over finance.

2. Temptations to discouragement. These may arise from anywhere and everywhere, but often from these sources:
  - (a) Unpaid salary,
  - (b) Unkept promises,
  - (c) Apparent lack of appreciation.
  - (d) Slow progress,
  - (e) Indifference, etc.

How the adversary will use these and similar sources to try the life out of you, if you will let him! I believe one of the hardest things most preachers ever did was to go right on down the road of duty, faithfully serving all, and fulfilling every known duty, month in and month out, without one word of appreciation! But brother, might as well know it: sometimes folks who like you and really appreciate your effort will let you go on for months carrying the load, and wonder-

ing, wondering, and never once tell you they appreciate your work or that they love you and pray for you! Shame on 'em, but they will do it. And you will have to have your eyes on Jesus, and serve just the same without complaint. You must never listen to the Devil of discouragement. These temptations will come, but bravely put them down, and stamp on them. A discouraged man is whipped. Keep the optimistic side always and give the people that side. Why not? It is easier to fight if you know you are going to win, and in this battle we know we will win. "Let us not grow weary in well doing, for in due season we shall reap if we faint not."

3. Temptations among brethren. Strange. What? Yes, this is the way it often has been, and I presume may be. You probably, as a young preacher, will learn this lesson from these gentlemen for yourself between now and sometime, but remember it was hinted at before. Tried by:

- (a) Evangelists,
- (b) Fellow-pastors,
- (c) Members of your own church.

Sad, but true. But cheer up. You are going to make good. You must make good. You must settle it now to be big enough to rise above these trials, and face them and handle them. E. g.: (a) Evangelists. There are many tried and true evangelists, but unfortunately you are almost sure to get hold of some who will be a source of trial to you. How many have come into the courtesies of the pastor, his pulpit and his home, and played Absalom; ignored requests, taken things in their own hands, disregarded advice, etc. There is no end to this story that unwise and inconsiderate evangelists have written up. If I were a pastor, I would never have an evangelist who I did not know was a true evangelist and gentleman. (b) Fellow-pastors: many good, many noble ones and true, just like you must be; but unfortunately you are almost sure to be associated with some who will be a source of trial to you. Wish I could write in living illustrations of these facts, but must omit. But one of the chief sources of this trial arises in the succession of pastors. The one who has gone, who nevertheless wants to keep a hand on the affairs of his old pastorate which are now in your hands and your responsibility. When you leave a pastorate, leave, boots, baggage and all. (c) Members of your own church. Sad but true. Among the true and faithful you will find others whose duty

It seems to be to try your mettle. Allow me to introduce you to some of these. First, there is Sister Talkative; next, Brother Stingy; next, Brother Officious; next, Sister Proud-of-her-children, who thinks her little ones are little angels, and incapable of doing mischief; next, Brother Sensitive; next, Brother Grouchy; and yonder is the courteous and diplomatic Church Boss. If you ever get to be pastor of a church of fifty members or more, you will make the close, personal contact with all these personages.

But you can do it anyway. You must win. As Dr. Danford says, "ANYway anyWAY: Didn't God call you?" "Know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Among the many perils the great apostle encountered were "perils by mine own countrymen, . . . perils among false brethren" (2 Cor. 11:26).

#### PREACHERS TELLING THEIR EXPERIENCE IN THE PULPIT

By A. W. ORWIG

IN my boyhood days I frequently heard preachers relate their religious experience in the pulpit, and often it was the most effective part of the sermon. They had special respect to the divine declaration, "Ye are my witnesses." And as they thus testified what God had done for them, tears often filled their eyes and holy unction attended their utterances. Would to God there were more such refreshing testimony in our day! Praise the Lord there is some.

In quite recent years I heard a sermon from a text denoting heart purity, and the preacher said, "I know there is such a state from personal experience." It had the blessed effect of inducing others to seek the same. In an open-air sermon a preacher told how God had helped him, a miserable sinner, to find true peace, and afterwards enabled him to overcome temptation. A deeply impressed hearer earnestly cried out, "I want the same kind of salvation you've got, for I am on the way to hell." Before morning he found pardon and peace, chiefly as a result of the preacher's personal testimony. Someone asked a returned foreign missionary how he and his co-workers preached to the heathen. He replied, "We tell our experience, and we find that they are the more likely to accept our doctrine and seek a like experience."

Some years ago a Methodist bishop, while at a campmeeting, gave an account of his conversion, his sanctification and his call to preach, which moved many hearts very deeply and stimulated not a few to seek richer experiences in divine things. Another bishop of the same church and at a preaching service during an annual conference, mightily moved the congregation by a glowing recital of his personal experience of pardon and sanctification. And still another bishop, while asking some young preachers if they enjoyed perfect love, and receiving an affirmative answer, he said, "Well speak it out."

Oh beloved brethren in the gospel ministry, do not fear sometimes to tell what God has done for your soul. And do not fail to be definite as to what you mean. If bishops do not hesitate publicly to relate God's work of grace in their hearts, why should we? The result will be beneficial both to ourselves and our hearers, if done becomingly and in the Holy Ghost. Sometimes people are very hungry for a deeper work of grace; some for the special experience of full salvation or entire sanctification. A woman of this sort, on hearing a sermon on "Christ as a Complete Savior," said to herself, "Oh, will he say that Christ is such to himself?" And as the preacher closed the sermon he, modestly and with an overflowing heart, remarked, "Christ is a Complete Savior to this poor heart of mine." And in a moment the woman's yearning soul by faith grasped Jesus as her Savior from all sin. Ah yes, the greatest eloquence and most elaborate argument often pale before the mighty power of personal testimony of what God has done for us.

LOS ANGELES, CALIF.

#### HERE AND THERE AMONG BOOKS

By P. H. LUNN

My first reaction to the title of a new book by Jesse R. Kellems, "Studies in the Forgiveness of Sins" (Doran \$2.00) was unfavorable. It struck me as somewhat sacrilegious to turn the searchlight of investigation and analysis upon the most sacred of Bible doctrines. But after reading the first paragraph of the author's preface my prejudice melted away. This paragraph states succinctly the motif underlying the preparation of these lectures—"The following work has been written from the point of view of the soul winner. What message should one know if he would win men to Christ? This should be the first question in the mind of the reverent student of

the Word of God. Is there a heart-theme around which all the rest of the revelation lies? To the author of this work there is. That theme is the forgiveness of sins through Christ."

The subject is treated in five chapters: (1) The Nature of Forgiveness; (2) The Ground of Forgiveness; (3) The Appropriation of Forgiveness; (4) Baptism and the Forgiveness of Sins; (5) The Lord's Supper and the Forgiveness of Sins. Dr. Kellems takes a decided stand against infant baptism and upholds the practice of his church (Disciples of Christ) in observing the Lord's Supper every Lord's Day.

The book very definitely exalts Christ as the only Mediator between God and man. It is a thorough and timely treatment of a vital subject.

Rev. Clarence W. Smith has given us "Sacred Thoughts from a Poet's Pen" (Christopher Publishing House, Boston). The poems are marked by a keen spiritual insight. One, "Mother's Day Remembrances," is especially appealing. Our only adverse comment is that there is hardly sufficient material in a book of thirty-two pages to warrant the price of \$1.00.

"The God of the Lucky" is the title of a volume of seventy-five short sermons by Rev. Samuel W. Purvis, D.D., pastor of the Thirteenth Street M. E. Church, Philadelphia. These sermons were selected from five hundred on different topics all of which appeared in the *Philadelphia Evening Bulletin* under the heading of "The Saturday Sermon." For nine years these sermons have held the interest of thousands of readers in various walks of life from the humble scrub-woman who carried one sermon about in her handbag to be reread time and again, to the White House where they elicited favorable commendation from Presidents Wilson and Harding. They radiate human interest and throb with the heart beats of humanity. The author has had close contacts with life and wide sympathies with men and women from higher and lower levels of living. One sermon, "The Romance of the Jew," has been translated into French, German and Russian and is included in a book of readings for high schools and colleges. Many have been published in leaflet form. One, "Roosevelt the Real," has found its place in a school history. Not so much for devotional reading or a deeply spiritual uplift but for inspiration and five or ten minutes here and there of "spicy" browsing, the book is worth many times its price. (A National Pub. Co. product, \$1.25.)

It's not necessarily a critical attitude which leads one to reflect upon the striking contrast between the complex methods and super-organizations which often are deemed necessary to win men to Christ in our day and the simple manner in which Jesus invited His disciples to follow Him and become fishers of men. Rev. L. R. Scarborough, D.D., now presents us with a study of the methods of Jesus which he advocates as a model for the present-day soul winner. The book is amazingly complete in its treatment of the theme; angles of the subject hidden to almost every Bible student and many ministers are brought to light. Dr. Scarborough has given to the religious world a book that should never be permitted to go out of print. It's just the book that a discriminating pastor will want to have in his library for occasional reading and to loan out to his people. But we almost overlooked giving the title of this volume, "How Jesus Won Men" (Doran \$2.00).

A really worthwhile book is "Remarkable Incidents and Modern Miracles Through Prayer and Faith," by G. C. Bevington (God's Revivalist \$1.25). The author perhaps is unknown to most of our readers but we notice that our evangelists John and Bona Fleming have written an introduction to the book in which they speak very highly of Brother Bevington, having known him for fifteen years. They remark that since the days of George Muller probably no man has prayed more nor had more direct answers to prayer than the author. The book is in a sense biographical as the author cites the instances of God's dealings in his own life and under his own ministry. For preachers and laymen the book will prove interesting, helpful and an inspiration to increased faith in the God who "Answers prayer today. In the same old-fashioned way!"

#### "LAID UPON THE SHELF"

By ROY L. HOLLENBACK

DOES God have a shelf upon which to lay people? Does He ever get through with ministers and put them aside? Just in this connection we think of the words of Nebuchadnezzar: "The most High ruleth in the kingdom of men and giveth it to whomsoever he will . . . and those that walk in pride he is able to abase." What weight there is in those words, coming as they do from one whom God had cast aside for seven long years? And this great king is only one of many who have been as definitely



and helplessly abased by the Lord because He found them to be unprofitable unto Himself. The Scriptures are plain in declaring of God's authority among all of the affairs of men; and if in civil and social affairs "the heavens do rule," how much more may we suppose that God moves in the affairs of His Church, putting down or exalting whom He will?

The same God who can open up to us "a door which no man can shut" can also close a door so tight against a man that no one can open it. He has an unexplainable way of withholding a man's invitations, or "calls," if he is unfaithful to his trust. These matters are in God's hands, and unless He impresses His servants to use a man they just will not use him. Neither recommendations nor high-sounding reports will avail when God ceases to put it upon the hearts of His people to call him.

We are not reticent in saying that God, in His wisdom, is constantly laying off the "shirkers," and the "strikers," and others who do not "seek first the kingdom of God," and is permitting others who are faithful, even though possibly of less talent, to carry on His work. In some cases that which relegates men to the "scrap-pile" of inactivity seems to be just the natural working of the law of cause and effect, and the cause seems very obvious; but in other cases the abasement is so sudden and unaccountable that it can only be construed as the work of the divine hand. The descent from the Pinnacle of Prominence into the Grave of Obscurity is sometimes remarkably sudden. It is a fact, however painful, that *when God gets done with a man that man is done*. And no amount of "boosting," advertising, pulling strings, or prying can long bolster him up when God determines upon laying him aside. That man is helpless indeed from whom God withdraws His help; and no exertions of his can keep God's agencies of retirement from doing their work. It is as true of the unfaithful or crooked preacher as it is of the prosperous wicked that though for a season he "may spread himself as a green bay-tree, he shall suddenly be cut down." A man of false and pretentious life may preach and make a big "splurge" for a season, but a sentence of certain abasement hangs over him; and like the soaring albatross he shall suddenly drop into the briny deep. By shifting about over the country, sinful and depraved men may run high for a while, and those who know of their sinfulness may wonder

why it is so; but whenever God sees that they have gone far enough the tide will turn against them, and they will be left to indulge their own miseries.

We believe that in cases not a few God permits preachers to be put aside as a chastisement, to them, designing to correct in them some great fault which they will not discover otherwise; and at the same time He protects a cause which they might injure. Perhaps they are censorious, crabbed, or fault-finding. Or possibly they are self-centered, and of narrow vision and sympathy. It may be that their preaching is too lengthy or tedious, or that they are given to abusing other churches, and leave a bad effect behind them wherever they go. Possibly they are greedy of filthy lucre, and spend much thought and time grubbing for money. Or maybe they whip the life out of the saints by too severe and austere methods (too much "skinning"), and their preaching reacts unfavorably upon the church, quenching out its joy. Or it might have been that they became delicate and fastidious, and made their own entertainment difficult; or were overbearing and inconsiderate in the homes where they stopped. All such things leave a bad effect behind the preacher, especially the evangelist; and these, or similar faults, are sure to incline him toward the "shelf." Cast about, if you have been laid aside, and see if you cannot find the reason. Do not blame others for not calling you, but blame yourself for not being wanted.

While our hearts beat in sympathy for those whose services are no longer desired, we have only this to say, that nothing but an adjustment of those things which have caused your defeat will ever restore you to favor. Whatever those faults may be, humbly acknowledge them, and set your face to seek after God until your soul is re-anointed with His Spirit. If you are blaming others, cease to do so. Lay the cause at your own door. Humble and break up your heart before God, and seek your calls at the Throne; and to your joy the bolted door will open. Then constantly live in dependence upon God with your way fully committed to Him. If success again attends you, do not depart from the lesson God has taught you—"Be not high-minded, but fear!"

CAMBRIDGE CITY, IND.

## PREACHER PROBLEMS

By C. B. WIDMEYER

*Pastoral Visitation*

SOMEONE has said that "a visiting pastor makes a fat church," but on the other hand a pastor who spends too much time in pastoral visitation, may have a lean pulpit. The great work of the preacher is to preach the gospel, and the pulpit is his stronghold, but often much good can be done in the field of visitation.

If a preacher spends too much time visiting, his sermons will show a lack of preparation, and his study will be neglected. Some preachers are stronger pulpit men than others, while it is also true that the secret of success on the part of some pastors, is in the work of visitation. The personality of the man will help determine the greatest field of usefulness.

It will be remembered that Jesus selected the twelve disciples and sent them out two by two, and from house to house, yet Jesus himself did little of the work of visitation. His time was spent in secret prayer, in teaching the disciples, and preaching to the multitude. After the day of Pentecost the disciples chose others to "serve tables" in order that their time might be given to the Word of God and to prayer.

The question has often been asked as to what constitutes a pastoral call. The man who has been cited as making the largest number of pastoral calls during the year is said to have followed the practice of going up town, and upon meeting one of the members or attendants of the church would address them, "Good morning and how are the folk?" This was counted a call. In the matter of making a call it would seem that at least a little time should be spent, matters of a religious nature should have some consideration, and prayer should be offered. There may be times when it is not proper to have prayer, but likely it is more often neglected than misused. The pastor should make inquiry into the spiritual life of the family, and in the case of illness, a spirit of sympathy should be manifested.

The pastor's visit should also be of a social nature, but great caution should be taken lest it become an entirely social affair. It is very natural for the people to want to talk of the current things of interest, relate past family history, show the preacher the photos and other things of interest, while the real purpose of the pastoral visitation has been defeated. The preacher should be able to adapt himself to the home conditions,

and must remember that he is human; and he must not be too sanctimonious.

The question as to how many visits a preacher can make, and when it is best to do calling are matters for consideration. It is always best to take the morning for study and the afternoon for calling. Once we heard Dr. Bresee question a young preacher concerning his work of visitation. The preacher said that he usually made about five visits a week. Dr. Bresee asked him when he visited and the preacher said that usually he went about one thirty or two and very frequently stayed for supper, and then waited until the chores were done so that he could have a little talk with the man of the house. Dr. Bresee gave a little of his experience, and said that he never made less than five calls in the afternoon, and seldom remained much over half an hour.

Pastoral visitation will place a minister within touch of the home life of his people. He will learn somewhat of their needs, and frequently he will find subjects for discussion in the pulpit, because of knowing the needs of the people. In the work of visitation he will learn as to home standards and conduct, the literature and social life and the interests of the family.

Very often in the work of visitation the pastor will hear of the differences between families and domestic troubles in the home, and he must learn the lesson of hearing and not repeating. The people often like to tell things to the minister in confidence, and if their faith is shaken in the preacher their attitude will change.

A preacher who finds that he is not adapted to making pastoral calls, should largely confine his work to calling upon the sick, and then great tact should be used. The preacher must be sensible in his work, and use much discretion. It is not the number of calls that will count most, but the effective service rendered.

There will be those of the congregation in whose presence the minister will find a greater degree of fellowship, but the minister must not neglect those who are less agreeable or appreciative, lest soon he be accused of showing partiality, or having "pets."

Quite frequently the preacher will find it practical for his wife to accompany him in making calls. Often members of the family are pleased to have the minister's wife in the home, and then too it gives less room for criticism in some circumstances.

Let no preacher dissipate his time along this line. As the wise man said, "a time for all things." Pastoral calling should not become drudgery. Make each visit count, and cultivate the highest degree of spirituality.

PASADENA COLLEGE,  
PASADENA, CALIF.

### A SCRAP-BOOK COMMENTARY

By H. G. COWAN

The question is often asked, especially by young preachers, "Which is the best Commentary for me to get?" and in view of the inexperience and limited resources of the questioner, the answer requires wisdom, experience, and judgment. It will encourage and enable the student to study to select his books wisely and judiciously.

It may not be considered a wise answer to tell a young man to make his own Commentary, but without prejudice to the selection of standard Commentaries, Bible dictionaries and histories, the Scriptures, grammars and lexicons in the original tongues, and other helpful books, I wish to suggest that the caption of this article contains an idea by which the preacher, or Bible student of any sort, whether young or old, may profit.

Let him first be one who thirsts for knowledge, and who reads books and papers with a desire to learn, and as he reads let him take note of, and clip from papers, and copy from books, any brief articles and portions which seem to be aids to the understanding of any part of the Scriptures, and file them for future use. He will often find comments and expositions of Scripture texts and passages which will be helpful, and frequently something will appear to throw light upon some portion of Scripture which no commentator has satisfactorily treated. Many valuable comments and important historical treatises may thus be secured which the student will find helpful some time in his ministry.

He should then classify his clippings, putting them in their proper order and relationship one to another, and file them in envelopes or letter files, between the leaves of books or in boxes, ready to be put into permanent form when the opportunity shall arrive.

Let him then get a book, a ready-made scrap-book to be found in bookstores, or an old volume which is not valuable (I have taken a thick mail-order house catalog for mine), and in the

latter case remove about every other leaf, then paste his clippings on both sides of the remaining leaves, in the order in which they would naturally come in a Commentary, beginning with Genesis and ending with Revelation. If he prefers, the scrap-book commentator may get a cheap Bible and cut out the text and paste it in at the head of the page, or wherever its position would be most helpful. It will require two Bibles for this, in order to use both sides of a leaf. But it will not be absolutely necessary to do this; the most of the comments will have the text treated by the clipping.

If the student is limited in his reading, and has access only to his own church paper and magazine (as the *Herald of Holiness* and *THE PREACHER'S MAGAZINE*, on the part of Nazarene preachers), he should make good use of them, and read them thoroughly and discriminatingly, and use whatever material he may find in them adapted to his purpose. But if he has a larger range of reading, such as other denominational papers, *The Sunday School Times*, *The Christian Endeavor World*, *The Moody Bible Institute Monthly*, *The Expositor*, *The Homiletic Review*, and others, he will the more rapidly accumulate material for his Scrap-book Commentary. I have found secular papers and magazines sometimes containing items or short articles which have proved useful for the purpose named, and among them I would mention *The Youth's Companion*.

The student should exercise a well-trained caution in selecting material for his Scrap-book Commentary, in that no doctrinal matter of a doubtful, divisive or heterodox nature be included, and after he has made his selections and before pasting in the scrap book, a sifting of the material, so as to preserve for future use only the best and soundest comments. Exegetical and historical notes will undoubtedly suggest themselves to the scrap-book commentator. While he may often pick up something of unknown authorship, he will also secure most valuable material from able and well-known scholars whose writings are eminently worthy of being preserved.

Many a preacher and Bible student will smile at this suggestion, and say he has neither the time nor inclination to indulge in child's play; but he who modestly and sincerely tries this plan will find in it both relaxation, a work of love, and a valuable addition to his equipment.

### FACTS AND FIGURES

There is a church in Canning Town, London, England, devoted exclusively to children, having a seating capacity of four hundred. The only adults connected with the organization are the preachers and the organist. The deaconess and all other officers of the church are children.

The Church by virtue of its extensive holdings of property ought to have something to say with regard to the management of the present social order. In support of that statement the following figures are illuminating:

The bulletin of the Social Service Federation of the Methodist Church shows that there are about \$575,000,000.00 of church board funds invested in what is regarded as permanent trusts which does not include the endowments of local churches. The universal aim of the custodians of these funds is permanent security.

The last government figures available on the value of church property are taken from the census of 1916 and show that 59 denominations then owned property valued at more than \$1,000,000.00 each and that the total for all the churches was \$1,676,600,582.00. Since 1916 great advances have been made. In 1921 new churches were erected at a total cost of \$60,000,000.00. In 1922 the same expenditures equalled over \$80,000,000.00. In 1924 it had reached \$149,000,000.00 and in 1926 the large sum of \$185,000,000.00. Already this year one exchange reports that 3,160 churches are to be erected at a cost of not less than \$284,445,300.00.

Comparing these figures with others in the column relative to the total wealth, it will be observed that the holding of the church is very significant.

The wealth of the United States has been recently inventoried by the Federal Trade Commission at \$353,000,000,000.00 with an annual increase of approximately \$15,000,000,000.00. Agriculture inventoried \$64,000,000,000.00, manufacturing and mining \$49,000,000,000.00, railroad and utilities \$46,000,000,000.00, government property—federal, state, and local—\$42,000,000,000.00. All other wealth is inventoried at \$152,000,000,000.00 which includes personal property.

In 1925 there were 40,986 bills introduced into the several state legislatures and the national congress of which 13,018 were actually passed and

became laws. That total of 13,018 represents legislative enactments for one year only!

Multiplied by ten years the above figures would give approximately 130,000 new laws regulating the conduct of the people, embracing everything "from bootlegging whiskey to reading the risque, from cats and heats and ash pans and baseball fans to free speeches and legal reaches, and radio waves and wage slaves and strike breakers and strike makers."

"If all the bills proposed in one large middle western state in 1925 had passed, it would have added to the indebtedness of that state a billion dollars. Put the rate of interest at four per cent. Figure the taxes for yourself."

The whole Christian world is interested in the return of the Jews to Palestine. It is reported that during the month of March 2,000 Jews entered the land. On March 14 a special train left Poland with 350 Jews for Palestine.

During the first ten months of last year 656 motor cars were shipped into Palestine. Other modes of transportation have had their day and it will not be long until all parts of Palestine will hear the honk of the automobile.

It is somewhat interesting to notice the movement of ministers in other churches. The Presbytery of New York of the Presbyterian Church is made up of 182 ministers of which only 12 were born in New York City. Twenty-five came from other parts of the state, 16 from New Jersey, 13 from Pennsylvania, 32 from the west, 5 from New England, 7 from the south, 12 from Canada and Great Britain, 15 from Italy, 2 from Bohemia, and one each from Porto Rico, Hungary and China. Of this number 30 were formerly United Presbyterians, 15 were Congregationalists, 8 were ministers of the Reform Church, 4 were Methodists and 2 were Baptists.

The new "Outlook" contains the following relative to the Protestant population:

"Statistics presented to the Stockholm Conference on Christian life and work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,000,000, divided as follows: Anglican, 28,600,000; Free churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000.

000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,000; Norway, 2,300,000; Sweden, 5,700,000; Finland, 3,300,000; Estonia, 1,000,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Poland, 1,500,000; Czechoslovakia, 2,100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,300,000. The same figures give the Protestant population of the United States as 74,500,000."

An exchange says the average American had more money on the first of August this year than any time since November 1, 1920 when the average cash per capita was \$52.36. On August 1 this year, it was \$42.01. In reaching this estimate, the treasury calculated the population of the United States at 115,461. The money in circulation August 1 amounted to \$4,858,473,503.00 while the total stock of money was \$8,399,076,061.00.

The secretary of the Presbyterian Board of Christian Education reports that his denomination now has over 2,000 vacant churches. The average salary offered by more than four hundred of these is \$2,000.00. An effort has been made to increase the interest of young men in the gospel ministry in order that candidates may be provided for these vacant churches.

The annual death rate from cancer is said to be increasing. A tabulation made of seventy-three American cities between 1924 and 1925 shows the ratio increased from 111.3 to 112.3 per hundred thousand people. Dr. Frederick Hoffman of the Prudential Life Insurance Company, says the steady increase of the cancer death rate through the past twenty years represents unquestionably the most serious health aspect of our national life at the present time.

The *Northwestern Christian Advocate*, a Methodist weekly published at Chicago, recently conducted a test to learn the sort of sermons for which its constituents felt a need. Forty possible sermon subjects were printed and its readers were asked to indicate the ones in which they would have the greatest interest. Of the forty subjects

printed only sixteen were indicated at all. The sermon most desired was found to be "The Secret of the Power of Prayer." Following that in order came: "Have Faith in God," "Life's Holy Places," "The Christ Who Lives in Men," "The Love of God," "The Open Door of Spiritual Opportunity" and "The Triumph of Jesus."

The following statistics from Australia are of interest:

Figures show the membership of the four leading denominations together with native missionaries and attendants as follows: Anglican, 68 missionaries, 56,000 members and 60,000 attendants; Methodists, 107 missionaries, 51,098 members and 184,000 attendants; Presbyterians, 19 missionaries, 7,500 members and 16,500 attendants; Congregationalists, 35 missionaries and 21,381 members.

The church and religious situation in our neighbor to the south, Mexico, is attracting much attention. It is estimated that there are twenty to twenty-five thousand Catholic priests in Mexico stationed in approximately 12,000 churches and serving a membership of approximately 10,000,000 people. The Mexican government is endeavoring to secure an accurate tabulation of religious statistics.

The work of women in connection with Foreign Missions in nearly all the denominations is of great interest to all lovers of our Lord's Kingdom. It is said that the Women's Foreign Missionary Society of the Methodist Church is the largest missionary organization of women in the world, having a membership of more than 600,000 in the United States alone with several thousand members in other countries. They employ more than seven hundred missionaries, maintain twenty hospitals and raise an annual budget of \$2,500,000.00.

That Africa presents one of the greatest missionary challenges can be seen from the following figures:

Although there are more than 6,000 Protestant Christian workers of all kinds, and 1,700 missionary schools, there remains entirely outside of missionary influence 50,000,000 people, and there are 100,000,000 people who are without a written language. Of the total population of 180,000,000 42,000,000 are Mohammedans.

The *Baptist World Alliance* reports that there are now at least 11,000,000 members of Baptist churches, distributed as follows: In Europe, 625,758; Asia, 313,701; Africa, 64,628; Central America, 59,302; South America, 25,028; Australasia, 31,752; and North America, 8,186,965.

Much interest has attached this year throughout all the denominations to the question of both denominational and universal church statistics. Dr. H. K. Carroll notes in a recent issue of the *Christian Herald* that in the last twenty-five years in the United States there has been a growth of 46,159 new church edifices, 72,677 more ministers and 9,500,000 more communicants. He states that the growth in value of church edifices during the sixteen years from 1890 to 1906 was from \$679,694,639 to \$1,257,575,867 being a net gain of \$577,881,228. He also shows that from 1906 to 1916 it rose to \$1,676,600,582, the net gain being over \$491,000,000 for that ten years.

In 1900 the number of ministers reported from all denominations with a few minor exceptions, was 143,401 and in 1926 the number was 216,078, a net increase of 72,677. In 1900 the number of members including all beliefs was 27,383,804, and in 1925 there were reported 46,883,756, showing a net increase of 19,499,952.

It will be interesting to note that in the Church of the Nazarene the members reported by the uniting churches in October, 1907, was 6198. In 1915 it had increased to 32,129, while in 1925 it had increased to 59,767. At the time of the union there was reported a valuation of \$399,921 and in 1915 it had increased to \$1,395,275, while in 1925 the value of church property is given as \$8,707,849. At the time of the union in 1907 there were reported 75 elders and 96 licensed ministers or a total of 271. In 1915 there were 775 elders and 885 ministers or a total of 1660, while in 1925 there were 1262 and 1006 licensed ministers or a total of 2268.

It is also interesting to note that the churches forming the union in 1907 numbered 842 and in 1925 they numbered 1486. In 1907 there was \$106,087 reported as the total amount raised for all purposes and in 1917 \$860,003 was raised, while in 1925 the total amount raised for all purposes was \$2,931,155.

Dr. Carroll presents the following figures of great interest to all lovers of the Lord's mission. In 1860 a little more than \$1,000,000 was

contributed for the work of Foreign Missions and in 1900 a little less than \$6,000,000. In 1923 it is shown that the annual contributions by missionary societies in the United States alone had reached the grand total of \$45,272,793. And from 1900 when there were 14,374 foreign missionaries in the field, the number had increased to 29,188 in 1923.

From Dr. Carroll's report we notice that there was the following increase in communicants: Asia, from 622,460 to 1,533,057 which is more than double; in Africa from 342,857 to 1,015,682 or more than triple; among aboriginal or indigenous populations in Australia, Asia, The Netherlands, Indies, and the Pacific Islands from 117,092 to 647,728; and in other fields accordingly; in Asia the greatest increase has been in China from 112,808 to 402,539; in India from 376,617 to 811,505; in Japan 42,835 to 134,547, and in Korea from 8288 to 112,059.

#### NATURE'S MISTAKE

A wisacre has said: "Nature blundered when it decided to make frogs' legs a delicacy and elephants' legs a total loss."

The wisacre's remark reminds us of another one, who, in commenting on the fact that acorns grew on oak trees, and pumpkins on slender vines, that if he had been the Creator, he would have put the pumpkins on the oak, and the acorns on the vine. One day he went to sleep under an oak tree, and he was awakened by an acorn falling on his face, which caused him to exclaim, "Thank God that was not a pumpkin!"

Nature makes no mistakes, but man is making them all the time.

Adam made a mistake when he took of the forbidden fruit (Rom. 5:19).

Achan blundered when he reached out for the Babylonish garment (Josh. 7:18-26).

Moses made a mistake when he smote the rock instead of speaking to it (Num. 20:11, 12).

Peter was hot-headed when he smote off the ear of the servant of the high priest (Luke 22:50).

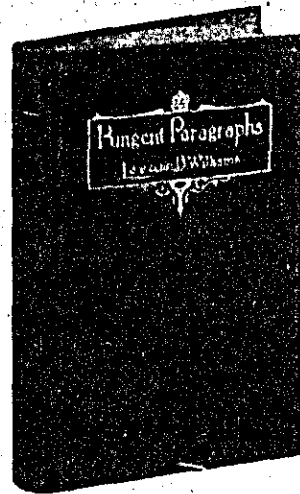
The sons of Aaron were guilty of an unholy breach of God's commands when they brought the strange fire (Lev. 10:1, 2).

Abram was unwise when he went down to Egypt, instead of abiding in Bethel (Gen. 12:10-13:4).

The disciples were grievously wrong when they quarreled to see who should be the greatest (Luke 9:46).—F. E. MARSH in *The Prophetic News and Israel's Watchman*.

# PUNGENT PARAGRAPHS

By Leewin B. Williams



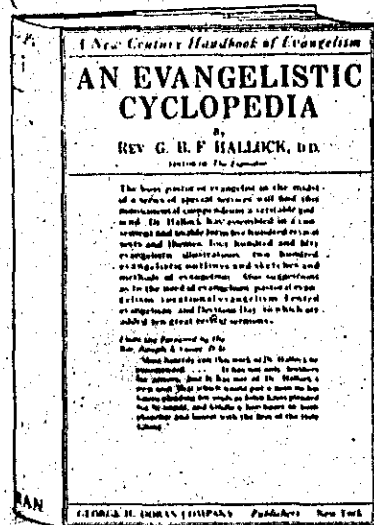
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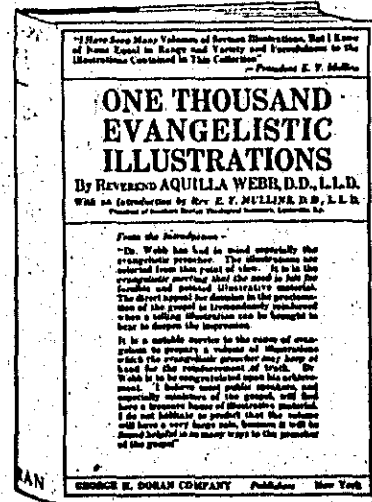
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