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The Preacher's Magazine

VOL. II NO. 1

JANUARY, 1927

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1860-1925

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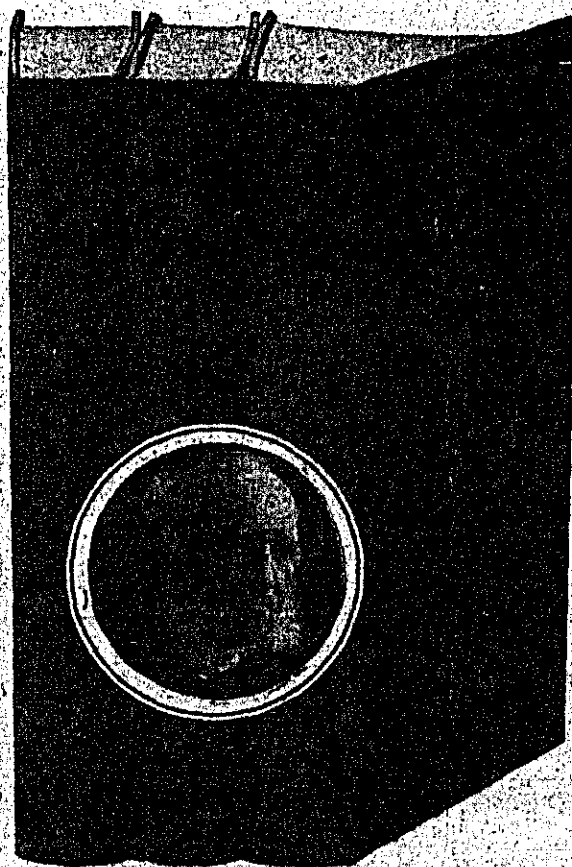
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The Preacher's Magazine

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

J. B. Chapman, Editor

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VOLUME 2

JANUARY, 1927

NUMBER 1

THE NEW VOLUME OF THE PREACHER'S MAGAZINE

THE first volume of THE PREACHER'S MAGAZINE was completed with the publication of the December issue, and it is gratifying to be able to say that this publication has found a place of usefulness to such an extent that we are encouraged to plan for even better things for the new year.

We started a year ago as something of an experiment, and we secured enough subscribers during the year to care for the expense of publication. But we have been just a little reticent in the soliciting of subscriptions until now. The editor, being somewhat responsible for the undertaking, estimated to the publishers that there would be 1500 subscribers the first year, and the number has exceeded that. And now for the second volume, we claim 2500 subscribers—this is our goal, although a little above our actual estimate.

Subscriptions are restricted to preachers. Laymen will not find the publication adapted to their needs. But old preachers, young preachers, elders, licensed preachers, local preachers, pastors, evangelists—preachers of all ages and orders—all preachers who preach the gospel of Full Salvation, without regard to the church of which they are members will find THE PREACHER'S MAGAZINE interesting and helpful. Evangelist R. L. Hollenback writes: "This magazine is a real asset to any preacher's library. It is more thorough than I supposed it could be made at the outset." A Free Methodist pastor's wife gave her husband the Magazine for a Christmas present last year, and now she writes: "We enjoy THE PREACHER'S MAGAZINE very much, and expect to take it the coming year; I think my husband has already ordered it for me." These are two out of many scores which we have received during the year.

But we must keep the cost of the magazine down to the minimum in order that we may make the quality the highest. So if you want the magazine for 1927 be sure to send your dollar at once. If you have not renewed and intend to do so, act quickly and save the publishers work and expense. And as a matter of service to some brother minister, solicit his subscription and send it along.

THE REAL TASK IS TO SAVE

OF course it will never do to allow the church to run along without discipline. But on the other hand, it is easy to become obsessed of the idea that all there is to do is to "keep the church clean." Some preachers have seemed to consider their principal task to be that of keeping "undesirable people" from attending their services and to expel unfaithful members from the membership of the church.

I once heard a Sunday school worker say, "You have to catch the rabbit before you can make a rabbit pie." I was not much impressed with the saying then, but since I have seen so many semi-empty churches among those which are set for the propagation of the gospel of Full Salvation, I have become convinced that the task of catching the rabbit is larger than we have sometimes taken it to be. We must get the people to church before we can preach to them and get them saved, and getting them saved is our real task. And when people are members of the church it is a mark of failure on our part when we have to turn them out—we ought to have saved them.

I know a preacher who took a church, supposed to be a holiness church which was barely semi-spiritual. In fact there were many in the church who were not really fit to be members, and many commentators agreed that that church needed to be "cleaned up." The new pastor was a good man

and a wise man. Instead of setting into give the people a "dry" and painful shave, he proceeded to pray and labor for a genuine revival. With the space of a few months the revival came and many of those who should have been turned out were "dug out" and became active and spiritual members.

There must be discipline, and sometimes it may become necessary to turn people out of the church, but this should be the last resort and should not be done in haste. In fact it should not be done until the pastor has actually exhausted all possible resources to accomplish the offending one's salvation. Prayer and tenderness and patience may save where talk and harshness and haste cannot. And let the preacher remember that his task is to save.

GETTING THE PEOPLE TO DO SOMETHING

A BROTHER asks this question, "Is it right and proper and for the best interests of the church and people for the pastor to conduct all the prayermeetings and do everything else there is to do?"

Just as it is usually easier for a mother or a father to do the work himself than to teach the children how to do it and to be patient with them in their inefficiency, so it is easier for a pastor to do everything himself than to train others to do it. But, after all, getting things done efficiently is not all there is to it. The church is a training school and it must look well to preparing others as well as to support its leaders who are already developed.

Of course there are always a few who will want to take advantage of an invitation to lead a service to say a lot of things "which have been on my mind," and an occasional leader is likely to be "long winded," and if you don't get around pretty fast some one is likely to become offended. And there are lots of other risks and disadvantages. But some of the best pastors have found it possible to commit their prayermeetings to their laymen, with the pastor's general oversight (oversight which is exercised privately, principally), and there are some pastors who so completely monopolize their prayermeetings that they could more appropriately be called preaching services or lectures. So the arguments are not all on one side, by any means. Perhaps we cannot lay down a rule that will work with everybody and in every place. But just as a democracy is justified, not so much by the efficiency of its government, as by the type of citizens it tends to produce, so the pastor should think not only of the success of the prayermeeting next Wednesday evening, but also of the prayermeeting leader twenty years from now. So wherever it can be done, I believe it is a good thing to "work someone else," rather than to try to do all the work yourself. Perhaps you can divide the matter somewhat, giving some consideration to present efficiency and some to the training of leaders. Perhaps you can help out some by committing the leadership of cottage meetings and other such special meetings to your laymen.

THE BASIS OF THE PREACHER'S INFLUENCE

The preacher's influence in the community depends very largely upon just two things: his fidelity and his service.

One of the most unseemly things we have ever met is the eloquent preacher who does not live a straight, clean, holy life. And we have not been able so far to attain to sufficient breadth to invest much in the stock of the preacher who is shady in his business, family or social relations.

About the next most unseemly thing we have met is the clean, straight preacher who has not succeeded in making himself necessary to the community. Even some churches call a certain one as pastor because they sympathize with him and want to "give him a chance." Then it often becomes necessary to keep a certain pastor just because "he is a good man and has no where else to go."

But about the most beautiful sight we have ever beheld is that of a preacher who "lives the life," and makes himself so unselfishly necessary to the community that even people who do not accept his doctrines are forced to accept his life and to acknowledge that he is a friend and neighbor who can be trusted. There are not many people so depraved that they do not appreciate the example of a holy man of God in the presence of their children and who do not take cognizance of one who is unostentatiously striving to serve God and his day and generation in spiritual and practical ways.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XIII. Doctrinal Sermons

The devil seems to be the greatest created intellect God ever made. He was once the finite leader of the heavenly hosts. When he fell he was powerful enough to corrupt a third part of the angels and draw them to join him in a malign revolt against the sovereignty of the infinite God.

He has been a long time the prince of wickedness, and is a master hand at his evil work. He appears now to be waging the most subtle and effective warfare he ever carried on against the kingdom of God. With satanic cunning he has even invaded the schools of the prophets and the very sanctuaries of the Most High and induced professors and preachers in vast numbers to doubt his own personality and the personality of God himself. They discredit the scriptures which they were called to proclaim, and challenge every fundamental doctrine that has stood the test of experience for two thousand years. They pour out their fiercest wrath upon creeds, and declare that if they were all discarded and forgotten the human race would suffer no loss!

The devil, who has wrought all this stupendous folly in Israel, sits back behind the scenes and mocks with infernal glee at his poor dupes, and quotes Shakespeare, "What fools these mortals be!"

If ever an age needed creeds it is this one. If there ever was a time when the blessed truths of Holy Writ needed to be diligently taught to the children and talked of daily till old age it is right now! A "think as you please," "believe what you will," "live as you like without let or hindrance" program, for which all the Modernists are vociferously clamoring, can never advance our piety or save our Christian civilization. An ocean liner would be just as safe in a fierce storm, blowing toward a rock-bound coast, without chart or compass or helm or rudder, and the officers and

crew all crazy drunk! We sadly need sound scriptural doctrine in classrooms and pulpits.

I. WHAT IS DOCTRINAL PREACHING?

1. It is manifestly a kind of preaching in which the text suggests some one doctrine, and the sermon is a fair and scriptural and positive unfolding of it. We say "fair" and "scriptural" and "positive." For some only preach about doctrines, and against doctrines, and purposely caricature, and misrepresent, and misstate and pervert them with cunning sophistry only to tear down and destroy their influence over the hearts and minds of men.

Doctrinal preaching should be absolutely fair and scriptural and as honest interpretations of the Word of God as poor fallible human minds can make them. Only men taught and guided by the Holy Spirit are really fitted to be true teachers and expounders of Christian doctrine. The reason is plain: "The natural man" (however powerful and well-trained the intellect may be) "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." Nothing is more amazing to the historical student of Christian doctrines than the astounding errors and mischievous heresies that have been invented and defended by great and learned men. Every fallacious error that was ever propagated has been championed by some scholarly divine. It certainly could not have been so if they had the mind of God. Human speculation and folly will creep in somewhere unless men are "filled with the Spirit and have the mind of Christ" (1 Cor. 2:10-16).

2. Doctrinal preaching carefully instructs the hearer on the subject in hand, and makes it so plain that any intelligent mind can grasp the truth. It gathers and groups and so arranges the texts that they elucidate and drive home the truth upon the mind of conscience with cumulative force.

Take for an illustration the much neglected doctrine of repentance, little preached but much

needed in our day. I will give a brief outline of my own.

REPENTANCE

TEXT: Acts 17:30-31. "God now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness." **Introduction:** Paul in Athens.

I. WHAT IS REPENTANCE?

1. Negatively: (a) It is not conviction of sin.
(b) Not ungodly sorrow for sin—a fear of the consequences.

(c) Not remorse or despair. Hell is a world of remorse, but has no repentance.

2. Positively: It consists in turning away from sin.

It involves: *Shame;* Ezek. 6:9, "O my God, I am ashamed and blush to lift up my face to thee, my God."

Self-loathing: Ezek. 36:31, "Then shall ye remember your evil ways and shall loathe yourselves."

Confession: Ps. 51:3, "For I acknowledge my transgression."

Forsaking Sin: Isa. 55:7, "Let the wicked forsake his way and the unrighteous man his thoughts." Ezek. 14:6, "Repent and turn yourselves from your idols and turn away your faces from all your abominations."

Restitution: Ex. 22:3, "The thief shall make full restitution." For example: A man stood up in one of my meetings in Denver and said, "I will get right with God if I have to wear prison stripes." In another crowded meeting a man rose and said, "I stole from that man over there and will pay it back."

II. WHO MUST REPENT?

The text says, "All men everywhere." Of course, criminals must, the low, and vile and outcast. But also moral people, refined people, educated people, aristocratic people. "For all have sinned and come short of the glory of God."

III. CONSIDER THE NECESSITY OF REPENTANCE.

1. Jesus said: "Except ye repent ye shall all perish" (Luke 13:3-4). Then one must forsake sin. "Turn or burn."

2. It is necessary from the very nature of God and salvation. God is holy and He requires us to be like Him. Sin is opposition to His character and nature. Sinners are hateful and hating one another, and salvation means to be rid of this wickedness and have a holy heart. So, while sin remains, cherished and unforsaken, man never

can be pleasing and acceptable to God. "Ye shall be holy; for I am holy" (1 Pet. 1:15-16).

3. Repentance is necessary because God is going to "judge the world in righteousness." Judgment means the condemnation of the wicked. Sin unforsaken and unforgiven must be punished without mercy. Our sins, like blood-hounds, are on our track, and they will drag us to judgment. Unless we secure mercy in mercy's day we shall all perish.

IV. NOTICE THE BLESSED RESULTS OF REPENTANCE.

Ps. 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." 2 Chron. 7:14, "If my people . . . humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin." Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."

We are saved by faith; but repentance is the preliminary work which puts the sinner on believing ground, where it is possible for him to believe and be saved. A man cannot savingly believe while he is holding on to known and unrepented sin.

The great truth is, *the necessity of repentance* is one of the fundamental and essential doctrines, which leads right up to full salvation. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). In our Christian work the chief difficulty is not over the question of holiness. The great battle of our time is on the *sin question*. Given a good case of Holy Spirit conviction of sin and a thorough case of deep, godly repentance, a man will be so sick and tired of sin that he will long for eternal deliverance from it. He will never feel like fighting and rejecting holiness, but will cry out, with David, "Create in me a clean heart, O God!" (Ps. 51:10).

Example: A young man committed a crime in Kansas and ran away. Another man was arrested for the deed and condemned to State's prison on circumstantial evidence. A number of years passed and the real criminal got into a religious meeting on the Pacific Coast and was awfully convicted. He told the leader of the meeting of his crime, that leader took him to the authorities, and they put him under custody of the leader and wrote

back where the crime was committed. An answer came back, "Yes, but we have the man in prison." They sent word to Kansas, "You have the wrong man." That criminal went back two thousand miles unattended and gave himself up, and set at liberty the innocent man. The state sent the criminal to the state coal mine to dig coal. But he had found Jesus and he went to his work singing, "At the cross, at the cross, where I first found the light, And the burden of my heart rolled away." He declared, "I would rather go to heaven from the bottom of this prison mine than to go to hell from a palace on top of the ground."

O souls, repent! repent! The narrow road to heaven starts only from the gate of repentance, the turning away from all sin.

Now, the foregoing is a plain setting forth of the doctrine of repentance in language so simple and scriptural that a child of ordinary intelligence could grasp its meaning. And adults are not above being moved by it; for I have tried it and know. I have preached it on various occasions, and have seen enough people turned to the Lord by the use of it to make a good sized congregation.

This doctrine is greatly needed and God's blessing is upon it, and all preachers should use it prayerfully and faithfully and seek and expect a harvest of souls.

There are many such fundamental doctrines such as "the doctrine of sin," "the atonement," "the deity of Christ," "Justification by faith," "Regeneration," "Sanctification," and "The danger of grieving or resisting the Holy Spirit." God seems to especially bless sermons on such themes in the lips of His ambassadors who are filled with the Spirit.

II. LET US NOTICE STILL FURTHER WHY DOCTRINAL PREACHING IS NECESSARY.

1. The doctrines are the real essence of God's revelation to men. They reveal to us the chief concerns of the soul and the truths of supreme interest to thinking beings on the way to eternity. If they are neglected it will not be long before the Inspired Volume that enshrines them will be relegated to the lumber room of neglect.

2. Doctrinal preaching is important because it conserves all the elevating influences of those inspiring truths that awake in man the spirit of progress. An unthinking age, indifferent to spiritual beliefs, is a dead age. The decline of interest in doctrine produces the decay of faith and the

arrest of spiritual advancement and human betterment. Probably that is the chief trouble with the Christian world today. Fifty years ago there was a cessation of the best doctrinal preaching: today we are in the doldrums of listless indifference, agnostic unbelief and avowed infidelity. High treason against Christ and Christianity is openly enthroned and boastfully regnant in many of our pulpits and schools. Aside from the reviving influence of the Holy Spirit we see no cure for this rising tide of skepticism, but a return to the systematic study and preaching and teaching of the great fundamental truths of the gospel, as St. Paul and St. John and Jesus taught them.

V. Ethical Sermons

If Christianity is to exist at all it must be moral. If the ministry is to be a means under God of saving Christian civilization it must preach and practice an unimpeachable standard of morality. It will not do for the followers of Jesus to be almost as moral as the disciples of Buddha, or about as pure as the followers of Confucius, or about equal in temperance and decency to the disciples of Mohammed! No, that is not sufficient. Christians must lead the world in correct and holy living, or we can never take the world for Christ.

Hence, doctrinal preaching must never be divorced from the inculcation of high morality and personal virtue. It is not enough to proclaim the necessity of right relations with God. The second table of the law must be insisted on—viz., our duties to our fellowmen.

There have been times in Christian history when the advocates of certain systems of doctrine have zealously proclaimed their dogmas, and then belittled morality and virtue as quite unnecessary to salvation. "Just believe in Jesus," they said, "and He will be your surety of salvation. It will not then matter how immoral and unclean you are: you are still the beloved of the Lord." Such teaching led to Antinomianism in belief, and the grossest immorality in life. It will not do: doctrine must be followed by conduct, and issue in holy living. Nothing less will save either religion or the souls of men.

Mr. Gladstone charged the clergy of his day with not being severe enough with their congregations: "They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole life and action to the bar of con-

science." In the same period the English historian Froude said, "Many a hundred sermons have I heard in England . . . but never during thirty years one that I can recollect on *common honesty* or those primitive commandments, 'Thou shalt not lie' and 'Thou shalt not steal.'" No wonder that we have drunkenness and gambling and divorces and lechery and lawlessness right in our pews, when the preachers get too prudish and fastidious to preach against the fashionable immoralities of the times. It would be a good thing if every person in every congregation heard a searching sermon once in two years on each one of the

ten commandments! "Be ye holy in all manner of living" (1 Pet. 1:15).

VI. Special Sermons

Every preacher who has staying qualities and lengthy pastorates will be compelled to preach on special occasions, such as Thanksgiving Day, Temperance gatherings, Graduation sermons, Missionary addresses, Convention addresses. They require special effort in preparation and special care and prayer that they do not degenerate into popular harangues for public applause. Such sermons should be preached as if Jesus were present, and for His glory, and for the spread of His kingdom among men.

HINTS TO FISHERMEN

By C. E. CORNELL

NORMAL CHRISTIANITY

Average Christianity is not normal Christianity. There is too great a tendency to identify the two things. Many are inclined to be content with a low-pitched Christian life because it is not very different from the lives of the majority of church members. But there is really a great gulf between "average" and "normal" Christianity. A fine English layman, an authority in the medical world, Dr. A. T. Scofield, has been studying Bible evidences of the real Christian. These are seven adjectives he uses to describe him:

1. Satisfied. 2. Free. 3. Sincere. 4. Sympathetic. 5. Antiseptic. 6. Luminous. 7. Loving.—*Sunday School Times*.

The following scripture references are applicable on the subject above given of Bible evidences of the real Christian, under the descriptive adjectives:

1. Satisfied. John 4:14; 6:35; Ps. 36:7,8; 1 John 3:6.
2. Free. John 8:32, 36; Rom. 8:2; 2 Cor. 3:17; Gal. 5:1; Rev. 1:5; Rom. 6:14, 18, 22; Jas. 1:26; 2:12.
3. Sincere. Ps. 119:1-3; Eph. 6:24; John 4:23, 24; Rom. 8:4.
4. Sympathetic. 1 John 3:17; Jas. 1:27; 1 Pet. 3:8; Phil. 2:1.
5. Antiseptic. Matt. 5:13; Ps. 119:1-3; 1 John 2:15; John 12:30; Heb. 11:24, 25.
6. Luminous. Matt. 5:14; 2 Cor. 3:2; 3:18.
7. Loving. John 13:34, 35; 1 John 3:14; 4:8, 12.—*Class Meeting Advocate*.

SPECIAL TEACHINGS CONCERNING BROTHERLY LOVE

Impartial. Love ye therefore the stranger: for ye were strangers in the land of Egypt (Deut. 10:19).

Unselfish. Thou shalt love thy neighbour as thyself (Matt. 22:29).

Proof of Discipleship. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:35).

Sincere. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good (Rom. 12:9).

Abounding. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you (1 Thess. 3:12).

Fervent. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (1 Pet. 1:22).

TWO RELIGIONS

The following verses clipped from the *Ram's Horn* are worth pondering by all parents. They are entitled, "Two religions:"

"A woman sat by a hearthside place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, 'Put it down,'
Then the mother, slapping his curly head,
Said 'Troublesome child, go off to bed';

A great deal of God's book I must know
To train you up as a child should go.
And the child went off to bed to cry
And denounce religion—by and by.

"Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, 'Put it down—take me.'
Then the mother sighed as she stroked his head,
Saying softly, 'I never shall get it read;
But I'll try by loving to learn His will,
And his love into my child instill.'
That child went to bed without a sigh
And will love religion—by and by."

YOUTH SAVED AFTER PRAYER

Gordon White, 16-year-old son of a Boston compass manufacturer, was one of a party of 13 students of a Massachusetts school on their way to Atlantic City in a cabin cruiser. When within 200 feet of Brigantine Beach a sudden squall broke and a small tender with young White aboard snapped a tow line and drifted out to sea. The boy drifted for 24 hours; meantime his boat was filling with water. His companions did not hold out much hope for his rescue, but fishing craft which happened to be passing picked up the youth and delivered him to a coast guard boat that had been searching for him. White attributes his rescue to prayer. "I prayed as I never prayed before and thank God I am on land once more," he said.

CURSORY READING

Did you read carefully that timely and strong article in ———? "Why no: I just skimmed it over." Skimmed it over, and got no apparent good or instruction from reading it. There are quite a number of such cursory readers. It is not a desirable habit to cultivate.

But, we are all so "busy" rushed from morning till night, that we hardly have time to read our own splendid periodicals—the *Herald of Holiness* and *THE PREACHER'S MAGAZINE*. We glance at the titles of articles and who the author is, and then pass it up, thinking that we will have more time later. But we never find the time and the splendid articles, all carefully selected, are never read. If that fits you, my brother, mend your ways, and read thoughtfully and carefully.

A SPIRITUAL MONUMENT

President Coolidge went to Kansas City, Mo., on Armistice Day to dedicate a great war memorial

monument that cost \$2,000,000. Dr. H. E. Woolver, who accompanied the presidential party, says in the *Christian Advocate*, New York: "The monument at first gives one the impression of massed force, and does not appeal to the æsthetic tastes. It was not until the President had dedicated it, that the spiritual significance was revealed to the assembled thousands. Out of the top of the great shaft, towering 342 feet above the Missouri River and designed to be an altar, shot forth a cloud of steam. Then became clear the declaration that this monument was to be an unceasing reminder, 'A pillar of cloud by day and a pillar of fire by night' which would keep fresh in the minds of the people the spirit of those who died for their fellow men. At night the steam rolling out of the altar is so lighted as to appear as a pillar of fire. Thus by the hands of man is erected a reminder of God's leadership of the people."

FASTER AND FASTER

An Italian by the name of Major Mario de Bernardi, of the Italian Air Service, in the Schneider Cup race at Norfolk, Va., on November 13, flew over the triangular 350 kilometer course at an average speed of 246.496 miles per hour, or better than four miles per minute. There were six entrants, three Americans and three Italians. Newspaper correspondents quote experts to the effect that the Italian victory in what many term the greatest race ever flown, may be attributed to the fine materials of the Italian Macchi-Fiat engines. While the Italian planes were exceedingly well handled aerial engineers insist that the American fliers were quite as expert and that the margin of victory lay in the engine of the winning plane, which was so well constructed that it could keep up its incredible speed and carry its heavy load at 2,700 revolutions a minute without burning out. All but one of the planes averaged over 200 miles per hour throughout the race. This is nerve-racking speed. The very spirit of the age in which we live. Every one seems to be moving so speedily that there is little time for meditation and prayer, essentials to holy living. "Take time to be holy," is lost sight of. Many are lean because all spiritual energies are rushed and often crowded out altogether. Slow up, and give God a show.

WHAT IS CHRISTIANITY?

In the home, it is kindness and long-suffering.
In business, it is fairness and honesty.

In society, it is courtesy and cordiality.

Toward the unfortunate, it is sympathy and helpfulness.

Toward the fortunate, it is congratulation without envy.

Toward the strong, it is trust and increased strength.

Toward God, it is reverence and perfect love.

PRAYERMEETING SUGGESTIONS

Begin on the dot, do not be late.

Close within a reasonable time; don't drag it out.

The pastor should lead; he should plan to do so.

Give thought to the prayermeeting. Plan to make it interesting.

Keep out of ruts, variety is the spice—

Not all prayer, not all testimony, mix it.

Bring a cheerful message, not one of gloom.

Carefully select your songs in advance.

Get it out of your mind that "almost any old thing will do."

Have good music, if possible. A special solo will help.

Accurate Bible quotations will often inspire.

Keep the meeting going—red-hot.

LORD, INSPIRE ME

To aim high.

To strive lawfully.

To overcome discouragements.

To be victorious in trials.

To form the habit of secret prayer.

To regularly study the Word for personal profit.

To be prompt with my engagements, never late.

To serve God with all my might.

To love the church next to my home.

To work faithfully for the spread of His kingdom.

To not refuse or neglect any Christian duty within reason.

TEACHERS OF FALSE DOCTRINES

The tendency of not a few is to unite with almost anything and everything that comes along. Jews, Catholics, Unitarians, False Teachers, and Rank Perverters of the Word. All these with other cults are often found on the same platform. This is called being "liberal" and "brotherly." God is evidently not pleased with such brotherliness, for he says in the second epistle of St. John, verses 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him

not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

On the eleventh verse Dr. Adam Clarke, the great commentator, says:

"No sound Christian should countenance any man as a gospel minister, who holds and preaches erroneous doctrines; especially concerning the Lord Jesus Christ. Nor can any Christian attend the ministry of such teachers, without being criminal in the sight of God. He who attends their ministry is in effect bidding them God speed—no matter whether such belong to an established church, or to any congregation of dissenters from it.

"This epistle is more remarkable for the spirit of Christian love which it breathes than for anything else. The most remarkable part of it is the tenth and eleventh verses, relative to the orders concerning the heretical teacher: and from them we see how such teachers were treated in the apostolic Church. They held no communion with them; afforded them no support, as teachers, but did not persecute them.

"On this model the conduct of all Christians should be formed, relative to the teachers of false doctrines in general. To go thus far, we have apostolic authority; to go farther, we have none. And let us still remember in all cases it is our duty to love our enemies; and consequently, to do them any act of humanity and mercy."

A SHORT DESPERATE PRAYER—AN ANSWER SWIFTER THAN LIGHT

Dr. Harvey J. Howard, Professor of Ophthalmology at the Peking Union Medical College, was taken captive by Chinese bandits. Shortly after his capture a hard-faced bandit said to him, "We are going to take you over there, about a mile from here, and shoot you dead." Another bandit soon confirmed their intention. A fierce young bandit riding abreast of the doctor, with an evil grin on his face, tapped his big Mauser pistol. Then he leaned forward toward the doctor and whispered, "You're going to be shot over there." He pointed to a group of buildings about half a mile away. The situation was desperately critical. Let the doctor tell it. "It then came over me all at once that these men without a doubt, were telling me the truth. So I was going to be shot like a dog! My tongue began to swell, and my mouth got dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The

thirst was choking me. I felt dizzy. I looked toward our destination and realized that it was only two minutes away. I was in a terrible state of fear; I was going to die like a coward. That thought 'to die like a coward' was more than I could bear, but I felt perfectly helpless at that moment. However, I had strength enough left to pray, and this was the prayer that went up from my agonized soul:

"My Lord God, have mercy on me, and give me strength for this trial. Take away all fear; and if I have to die, let me die like a man."

"Instantly my thirst began to disappear. In less than a minute it was entirely gone, and by the time we had reached the gate, I felt perfectly calm and unafraid. During the uncertain weeks that followed, the memory of this experience was cherished more and more. My will power had failed in the most critical moment of my life. But the knowledge that I could depend upon a higher Power greater than my own—one that had not failed me in that crisis—sustained me in a wonderful way to the very end of my captivity. What ingratitude it would be for me not to proclaim this Power!"

After ten weeks of peril and extreme hardship, Doctor Howard was rescued by Chinese military forces. He tells the thrilling story of these ten eventful weeks in a book published by Dodd, Mead & Co.

GOD MUST INTERVENE

General William Booth in one of his great New Year's messages to the Salvation Army, once said, that he was more interested than ever in all social work of all kinds. He added, however, that "every cure for the world's woes, whether concocted by philanthropic, political, socialistic, or parliamentary combinations, that seeks to change the hearts and lives of men without the recognition or intervention of God is a mockery, a delusion, and a snare."

WHITHER CIVILIZATION?

135,000 persons or more recently paid nearly \$2,000,000 to see a brutal prize fight. The huge crowd was made up of persons from every walk of life, men and women, from the governor down. Hundreds of millions are spent each year upon prize fights, wrestling matches, horse races and numerous other sporting events. Sensational newspapers and periodicals are reaping a rich harvest by appealing to the coarser and baser impulses of their readers. The trend of the times seems to be

toward a degraded civilization. The most heinous crimes are being committed. Multitudes have no moral restraint. Divorces are increasing rapidly and the home is seriously menaced. Old standards of morals are being abandoned and perilous experiments inaugurated.

THE PREACHER'S GIGANTIC TASK

Rev. Eldredge B. Hatcher writing in the *Expositor*, has this to say: "It is, indeed, a gigantic task that the pastor faces. He must not only prepare himself and his sermon for the preaching service, but he must prepare his church. His members must not only expect that the pastor will make proper preparation, but they must prepare themselves to create the spiritual atmosphere in which the sermon is to be delivered."

Mr. Spurgeon used to say that a man couldn't help preaching who had such a church as he had. "My church," he said, "lifts me up in the very arms of their prayer to the very throne of grace. I come into the church and find it bathed in the spirit of prayer. The members are expecting God to answer their prayers through my preaching, and the answer always comes."

SELL YOUR CLOAK AND BUY A SWORD

Luke 22:35, 36

Dr. R. C. Hallock offers the following reasonable and logical exposition of the above scripture. He says: "Puzzling enough is it to find Jesus at the verge of his betrayal and arrest urging His disciples to purchase weapons of war, apparently that they may be prepared to protect their Master against attack. Had He forgotten God, and the 'more than twelve legions of angels' ready at His call? What can He have meant? And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse let him take it, and likewise a wallet; and the one not having, let him sell his cloak, and let him buy a sword.

"Now the uncertain thing in the Greek is, what is the object of the present active participle *echohn*, having, in this last place? Both the Standard and the 20th Century New Testament favor *balanton*, purse, as the object, while both the Authorized and Moffat take an implied *machairan*, sword, as the understood object. We take our stand here with Moffat: the disciple who has no weapon is exhorted to sell his cloak to raise the needful money, and provide himself with a sword. But whichever be the object of *echohn*, the command

to sell the cloak and buy a sword remains. What did He mean?

"Certainly Jesus was not scared into seeking armed protection from His foes; nor did He mean to teach that weapons of war are better than garments of peace; nor yet that gospel defense or gospel conquest ever should be by the sword.

"No; at that supremely critical hour Jesus

would warn His disciples that their time of comparative ease was ending, that troublous and terrible experiences drew near. It was as though He said: 'Strengthen now your hearts for times of testing. Sell your cloak of comfort and safety, get yourselves the stern sword, symbol of heroic struggle, from this time forward it will be life and death at issue: be ready! Summon up your heroic soul; quit you like men, be strong.'

HOMILETICAL

ZION, OR THE CHURCH OF GOD

By JAS. H. JONES

INTRODUCTION

1. Different names.
2. Established by God himself.

I. CHURCH.

1. City of God or habitation—spiritually.
2. God laid the foundation—Christ (1 Cor. 3:11).
3. His laws govern her (John 14:15).
4. Stability of the Church (Matt. 16:18).
5. Resources of the Church.
 - (a) Abundant (Isa. 46:4; 48:18).
 - (b) Near (1 Cor. 3:21-23).
6. Onward march of the Church (S. S. 6:10).
7. Final triumph of the Church (Rev. 7:9).
8. God is in the midst of her (Ps. 46:5).

II. CHARACTERISTICS OF CHURCH.

1. Beauty.
2. Perfection of beauty.
3. Beauty without decay.
4. Beauty that is clean. Sin is not beautiful or clean. Sin cause of decay or corruption. Neither is carnality. God wants to cleanse us that He may shine through us.

III. "GOD HATH SHINED."

1. Purpose of the Church—To reveal God.
 - (a) How—As God shines in and shines out.
 - (b) Has no right to an existence only as
2. Shines out as a God of Holiness.
3. Shines out as a God of Love.
4. Shines out as a God of Life.
5. Shines out as a God of Power.
6. Truth of the Spirit.
7. Shines by her spirit of self-denial.
8. Shines by her separation from the world.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Mal. 3:10.

INTRODUCTION: Short statement that this book tells of the closing of the old covenant and the introduction of the new.

I. GOD'S CHALLENGE TO THE CHURCH.

- (a) God's promises are all on conditions.
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- (c) The condition is based on the words, "Bring ye." Who? Every member. Bring what? "All the tithes." Where? "Into." Into what? "The storehouse."
- (d) God's reason for having His tithes thus brought. "That there may be meat in mine house."

II. GOD'S PROMISE FULFILLED WHEN PROVEN.

- (a) An open heaven over the Church.
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- (c) Rebukes devourer for Church's sake.
- (d) He will pour out a blessing on the Church.
- (e) Will give the Church influence with nations.
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III. THE RESULTS OF THE PROVEN CHALLENGE.

- (a) The Church victorious in her work.
- (b) The Church has means in her treasures.
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CONCLUSION

Heaven and earth united in evangelizing the world.

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I. THE TITHES OF ALL THINGS.

1. The tithe of all crops grown in the ground.
2. The tithe of all crops grown on trees.
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BIBLE HOLINESS

By J. E. LINZA

TEXT: 1 Pet. 1:16.

INTRODUCTION: Holiness is neglected, is made light of, is misunderstood.

I. A GREAT STATEMENT IN THIS TEXT.

1. Contains truth.
 2. It also demands duty.
- ... *quit, power to overcome temptation, power to cleanse from the nature of sin, rest from turmoil, and prospect of eternal security.*

Temporal things cannot satisfy the demands of an immortal soul.

2. There is a great deep of possibility. Man is capable of being either a saint or a sinner, a savage or a missionary, etc.

3. There is a deep of responsibility. Eternal consequences are involved in the thoughts and actions of man.

II. GOD IS A GREAT DEEP.

Who by searching can find out the limits of the eternal, almighty, self-existent God?

1. His thoughts are deep (Psa. 92:5).
2. His wisdom and knowledge are deep.
3. His resources are deep. He has all power.

III. One deep calleth unto the other. The deep of man calleth unto the deep fulness of God. Zaccheus, Matthew, Bartimæus and the Syro-Phoenician woman.

TEXTS AND THEMES

By A. I. METCALF

1. "They went back another way" (Matt. 2:12).

I. This text implies *the milk* (Psa. 32:9) an earnest effort to secure the salvation of everyone.

1. He corrects our misdoings, as a merciful Father, who knows sin will make for our ruin.
2. He warns of present and future penalty, by (a) His Word; (b) Providences; (c) Conscience.

In the day of Judgment we shall marvel at the extravagance of His love!

II. It implies that man may, withal, resist God's offers of mercy. God will plead, warn, threaten, and bring every possible pressure to bear; *but He will not coerce man's will.* You hold the sceptre of your kingdom today—but not tomorrow.

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- II. It implies that man may, withal, resist God's offers of mercy. God will plead, warn, threaten, and bring every possible pressure to bear; but He will not coerce man's will. You hold the sceptre of your kingdom today—but not tomorrow.
- III. It speaks of the inevitable effect of rejecting His reproof. "Hardeneth his neck."

1. Only a hardened soul could reject:
 - (a) A Creator; (b) A Friend; (c) A Savior.
2. God's pleadings either tender or harden; and it is evident that in your case they have hardened.
- IV. It states a most solemn fact concerning the soul who is thus hardened: "Shall suddenly be destroyed and that without remedy."
 1. A positive declaration—"shall."
 2. Suddenly executed. "Suddenly be destroyed." Though life may continue for a span, God's instruments of destruction are at once set to work. At times sudden death ensues.
 3. "Without remedy." With contrition all gone, the soul is hopelessly doomed!

Illustration—The forces about us. Bishop Henry White Warren once said in writing on "Matter and Mind," to affirm that matter is superior to mind would provoke an immediate denial. But to affirm that matter has characteristics, affinities and repulsions, mathematical relations, intricacies and potencies past our mind's finding out, compels immediate assent.

There is light. Men have seen and studied it for thousands of years, and only lately have affirmed that it has ability to travel 186,000 miles a second, that it comes by undulatory movement, with vibrations of hundreds of millions of millions of times per second, that interstellar space through which light comes is utterly dark, that though solar engines of immense power have been worked by its heat, it has journeyed for years through space that is three or four hundred degrees below zero.

Or, take the common air, delicate as a baby's breath; fit wafture of a rose's perfume, but it bows down great trees, or hurls into utter desolation man's best built cities. Compressed into matic tires, it carries a ton's weight without jing or fatigue. Not only has it sturdy qualities but most delicate ones. It will carry the or's shout of battle, and the mother's loving to her babe; nay, it will carry both at the time. The band master hears every instrument in the most fortissimo crash or the most mo song of love. Nay, more, the air will t from a needle point, scratching along a revice, music of bands and voices blended d into silence long ago.

Airs—light and volatile—combine to make which is almost incomprehensible. This urns to a solid lighter than itself or it flies y the million tons, on the wings of the ss wind, bringing the rivers back to the whence they came to go again. And this ent vapor from the air works marvelous sea sculpture on long miles of rocky coast.

A quiet, solid stick of dynamite suddenly bursts into gas with particles so abhorrent of each other that they exert a pressure of 80,000 pounds to the square inch, rending the rocks asunder.

A man filled with God.
Vast possibilities in the spiritual realm.
A polished character.

Illustration—Sign on a florist's window: "Ugly corners made beautiful."

Illustration—Booker T. Washington fifty years ago walked the dusty roads of Virginia, to Hampton Institute. He was dirty and poorly clad. He found Christ as a personal Savior and became a talented educator and a leader of 10,000,000 negroes in America before he died.

By C. E. CORNELL

TEXT: Acts 6:10.

- I. INTRODUCTION.
 1. The setting of the text—read the fifth chapter of Acts.
 2. Stephen's defense.
 3. 480 synagogues in Jerusalem—five of these against one man.
- II. THE "WISDOM" AND "SPIRIT" OF STEPHEN.
 1. These include knowledge and fire.
 2. To secure knowledge there must be attention.
 3. Men spend a life time very often to master a subject.

The securing of fire.
A man like Stephen.
"Filled with the Holy Spirit."

III. THE POSSIBILITIES OF A HUMAN LIFE WITH GOD.

1. Spirit-filled men in the Church—their courage, their zeal.
2. Stephen conquered. Why?

BARTIMAEUS

By C. E. CORNELL

And as he went out from Jericho," etc. (Mark 10:46-52).

- I. In his need Bartimæus is a picture of the sinner. 1. Blind. 2. Poor. 3. Helpless.
- II. In his conduct Bartimæus is an example to the sinner. He is an example: 1. In the immediacy of his prayer. 2. In the persistency of his prayer. 3. In the simplicity of his prayer. 4. In his act of renunciation ("casting away" what hinders. Verse 50). 5. In his action when healed ("he followed Jesus in the way").
- III. In his experience Bartimæus is an encouragement to the sinner. 1. He had nothing to commend him to Jesus, yet he was healed. 2. Jesus when He saw him stood still. 3. Jesus called him. 4. Jesus was able to heal him. 5. It was simple faith which made him whole.

"TARRY YE"

By C. E. CORNELL

TEXT: Luke 24:49.

- I. INTRODUCTION.
 1. As to prophecy, O. T.
 2. As to promise, N. T.
 3. The agreement of the Trinity.
 4. The Holy Spirit always in the world.
 5. His peculiar mission.
- II. PERSONAL VICTORY.
 1. Exemplifying the life of Christ.
 2. Magnifying Christ.
 3. Mind illumination.
- III. POWER, THE PERSONAL TOUCH.
 1. Unconscious power.
 2. An effective ministry.
 3. Stephen—"could not resist the wisdom," etc.
- IV. FAITHFULNESS.
 1. Martyrdom.
 2. No lack of courage.
- V. THE YEARNING SOUL.
 1. For others.
 2. "Tarry" gives the victory.

"DEEP CALLETH UNTO DEEP"

By R. H. HAMILTON

TEXT: "Deep calleth unto deep at the noise of thy waterspouts" (Psa. 42:7).

INTRODUCTION: The Psalmist is here describing the experience of a backslider, yearning after God. But the words are fittingly applied to any sinner.

The key words of this Psalm are "My soul," "My God," and "thirsteth." The figure of the waterspout is familiar to seafaring folk. It is the same thing on the sea that a cyclone is on the land, a funnel-shaped cloud whirling at tremendous rate and having enormous suction. The Psalmist's first statement is the figure of the hart's thirst for the water brooks. Then the soul's thirsting is likened to the mighty draw of the waterspout. The great black cloud above calls to the tempestuous waters below and pumps up great volumes of it into the clouds.

Let us note:

I. THE SOUL OF MAN IS A GREAT DEEP. As a spiritual and immortal being there is in man almost fathomless depths.

1. There is a deep of need. For there are need of pardon from guilt, power to overcome temptation, power to cleanse from the nature of sin, rest from turmoil, and prospect of eternal security.

Temporal things cannot satisfy the demands of an immortal soul.

2. There is a great deep of possibility. Man is capable of being either a saint or a sinner, a savior or a missionary, etc.

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TEXTS AND THEMES

By A. I. METCALF

1. "They went back another way" (Matt. 2:12).
2. "Be ye not as the mule" (Psa. 32:9).
3. Morality is not Enough (Matt. 19:20).
4. "I have no one to help me" (John 5:7).
5. "If a man die shall he live again?" (Job 14:14)
6. "Occupy till I come" (Luke 19:13).

GOD'S PRESCRIPTION FOR A REVIVAL

By D. SHELBY CORLETT

TEXT: 2 Chronicles 7:13-14.

INTRODUCTION:

Solomon has just completed the temple and its dedication. God comes in answer to his wonderful prayer and shows His acceptance of the Temple, as a "place chosen for himself for an house of sacrifice." In God's answer to Solomon He pictures a condition of drought; a remedy for this condition; and the result if they will resort to the remedy.

I. THE CONDITION.

"If I shut up the heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people."

1. God pictures a drought. "If, there be no rain."

The spiritual blessings of God are likened to rain in a number of places in the Bible.

Ezekiel speaks of "Showers of blessing."

Malachi speaks of "Pouring out a blessing there will not be room enough to receive it."

Peter tells of "seasons of refreshing from the presence of the Lord."

The condition of drought, then, spiritually speaking, would signify a time when spiritual blessings are withheld; no outpourings of God's Spirit in mighty manifestations of His power. A period of spiritual dryness.

2. A Famine Condition. "If I send locusts to devour the land."

The locusts would devour the land; its crops, food, etc., leaving them without proper food supply, a famine condition.

A spiritual meaning to the statement is given in the Parable of the Sower; "the cares of life and the deceitfulness of riches choke the word." A spiritual famine is shown by the neglect of Bible reading, the neglect of prayer, indifference to the attendance upon the means of grace, a lack of interest in the salvation of others.

3. A Condition which Brings Death. "If I send pestilence" or "If I send the angel of death." What else could follow in the wake of a spiritual drought, a spiritual famine, but death. The absence of the manifestations of spiritual life is indicative of spiritual death.

II. THE REMEDY PROVIDED.

"If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven."

Here is God's prescription for a revival, the remedy for the conditions stated above.

It is a call for the church, "My people," to do something that these conditions may be remedied. God will not do for us what we can do for ourselves. Note--

1. "Humble themselves"—a self humiliation.

This is a hard thing to do; but if there is a confessing to a personal condition of spiritual lack, a dryness, a neglect of spiritual duties, the need of a greater manifestation of spiritual life, it will help materially in bringing about a revival.

2. And Pray.

All revivals are brought about because of prayer. The following quotation from Dr. A. C. Dixon is quite applicable here:

"When we depend upon organization, we get what organization can do; when we depend upon education we get what education can do; when

we depend upon man we get what man can do; but, when we depend upon prayer we get what God can do."

Let us pray that we may have "WHAT GOD CAN DO."

3. "And seek my face."

This statement is a little stronger than "pray;" it means a definite, prolonged "seeking" until the answer comes.

4. "And turn from their wicked ways."

If it has been the neglect of Bible study, of prayer, of the means of grace, or Christian service that has brought this condition, turn from them.

If it is censoriousness, criticizing, fault-finding, magnifying the inconsistencies of others, a spirit of doubt, etc., turn from them.

Turn from whatever has been the cause of the spiritual drought.

III. THE RESULT OF THE REMEDY RIGHTFULLY APPLIED.

"Then will I hear from heaven, and will forgive their sin, and will heal their land."

1. "Then will I hear from heaven."

The source of all spiritual blessings—revivals. God will hear the prayer of His humble, sincere, praying children.

2. "Forgive their sins." Take away those things which hinder the workings of His Spirit to bring revivals.

3. "Heal their land." Restore the spiritual condition to its proper standard where people may be "born again" and "sanctified wholly."

"CHRIST THE ROCK"

By W. D. SHELOR

INTRODUCTION: A rock speaks of strength, age, endurance, etc.

Christ is:

1. The High Rock (Psa. 40:2; 61:2).

2. The Rock of Salvation (Deut. 32:15).

3. The Foundation Rock:

(a) Of the soul (Matt. 7:24).

(b) Of the Church (Matt. 16:18).

4. That Spiritual Rock (1 Cor. 10:4).

5. The Rock of Defense (Psa. 31:2; 2 Sam. 22:2).

6. The Rock of Strength (Psa. 62:7).

7. The Living Stone; Chosen Stone; Precious Stone (1 Pet. 2:4).

8. The Chief Corner Stone (1 Pet. 2:6).

For support: united and adorned the temple. Jesus is the "chief corner stone of all our hopes and happiness."

9. "A Stone of Stumbling, and a Rock of Offense" (1 Pet. 2:8). As true of today as in Peter's day.

In Conclusion: All that are built upon Christ are "lively stones" of a spiritual house (1 Pet. 2:5).

THE CALL OF GOD

By W. D. SHELOR

TEXT: Psa. 50:1.

I. THE MANNER OF THE CALL:

1. By Providences.

2. By His Word.

3. By His Spirit.

4. By His Church.

II. THE EXTENT OF THE CALL:

"From the rising of the sun unto the going down thereof." Everyone; Everywhere; Salvation universally possible.

III. THE CHARACTER OF THE CALL.

1. Called to Repentance.

2. Called to Pardon.

3. Called to Holiness.

4. Called to Service.

5. Called to Judgment.

THE WAY EVERLASTING

TEXT: Psa. 139:23, 24. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

1. The Searching of the Spirit—"Know my heart."

2. The Searching of the Mind—"Know my thoughts."

3. The Searching of the Body—"See if there be any wicked way in me."

4. Guidance for the whole man—"Lead me in the way everlasting."—*The Gospel Minister*.

A GOOD FUNERAL SERMON

As a rule funeral sermons are heard by many people who do not frequent churches. For this reason the preacher should consider the needs of the living more than the condition of the dead. If the deceased has been a consistent Christian who has left a testimony of victory behind it is easy to say good things; but if he has departed life under a shadow after a questionable life, the preacher's task is not so easy.

We note in the *London Christian* some notes of a funeral sermon over the remains of Alfred Holness, a man whose name is familiar in religious circles the world over. He recently died at the ripe age of 80. We quote the following paragraph from the above named paper:

"It was recalled that, as a young man, Mr. Holness realized his spiritual need—*without Christ*; then, by the grace of God, he was enabled to come to the Savior—henceforth *in Christ*; and during the long period of sixty years it was his privilege and joy to work *for Christ*; and now at length the relation is more deep and intimate, in a word, *with Christ*, which is 'far, far better.'"

The italicized words indicate the outline of a sermon that might be preached along this line and adapted to others of the Lord's servants who

have had a like experience. We reshape the outline here with some additional hints.

1. *Without Christ*—Where nature leaves one.

2. *In Christ*—Where grace places one.

3. *For Christ*—Where service brings one.

4. *With Christ*—Where salvation consummates.

By a sermon of this character it is possible to turn a funeral occasion into a real evangelistic opportunity without in the least seeming to ignore the deceased or to drag the gospel message into the service unpleasantly.—*The Gospel Minister*.

IMPORTUNITY

By R. J. SMELTZER

TEXT: Luke 11:5-10.

I. An Urgent Need—Friend came at midnight.

II. Willing Love—took him in.

III. Realized His Own Impotence—Had nothing to give him.

IV. Note of faith.

1. Remembered that he had a rich friend nearby.

2. God is our rich friend.

(a) Rich in love, mercy and grace.

V. The Importunity that Prevails.

1. "I cannot rise and give thee."

2. But he would not be denied.

(a) Abraham, Jacob, Moses.

VI. The Certainty of a Rich Reward.

1. "Because of his importunity he will rise and give him as many as he needeth."

2. Jesus said, "Ask and it shall be given."

3. Elijah prayed and was answered (James 5:16-18).

HOLINESS

By G. HOWARD ROWE

TEXT: "Follow peace with all men and holiness" (Heb. 12:14).

- I. HOLINESS ESSENTIAL TO HEAVEN.
- II. HOLINESS A HEART CONDITION.
- III. HOLINESS IN ALPHABET.
Holy. A holy and a pure heart.
Obedience. An obedient will to God.
Love. Divine love. Perfect love.
Intensity. Intense spirit. Zeal. On fire for God.
Nobility. A good man. Noble character.
Earnestness. Earnest and sincere in life and purpose.
Suffering. Willingness to suffer for Christ's sake.
Sacrifice. Complete sacrifice in service.
- IV. "WITHOUT WHICH NO MAN SHALL SEE THE LORD" (2 Peter 1:5-10).

SERMON SEED

By T. M. ANDERSON

TEXT: "Things that accompany salvation" (Heb. 6:9).

INTRODUCTION: It is obvious that there are certain evidences that prove one to be a Christian. There are sure grounds for the hope of eternal life.

I. THE THINGS WHICH PROVE INITIAL SALVATION, OR REGENERATION.

1. They had repented and exercised faith toward God (Verse 2).
2. They were enlightened, had tasted of the heavenly gift, made partakers of the Holy Ghost, had tasted the good word of God, and of the powers of the world to come (Verses 4, 5).

(Let no one be confused who studies this outline.

hood; or a coming to a full age (Verses 12-14, Chapter 5). In order to have a full understanding of spiritual things. In order to become a teacher rather than having to be taught. This is very important as it involves so much. In order to be able to discern both good and evil.

(b) Such will have the hope which is the anchor of the soul. This means stability, steadfastness. A mighty force to hold them during the storms of life and the wiles of the devil. The hope of eternal life perfected in the soul.

2. Let us notice what is implied in the "going on to perfection."

(a) One must leave the principles of doctrine (Verse 1). Not leave in the sense of forsaking them, but leave them as one leaves the foundation in order to complete the building. Finish the job, lest you be mocked by all who would say, "This man began to build, but was not able to finish." Count the cost, and go on.

(b) One must go on to perfection in view of the danger of falling away. Study well what I say here. This passage has no direct application to backsliders as often applied. It is a direct warning against refusing to go on to perfection or holiness. Jesus was crucified in order to sanctify and make holy as well as reconcile and regenerate us. "To accept regeneration and reject perfection means to crucify Him afresh unto ourself. Such persons forfeit their first state, and cannot recover it so long as they sin by refusing to go on to perfection. They become like a thorn bearing field rather than one that responds to cultivation. They are nigh unto cursing. Their end is to be burned. Such as do these things do not manifest the attitude of heart that accompanies salvation (Verses 4-8).

(c) To go on to perfection one must have faith for the work. That is, they must believe it is promised, that it is necessary, that they can get it.

"Be followers of them who through faith and patience inherit the promises" (Verse 12). Notice several things here:

God has made promise under oath. By these two immutable things a strong encouragement is given. But given to whom? To heirs of the promise. Not to sinners. To those who have fled for refuge. From these words we see there is a promise inherited and a hope to lay hold for an anchor of the soul.

The promise made under oath to Abraham was that Jesus would come and through Him all those who received Him should be saved from all sin and sanctified wholly. When this promise was fulfilled in the soul, such persons had then secured a firm hold upon the hope of eternal life. To make it more apparent these Christians had received Jesus but had not yet gone on to a full realization of the promise which was to bring

them to perfection. Thus they were urged to follow all who had gone on to perfection. To receive the promise in full is the same as being made perfect. It perfects the believer in love, faith and hope.

TEXT: "Neither give place to the devil" (Eph. 4:27).

FOREWORD: I shall treat this in the light of other passages because it stands alone among a series of admonitions in the context, and is not directly connected to all of them. However its truth runs through much scripture.

I. SOME INSTANCES OF PERSONS WHO GAVE PLACE TO THE DEVIL.

1. Eve gave place to the devil. All the sin of the world had its beginning in this event.

(a) A warning is given to Christians in which Eve figures as an example (2 Cor. 11:2-4). Lest they be led to break their relation to Jesus.

2. Peter gave place to the devil. He is an example of those who make much of determination but fail to watch and pray as they guard against entering temptation (Luke 22:31-34).

3. Ananias gave place to the devil (Acts 5:1-4). He becomes an example to all who would feign to have more than they experience. They would lie to God in order to appear well before men.

4. Judas gave place to the devil (Jno. 13:27). He is a warning to all who are tempted to covetousness. Who for a price will betray the sacred things of God. He or she joins the company of Judas who for money, honor, popularity, or place would compromise the gospel truth.

II. PLACES OF OPPORTUNITY FOR THE DEVIL TO DEFILE OR CONTROL US.

1. "Be ye angry, and sin not." Here the Apostle warns against the dangers of righteous anger. All holy persons have an anger such as God has. It is not carnal anger. It is anger that belongs to a holy soul who hates sin but not sinners. The devil may not actually get one to sin, yet he may cause him to lose his usefulness. The man who becomes a great fighter for righteousness may expose and denounce until his own soul becomes hard and he gets no one to Jesus. He who would save the lost must watch his own spirit lest the devil get place in him (Eph. 4:26).

2. "Be sober, be vigilant; because your adversary the devil goeth about as a roaring lion, seeking whom he may devour" (1 Pet. 5:8). One may become intoxicated through success, pleasure, and joy, and the devil catch him off guard—this to saints; he ceases to pray and watch when not in trial or distress and often is surprised by the enemy. Keep humble. Cast all care upon God. Be patient in sufferings. This is the injunction (6-10 verses).

3. One may give place to the devil in his priv-

ileges of grace. He giveth more grace. Submit yourselves to God. Resist the devil, and he will flee from you" (Jas. 4:6, 7). The devil opposes all who would receive grace. He succeeds in many cases by keeping persons out of the favor of God.

TEXT: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

I. THE PLACE WHERE SPIRITUAL BLESSINGS ARE TO BE RECEIVED.

"In heavenly places in Christ." Every blessing of spiritual things divinely bestowed, will be received only by such as are in an attitude of heart and mind to receive from God. They must separate themselves from such places as are not heavenly, and put themselves in the place that Christ can bless them. Consecrated altars. Revival churches. Any place on earth, God will meet the soul that desires to seek Him. He will make that place heavenly by His Presence.

II. THE PURPOSE OF SPIRITUAL BLESSINGS.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Verse 4).

God does nothing without a purpose. His purpose in the blessings here mentioned is to bring man back to holiness, blamelessness and love. Not one of these marks is in man by nature; he can receive them only through Christ. All the opposition in earth or hell cannot defeat this purpose when a soul wants to be so blessed. Christ's death made it possible. God now wants to give it to all who will so seek.

III. THE NATURE OF SPIRITUAL BLESSINGS.

1. The blessing that regenerates the soul. Imparting spiritual life. This blessing is shown to be threefold in its nature:

(a) "The adoption of children by Jesus Christ" (Verse 5).

(b) "He hath made us accepted in the beloved" (Verse 6).

(c) "The forgiveness of sins" (Verse 7).

Every person regenerated recognizes these three facts in his experience. His adoption, his acceptance, his forgiveness are facts he does know and experience.

2. The blessing of the gift of the Holy Spirit (Verses 13, 14). This is given as a threefold manner:

(a) "That Holy Spirit of promise." That is, it is the Spirit promised to believers. Note the account given in Acts 19:1-7. This refers to their Pentecost having been received. Many are ignorant of this blessing today. They should hear of the Spirit of promise.

(b) They received the seal of the Spirit. By this they were sealed unto the day of redemption (Eph. 4:30). By seal is meant the mark of completion. A divine acknowledgment of their fitness for glory.

(c) They received the Spirit as the earnest of their inheritance. The sure guarantee that they should have an eternal inheritance. But it meant more: it was an earnest, or part-payment of their heavenly estate. It was peace, rest, joy, hope, and a part of all that heaven was to mean in full to them.

3. A blessing that opens the eyes of the heart (Verses 17-23). (Note to my readers. In opening this scripture at this point let it be understood that I advocate no so called "third blessing." But rather, I point out the office of the Spirit in making the things of Christ known to the soul sanctified.

The Apostle prays for these that the Spirit of "wisdom and revelation in the knowledge of him be given." Mark you, this prayer is for those who are sealed, but for another purpose, namely: "That the eyes of their understanding being enlightened; that they might know three things:

(a) "Know what is the hope of his calling." Can any person say that he, when sanctified and filled with the Spirit, at that time, knew all the measure of the hope of His calling, who hath called them unto His eternal glory? Then let us depend on the Spirit to reveal and unfold this lest we sell our birthright for a morsel of pleasure. Study well Verses 10-12. The saints will come to that.

(b) "Know the riches of the glory of his inheritance in the saints." Fathom how God is enriched in His saints and you will find bottom here. How rich is a saint in God? If you do not know this then seek this opening of the eyes of the heart made holy.

(c) "Know the exceeding greatness of his power to usward who believe."

To illustrate this power the Apostle points to the power that resurrected the Lord, and placed Him at the right hand of God. Such power is at the command of every saint to be of aid to them in life, death, and eternity. Who, seeing this need be ever discouraged because of opposition?

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

THE FAITHFULNESS OF GOD

Dr. John MacNeill tells of an experience in his young manhood when he was a booking clerk on one of the Scottish railways. The trains ran late on Saturday evenings; and after the last one had gone he would lock up his station and walk four miles through the inky darkness to his home. The

road lay through a deep ravine with woods on either side. This place was a great test of his courage, and it was always with quickened step and palpitating heart that he approached the spot. One night, in the very midst of this fearsome place, a voice rang out of the darkness ahead of him: "John, is that you?" Instantly his fear was dispelled, for that was his father's voice. The father knew John was a bit afraid of the ravine road and had come down to meet him. Arm in arm they proceeded home, with every vestige of fear gone—his father was with him, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

ONLY GOD'S GRACE CAN SAVE

When John Knox lay on his death bed, he fell into a heavy sleep, during which he groaned repeatedly. The watchers expected every moment to be his last, but finally he opened his eyes. His son asked him, "Why did you sigh so? Have you been in pain, father?"

"During my life," replied John Knox, "I have had many conflicts with the devil, but never have I had such a battle with Satan as now. The Enemy hath often placed my sins before mine eyes and tempted me to despair, but now he has attacked me in quite a different way. He, the cunning old serpent, labored to persuade me that I had merited heaven by a faithful discharge of my ministry. But, blessed be God, I beat down this temptation, for the Spirit of God suggested to me that I should answer, 'By the grace of God I am what I am,' and 'What hast thou that thou hast not received?' Now I have gotten the victory, and in a little while I shall depart to be forever beyond pain or noise of battle. No more fighting! No more fighting! But rest and joy in the Lord."

HOW EASILY MEN FORGET!

A celebrated preacher of the seventeenth century in a sermon to a crowded audience, described the terrors of the last Judgment with such eloquence, pathos and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present and was about to pass on them their final sentence. In the height of this commotion the preacher called on them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one

quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard as 'a tale that is told!'"

PASSION FOR SOULS

When Senator Dolliver's father was visiting him in Washington City, the aged man was introduced to the Italian ambassador. During the conversation Mr. Dolliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Dolliver, soon after, at the age of ninety years, passed home to God. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives, for he remarked, with tears in his eyes, "Mr. Dolliver was the only one who ever said to me, 'How is your soul?'"—E. W. CASWELL.

SUBJECTION TO GOD

Says Dr. Marvin Vincent: "There is a mass of quartz containing gold. The question is not whether it is beautiful, everybody acknowledges that. Not whether it is precious; it has gold in it; but whether, as it stands, it is the best it is capable of being. The master says no. It is of no use in its present state but to be put into a cabinet to be looked at. There is value in it, but not in its present shape. The first condition of developing that value is subjugation. The quartz, if it could reason about the matter, might say, 'My crystals are beautiful. I am flecked with precious gold. I am good enough as I am; and for me to go into the crusher is simply to ruin me.' And yet, into the crusher it must go. The beautiful crystals must be broken all to pieces. The crusher is not enough. The fire comes next. More subjugation; it is run into a mold and shaped according to the master's will. The ingot goes to the mint. Still more subjugation. It is cut in pieces. It is molded into circular disks; and at last, down comes the die of the coining press upon each piece, and the gold, so different from what it was when buried in the quartz, is not ruined. For the first time it is a power. The sign of a great state is upon it. It represents far more than its own actual value. It bears the image of a king or the emblems of a commonwealth. It no longer represents crude nature as it did when it was mixed up with the quartz, but

it represents organization, civilization, fleets, armies, Sovereignty. From the stamp of the coining press it has received a character, which you know means a mark. Whatever virtue, or power, or wealth is represented by the state is conveyed into those pieces; and through that character, won only through subjugation, the gold becomes a permanent element of the world's commerce, a factor in that vast and complicated system called finance."

THE PASSING HOME

It is frequently said that the American home is on the decline. I have heard Prof. Dallas Lore Sharpe deplore the passing of the hearthstone, and ridicule our method of rearing the family around the modern substitute for it—a hole in the floor. In a recent issue of the *Boston Post* appears the reply given by a "modern matron" to the real estate agent who sought to sell her a "home."

"What in the world would I do with a home? I was born in a hospital ward, brought up in a boarding school, educated in a college, courted in an automobile and married in a church. I live in an apartment and get my meals in a cafeteria.

"The mornings I spend playing golf and the afternoons playing bridge. In the evening we dance or go to the movies. When I'm sick I go to a hospital and when I die I shall be buried from an undertaker's. So why buy one of your houses?"

"What we want is a garage with a bedroom."

PROFESSIONAL SERVICE VS. LOVE SERVICE

Bishop Theodore Henderson tells of an interview he had with a cultured young woman who was about to be installed as soprano soloist in a church of which he was pastor. He says: "During the interview with this accomplished musician, whom I had never met until this hour, I said to her: 'Miss T—, we are greatly pleased with your voice; your rendition of solos from the great oratorios reveals the accomplished artist; you have charmed our committee. I hesitate somewhat to ask a question which may seem impertinent. May I do so?' 'Certainly,' she replied. 'May I ask, then,' I continued, 'why you are singing?' Very frankly came the answer, 'Because it is my chosen profession.' Fearing there would be embarrassment, I asked, 'Why do you think I preach in this church on Sundays?' 'Because you are the pastor of the church,' she quickly answered. This was the opportunity I had been seeking. 'No,' I said, 'I try to preach

with the motive of getting people to fall in love with Jesus Christ. Do you think you could sing with the same motive?" With tremulous voice and tear-filled eyes she said, "My father is an old-fashioned Methodist in another state. He used to talk to me just as you are doing. If you will let me come, I promise you I will sing for Christ." She came. Her first special solo was the 'Sparrow Song.' She began in a moderate voice to sing, 'Why should I feel discouraged?' And every time she reached the words, 'His eye is on the sparrow, and I know He cares for me,' there came a new cadence, a new accent, a new content in the song.

"The breath of God was blowing on the singer and the song. It waited the song into the heart of a man in the gallery of the big auditorium whose name I did not know and whose presence also was unknown. But God knew he was there. That man needed Christ. While the heart of the singer was an Aeolian harp and God's heart breathed through hers; God likewise breathed into the heart of the strange man, and in that hour Christ was born in him. On the Friday following the Sunday I was summoned to bury the man. He had suddenly gone home. But his wife reported that every day since the hearing of the song, he was repeating its meaning and message. God breathed into the soul of the singer the breath of life, and the song became a song of redemption."

THE STABILITY OF THE SAINTS

Says Rev. Benjamin Pomeroy: "That old planet, Uranus, eighteen hundred millions of miles from the sun, had stood for ages as a reliable boundary in the heavens—always true to his course—always on time, but of late years it had been observed to wander and become unsteady. When astronomers everywhere became perplexed over this strange phenomenon, and set themselves to work to solve the mystery, two men living far apart conceived the idea that some new comer must be approaching, whose influence affected the gravity of old Uranus.

"In 1846 these two men, at the same time, set their long tubes ransacking the heavens for the intruder. On—on they ran their gaze, till out two billion, eight hundred millions of miles, their two looks met on what ailed Uranus. There they saw great Neptune, coming out of the back chambers of the universe, driving up toward the neighborhood of worlds, when the old way-marks of ages

began to reel. But he who has made the Lord his refuge and strength, is more reliable and important than Uranus or the moon, and will outlive them both. For the righteous shall never be moved."

MATERIAL FOR THE MISSIONARY SERMON

By ROY G. CODDING

In the Student Volunteer Movement Bulletin of November are "Some extracts from the Annual Report of the General Secretary" for the year 1925-1926, presented at Council. The full report is obtainable on request. The title is, "Prospect and Retrospect," by Robert P. Wilder. We have room here to quote only one paragraph, an important one:

"The future

"What are some of our major tasks during the coming year?

"1. The religious foundations must be strengthened. First in the student body generally. We need more spiritual foundations on which to build the missionary interest. We need better soil for sowing among Volunteers. The intellectual and spiritual growth of Volunteers must be more carefully nurtured than in the past. 'Immature piety,' 'untested faith,' having the form of godliness but lacking the power thereof, are things to be avoided if our Volunteers are to meet the exacting spiritual demands of missionary service. More conscientious application to study, greater mastery of the 'Things most surely believed among us' and greater growth and power in the achieving of the highest type of Christian personality—these are the things that sorely need stressing right now within our own membership."

Missionaries in Japan and Japanese Christian leaders are agreed that the time has not come when foreign missionaries can be withdrawn from that empire. See editorial comment in *The Missionary Review of the World*, December:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thor-

oughly qualified teachers for theological education, college work and secondary grades.

The foreign missionary era in Japan is not drawing to a close and any misconceptions in that regard should be dissipated, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."

"Building with India"

While this book by David Johnson Fleming is not the "latest thing out" in its line (copyright 1922), yet to any who have not yet studied it, it is excellent material still for study of the missionary problems in India. It can be had through our Publishing House, paper 50c; cloth, 75c. This is the closing paragraph:

"In the last analysis the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ and of the forces and life expressions to which He gives rise. Even non-Christians can see this. Commenting on the shortage of medical missionaries, the *Indian Social Reformer* said, 'If men and women are less interested in missions than they formerly were, they must be less interested in Christ; and a revival of vital religion is the only solution of the problem.' Unless to ourselves He has become the gripping force in life, unless we are conscious of utter failure without His saving power in our own lives, unless we have caught some of the spirit and love that come from Him, we are not likely to pay the price of giving Him to others. God grant that we may live so deeply in Him that the impulsion of a great experience will be sufficient to overcome inertia and selfishness. Then we will spontaneously say with Paul, 'The love of Christ constraineth us—to yearn, to pray, to give, to go.'"

Less Human More Divine

A number of the writers of such current missionary literature as has come under my eye recently seem to feel the need of greater spiritual power, of more of the divine and less of the human, in all our Christian service. This is a good sign. Unless we realize our need we shall not seek to have it supplied.

One such writer is J. F. Krueger of the United Lutheran Church in America, working in the Shantung province, China. In the *Chinese Recorder* of November, he writes on "The Christian and China's Cross-World Puzzle," from which we quote

"The church which I have the honor to represent, the United Lutheran Church in America, has just a little over a year ago entered the Holy Land of China, the Shantung province, by taking over the work which was formerly carried on by the Berlin Missionary Society. On the very first Sunday which the newly arrived missionaries of the American Lutheran Mission spent in Tsingtao, they were welcomed by a good brother with this very cheering and encouraging remark: 'It certainly seems strange that the United Lutheran Church is beginning mission work in China at a time when many mission boards are taking steps to retrench, and when many missionaries are making arrangements to return home, because their task in China is completed.'"

"The time has not yet come when the missionary in China should return home. Far from it! More men wanted! So long as the command of Christ is true: Make disciples of all nations; so long as only 1,000,000 out of 400,000,000 have been led to Christ; so long as in Shantung province alone only one person out of every one thousand has been brought to the Savior, so long the cry of our souls must be heard: 'The harvest indeed is plenteous, but the laborers are few.' A few months since I had the privilege of listening to a splendid address delivered by Dr. T. T. Lew, Dean of the School of Theology of Yenching University. In this address he stated most emphatically: 'Do not be alarmed, we shall need missionaries from foreign lands for fifty years to come, and shall need not fewer, but more men for foreign lands.' Just a few days since I read with a great deal of interest the Report of the Committee appointed by the Kwangtung Divisional Council looking toward the complete autonomy of the Chinese church. In this report the statement was made: 'It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese church. We, therefore, request the mission boards that for the next ten years they increase rather than diminish the total number of their present force.'

"But after all, the words: 'The laborers are few,' have a special application to the need for more native Chinese laborers in the harvest fields of our God. While we emphasize the fact that we need more foreign missionaries, we wish to stress the fact far more strongly that we need far, far more native missionaries. Too long have we overlooked the fact that leadership in this country must pass just as quickly as possible from

our hands to the hands of the native Christians. That we must develop far more quickly native leadership, Chinese workers who have the true missionary spirit, who after all understand their own people better than we shall ever be able to understand them, who are better qualified to wrestle with the problems peculiar to this country, who will be able to preach the gospel so that its meaning will be readily grasped by the people, who will be able to develop Chinese Christian literature and a science of theology adapted to Chinese conditions. At present there cannot be any question as to the need of more foreign missionaries in China, and the still greater need for more native workers. After all it is not so much a question of numbers, but of relationships. As time advances the foreign missionary must more and more decrease both in number and importance, while the native missionary must increase, both in number and in importance.

"How can we get more men who will help in the solution of this cross-world puzzle? Two ways are emphasized by the Master: 1. Pray ye. 2. Pray ye, That the Lord of the harvest will send more laborers. Notice the emphasis on the spiritual element. Most men, or should I say all true missionaries, have come to the foreign mission field in answer to prayer. How well I remember the time when I with others was being examined

for ordination. A member of the committee asked the candidates for ordination, 'Why did you decide to study for the ministry?' All of them without one exception replied that it was due to the prayers of father or mother, a God-fearing pastor, or a consecrated child of God. I sometimes wonder if the insufficiency of men for mission work is not due to the fact that we have forgotten too much the power which drives the machinery of missions: *Prayer*.

"In answer to prayer, God will send laborers into His harvest fields. We need men who realize that the words are true: 'Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring forth fruit;' men who have the conviction of the apostles who said: 'Apostles not from men, neither through men, but through Jesus Christ and God the Father.' Men who know that the ministry is not a profession which we choose, but that it is a vocation into which we are called by God.

Brethren, we face the cross-world puzzle in China. We recognize the seriousness of this situation which causes men's hearts to tremble with fear. But in the spirit of crusaders for Christ we must be willing to face the problem and to help in solving it, not by adopting a hysterical but a historical view; not by using man-made methods, but by using God-made methods."

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

There are no special Sundays in January which are to be emphasized so we will present general themes and suggestions for this month.

SPECIAL SERMONS TO YOUNG PEOPLE. Some pastors have found it to be very profitable to emphasize a special young people's service for Sunday nights. The young people of the community are invited and themes are preached upon that especially deal with the problems of the young people today.

SUGGESTED THEMES AND TEXTS

THEME—A Young Man Who Believed the Bible.

TEXT—"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

Much of the teaching, training and associations of the young people of today is against the old

fashioned belief in the Bible as the inspired Word of God. This gives the pastor a splendid opportunity to magnify it as the Word of God, and the place it should have in the lives of young people today.

THEME—An Educated Young Man Who Became a Christian.

TEXT—"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). "Read Acts 9:1-19 and 22:3 for scripture lesson."

This gives one the opportunity of disproving the fallacy that only ignoramuses, emotional women, feeble minded men and children, are religious. That education and Christianity are not in keeping with each other.

THEME—A Young King with a New Heart.

TEXT—"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Samuel 10:6 and 9).

THEME—A Young Man with a Purpose.

TEXT—"But Daniel purposed in his heart that he would not defile himself" (Daniel 1:8).

For the Communion Service

THEME—Remembering Christ.

TEXT—"This do in remembrance of me" (1 Cor. 11:24).

1. Remember His Humiliation (Phil. 2:6-7).
2. Remember His Life.
3. Remember His Intercession (Matt. 26:36-46).
4. Remember His Death (Heb. 2:9).
5. Remember His Resurrection (Acts 2:24).

THEME—The Lord's Supper a Sign of the Blessed Hope.

TEXT—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

1. It assures us that He has come, thus we show the death of One who has lived.
2. It assures us that this same One is coming again, thus inspiring hope.
3. It assures us that we are partakers of the benefits of His death, and are thus prepared for His coming.

PRAYERMEETING SUGGESTIONS

Paul's prayers for the churches present a splendid series for prayermeeting discussion.

For the Ephesian Church.

A prayer for knowledge and power (Eph. 1:15-21).

A prayer for inward fulness and increase of faith (Eph. 3:14-21).

For the Philippian Church.

A prayer for increase of love and fruit bearing (Phil. 1:9-11).

For the Colossian Church.

A prayer for spiritual understanding (Col. 1:9-14).

For the Thessalonian Church.

A prayer for their establishment in holiness. (1 Thes. 3:10-13).

A prayer that God may be glorified in persecution (2 Thes. 1:11-12 and 3:5).

EVANGELISTIC THEMES

THEME—Three Credentials of True Discipleship.

TEXT—"Then said Jesus unto his disciples, If any man will come after me, let him deny him-

*Prayer is the simplest form of speech,
That infant lips can try.*

self, and take up his cross, and follow me" (Matt. 16:24).

- I. A Self-Denying Life.
- II. A Cross Bearing Life.
- III. A Christ Following Life.

THEME—God's Standard for the Christian.

TEXT—"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

THEME—Time to Seek the Lord.

TEXT—"Sow yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

THEME—How God Answers Prayer.

TEXT—"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour (1 Kings 3:12-13).

THEME—A Double Tragedy.

TEXT—"Whosoever will, let him take of the water of life freely" (Rev. 22:17). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

THEME—Three Necessary Requisites.

"Without the shedding of blood is no remission" (Heb. 9:22).

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"And holiness, without which no man shall see the Lord" (Heb. 12:14).

PRAYER AND MISSIONS—EXCERPTS

Everything vital in the missionary enterprise hinges upon prayer.—JOHN R. MOTT.

Every element of the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation of every new triumph and the secret of all success.—ARTHUR T. PIERSON.

Epochs of prayer are the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough, and its source will be found above the clouds.—AUGUSTUS C. THOMPSON.

*Prayer is the soul's sincere desire,
uttered as an unexpressed
(as in prayer)*

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH

The Bearing of the Papyri on the New Testament

By B. W. MILLER

THE papyrus plant which grew along the River Nile in great profusion in ancient days formed the writing material for the ages of the early Church. The stem of the plant was cut in long thin strips, which were laid on a table and soaked with Nile water. After being dried in the sun and scraped with a shell, the material was not unlike our brown paper. The size of these sheets varied considerably, but commonly they were from nine to eleven inches wide and from five to six in length. When more space was desired than was afforded by a single sheet, a number of sheets were joined together to form a roll. Rolls from one foot to one hundred and forty feet in length have been found. On such material and in such rolls were the books of the New Testament written.

From the last of the eighteenth century until 1890 the discovery of papyri was largely accidental—found usually in the wrapping of mummies in Egypt. But after 1890 a systematic effort was made to discover the papyri; until in fact the literature of that age, the common language spoken, was unearthed, which was seen to be that in which the New Testament was written.

Papyri and the original New Testament writings. The original autographs of the books of the New Testament have disappeared; but beyond doubt the outward appearance of the New Testament autographs was that of a papyrus roll, the longer books forming a larger roll and the shorter ones a smaller roll. A short epistle, like the Second Epistle to the Thessalonians, would form a roll about fifteen inches in length, with the contents arranged in some five columns, while Romans would run to about eleven feet and a half. Luke's Gospel would be about thirty-two feet long. On the outside of these rolls forming the letters of the New

Testament would be written the address. Many letters of this age have been discovered. One has on the back the following address: To Philadelphia for Epim X archus from Apion his son.

The use of dictation as practiced by Paul is also exemplified by the papyri. After the form of one letter is made out, a note is added: *Marion his secretary wrote for him because he writes slowly.* In Rom. 16:22 we read, "I Tertius, who write the letter salute you in the Lord." In 2 Thess. 3:17, 18 Paul writes the salutation with his own hand, "which is the token in every letter." In the closing paragraph of the Epistle to the Galatians, Paul adds, "See with what large letters I write unto you with mine own hand."

At a later date the roll gave way to the papyrus codex, or leaves were fastened together in the form of a codex or a book. Most of the fragments discovered of the New Testament are from a codex.

Koine or the "Common Greek" and the New Testament. The language of the New Testament autographs was the Greek. But the exact character of this Greek was not known until the discovery of the papyri. No one can read the New Testament Greek without realizing that this is not classical Greek, or that used in the brilliant period of Greece's literary history. Many have thought that this Greek was a language by itself; but the papyri have shown that it was the ordinary vernacular Greek of the period, the language of contemporary literature, the language of everyday life as it was spoken and written by the ordinary men and women of the day—the Koine or "Common" Greek of the great Græco-Roman world. This fact is leading to the rewriting of our lexicons and grammars of the Greek New Testament, and no modern Commentary fails to avail itself of the help thus afforded by these treasures from Egypt. *The Vocabulary of the Greek Testament* by Moulton and Milligan is a systematic attempt to illustrate the New Testament vocabulary from the papyri.

For one thing the papyri have greatly reduced the number of words which the lexicons were in

the habit of describing as found only in Biblical or ecclesiastical Greek. These were formerly reckoned as about five hundred, but now the new discoveries have reduced this number to about fifty. This breaks down the strong isolation in which the "New Testament" Greek was placed. The papyri also illustrate usages found in the New Testament. The common designation of Christians as brothers—*adelphoi*—was rendered easier by its application to members of societies in that day, thus commonly was this word employed. The title, "presbyter"—*presbuteros*—was commonly employed during this age for "elders of the village," or "peace elders," or "priest elders," those who have oversight.

Its occurrence in current phraseology of the time adds new meaning to the Greek word *arrabon*, "earnest." We are taught that the earnest of the Spirit is a part given in advance of what we are to later receive. But this is increasingly made clear when a woman who sold something according to the papyri received a thousand "drachma" as an earnest of the total price, or when some girls receive a part of their total salary "by way of earnest"—*uper arrabonos*—on their promised salary. The verb "have"—*apexo*—in Matt. 6:16 according to the papyri means the granting of a receipt. Thus we can here read "they can now sign the receipt of their reward," as though they had already received it. In Col. 2:14 we read that the Lord "blotted out the bond written against us." The word used for blotted out is the technical term used for "washing out" the writing from a papyrus sheet. So complete is forgiveness that Christ entirely canceled the old bond, or note, bearing our signature, *xetirographon*. The word *bebaios* translated "sure" or "steadfast" has been found a common legal term in the papyri, denoting *legally guaranteed security*. Similarly the word used for "substance" in Heb. 11:1 is found to be a legal term meaning "title-deeds to property." Now we can read, "Faith is the title-deeds of things hoped for."

Paul finds his converts in the Epistles to the Thessalonians (2 Thess. 3:11) walking in a disorderly manner. The word (*atakos*) has been found in the papyri as describing a boy playing truant, or failing to attend to work. This then was their fault. The *Parousia*, or coming of the Lord seemed so close, that they played truant, idled. The word *parousia*, referring to Christ's coming, in the papyri carried the meaning of a royal visit. Thus the *Parousia* is to be a "royal visit" of

Christ to His children. Paul bore branded on his body the marks, *ta stigmata*, of Jesus. This has reference to the habit of branding slaves, as we now brand cattle. So Paul was branded as belonging to, or being the property of, Christ. One of the arguments of critics in trying to rid the atonement of the idea of substitution has been based upon the fact that so far the word *uper*, "for" as used by Paul in 2 Cor 5 and Rom. 5, never carried the connotation of "instead of." But happily the papyri clear up this for us. For they show that this preposition in current usage bore the meaning of substitution. As a slave, in one papyrus, writes "for," "instead of" one who is unable to write. Caiaphas uses this word in John 11:50 when he speaks of Christ dying for the people. On the papyri this preposition systematically means substitution.

The surroundings of the New Testament writers. The papyri in their business records, common papers in the world of ordinary intercourse, bring us face to face with the social life as revealed in the New Testament. We have thus found clear light upon the census orders as given by Luke, in that similar census orders have been discovered, wherein each family is to return to its district enrollment, the same as Joseph must return to his native district, Bethlehem. Similarly the position of family life, the status of woman, the life of slaves, in fact the fiber of the social life of that day as revealed in the Greek Testament is identical with that as shown to us by the papyri.

Christian documents on papyrus. Thus far the number of Christian documents on papyrus that have been discovered are not as numerous as we might hope shall be unearthed as this great work advances. Between thirty and forty different papyri bearing New Testament texts have been found, most of which are of a fragmentary character. Six of these are of outstanding value since they are from the third century, and are therefore from a hundred to a hundred and fifty years older than the great vellum—made of skins of animals—manuscripts, the Codex Vaticanus or the Codex Sinaiticus, on which we mainly depend for our knowledge of the New Testament in the original Greek. (It was from the last mentioned manuscript that Dr. Godbey translated his Testament.) Among these is a portion of a papyrus book bearing the beginning of the New Testament. This is a fragment of the oldest known manuscript of any part of the New Testament. Another one bears parts of John. Another con-

tains John 1:23-31, 33-41. In all probability these portions are from manuscripts bearing the books of the New Testament intended for private use.

With these certain non-canonical texts, or texts that form no part of the presently accepted books of the New Testament, are found. Several new sayings of Jesus, accepted by some as genuine, have been discovered. Certain sections of theological works, hymns, prayers, creeds and Christian letters are among these unearthed documents. In every case they bear witness to the truth of the New Testament. One prayer runs: "O God Almighty, who madest heaven and earth, and the sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Savior Jesus Christ, through whom is glory and power for ever and ever. Amen."

Thus the papyri bring us to the age in which the New Testament was written, throw light upon the language of this greatest masterpiece of literature, and at the same time reveal the trustworthiness of the New Testament. I doubt not that some day the original autographs of the New Testament will be unearthed in the sands of Egypt, or as wrappings of mummies in the same land.

THE "YES-MAN"

By C. E. RYDER

SENSING the need of more loyalty and co-operation in our churches, and as one good man has said, "Whatever we do, let us do it together," it occurred to us that we might profit by the lesson of "The Yes-Man"—an article which appeared recently in one of our leading magazines.

This "Yes-Man" (whom we shall call Jones) writes that he had not always been a "yes-man" from the heart, but had more or less succumbed to the corporation in which he was employed. He had been almost provoked to the point of revolt at the jibes of a chap who said, "You fellows holding down corporation jobs are to be pitied. You're so afraid of losing your jobs that you become fearful of expressing your real opinion. Get out while you still have a spark of youth and real manhood in you and do something on your own." Jones was so startled that he soliloquizes as follows: "Was his friend right; had he been wasting his life over the ashes of a big corporation—

all to no purpose?" "Would he get soft and flabby—was he playing politics and toadying to his bosses? Would he lose every ounce of independence or self-respect and as he continued to eat out of his bosses' hand, would he become white-livered in the process of 'yessing along' with the powers that be, etc.?" Thus he soliloquized and would likely have done like many another, viz., quit, and struck out independently. But fortunately a seemingly unfortunate thing happened to him which proved a blessing in disguise as we shall soon see.

Jones was the promotion manager in his corporation and was, as he thought, in line for the sales-managership, but this was given to another, which proved a keen disappointment. But sometime later he was called into conference with the president and other department heads to consider a successor to the office manager who had been promoted. In discussing applicants and possibilities for this office the number simmered down to two—one of these being the aforementioned new sales manager. The president said, "Seeing that these two men have come out exactly even on points we'll simply discuss the personality of the two a little more." In the discussion one ventured to say, "I think Mr. B (this sales manager) is the more brilliant of the two." Immediately the president snapped back, "That settles it! The job goes to the other man. I'm through hiring brilliant men who are NOT CO-OPERATORS, and who don't know team play." Give me the man who knows how to be a good corporation man, as against the brilliant fellow who won't play if he is crossed, or who dashes along his own private track, and who can't stand it if his ideas are changed or if he is asked to work along with others." The "brilliant sales manager" was let out before his year was up and Jones promoted to the place. Prior to the promotion the president told Jones that he was a real organization man—the stuff a successful modern executive is made of and as he slapped him on the back made him feel that the sales manager's job would be his. All of which made a profound impression upon Jones which led to the following conclusions:

1. That an army cannot consist entirely of generals, and that a certain percentage, and a large percentage, too, of men who can take orders and efficiently execute them, is necessary to the conduct of any business, be it what it may. Some of us have got to "yes" our superiors in order that the wheels of commerce may run smoothly, and

were it not for this cheerful willingness to take orders, business as a whole, I fear, would collapse promptly and we would all be precipitated into the chaos of anarchy.

2. That he (Jones) had, like countless others, his own economic problems to solve—the solving of which is largely dependent, if not wholly, upon the successful maintenance of his present income, which was derived exclusively from his "job." It behooved him to continue in his job of being a "yes-man" which, translated, meant doing the things that he was told to do as intelligently and efficiently as heaven would let him do it.

3. That he for years had been following a rule which, without direct intention on his part, happened to be the RIGHT rule. He had been a "yes-man" unconsciously but a "yes-man" as it happened, was the thing that his employer most wanted him to be; and moreover, it was the reason apparently why he was now in line for a promotion to the much coveted position.

4. That what he had feared was weak "yessing" was in actuality the give-and-take of successful team play, and, as such was immensely important. In condemning himself he had wronged himself for he knew that he had independence, but he also had tact. He had ideas, but he also knew how to compromise (rightly so) and co-ordinate. He had punch, but he also knew how to make his action ORGANIZATION ACTION, not merely INDIVIDUAL ACTION. It had been the understanding of this that had changed him. He felt better than he had felt for years. It had released a great deal of new energy and power in him, and it had given him more zest in life, as a whole, than he had ever known before.

5. That the superseded brilliant sales manager, when analyzed, showed many distinctly reverse traits from his own, for he certainly was not a "yes-man," and that was his PARTICULAR WEAKNESS for he had had six jobs in eight years. His maddening habit of disagreeing, his anger and boredom as soon as anybody became the least bit critical of his ideas—and that this kind of individuality was a great liability to the firm that employed him. He had to marvel for a time as to how such a man could reach a high place, but a banker friend explained it to him thus: "You'd be amazed, if you'd had as long a business experience as I've had," he said, "how these brilliant fellows shoot up into the high places, only to fall and have a hard time with themselves. They do

it by sheer power of personality and persistence, for one thing; by their egotism for another, and last, but not least, by their actual brilliance. They are actually brilliant—streakishly brilliant, I should say—but they simply must have their own way. Give them absolute personal sway, let them do precisely as they please, and they will put over some big successes occasionally, but they will also put over many failures and they play ducks and drakes with the organization. They must have only 'yes-men' under them in order to get along. I mean just completely negative persons—often toadies and bootlickers. They are dangerous men for we bankers have lost a lot of money on that plunger type."

6. That such qualities as the "brilliant sales manager" had are knocked out of men on the football team or in the college fraternity, or in the rough and tumble of ordinary business. After one has learned to be a good organization man—the time for a subordinate to show his ideas, his independence, is before a decision is made, for no real live employer will ever object then to an argument, to courageous difference of opinion. But when the employer has listened, and announced his decision, or set his policy, it is sheer personal folly and organization chaos for an employee to continue to waste time opposing a decision or policy. He must then be a real, sportsmanlike "yes-man" and accept the decision heartily, not sulkily or cynically or with his tongue in his cheek. Even if he has a strong conviction that the policy is wrong, it is his organization duty to grant that his superior in all probability is right and that he must make the policy or decision his own. So he concludes finally, "I've decided that being a 'yes-man' of the RIGHT KIND, is one of the really important accomplishments of business. A big successful business simply can't be composed of a conglomeration of touchy, obstreperous, individualistic non-co-operators. Ten years from now I'll still be 'yessing' cheerfully—playing the game according to the rules."

To summarize: This man had become a co-operator or a "yes-man" because: 1. An army cannot consist entirely of generals—it must have mostly followers. 2. Being a co-operator is self-preservation. 3. Co-operation not only brought success to himself but also to his corporation. 4. The right kind of "yessing" is not weak, but is, on the other hand, strong. 5. The non-co-operator or "non-yesser" is an ultimate failure. 6. Co-op-

eration or "teamplay" or the true organization spirit ministers to the best type of individuality and is one of the really important accomplishments for organization or corporation success.

Our own conclusion is that as ministers and laity we might well be to our respective church organizations just such type of "yes-men"—a virtue to be commended, although sectarianism is a vice to be avoided. For Christ and our church let us be the RIGHT KIND of "yes-men." When we read in the Book such expressions as "not slothful in business," "giving all diligence," and "occupy [negotiate, do business with resources entrusted] till I come," all involving that we be true "yes-men" for our Lord—and then when we think upon our vows to our respective churches (involving the denomination) we should—we must be true "yes-men" for "it is expected of those who remain with us that they be in hearty fellowship [not rocking the boat], not inveighing against our doctrines and usages, but being in FULL sympathy and CONFORMITY therewith." We would understand that such loyalty and co-operation would "apply everywhere and all the way around" which includes local interests in church and Sunday schools, to the district and general interests, to the homeland and the foreign field.

Indeed our greatest need just now is more LOYALTY and CO-OPERATION. At first thought one might wonder how he could be LOYAL to his church and not CO-OPERATE—but we see the possibility. LOYALTY is defined as: "Faithful in allegiance to one's sovereign or country (or church)" and CO-OPERATION as: "The act of WORKING JOINTLY TOGETHER; concurrent effort or labor." Possibly in the last analysis of either word they may mean one and the same thing, but LOYALTY in this day and age of truce breakers, traitors, headiness, and highmindedness does not seem to have the force in our thinking that it once had. To illustrate: What American or what CHURCH MEMBER would stand the charge of DISLOYALTY to his country or church respectively? But should the charge be brought of "non-co-operator" in its connectional sense "everywhere and all the way around" how about it? Paul's method of getting at the root of the matter on the manifestations of the Spirit might well be used here. He asks, "Do all speak with tongues? Do all interpret?" etc. We ask, Are all LOYAL? Do all CO-OPERATE? Thus we see that one might plead LOYALTY to a country, corporation or a church and yet be SHORT on CO-OPERATION—"an acting jointly together." Much

Stars and Stripes loyalty effervesced when the war was on—when concerted action was needed. The holy war is ever on and we need not only LOYALTY but we need CO-OPERATION. We have those over us in the Lord. When the call is given for prayer, for raising deficits, for a unified budget or for store house tithers, etc., let's say "Amen," all along the line, or "At your service, sirs." We must have LEADERSHIP—but we must also have FOLLOWERSHIP.

TWENTY-SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

By A. E. SANNER

HERE are twenty-six mistakes from actual life—one for each letter of the alphabet. The name of each fellow began with a letter. So does yours and mine. What has that to do with it, do you ask? Absolutely nothing. I wanted only to emphasize that we all are human, and that we must determine never to bring a reproach upon the cause of Christ, and that we must persistently persist in the course we know to be right. Are we preachers going to do any of these silly things, or serious things, here mentioned, or hundreds not mentioned, when we know better?

A wonderful scripture says, "For man looketh on the outward appearance but God looketh on the heart." Holiness people often quote this verse, and invariably lay the emphasis on the latter assertion, "God looketh on the heart." And train-loads of mistakes and tom-foolery have been disposed of with a toss of the head and a "Well, thank the Lord, he knows my heart." It is well that God knows the heart, but don't forget that it is said here no less emphatically that "Man looketh on the outward appearance." So after the heart is right, will it not be worth while to give attention to the "outward appearance"? It is in the "outward appearance" that many a preacher has blundered and ruined his own influence in a given locality and injured the cause of the church.

1. Brother A was an evangelist holding a meeting. He began to get uneasy and restless about his financial remuneration. He gave frequent hints to the pastor, who assured him that he had always paid his evangelists well, and not to worry. But one night, after a victorious, shout-

ing service, he apparently thought the psychological moment had come to look after number one, so he brought the matter to the attention of the church just before dismissal, as though the pastor was neglecting to do so. The reaction was immediate. It was cold water on a good meeting, and defeated the expected victory. Moral: Matt. 6:33.

2. Brother B, also an evangelist, had held a good revival, and the offering for him, amounting to \$200, was in the local bank. On taking his leave of the town he called at the bank and asked for \$50 currency, and the balance of \$150 in the form of a draft. The banker handed him the \$50, and then by mistake wrote out the draft for \$200. The evangelist went on his way and failed to reply to the banker's three letters concerning the error. The matter was allowed to drift for several months before rectified, but that was too long. The damage was done. And this damage was irreparable. Moral: Be severely strict with yourself in money matters, and don't under any consideration, give the enemy a club at you about money matters.

3. Brother C was a pastor. When he moved to town to take charge, he unfortunately moved with him some ungodly married children, whom he kept in his own home. Their lives and conduct militated against the church and his own success. When a committee of the church called to advise with him about the matter, he "flew off the handle," abused the church, and of course, backslid. Moral: If you ever have misfortunes of any kind, don't afflict a church with them.

4. Brother D, a pastor, was a "mighty good" man. But he was so afraid he might hurt someone. Hence he was "easy." When a heretic wanted to preach in his pulpit, though he knew it was all wrong, he couldn't say "No." When fanatical people arranged for a prayermeeting in the home of one of his own parishioners, he did not protest but attended the same himself, for "fear he might hurt someone." When one of his own converts advised with him concerning joining the church, he temporized. He was "slow" and "easy." Moral: Don't be too slow.

5. Brother E was a pastor in charge of a city church. He permitted the church to make him treasurer of a certain special fund. He put his own money and the money for that special fund into the same pocket, and forgot to discriminate when he put his hand into the pocket to take out

the money. So in the course of a remarkably short time the church found him short. Thus in a few weeks he injured, very seriously, a flourishing church, built up by four years of hard labor and faithful service by his predecessor. Moral: It's the layman's job. Get a good layman to be treasurer of the local church's funds.

6. Brother F, an able pastor-evangelist, got off on the "worldly dress" tangent. It grew on him until he could say "I have more respect for a thief than I have for a holiness man who will wear a tie." Moral: Beware of tangents. Stay on the main line.

7. Brother G was his own evangelist. Out of courtesy, a fellow pastor in the town dismissed on a Sunday evening and brought his people to the meeting. The pastor-evangelist decided he had his "chance," took it, and brought a scathing denunciation of "backslidden Methodists." Not only did those people go away grieved, but so also did the Holy Spirit. The Spirit chastened that preacher's conscience until to get relief, he went to the Methodist pastor and apologized. Why can't a holiness preacher be courteous? Why can't he be a gentleman? Are these traits antagonistic to holiness? A thousand times no! Moral: Be courteous to all men.

8. Brother H had "pets" and "running places." A few members into whose homes he "dropped in" daily, and there were other members whom he only infrequently visited. No pastor can afford to make this mistake. He cannot have "pets" among his members. Moral: Don't have "pets."

9. Brother I's case implicates the innocent Ford. It was the parsonage car and had "Church of the Nazarene" in beautiful gilt letters painted on either side. So far, well enough. The trouble originated farther down the roads and lanes of that country where the pastor insistently "hogged the road." Moral: Remember the seeming "little" things.

10. Brother J held the pastorate of a new church. The devil's crowd started a lie on him, and the next day after he heard of it, he left town. He was absolutely innocent. But his action seemed prima facie evidence of guilt. It nearly killed the new church and ruined his influence in that community. Moral: Don't run from a lie.

11. Brother K fell into the bad habit of oft-repeating. "I tell you, sir," would introduce, punctuate and conclude every sentence. "As I said before" competed with "I tell you, sir" for

first honors. If you said it before, say something else next time. Moral: Don't use habitual phrases and statements, or mannerisms, which detract from, or lessen the force of your message.

12. Brother L had splendid success otherwise, but made his church live in, and for and to itself. District and general interests were always ignored and sacrificed in favor of the local. The connective spirit was discouraged rather than fostered. A selfish church is no more legitimate than a selfish man. Moral: Be loyal.

13. Brother M, as evangelist, was holding a meeting in a Nazarene church. He found there was an issue up in the church with an undercurrent on the part of several against the stand the pastor was taking on that issue. He sided clandestinely with the undercurrent, right while he was being entertained in the pastor's home and preaching in the pastor's pulpit. When the pastor approached him one day relative to these matters, he gave the pastor to understand he would preach what he wanted to, and would be dictated to by no one. The result was a divided church which has not fully recovered, a ruined pastor who has not been restored, and an evangelist who has paid dearly for his folly. Do you begin to see why so many experienced pastors are very cautious who shall serve them as evangelist? Moral: If you can't be kind and considerate and fair, don't try to be either a pastor or an evangelist.

14. Brother N on the other hand, is a pastor who did not give his evangelist a fair deal. The evangelist had the crowds all right, and was doing a good work. But the pastor thought he could pull the net better and get the desired results earlier. So he called his board together and got them to vote to let the evangelist go. He, too, paid for his folly. Moral: Be kind and considerate and fair or don't try to be a pastor or an evangelist.

(To be continued)

FACTS AND FIGURES

By E. J. FLEMING

We are interested to know that Dr. Otto Vollbehr of Germany recently paid St. Paul's Monastery in Carinthia the sum of \$300,000 for a three-volume Gutenberg Bible written on parchment, the highest price ever paid for a book.

The World-Wide Sunday School News says that there are more Sunday schools of over 1,000

members each in Seoul, Korea, than in Manhattan, New York.

The first Baptist Church of Kokomo, Indiana, closed its last regular church year with all bills paid and a balance of \$400 in the treasury. They report every department of the church as showing a similar prosperous condition with a surplus above expenditures.

The International Association of Women Preachers held an annual convention recently in Cleveland, Ohio. It reports there are 2,000 women preachers in the United States, one-half of whom are married and many of them mothers. One of the objects of this association is to lend encouragement to women to enter the ministry.

A short time since President Calles of Mexico declared that the program of the Mexican government called for 1,000 additional schools each year throughout the republic of Mexico. They purpose to establish a public school whenever there are twenty resident children living in the community.

The New Yorker publishes an example of low finance which concerns a man who inherited \$10,000 in the form of one hundred bonds of \$100 each. He took them to a safe-deposit company and found upon inquiry that a box large enough to hold them would cost \$10 a year. The idea of paying so much for this purpose annoyed him and he went to his bank and made a loan of \$5, which cost him thirty cents per annum in interest, and he left his one hundred bonds with the bank as collateral for the loan. He then took the \$5 he had borrowed and deposited it in a savings bank at 4½ per cent, receiving twenty-three cents in interest. Thus his bonds were safely taken care of for the year and the cost was only seven cents. —The Christian Herald.

A church of a sister denomination in Tennessee contributed a total of \$205,000 to the Lord's work during the last church year. Of this amount \$136,000 was contributed to missions and benevolences, and \$68,000 to current expenses. Study the proportion and see if your church is approximating that splendid condition.

The annual convocation of the Church of the Disciples of Christ was recently held at Memphis, Tennessee. They report a net gain in membership of 6.1 per cent. The United Christian Missionary Society of that church reports that the church congregations gave \$474,757.51 to the general fund, the Sunday schools \$447,411.91, and the women's societies \$526,060.83. Their Department of Home Missions assisted in the support of pastors in 141 churches, 13 of which became self-supporting. These churches report 2,122 additions to membership. The church has six children's homes supporting 912 children, and six homes for aged men and women in which support was given 183. The Department of Church Erection aided 55 churches with loans totaling \$461,000, creating properties valued at \$1,500,000. The Church Erection Fund amounts to a total of \$2,448,862.39. The denomination built 289 churches with plans under way for the completion or construction of 243 additional churches.

Arthur Wentworth Hewitt in his book, "Steeple Among the Hills," informs us that after twenty years in one church in Vermont with extended opportunity to know the entire state intimately, concludes that there may be some cases of "over-churching" but the great fact that impressed him is the absolute neglect and the stark unadulterated religious need which exists everywhere in the state. How will it do to make a survey of your community from a holiness standpoint?

A united movement of the churches of America has been made for a "lynchless land," but up to the close of October there had been 24 lynchings, an increase of six over the same period of 1925. What are you doing to help create sentiment?

Edward McKernon, Superintendent of the Eastern Division of the Associated Press, recently told the Methodist Ministers' Association of New York that religious affairs now receive ten times the space in the daily press that they did a generation ago. This, he explained, was because the churches have caught the spirit of journalism and are developing the legitimate news of religious activities. —Sel.

A member of the Japanese House of Representatives recently stated through the Japanese press that the visit of 120 Japanese students to America in September was a great help in establishing amicable relations between the United States and Japan. It is planned that a group of 200 students will visit the United States next year.

Mrs. Cora Wilson Stewart is the founder of the Moonlight Schools of Kentucky. She is endeavoring to enlist a national volunteer army to fight illiteracy. At present there are 5,000,000 people in the United States unable to read or write, of whom 1,700,000 are from other countries. Mrs. Stewart has received pledges of 15,000 recruits to organize and teach Moonlight schools. Their object and goal is a clean literacy record for 1930. Have you enlisted?

In Rome, Italy, the Anti-Blasphemy League has placed an order for 50,000 posters admonishing against profanity and blasphemy. They will display these posters in railroad stations and on trains in Italy. If Italy can profit by such a campaign, we wonder if it would not be well to agitate on similar lines in this country.

The following is taken from the bulletin of the Country Club Christian Church of Kansas City:

DO YOU KNOW THAT

Eighty-five per cent of church membership comes from church schools?

Seventy per cent of church school pupils drop out under 16 years?

Twenty-four hours per year is average period of religious instruction given pupils in Protestant church schools?

Fifty per cent of enrollment is the average attendance?

Twenty times the cost of church school operations is spent by America for gum, soda, candy, tobacco, ice cream, perfume, cosmetics?

Twenty-seven million nominal Protestants under twenty-five years are receiving no form of religious instruction?

Ten years ago our criminals averaged 29 years; today the average age is under 23?

Is it safe for this condition to continue?

Are we fair to our children and to their children to permit this situation?

"GO"—"LO"

Matthew 28:19-20

By A. W. ORWIG

BESIDES the more general divine command, "Go ye into all the world and preach the gospel to every creature," God calls some persons to particular fields of labor. He designates some special work, or a certain part of the world. They may know His will in the matter. And blessed is the individual who can say from the heart, "I'll go where you want me to go, dear Lord."

No doubt God is now saying "Go" to more persons than at any previous time. And this is because He has opened more doors than ever before. He has also inclined many more to study the subject of missions, and to pray and give in their behalf. And an encouraging fact is that large numbers of these persons are young men and young women. A certain young woman said, "Whenever I read in the book of Acts, I always feel like getting up and going." It may have been God's way of calling her to some special work.

Christ's "Go" seems to reverberate down the ages with greater emphasis than ever heretofore. Too long, indeed, has it been largely unheeded, to the grief of His loving heart and the great sorrow and loss of many of the heathen. An aged heathen woman moaned piteously to a missionary, saying, "Oh, why did you not come before? It is too late for me to learn now." When the Bible was first taken to the Fiji Islands, the people asked, "How long have you had this book? Why did you not bring it to us sooner?"

When we really become possessed with the Holy Ghost "go" spirit, nothing can restrain us from going. And we will go just where God wants us to go. No sacrifice will be too great for us to make. When we sing, "I'll go where you want me to go, dear Lord," let us be fully open to any call He may make, whether it be at home or abroad—anywhere for Jesus.

Many years ago a young man felt a strong call from God to go to Greenland. But church officials tried to dissuade him in every possible way. They

said, "It is all snow and ice there, and you will have no house to live in." To this he replied, "Then I will dig a hole in the ground and live there; but go I will and preach the gospel to the Greenlanders." And he went, and God used him in the salvation of many souls. Nor did he have to live in a hole. Ah, he obeyed the command to go, regardless of very forbidding circumstances.

A similar case was that of the Moravian pioneer of Christian missions to Iceland. He was strongly appealed to not to venture on so hazardous an undertaking, but he bravely answered, "I may lose my life by going, but go I must, for such is God's call to me."

*"If to heathen lands He calls me,
Let me never answer, No;
Telling out the great salvation,
In His name I'll gladly go."*

But now let us very briefly look at the blessed counterpart of the word, "Go." The command of Jesus to go with the gospel to all nations was accompanied by a most cheering promise of His presence. Let us not overlook the "Lo." The "Go" and the "Lo" were uttered in about the same breath. Both words had their special significance. The promised presence of Jesus, "Lo, I am with you alway, even unto the end of the world," included everything necessary for success to those obeying the command to "Go." No one is asked to go alone, or to depend upon his own resources, when going forth to work in the vineyard of the Lord, whether at home or abroad. Jesus had declared that He possessed "all power in heaven and in earth," and "therefore" protection and success were fully assured. Oh, what comfort and faith, and zeal this should give those already in the field, as well as to all prospective workers! Ah, yes, let the inspiring "Lo" ever brightly loom up before us when obeying the command to "Go." A lady wrote on the flyleaf of the Bible, "Lord, put any burden upon me, and send me anywhere, because of Thy promise to go with me." Let us never separate the "Lo" from the "Go."

A PREACHER'S Working Library

A preacher will to a certain extent follow his own tastes and inclinations in selecting books to use as source material for sermons but there are some books that every preacher should have at his elbow to use constantly as a Reference or Working Library. A list of such books is given here.

Clarke's Commentaries (6 vol.)	\$15.00
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Nave's Topical Bible	7.50
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Advertising the Church	1.25
Historical Geography of Holy Land	2.00
Moffatt's New Test. (Parallel Edition)	2.50

Preacher's Requisites

We list here some of the items in which preachers may be interested either for personal or church use. If you do not find in this list the particular article you have in mind, please drop us a line about it. We can furnish anything on the market at manufacturer's or publisher's prices.

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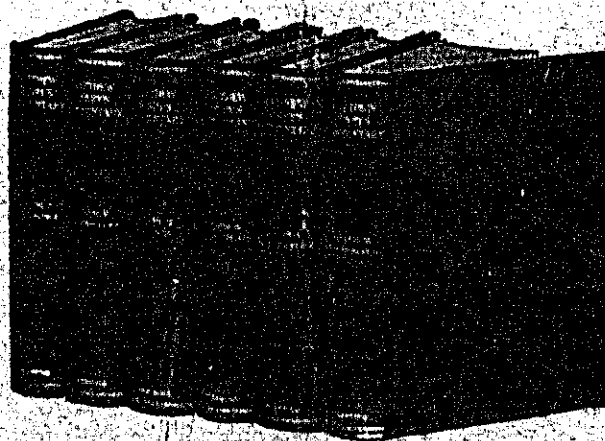
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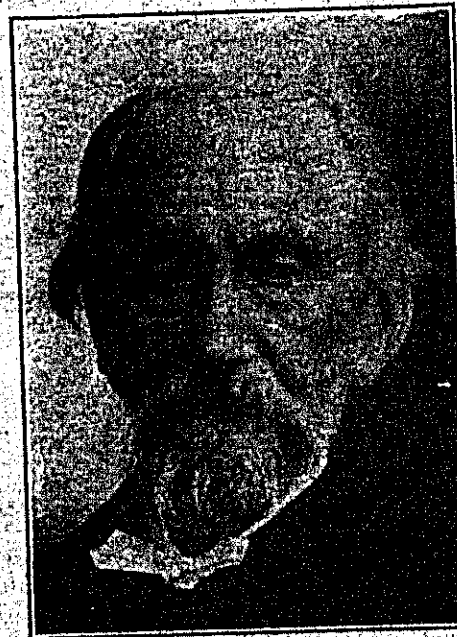
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WHOLE NO. 14



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

J. B. Chapman, Editor

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THE PREACHER'S OPPORTUNITY

Of course it is important to have a competent Sunday school superintendent, a faithful song leader and all the other help and helpers possible. It is important to have good devotional exercises in the opening of the service. Personally, I feel that much is lost if the occasional testimony service is omitted (although I would not have testimonies every time, necessarily). But I am thinking now of that half or three-quarters of an hour which is peculiarly the preacher's time. Observation has convinced us of the soundness of a few somewhat general rules which the preacher may break occasionally, but which it is well for him to observe "as a rule."

First, let the preacher start promptly. He has known for some time that he was going to preach. It is too late now to deliberate and hesitate. His audience is passive and if he can make an "assault" he may "catch" the people before their minds wander off to questions of business and pleasure.

Second, the preacher should *know* what he is going to say, not in substance only, but *verbatim*, if possible, during the first five minutes. It is important that he shall say something interesting and relevant the first five minutes and yet he will not be very much under the inspiration of the occasion for at least that length of time. So if he has his introduction well in hand (it's not a bad idea to memorize it entirely) and can "tide over" the first five minutes without "marking time," which is usually the synonym of "killing time," he has scored a good point.

Third, it is better not to try to preach too many things and to preach what you do preach "good and hard." Better to drive one or two nails in well and clinch them on the other side than to drive the board full of carpet tacks. Some sermons are weak because they are so "exhaustive." Some preachers are not satisfied until they have told all there is both for and against their theme—but you have to stop somewhere.

Fourth, the task is to preach the Word. Bible material is preferable to any other. Even illustrations are doubly useful if they are taken from the Bible. While the preacher is fortunate for possessing any legitimate knowledge, yet in the pulpit he is stronger if he deserves the characterization, "A man of one book."

Fifth, let the preacher never yield to the temptation to "meander" because of the feeling that he may have "plenty of time." The average preacher who has a message on his heart will do well to make haste to deliver it. Preaching grows on a man, and all the preachers, except the very wise ones, who have been preaching as long as ten years need new or improved "terminal facilities." Having got started, having found a touch of unction, and knowing all the time what is his goal and purpose, let the preacher drive as hard as he can right toward the conclusion. No, he won't get there too soon, but he will pull up like a prancing steed and not like a wornout, road weary plug.

Sixth, let the prayer which was breathed during the time of preparing to preach be continued right on through the sermon and let the preacher actually "reach up," and reach out for results. Every effort of the week in a certain sense climaxes in the sermon. You have visited the people and they have come to hear you preach. If you fall now your week's efforts fall also. Preach, man! Preach for your life! Preach with all the energy and wisdom you have and can get God to give you!

ABOUT THE PREACHER'S READING

A SUCCESSFUL pastor writes to answer our December question, "How many books do you read in a year?" and says, "I have been a pastor for about fourteen years and have never been much of a book reader. I have about \$500 worth of commentaries, cyclopedias, histories, biographies, dictionaries and other reference works which I use in connection with my Bible study and in the preparation of sermons, but I never cared much for reading book after book. That may be my weakness. I read the Herald of Holiness, the Other Sheep, The Preacher's and Young People's Magazines, The Homiletic Review, The Expositor, The Christian Herald, The Literary Digest, The Pathfinder, God's Revivalist, two newspapers, the Geographic and American Magazines (sometimes) and some books. With many pastoral duties and a weak body, this is about all I can do. I think the resolutions passed by the Eastern Oklahoma Assembly requiring pastors to report on the number of books read is all right and should probably be enacted by other assemblies also. But there should be some chance given a fellow of my class to 'save his hide.'"

We think this bit of correspondence interesting for several reasons. First it gives a list of reading matter which a busy pastor has found practical and which may, therefore, be of value to someone else. In the second place, it places the book emphasis where it ought to be placed, and that is upon reference, rather than upon "reading" books. In the third place, it makes a rather unconscious discrimination between hasty, casual reading and careful, meditative reading. In the fourth place, it gives preference to service and pastoral duties, which is the correct attitude. The preacher must not be a book worm. In the fifth place, it suggests limitations of health, etc., which every wise man will respect and respect in time for his care to do good in the prolongation of life and usefulness. All in all, we think this a good letter. Perhaps there is one caution: a preacher with a small pastorate and with good health should be able to do more, even as this brother suggests, and that is one of the reasons why a young preacher should not push too quickly into a parish that will make such demands upon him as to cut short his time for reading, study, meditation and prayer.

But I also have a letter from Evangelist W. W. Loveless, who also commends the action of the Eastern Oklahoma Assembly in requiring a report on books read, and who engaged in fourteen revivals during the year 1926, and yet found time for fifty-three items of reading, as follows: the entire Bible, Weymouth's New Testament in Modern Speech; seven books by Louis Albert Banks, as follows: The Fisherman and His Friends, Healing of the Souls, David and His Friends, The Revival Quiver, Paul and His Friends, Great Sinners of the Bible, The Sinner and His Friends and The Great Promises of the Bible; Mental and Spiritual Lifting Jacks, by J. Wayne Hoffman; The Nazarene Pulpit; The Mark of the Beast, and In the Twinkling of an Eye, by Sidney Watson; The New Pastor, by Lum Jones; The Serpent's Fang, and The Tongue, Its Good and Evil Influence, by S. L. Flowers; Is the Young Man Safe, by U. E. Harding; How to Pray, and The Person and Work of the Holy Ghost, by R. A. Torrey; A History of the Church of the Nazarene, by J. B. Chapman; Psychology, by Dewey; Message to Sunday School Workers, by Marion Lawrance; The Happy Art of Catching Men, by R. J. Patterson; Sermons on Isaiah, by P. F. Bresee; The Gospel of the Comforter, and Love Enthroned, by Daniel Steele; The Portraits of Jesus Christ in the New Testament, by Henry Sloane Coffin; Sermons that Search the Soul, by E. E. Shelhamer; Is Man an Animal, by E. P. Ellyson; Bible Readings on the Second Blessing, by C. W. Ruth; The Life Story of Hallelujah Jack, by Jack Linn; From Sinking Sands, by Harry J. Elliot; Straight from the Shoulder Messages, by Paul Rader; The Parable of the Mustard Seed, by R. Govett; The Christ of the Indian Road, by E. Stanley Jones; The Dawning of the Golden Age, by F. T. Fudge; Hoosier Happenings, by J. M. Wines; Bees in Clover, by Bud Robinson; Sanctification, by B. Caradine; Ham-Mishkan, or the Wonderful Tent, by D. A. Randall; Sermons in Stones, by Amos R. Wells; Mysteries and Crimes of Mormonism, by J. H. Beadle; Helps to Bible Study, by A. Sims; A Sample Case of Humqr, by Stricklan Gillilan; The Knack of It, by Charles Battel Loomis; Witty Sayings by Witty People, by William H. Browne; Stories of Insect Life, by C. L. Weed; Liberty's Victorious Conflict (a history of the World War); Great Fortunes and How They Were

Made, by James D. McCabe; A Soul's First Day in Heaven, by J. M. Humphrey; The Nightingale of the Psalms, by Jarrette Aycock; and Backbone or Wishbone—Which? by J. A. Dinger.

Concluding, the evangelist says, "Besides these books and booklets, I read several other booklets of 20 pages or more. I also read about everything in the Herald of Holiness every week, and read The Preacher's Magazine every month. I also read some every week in The Pentecostal Herald, The Christian Witness, God's Revivalist, and The Pilgrim Holiness Advocate. I also read much current literature in magazines and daily papers, and tried to keep myself posted on current events. My total pages read, exclusive of papers, magazines, etc., was 14,076."

We publish this list, also, to give some idea of what a determined man with a strong body and alert mind can do, and also to furnish some suggestions for the use of other preachers in selecting their reading matter.

INCIDENTAL OPPORTUNITIES

Of course the pastor's chief opportunities will arise in connection with the families of those who are members of his church, but there are a few instances in which it is possible for him to "reach out" in his community, without infringing upon the territory of anyone at all.

One pastor visited the undertakers of his little city of ten thousand, gave the undertakers his card, and told them that he would be glad to take care of funerals at any time there chanced to be cases where strangers or others found it inconvenient to arrange for their own pastors to conduct the services. He also told the undertakers that at any time families which were not attached to any church did not want to have the services at their homes or in the chapel provided by the undertaker, he would be glad to open his church.

The undertakers were really quite surprised at these offers and within the space of two or three years found occasion to accept them repeatedly. The undertakers were appreciative and the families served were appreciative, and when the preacher took time to summarize results, he found that he could trace the beginning of interest on the part of some who became useful members of his church to these "extension" services.

Perhaps some who read these lines will find methods of widening the scope of their ministry in the same or similar manners as did the pastor mentioned above. I know it is the habit of preachers to claim to be "busy," and "just simply run to death," but a lot that the average preacher does is practically without any fruitage at all. Better give up the attempt to publish a parish paper, better miss visiting some of the folk who are in good health and in good spiritual condition, better miss going to town quite so often, and substitute more personal and opportune "extension" parish work.

PRESERVING THE PREACHER'S MAGAZINE

Mr. P. H. Lunn, Subscription Manager of THE PREACHER'S MAGAZINE, tells us that he has failed to find a practical folder in which to preserve the regular copies of the magazine, and yet we have letters from a good many who have planned to preserve their copies in some permanent and usable form. The best plan we know now is to have them bound in the regular way, and any who do not find it convenient to have this done in his own town may send his copies here to the Publishing House and they will have them bound in board cloth. The cost will be one dollar, the subscriber furnishing the twelve copies of the magazine.

HELP YOUR BROTHER PREACHER

The editor announced some time ago that he expected 2000 preachers to subscribe for THE PREACHER'S MAGAZINE for the year 1927, and that he hoped the number would reach to 2500. Well, he still maintains this expectation and this hope. But the only way either one of these figures can be reached is for you who have used the Magazine during the past year to say a word about it to your fellow ministers. There are not many periodicals designed especially to help the preacher, and there are especially few which are designed to help the preacher of full salvation, and the majority of preachers are "in the market" for something that will bring them helpful suggestions each month. So we think the Magazine will not be difficult to sell. Please tell your neighbor pastors about it and do a little "labor of love" by offering to send in his subscription for him, if he will hand you the dollar. The Magazine will, we think, be better this year than it was last.

DEVOTIONAL

MOSES, GOD'S TRAINED LEADER

By C. B. JERNIGAN

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts 7:22).

NO greater character than Moses ever appeared in Hebrew history. It would be extreme to call him the greatest of his race, for many mighty figures appear on the pages of the Old Testament. More space is devoted to Abraham, the friend of God, than to Moses; but Peloubet does not hesitate to say that the majority of thinkers would rank Moses as the greatest man of all time.

He was born of slave parentage in a time of serious trouble in his nation, with the decree of death hanging over him. He was reared in the home of the man who had signed his death warrant, and educated by the very man who hung the sword over his cradle. He lived forty years in the palace of Pharaoh where royal robes were the order of the day, and ease and pleasure were the customs of their lives. He lived forty years in a lonely desert with no luxuries, and often just bare necessities. He wandered forty years at the head of the pilgrimage of Israel in the wilderness where Jehovah had to feed them on manna and quail, as they marched through the territory of others. He was forty days and nights in Sinai's mountain alone with God, where he absorbed so much of the glory of God, that he had to wear a veil when he came before the people. Here he spake face to face with God as a man speaketh to his friend. Such intimacy with God was never known by any other mortal. In his mighty intercessory prayer pleading for sinning Israel, he held on until God said, "Let me alone." He was a child of destiny. God's man for the hour. A mighty executive, a born leader of men; although rejected of his own brethren, and compelled to live alone in the desert until he met the "God of fire" at the burning bush, where he got his commission, and orders to lead Israel out from the country of the Nile to the banks of the Jordan.

He died alone with God, and had angels for his pall bearers. They buried him in a hidden grave in the lonely plains of Moab where the devil disputed with Michael about the place of his burial. God never launched a movement that He did not put a trained man at the head of it. When He wanted Israel led out of Egypt, He had Moses trained for the occasion. When Moses died, He had Joshua trained forty years under Moses ready to take his place. When He wanted a man to write the epistles to the early churches He did not pick up the ignorant fishermen along the shores of Galilee, but called Paul who was trained at the feet of Gamaliel, to such an extent that when he made his plea before the kings, they said, "Paul, much learning hath made thee mad." When God wanted to plant the second blessing holiness movement so deep that the devil can never root it up, He found John and Charles Wesley, graduates of Oxford College, and called them to spread scriptural holiness over these lands. When He wants the fragments of the various holiness associations, which had run their day, into one church, he found Dr. P. F. Bresee and called him to the organization of the Church of the Nazarene.

God must have a trained leader to lead His people through the wilderness of various pagan nations. There was not a trained man among them for they had been slaves for two hundred years. Not a scholar, not a leader; where could He get His man? Only one way, make the schools of Egypt train one. Here Moses was educated until we have the statement: "Learned in all the wisdom of the Egyptians."

Three things were necessary: he must be a born leader of men, an executive; he must be trained in legal matters; he must know God. To give him these, he was born in the time of oppression. "They set over them taskmasters to afflict them with their burdens; but the more they afflicted them, the more they multiplied and grew." Oppression will develop the latent powers that are in us. War makes generals. Oppression brought out a Moses. To give him the needed

training, he was adopted by Pharaoh's daughter and reared and educated in the schools and universities of Egypt. Here he met the master minds of the world, and the greatest nation then extant. To give him the training in the Hebrew religion he was left in the lap of his mother, a Hebrew woman who had faith in God. She put something into Moses in his childhood that all the learning of pagan Egypt could never rub out. The only place where he could possibly get Hebrew training was from his mother who was his hired nurse. I still believe the old adage: "The hand that rocks the cradle rules the world." Oh for more such mothers. He was a double graduate: first at his mother's knee, next at the University of Egypt. He was double trained: in Egyptian law, and in Hebrew religion.

His mother had faith in God, and was not afraid of the king's commandments. She knew the customs of the Egyptians. She knew where Pharaoh's daughter went to bathe every day along the river side. She knew just where to place the little ark. She knew that in every woman nature had planted a mother's heart, that made her love a baby. She knew that by the time Pharaoh's daughter came to the river, that little Moses would be hungry. She knew that a hungry baby would cry. She knew that the tears of a sweet babe would break the heart of any woman. She placed Miriam, the sister of Moses, behind a clump of flags with full instructions to act at the strategic moment. All was coolly planned to save Moses. She prayed, she acted. It was her faith, prayers, and Miriam's swift running feet that saved little Moses. Faith, prayer, and shoe-leather will work wonders.

When Moses was drawn out of the water, Miriam was there on the dot, to run to call a Hebrew woman to nurse the baby. The mother applied for the job, and God made the very king who had signed the death warrant of Moses, take him into the place to live, and fed him and his mother and pay his mother wages to nurse her own babe. Surely faith, prayer, and action will save the day.

If God could do that, in that day why not great things today?

"By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." After all that his mother could do for him, he still had to stand at the parting of the

ways and make a choice. Every man must stand alone with God and choose. This choice made him the greatest law giver of all ages and a mighty leader; led him into the mount alone with God, when he wrote the law; gave him angels for pall bearers; wrote his name immortal; and gave him a place on the mount of transfiguration with Jesus and Elijah. All this because he had respect to the recompense of reward.

If God ever needed Moses, He needs some trained leaders in the Church today. Leaders who can preach a full salvation, put swift running feet under their messages and prayers, and bring deliverance to a sin cursed, bleeding and ruined race; men who can march into Pharaoh's court and make demands to let sin's slaves go free. Throw down the challenge to paganism, turn rods into serpents that can swallow all the snakes of the enemy and lead the people out with a high hand. If we can find such fearless men who dare to face kings, God will send the plagues on the enemy, open Red Seas, feed His people and lead them with pillars of cloud and fire into a land that flows with milk and honey.

The Church is looking for men who can do what the world calls the impossible. God will put you into the furnace of affliction and develop the latent powers that are in you, if you only hold still in the hottest of the fire. All of the boostings of District and General Superintendents cannot make a Moses. It took times of oppression to bring him to the front.

"SALVATION FROM START TO FINISH"

By WILLIAM HESLOP

There are glorious truths hid away in some of the most difficult chapters of the Bible. All Scripture is profitable. This applies to the 49th chapter of Genesis. There are twelve names. All names of persons, places, rivers, etc., had a meaning in the Old Testament and have a meaning for us today. These twelve names give us the Christian life in a nut-shell. The good news according to Moses and the Gospel in Genesis.

In the first place Reuben is mentioned. Reuben means "Behold a Son" and when a penitent sinner believes in Jesus "Behold a Son," for Jesus said plainly that "Ye must be born from above."

Then comes Simeon, and Simeon means "To hearken," the word hearken means to hear and to "ken" is a Scotch word which means to understand and so when we are born of the Spirit we

listen to God and listen to His Word and understand it. The natural man cannot understand the things of God for spiritual things are spiritually discerned. We join the tribe of Simeon after we have become true Reubenites, namely, true sons of God.

Then little Levi opens his eyes in a strange world, and Levi means "joined," and is it not true that after we are sons and understand spiritual things we are joined to the Lord and to all the Lord's people? What unity and harmony there is, and should be, amongst the true sons of God. "Behold how good and pleasant it is for brethren to dwell together in unity." What do you say if we join the tribe of Levi? After Levi comes Judah and Judah means "Praise." "Oh that men would grumble? murmur? faultfind? condemn? A thousand times NO. "Oh that men would praise." After the crossing of the Red Sea Israel sang.

When Jehoshaphat praised the Lord, the Lord set ambushments against the enemies. The shout of faith and praise brought down the walls of Jericho. Paul and Silas in their damp, dirty dungeon prayed and sang praises to God. No wonder the jailer was converted. No wonder the prisoners heard. "Bless the Lord, oh my soul." "Rejoice in the Lord always." "Let us offer the sacrifice of praise to God continually." "Let everything that hath breath praise the Lord." Any old mule can kick, any old hog can grunt, it doesn't take a man or woman with brains to find fault, any fool can grumble, any ignoramus can criticize and condemn; but it takes a lark to rise up as far as possible to its Maker and fill the air with praise and song. Let us be song birds for God. "In everything give thanks." Let's all join the tribe of Judah and praise the Lord.

The next boy born into that happy home is Zebulun, and Zebulun means "to abide, to dwell." "He that dwelleth in the secret place of the Most High shall abide. . . ." "Abide in me and I in you." Ah! Beloved, it is one thing to get saved and it is another thing to keep saved. It is one thing to obtain the blessing of entire sanctification, it is another thing to maintain it. After we are born again (Reuben) and while listening to God (Simeon) and while keeping the unity of the Spirit in the bonds of peace (Levi) and while praising God with our whole heart (Judah) we are kept by the power of God through faith (Zebulun). What a wonderful God we have. What a wonderful Christ. What a wonderful

salvation and what a wonderful book the Bible is.

Next comes Issachar, and Issachar means "to serve," "to hire," and has special reference to Home Missions. Issachar bowed his neck to the yoke. He was a willing, ready worker. His motto, "I serve." He pulled other people's loads. He carried other people's burdens. He was a servant, a slave. Paul was a member of the tribe of Issachar. He joined immediately after he was converted. Push and Pull were emblems emblazoned on the banners of our holiness fore-fathers. Squatters and kickers and hangers on and stoppers and brake-ers should be thrown out of any church. I long to see people come in, and come on, or get out and get off. Let's quit keeping back and applying brakes. We are going up grade, let's pull and push. Let's ALL pull and push. Let's All pull and push All the time. Let's join the tribe of Issachar. Amen! I'm a joining now, Hallelujah! Issachar bowed his shoulder to bear, and became a servant.

Next comes Dan, and Dan means "To judge." This is one thing we all need to learn. We need to judge righteous judgment. NOT judge the other fellow, but judge ourselves, and if we judge ourselves the Lord will not judge us. Too many of us judge the other fellow instead of ourselves. We need to learn to be hard on ourselves and easy on the other fellow. And now comes Gad, and Gad means "overcomer." Gad had a legion of enemies, and although once overcome, he rallied, fights, stands, and victory comes at last. "To him that overcometh." Not to him who has been converted or to him who was sanctified twenty-five years ago, but "to him that overcometh [present tense] will I grant to sit with me in my throne."

*"Never yield a step in the hottest fight,
God will send you help from the realms of light,
In Jehovah's might put the foe to flight,
And the victor's crown you shall wear at last.
Be an overcomer—only towards yield,
When the foe they meet on the battle field."*

—NAYLOR.

Who's next? Why it's a bright little fellow called Asher, and Asher means "happy." He gets good food. The very best and choicest of morsels. "His bread shall be fat," says the record, "and he shall yield royal dainties." Asher does not feed on husks . . . he's not in the far country. Neither does he feed on manna . . . he's

not in the wilderness. Asher is in Canaan and he feeds on corn and wine; in fact, the best. He doesn't feed on newspapers, worldly magazines, etc., he feeds on the Word of God. He doesn't feed on ashes. The Bible is the Bread that satisfies and feeds him and makes him beautiful and happy. He gets fat. He receives but he also gives. He yields royal dainties. He has two arms. With one he takes in and with the other he gives out. With one arm and hand he receives but he receives to give. He's not a sponge, he yields. No wonder he is happy. Real happiness is only found in the service of Jesus Christ. We should be like the moon which receives to give.

Now we come to Naphtali. "Naphtali is a hind let loose, he giveth goodly words." Naphtali means "To wrestle." The hind makes for the hills. It loves the hill country. The hind is also sure-footed. The hind never backslides, it never slips back an inch. Onward, forward, upward, shoulder arms! Right foot first! Quick! march and never listen to a halt till Jesus comes. Wrestle not against flesh and blood. Fight on! not against man but against sin, against Satan, against demons, against hell. Watch your step! Watch your words! "He giveth goodly words." He never talks slander, never backbites, never defames, never tells tales, never injures, never gossips. "He giveth goodly words." Scandal mongers never visited Naphtali's home. Gossipers found no welcome in Naphtali's home. The news seekers and news venders and tittle-tattlers were not Naphtali's companions. I would as soon fellowship snakes as scandal mongers, and live with beetles and bed bugs as with backbiters. Give me the company of hogs, however grimy and dirty and greasy, rather than gossipers and hypocrites. I always feel like getting out my gospel Gatling gun and going for the gossipers. Some little, mean, contemptible, small-brained holiness people do more harm in a week with their long tongues than a preacher can do good in a whole year. What does it say? "He giveth goodly words." He was happy. No wonder! Real Bible religion is a happy religion. It is not likened unto a funeral march, but likened unto a wedding feast. Come and drink is the message. Come and dine is the glad invitation. Not come and whine. Bible religion makes us happy. "Happy is the man that findeth wisdom."

Our next boy is well known—his name is Joseph. Jacob means "increase." "Joseph," says

the text, "is a fruitful bough . . . by a well whose branches run over the wall." After we are born of the Spirit and listen to God and are joined to the Lord and praise God and maintain and keep Bible religion and pull and push for all we are worth at home; judge ourselves and are overcomers; then we join the tribe of Joseph and we become foreign missionaries. Joseph was a fruitful bough by a well. He had a secret, a perpetual source of supply and his branches ran over the wall. His branches went over into the other fellow's back yard. He had grapes in his own back yard, but they also went over the wall. Joseph was a foreign missionary. Fruitfulness at home and abroad. Every day I live I am more and more thankful that God gave me a world wide vision. I tell you beloved, I am glad I have the vision. It's truly grand to be permitted to throw one's influence on the side of righteousness and true holiness. To be in the fight against sin and Satan is glorious beyond words to express. To have this vision of world wide evangelization is God-like, Christ-like, divine, heavenly.

And now, last, comes Benjamin. This boy had two names. His first was given him by his mother just after he was born,—it was "Ben-oni." Ben-oni means "son of sorrow." The other name was given to him by his father, it is Benjamin. The "son of sorrow" became "the son of my right hand." He got a new name. How like Christ who was the Man of Sorrows and who now is at the Father's right hand! To us this world is a world of sorrow, but soon we too shall be at His right hand. The morning cometh, the night is far spent. The day is at hand. Let's all make up our minds to be born again Reubenites; listening Simeons; united Levis; praising Judahites; abiding Zebuluns; serving Issachars; judging Dans; overcoming Gads; happy Ashers; wrestling Naphtalis; fruitful Josephs; and reigning Benjamins.

THE INWARD STRUGGLE

Rom. 7:21; Gal. 5:17.

Racine, for the benefit of Louis XIV, described in verse the struggle of the flesh against the Spirit, as follows:

*"My God, what cruel strife
I find two men in me.
One wills that, full of love, to Thee
My heart should always faithful be;
The other keeps me rebel still
In dire revolt against Thy will."*

LETTERS ON PREACHING

By A. M. HILLS

Parts of the Sermon

I. THE INTRODUCTION—ITS IMPORTANCE.

The introduction of the sermon is far more important than most preachers seem to realize. It is like the opening moments of a battle which may decide the fate of a nation. By the common consent of historians the battle of Gettysburg was the pivotal struggle of the Civil War. There the Confederate cause passed the zenith of its success and began its decline. There the Union cause began to climb the ascent of success which ended in final victory.

It is said to have come about on this wise. The commanding general of the Union forces swept his eye over the plain, and with swift intuition said: "Here the battle will be fought; I will plant my guns on Round Top." That inspired decision settled it. Not all the awful hours and days of mortal conflict that followed;—not even the pitiful sacrifice of brave Pickett and his thousands of heroic comrades availed to capture Round Top. And when the broken columns of the Confederacy turned southward in swift retreat, its cause was practically lost forever.

So a preacher, by a wise and skillful introduction, may grip the attention and win the confidence of his audience so thoroughly that all the subtle powers of darkness cannot snatch them away. The success of his sermon is settled in its opening words! His spiritual battle is won! An unwise opening might conceivably be remedied by masterful eloquence in the body of the discourse, and the lost ground be regained; but the chances are against it. Why, then, in such transcendently important business as preaching, with such eternal issues at stake, take such a needless risk? Why not, by careful study and serious effort become a master of the art of introducing a religious discourse?

II. LET US CONSIDER THE NATURE OF AN INTRODUCTION.

My old homiletical teacher at Yale, Professor Hoppin, defined it as follows. "It is not, strictly speaking, the beginning of the discourse, but it leads to the beginning. It does not even include all that is preliminary to the proposition in the way of actual explanation or clearing up of difficulties." We would, therefore, more fully define a true introduction to be, *all that precedes the real*

discussion of the subject, and which is fitted to secure the favorable attention of the hearer to the speaker and his theme." It is something that will arrest the wandering and scattered thoughts of the audience, and get them concentrated on the central thought or purpose of the sermon.

It is possible, also, that the minds of the hearers may be sadly prejudiced against the subject of the discourse, and also against the preacher himself. No doubt John Wesley and the early Methodists had to cope with both these difficulties. The common people were incited by the religious leaders of his day to mob Wesley, and to reject the precious gospel of full salvation God called him to preach. The apostles and early Christians faced the same difficulties. Neither the Jews nor the heathen world wanted the new religion, and the preachers of the Christian faith "were everywhere spoken against" and ignorantly hated as the off-scourings of the earth.

Every missionary in the new mission fields, especially in the Roman Catholic countries, faces the same problem. It is not so very long ago that the Salvation Army lads and lassies were mobbed and imprisoned for preaching as pure a gospel as was ever listened to by man. And the commonest of preachers, even under the most favorable circumstances, face people in their congregations, whose depraved minds are in love with sin and hostile to Christ and His salvation, and are full of contempt for His preachers.

But all these people must be reached and placated and won, or our ministry is a failure, so far as they are concerned.

Many illustrations of what we are saying might be cited. When St. Paul first reached Athens the epicurean philosophers and the stoics said, "What will this babbler say?" Others said, "He seemeth to be a setter forth of strange gods." "May we know what this new doctrine is?" "(For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.)" A mocking, prejudiced, curious crowd!

Now "the babbler," the polished Christian preacher, had his opportunity! He did not begin with an insulting remark as the old version translates it. "Ye men of Athens, I perceive that in all things ye are too superstitious." He was too well trained, too adept, and too full of a Christ-like passion for souls to be so foolish as that. What he did say was "Ye men of Athens, I perceive that in all things ye are very religious."

Then he courteously took for his text an inscription which he had seen at an altar of worship in the city: "To an unknown God." He then graciously proceeded to preach to them *that God they did not know*. "The Lord of heaven and earth," and His adorable Son who should "judge the world."

And he won a goodly number of converts by that noble sermon (Acts 17:34). That was spiritual common sense in action in the pulpit.

In no hostile spirit, but simply to emphasize this lesson, I wish to present a contrast. In a certain city where I was laboring, a Free Methodist preacher came to plant a church. He was granted the use of a schoolhouse by the city. A usual city audience gathered to hear him, all strangers. When he arose to preach he paused, looked over his audience critically and said: "You women have come in here tricked out in feathers and flounces, and jewels and ribbons and gew-gaws, evidently thinking to embarrass me; but I will get even with you before I am through this sermon." Then he launched out in his usual fierce harangue, an hour in length, against "feathers and flounces, jewels and ribbons and gew-gaws." It is perfectly safe for our readers to surmise that the preacher won no converts and planted no church at the close of that sermon. A preacher would need the gift of an angel to recover from the effects of such an introduction. That is precisely "how not to preach."

Dr. Pattison, in his Homiletics, observes: "A preacher's manner, his tones, his attitude even, serve to introduce him to his hearers and to enlist their interest in him. He may repel or attract his auditors before he has been speaking five minutes. Let him take a graceful and dignified posture, let him avoid all gestures at first, let him be courteous, conciliatory and respectful in tone, and in spirit modest and unassuming and earnest, and almost before he has opened up his subject he has gained the first step which counts for so much" (In other words he has gained his audience).

"A noble illustration will be found in the opening sentences of the first sermon which Massillon preached before Louis XIV of France. For even the worldliest courtier present it must have been hard indeed not to feel interested in the preacher of the discourse. His text was: 'Blessed are they that mourn.' What more natural than that he should begin with reference to his choice of a text which already must have repelled an au-

dienced little accustomed to connect sorrow with happiness? He began: 'Sire, if the world were speaking here, instead of Jesus Christ, assuredly it would not address your Majesty in the same language.' After picturing the flattering words with which it would approach him, the great preacher suddenly changed his tone: 'But, Sire, Jesus Christ does not speak as the world speaks. Happy, He says to you, not he who wins the admiration of the present world, but who is occupied with the world to come, and lives in a contempt of himself and all that passes away, because to him belongs the kingdom of heaven. Happy not he whose reign will be immortalized in history, but he whose tears will have blotted out the history of his sins from the remembrance of God himself, because he shall be comforted forever. "Blessed are they that mourn, for they shall be comforted."'

Not one preacher in a thousand would have chosen such a text for the occasion and not one in ten thousand could have composed such a telling introduction.

A second illustration may be given from this same illustrious preacher. Louis XIV, during his long and brilliant reign, came to be known throughout the civilized world as "Louis, the Great." But like other great men he had to die; and the eloquent Massillon was selected to deliver the funeral address. The flower of France, the enemies and the friends of the great king, and the representatives of all foreign governments were there. The matchless orator arose, looked over the vast assembly, dropped his eyes pensively upon the dead monarch, now only a piece of moldering clay, and said in solemn tones: "My brethren, God only is great!" What an appropriate theme of meditation for that peculiar audience! The noble address has been forgotten by humanity; but that introductory sentence comes down immortal through the years!

The great, golden-mouthed Chrysostom stood up to preach. Just then an earthquake shook the vast temple. He began his sermon thus: "Do you see the power of God? Do you see the benignity of God? His power because the solid world He has shaken; His benignity because the fallen world He has supported."

Such timely and unpremeditated utterances are the product of Spirit-guided genius. But they show what God's ambassadors may do and say to improve occasions and make use of circum-

stances to rivet attention, and turn the tide of thought of a whole multitude toward God and holy things.

This is something that requires study, practice and prayer. It is not learned in a day. The greatest of us may become more adept in the holy art. The humblest and the beginners need to get a conception of the importance of this part of pulpit address, and set before them a high ideal at which they will steadily aim through a life time of persistent effort.

Probably no sermon the prophet Nathan ever preached cost him so much study as the introduction to his sermon of rebuke to King David. A great king—the greatest Israel ever had in all her history, was to be saved from his sin and brought back to righteousness and God. One unfortunate sentence might have cost Nathan his head, and David the salvation of his soul, and all the world the salutary lesson of David's repentance as depicted in the fifty-first Psalm.

HINTS TO FISHERMEN

By C. E. CORNELL

SOME SERMON SUBJECTS

"Heavenly Grace in Earthly Form."
"Every Man a Priest."
"The Once Chained Book."
"The Majesty of Silence."
"The Tongue a Fire."
"A Good News Story."
"The Challenging Christ."
"Youth's Greatest Question."

SERMON SUBJECTS AND TEXTS

"The Humanity of God." Text: Phil. 2:8; 1 Tim. 2:5.
"The Quest of Life." Text: Matt. 6:33.
"Fidelity to Incomplete Faith." Text: Mark 9:24.
"Life and Love and Time." Text: Gen. 29:20.
"Nobody Knows." Text: Ps. 8:4. ("What is Man?")
"The Right Frontage in Life." Text: Daniel 6:10.
"The Will of God, Your Sanctification." Text: 1 Thess. 4:3.

A MOMENT WITH CHRIST

"There is the sound of abundance of rain" (1 Kings 18:41).

Is there any sound in nature more beautiful than the pattering of the rain upon the bowing branches and dry leaves, or upon the sheltering roof above our heads! This is one of God's gifts, no less than the sunshine. Sometimes it may interfere with a cherished plan, and may enforce upon us quiet instead of action. Sometimes a day seems made especially for peace and stillness

and the simple routine of home, and the greatest lesson we can learn in this hurried age is to appropriate its beautiful opportunity for relaxation. We have not met the day in the best way if we simply exercise our patience. We must rest in its quiet and beauty. "*Rest in Jehovah, and wait patiently for him*" (Ps. 37:7).

SOME APT QUOTATIONS

"I would suggest, therefore, that each should sit often with his 'Christed' self; his self as it is when it is moved with the Spirit of Christ; that he should talk with this self and become familiar enough with it to speak easily in its name."—CANON BARNETT.

"*Read not the times. Read the eternities.* Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness unless they are, in a sense, effaced each morning, or rather, rendered fertile by the dews of fresh and living truth."—THOREAU.

"I have always taught, and do teach, and shall teach, I doubt not, till I die, that in resolving to do our work well is the only sound foundation for any religion whatsoever."—RUSKIN.

On the walls of an old temple was found this picture: A king forging from his crown a chain, and near by a slave making of his chain a crown, and underneath was written, "Life is what one makes it, no matter of what it is made."—ANONYMOUS.

"If, I suppose, you try to put into a sentence the change brought by Christ into human relations, you might say that from Him dates a new value in human beings."—CANON BARNETT.

"If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival."—EMERSON.

"The strength of a man's virtue is not to be measured by the efforts he makes under pressure, but by his ordinary conduct."—PASCAL.

STIMULATE YOUR MEMORY

Cultivate the habit of memorizing Scripture and hymns and poetry. A short exercise each day in memory culture will add greatly to your ability as a preacher. This will stimulate and enrich your memory so that, within a short space of time your mind will be strengthened and it will be easy for you to retain. This hint is of momentous value especially to young preachers.

FAITHFUL AMID UNTOWARD CIRCUMSTANCES

Mrs. Frank Ferguson, missionary at Buenos Aires, Argentine, tells in the *Argentine Nazarene* of one Juan Manuele, an Italian, who, before his conversion was a kind of leader in a gang of gamblers and drunkards in his section. Some years before his conversion, his then oldest child, two years of age, was run over and killed by a cart in the street. He testifies that if it had not been for others preventing him, he would have killed the driver of the cart. He so opposed the taking of the body to the morgue that they had to lock him up for several hours. Now note the contrast after his conversion.

A short time ago, says Mrs. Ferguson, his oldest child, a boy, ten years of age, was accidentally run over by a truck and killed. Of course this was a great shock to him and his wife who at the time was in a delicate condition, being a mother with a babe only a few days old. It is simply marvelous how they have stood in the midst of this severe trial. At the burial, after he had testified to and exhorted all who came to visit them in their sorrow, he then gave his testimony over the grave of the dead boy.

The authorities asked him to witness against the driver of the truck, but he refused, saying, that it might be that the driver was not to blame and he did not desire him to suffer in that case, and that if he was to blame, he would have to give an account before God.

This severe trial has not shaken his faith. His wife, who is not so strong, holds up remarkably well, but needs our prayers. The strain has been terrific; but God is holding her steady. Thus the power of God to save and keep under stress of

circumstances, is manifested, whether among idolators or in more civilized lands.

WHAT BECAME OF ONE BREWERY

How one of Cincinnati's big breweries has been transformed into a plant for the manufacture of ice is told by the secretary of the concern. The plant was closed by the dry law and was taken over by a company of former brewery workers.

They installed a 130-ton tank and other equipment for the manufacture of ice. In two years of operation of the concern it outgrew its capacity and last year additional machinery was installed and an ice tank increasing the capacity of the plant from 130 to 230 tons per day. In addition to the 230 tons per day production, the department has a permanent storage capacity of 7,000 tons. This enables the concern to operate during the winter season in order to fill up the storage room for summer business, and at the same time enables the company to keep the working force employed during the dull season of the ice business.

THE STARLESS DARKNESS COMES

The starless darkness comes without a sound
And shuts me from the earth and from the day,
As wearily I trudge on homeward bound
With feet that stumble in the beaten way,
Until the dim path takes a sudden turn
And, gleaming through the shadows,
I can see
A lighted window, where white candles burn,
Where Love, with glad eyes, waits to welcome me.

And so when Death's strange darkness clouds my sight

And, like a passing wind, I, too must go
Away with Death into the unknown night,
I shall not fear, for I have learned to know,
Though dark the pathways that my feet have trod,

They ever led to Love—and Love is God!

—EDGAR DANIEL KRAMER.

ARMAGEDDON

The war was followed by a six-year purgatory that still endures. The House of Hapsburg has gone. So have the House of Hohenzollern and the Glucksburgs of Greece. The Romanoffs have passed to explore the shadows of obscure graves and the dust of a dead empire. Europe's map has changed. New little states struggle for life in the war wreckage that covers more than 10,000,000 fighting men's graves. In part Europe is a world of phantom cities, ghostly villages and the wraiths of men and the life of yesterday.

The eruption that shook the world has ended; but the crust forming over the lava beds of hate and fear is very thin, and the fires underneath cool slowly. The stability of that remade world is uncertain.—*Philadelphia Ledger*.

EMOTIONALISM

What is religion without emotion? Without feeling? Juiceless and joyless. One would be better off without it. The "dry" lack-of-glory kind, that has no *stir* in it, no spontaneous outbreak, is not commendable. But when the Lord touches the soul and waves of rejoicing ensue, the deep of the soul washed in waves of glory, and serenity and undisturbed quietness enrich and quiet the heart, there is something to shout about. Religion to be worth a Chinese penny must swell with emotion. Do you know about it?

DISFIGUREMENT OF SIN

"A wound and dishonor shall he get; and his reproach shall not be wiped away" (Prov. 6:33).

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Prov. 23:29).

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6).

"For thus saith the Lord, Thy bruise is incurable and thy wound is grievous" (Jer. 30:12).

"For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem" (Micah 1:9).

"A wicked man hardeneth his face: but as for the upright, he directeth his way" (Prov. 21:29).

"The shew of their countenance doth witness against them; and they declare their sin as Sodom, (they hide it not. Woe unto their soul) for they have rewarded evil unto themselves" (Isa. 3:9).

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 14:9).

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image" (Rev. 16:2).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received

the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

THE GIFT OF PEACE

Text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

- I. My peace I give.
- II. Peace is union with God.
- III. At oneness with self. Peace with self.
- IV. At union with a brother.

FORGET IT

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud,
Would cause his proud head to be mournfully bowed.

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way
* annoy,

Or lightness of heart and good spirits destroy,
It's a pretty good plan to forget it.

—*Mohawk Courier*.

THE MARVELOUS CONVERSION OF A MEXICAN CRIMINAL

This conversion of a Mexican criminal is narrated in the *World's Call*. A certain Salvador, cutthroat and thief, languished in a Mexican prison, full of hatred against society and everything decent. So thoroughly was he a child of the devil that he was actually made captain of a band organized in the prison to repress and exterminate everything that might suggest virtue or goodness. Two years ago permission was granted evangelical workers in the city to preach in the state penitentiary, and Salvador was among the first to come under conviction. At this time he had reached the end of his rope, was an addict to the *mariguana* weed (which like Indian hemp sets its victims crazy) and was shunned by all of his fellow-prisoners. But Christ reached down His hand and saved him. His nights as well as days began to be spent in Bible study and prayer. He soon acquired a remarkable mastery of the Scriptures and started to preach to the jailbirds about

SOMETHING EACH DAY

To do something for God and humanity each day should be the aim of every Christian. Make your plans accordingly. Have it in mind during the day, and feel disappointed if the night overtakes you and no definite work for God or man has been done. If you would look back over a year of victory, you must improve the opportunities of each day:

"Something each day—a deed
Of kindness and of good
To link in closer bonds
All human brotherhood.
O thus the heavenly will
We all may do while here,
For a good deed every day
Makes blessed all the year!"

THE SIN OF CHRISTIAN SCIENCE

Christian Science depersonalizes God. It tells us that God is Mind or Principle. Logically, therefore, it depersonalizes the Second Coming of Christ, and the Holy Spirit himself. In a recent issue of the *Christian Science Sentinel* a writer says: "Christian Science is the Second Coming of Christ: it is the Comforter, which Jesus promised would come again, when He said, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'" One of the things that our Lord said unto His disciples was that He must "be killed" (Matt. 16:21). Christian Science says that Jesus never died. "Let men think they had killed the body! . . . His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive." Again, Christian Science "interprets" Paul's inspired word so that it reads, "When we were enemies, we were reconciled to God by the (seeming) death of His Son." In other words, this new "Comforter," or Christian Science, instead of bringing to remembrance our Lord's words, gives the lie to Christ and the Word of God. And, depersonalizing also the Holy Spirit, it says that this modern false system of religion itself is the Holy Ghost. Surely this would seem to come perilously near to what our Lord calls that "blasphemy against the Holy Ghost," which "shall not be forgiven unto men . . . neither in this world, neither in the world to come."

him. When his sentence was served he became a preacher of convicting power in military hospitals, prisons, and elsewhere. He spends hours each day wrestling with God for lost souls, and this is the secret of his ministry.

"One night," says the narrator, "Salvador came to me and asked for the key of the church. He said he wanted to pray. I saw that he was unusually burdened. The church was opened for him. About 2:30 in the morning I was awakened by a strange noise. It was Salvador still praying and pleading. It went through me like fire. Shame brought me, too, to my knees."

Salvador and his wife, a trained Christian worker, are now evangelizing the Indians of the Wazteca mountains, Mexico.

GOD'S CALL TO MEN

Matthew 22:14

"Many are called, but few are chosen."

I. God Calls Men:

1. By His Word.
2. By His Providences.
3. By the prayers of Christians.

II. God Calls:

1. From sin to forgiveness.
2. From wretchedness to happiness.
3. From hell to heaven.

III. God Calls Everybody, but His Call is not Responded to by those:

1. Who sin out the day of visitation.
2. Who dislike the terms.
3. Who neglect the preparation.

—W. S. MARTIN.

A KIND WORD, A SUNNY SMILE

"It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving."

"It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain,
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken."

HOMILETICAL

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Acts 6:3, 4.

INTRODUCTION

Short statement as to the birthday of the Christian Church at Pentecost and the proper organization and system for the efficient work of the New Covenant people.

- I. THE PROPER RELATIONS OF THE MINISTRY TO THE CHURCH.
 1. The ministry must be given to prayer.
 2. The ministry must be given to preaching the Word.
 3. The ministry must be given to leadership.
- II. THE NEED OF EFFICIENT MEN TO DO THE BUSINESS.
 1. They must be of a representative number.
 2. They must be of honest report.
 3. They must be full of the Holy Ghost.
 4. They must receive and dispense the tithes and offerings.
- III. THE OBJECTIVE WORK OF THE CHURCH.
 1. To care for her own business properly.
 2. To care for the widows and orphans.
 3. To minister the Word to the world.

CONCLUSION

The Holy Ghost in all departments of the church.

ENTIRE SANCTIFICATION

By W. D. SHELOR

TEXT: 1 Thess. 5:22, 23, 24.

This text suggests:

1. The Subjects of Sanctification—persons, not things.
2. The Source of Sanctification—God, not growth, not tribulation, not death; but "The very God of peace!" God that gives peace; Rom. 5:1.
3. The Extent of Sanctification—"WHOLLY." "Through and through;" the whole man. "Spirit—Soul—and Body."
4. The Object of Sanctification—"Preserved blameless." Sanctification takes old man out before preserving becomes possible. Sanctification establishes our hearts in holiness before God.
5. The Condition Laid Down for Sanctification (Vs. 22). "Abstain" from all appearance of evil. Conversion from sin must precede sanctification.
6. The Divine Guarantee to Sanctification (Vs.

24). "Faithful is he that calleth you, who also will do it!" There is no delay on God's part—"Faithful is he!" God guarantees you the blessing on honor of His Word. An entire consecration on your part will bring entire sanctification from God.

"FAITH"

By W. D. SHELOR

TEXT: Hebrews, 11th chapter.

1. A Definition of Faith (V. 1).
2. The Absolute Necessity of Faith (V. 6).
3. A Demonstration of Faith (V. 7, 8). (1) Noah. (2) Abraham.
4. The Sacrifice of Faith (V. 13).
5. The Choices of Faith (V. 24, 25, 26).
6. The Achievements of Faith (V. 29-34).
7. The Endurance of Faith (V. 35-39).

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: John 13:23.

INTRODUCTION

Short statement as to the ministry of Christ on earth and the efficient organization He perfected with Judas as His treasurer.

- I. THE NEED OF ORGANIZATION IN THE CHURCH.
 1. To have sufficient organization for effective work.
 2. To have a well defined program by which to work.
 3. To have a well trained membership with which to labor.
- II. THE FINANCES OF THE CHURCH WELL CARED FOR.
 1. Through a uniform budget system.
 2. All money brought into the treasury.
 3. Money for all purposes paid out by the treasurer.
- III. THE OBJECTIVE OF THE CHURCH ON EARTH.
 1. To care for her own expenses.
 2. To care for the poor.
 3. To preach the gospel to every creature.

CONCLUSION

Christ the head of a working church.

A SINNER'S ONE GREAT CHANCE

By E. E. HALE

TEXT: Acts 24:24-25.

INTRODUCTION

1. Paul sent to Caesarea by 360 soldiers.

2. Accused of being the "ringleader of the sect of the Nazarenes."
3. Felix's and Drusilla's identity.
4. Regardless of how vile, God will deal with all who will.
5. God gives every man at least one great chance.

I. FELIX'S GREAT CHANCE.

1. Paul's address.
 - (a) Righteousness.
 - (b) Temperance.
 - (c) Judgment.
2. Hit Felix's life.
 - (a) Politically.
 - (b) Socially.
 - (c) Physically.
 - (d) Spiritually.

II. HOW THE TRUTH AFFECTED FELIX.

1. Conviction noticed externally (trembled).
2. God's messenger, His judgment, his conscience, and God said repent.

III. HOW FELIX REGARDED THE TRUTH.

1. Repentance not in harmony with his will.
2. His sin of procrastination, a common one with man.
3. A "convenient season" seldom ever comes.
4. You like Felix will never have more ability.
5. You will never be more acceptable with God.
6. You will never have fewer restitutions to make.
7. Never less difficulty of environment.
8. But the older evil habits are, the tighter they bind.

CONCLUSION

The delay, losing all and gaining nothing. The time for salvation is when the Spirit of God is drawing.

THE APOSTOLIC CHURCH

By J. E. LINZA

TEXT: Acts 2:42-43.

INTRODUCTION

The Apostolic Age, Apostolic Results, Apostolic Conditions.

I. THE APOSTOLIC CHURCH WAS A PRAYING CHURCH (Acts 4:31).

1. They prayed.
2. They prayed with faith.
3. They prayed and something happened.

II. THE APOSTOLIC CHURCH WAS A CHURCH OF UNITY.

1. One in God.
2. One in doctrine.
3. One in His purpose.

III. THE APOSTOLIC CHURCH A CHURCH OF GENEROSITY (Acts 1:12-14).

1. Generous spirit.
2. Gave of their means.
3. Gave themselves to God.

IV. THE APOSTOLIC CHURCH A CHURCH OF GREAT GRACE (Acts 4:33).

1. To love.
2. To get blessed.
3. To contend for the faith.

V. THE APOSTOLIC CHURCH A CHURCH OF POWER.

1. With God.
2. With the people.
3. This power all may have.

IN THE WORLD BUT NOT OF IT

By ROY L. HOLLENBACK

Scripture lesson: 1 Pet. 2:11-20.

The Apostle designates that we are "pilgrims" and "strangers." "Pilgrim"—one on a journey, who tarries but a night. "Stranger"—a foreigner; one who has a home elsewhere.

As such, what should be our relation to the world?

I. SHEARING ITS SORROWS AND JOYS, BUT AVOIDING ITS LUSTS.

"Abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

II. IN CONTACT WITH ITS SINS, BUT REBUKING THEM.

"That, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." We are to rebuke them by a godly life.

III. OBEYING ITS GOVERNMENTS, BUT MAINTAINING ALLEGIANCE TO HEAVEN'S KING.

"Submit yourselves to every ordinance of men for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." So long as they do not require us to break allegiance with the King of heaven, we must submit to them. But if, as in the case of Daniel, they require things contrary to the law of God, we must be true to God. We must purpose in our hearts not to defile ourselves, even if it leads to a lions' den.

GOD'S LOVE AND CARE FOR HIS PEOPLE

By MARSHALL F. LITTLE

TEXT: Exodus 12:13-14.

As we study this portion of Scripture let us, as sane minded and clear thinking people, cast our personal opinions and conclusions to the winds for a season, and see if we can, by the grace of God, fathom the depth and breadth of God's love

for His people even though they "depart from righteous paths."

Let us consider a few things.

I. A CHOSEN PEOPLE IN BONDAGE.

1. Their disobedience.
2. Their persecution. Yet they "multiplied and grew."
3. God's punishment (12:29).

II. FAITH IN GOD.

1. God provides a leader.
2. They trust their leader (Do we trust our great leader?).
3. The way of deliverance (Obedience to God).

III. THEIR CRIES HEARD.

1. Their preparation.
2. How unwilling the devil is to let anyone go.
3. God's love for His own (Deliverance).
4. Judgment on the backslider (Wanderings).
5. Final and triumphant entry of the faithful.

Has the blood been applied to our heart's door as a "Memorial" that God may direct us?

THE SERMON ON THE MOUNT

By C. E. CORNELL

TEXT: Matt. 5:20.

I. INTRODUCTION.

1. The originality of Christ.
2. Uses natural objects.
3. The difference between the ritual or ceremonial law and the moral law.
4. The ceremonial law passed away, the moral law remains.

II. SCRIBES AND PHARISEES.

Scribes: The scribes were the scholarly—the "divines" of that day. They made divinity their profession. They had a thorough knowledge of the laws of God. Pharisees: A very ancient sect or body among the Jews. Zealous of the law in the minutest point. Paying tithes, of mint, anise and cummin. Held in respect among the people, and considered the holiest of men.

III. WHAT IS THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?

1. Christ tells of one of them.
2. Note three points in the Pharisee's prayer. "Not as other men." "Fast twice a week." "Give tithes of all I possess."

IV. DO WE MEASURE UP TO THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?

1. In holy devotion.
2. In giving our tithes.
3. In prayer.

V. WHEREIN DOES OUR RIGHTEOUSNESS EXCEED THEIRS?

1. In the extent of it. We keep the whole law, they did not.
2. By inward as well as outward obedience.
3. Holiness, the whole man.
4. Intense spirituality.
5. A passion for the souls of others.

ILLUSTRATION: Dr. S. A. Keene lay dying. He said to one near his side, who had suggested that he may have worked too strenuously, "I am glad that I let out the last link every time. Letting out the 'last link' every time is a passion for souls."

A BIBLE HELL

By C. E. CORNELL

TEXT: Psa. 9:17.

1. WHERE IS HELL?

Geologists say that the center of the earth is on fire; that it has been burning for thousands of years. This may be the beginning of hell.

2. THE WAY TO HELL.

A broad way. Matt. 7:13.

3. WHAT IS HELL?

A Bottomless pit. Rev. 9:1, 2.
Fire and brimstone. Rev. 14:10, 11.

4. HELL FOR ALL SINNERS.

Devouring fire; everlasting burning. Isa. 33:14.
Body cast into hell. Matt. 5:29, 30.
A furnace of fire. Matt. 13:38-42, 49, 50.
Everlasting fire. Matt. 18:8, 9; 24, 35.
Everlasting punishment. Matt. 25:41-46.

Mark 9:43-48.

2 Thess. 1:7-9.

Rev. 20:10-15.

Rev. 21:8.

The above refer to the affliction of pain by a powerful external agency.

5. HELL—OUTER DARKNESS.

Compare Egyptian darkness.
Astronomers with the modern telescope have discovered 117,000,000 suns. Hell is outside the rays and illumination of a 117,000,000 suns.

No light, no hope.

Matt. 22:13.

Matt. 25:30.

2 Pet. 2:12-17.

6. THE RICH MAN AND LAZARUS.

Luke 16:20-31.

Note: That the rich man in hell had all of his five senses.

SERMON SEED

By T. M. ANDERSON

TEXT: "Be ye therefore perfect, even as your Father which is in heaven is perfect" Matt. 5:48).

I. CONSIDER SOME TEACHINGS ON THE SUBJECT OF CHRISTIAN PERFECTION.

Regarding the truth of Christian perfection there are several theories advanced, three of which we give here in order to set forth this truth more clearly:

1. There are some who teach that this text is "Kingdom truth." That is, it does not relate to this present gospel time, but belongs to the time when the Kingdom of God shall be set up on the earth. We reject this doctrine because to accept it would place every moral precept, and every discourse of Jesus in the Kingdom period. In that case it would have no meaning to us in the present.

2. Some tell us that this perfection is only an ideal toward which Christians are to aim. To reach it is not possible in this life, but to strive for it is the true incentive of Christian life. We reject this doctrine because it is contrary to plain facts. No where in God's Word are ideals set forth. Facts are what God states, and not mere ideals. "Be perfect," said Jesus. He said nothing about an ideal, He spoke of a state of being.

3. The third phase of teaching on Christian perfection is that such is possible to all men in this life: because of the all-sufficient sacrifice of Jesus; and because no man has lost the capacity to be made perfect either in soul or body; and because only a perfect creature can hope to enjoy the eternal fellowship of a perfect God. This I accept as being the truth taught in the Word of God. In view of this fact let us study our Lord's message.

II. THE STANDARD OF PERFECTION. "EVEN AS YOUR FATHER IS PERFECT."

1. Jesus reasons that a perfect heavenly Father will have perfect children. It is inconceivable that a perfect spiritual Father will beget imperfect spiritual sons. Every moral perfection which God possesses can be created in the soul of man by divine grace.

2. Jesus teaches that perfection is that of the inner man. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (verse 20). But exceed in what manner? Their righteousness was outward, this is to be inward. They aimed to be perfect in every

detail without; these must be perfect in every temper and desire within. The unholiness of their own hearts showed up in their outward acts in many ways. The holiness of the heart must show itself in every outward act of a child of God even as holiness shows in the acts of the heavenly Father.

III. PERFECTION AS SEEN IN THE ACTS OF LIFE, EVEN AS THE FATHER IN HEAVEN IS PERFECT.

1. Carnal anger is inconsistent with Christian perfection (Verses 21-26). It is not enough to obey the command, "Thou shalt not kill." One must not be angry with his brother. To do so will mean to expose one to the Judgment of God as a sinner. "Angry without cause" gives no comfort. It means that under grace no man has a just cause to be angry, because the heart where anger resides can be cleansed. If such do not seek cleansing, they are left without cause for their carnal anger. Show me any justifiable cause for any person to be angry with another, in the light of truth, and I will change my message. So strong does Jesus urge this truth that He forbids any to worship until they are first reconciled to their brother. Leave your gift at the altar. Do not attempt worship until anger is cast out. This is perfection.

2. Perfection must exclude the evil desires of the heart (Verses 28-32). It is not enough to obey the command, "Thou shalt not commit adultery." A look with a desire is the same as the act. Therefore to be perfect one must be free from every unholy desire. I say every unholy desire because this particular sin is not the only sin one may commit by looking with desire. Jesus makes it an example.

3. Perfection makes our word conform to the truth (Verses 33-37). I leave it to my readers to say how necessary it is to have a word that is as good as a bond. How necessary it is to confine the communication to "Yea, yea, and Nay, nay."

4. Perfection excludes the spirit of revenge (Verses 38-42). This explains its own meaning.

5. Perfection includes love for the neighbor (Verses 43-47). This love has four God-like qualities—love enemies, do good, bless, and pray for them. Such are perfect.

"A Perfect Man"

TEXT: Eph. 4:13.

INTRODUCTION:

1. To bring all children of God to the stature of the "perfect man" is in the plan of

God through the sacrifice of Jesus (Verses 7-10).

(a) He descended first. This refers to His humiliation, incarnation, and sacrificial death to redeem man.

(b) He ascended . . . that He might fill all things. This is His resurrection and ascending to the right hand of God to be a priest for His people. Thus based upon His full atonement is the doctrine of perfection in this epistle.

2 The gift of ministry by the Lord was to bring the children of God to perfection. "For the perfecting of the saints" (Ver. 10). Let every man called of God be true to this calling.

I. The standard of perfection is given. "The measure of the stature of the fulness of Christ" (Ver. 13).

1. This must banish all excuses for sins and moral imperfections that some would say they can do yet be pleasing to God. In the face of this truth no excuse can be found for the dwarfishness and moral defeats of professing Christians.

2. It is to be according to the measure of Christ's fulness. That is, His own image.

(a) The measure of His holiness. He is holy, so are all His saints. His desires, motives, acts and words were holy. So must be all who are according to the measure of His stature.

(b) The measure of His affection. Love without dissimulation toward God and man.

(c) The measure of His fidelity. That is, we are to be faithful in every duty to be done. In every trust imposed upon us as He was faithful.

II. THE RESULTS OF BEING A PERFECT MAN.

1. "Be no more children tossed to and fro and carried about" (Ver. 14). Childlike-ness is Christian; but childishness is carnality. To advance beyond the state of children is very necessary because such persons are exposed to the dangers of designing men who would deceive them with cunning craftiness and false doctrines. The way in which the many false doctrines of today thrive upon the prey captured from the body of believers

proves this need of perfection. The craze for power and gifts, is among children tossed to and fro with these winds of doctrine.

Persons with the undeveloped spiritual senses of a spiritual baby can often be led into Eddyism, Christian Science, Russellism, Adventism, and other false doctrines.

2. Another result is growth. "That ye may grow up in him" (Ver. 15). This is where growth in grace and understanding, and moral character belongs. Remove the carnal mind and bring the soul to a perfect man in the image of Christ; and that soul will grow in all Christian graces. Carnality only is responsible for the arrested growth so often seen in good people.

3. Another result is increase of the Church. "The whole body fitly joined . . . maketh increase of the body" (Verse 16). The Church is like a human body in which every part works in perfect harmony. If the members of the Church as a body of Christ are perfect, then each will fit into his place and there make the increase of the whole body or Church. This shows plainly that increase in membership in the Church depends upon the perfection of its members. Sinners will be converted and added to the Church if each member fits into his respective office so Christ can use him to aid in saving sinners. The ministry is for the perfecting of the saints and the perfected saints are to get others converted, thus the body increases itself. This increase is also carried through all phases of church life.

4. Another result of perfection will be, "That ye walk not as others" (Verse 17). God is pleased with a people who live and act different from all who have no identification with Him as His children. To fall to the level of the world and walk as men is carnal. But to walk in love as saints is well pleasing unto God.

(a) Walk worthy of the vocation (4:1-3).

(b) Walk in love as Christ (5:1-4).

(c) Walk as children of light (5:8-10).

(d) Walk circumspectly (5:15, 16).

TEXT: "God dwelleth in us, and his love is perfected in us" (1 Jno. 4:12).

Perfect love is the whole of religion. Upon two commandments, Jesus said, hang the law and the prophets. He who kept those two commands which enjoined love to God and man should have eternal life (Luke 10:25-28). Let us study three major facts of perfect love as John here reveals them.

I. HOW LOVE IS MADE PERFECT.

"God dwelleth in us, and His love is perfected in us." This is very plain to all. It is based upon divine indwelling. It is not a perfecting of a human affection by works and development, nor cultivation of graces. It is receiving the indwelling God into the soul, thus bringing divine love to perfection in us. It is something divine made perfect with us, and not perfecting something human. John gives three phases of God's love in this epistle. First, the extent (verse 9). Second, the manner of His love (Chap. 3:1). Third, the perfecting of His love in the text. God's love was manifest when He gave His Son to die for us. Its manner was shown in making us His sons. But it reaches its highest perfection when He dwells in us. In this act He gives Himself to us.

II. THE PROOF OF PERFECT LOVE IN THE HEART.

1. It is witnessed to by the gift of the Holy Ghost. Those who have received the gift of the Spirit are made perfect in love. "We know we dwell in him, and he in us, because he hath given us of his Spirit" (Verse 13).

2. It is proved in that we love one another (Verse 12). (Much can be said at this point that needs to be said.)

3. It is proved by our witnessing to it by confessing Christ (Verse 15). This means to identify self with Him in all places, at all times, and before any person. It may mean reproach, persecution, and contempt. But it will be done.

III. THE NECESSITY OF PERFECT LOVE.

1. That we may have boldness in the day of Judgment (Verse 17).

2. To cast out the fear of the Judgment and release the soul from torment or unrest.

THEMES, TEXTS AND SUGGESTIONS

By D. SHELBY CORLETT

February has the birthdays of two of our Christian statesmen and presidents, Abraham Lincoln and George Washington. Many preachers have used appropriate themes gathered from the lives of these great men at this particular time of the year, finding them to be very helpful. We present a few suggestions.

Abraham Lincoln's Birthday

Theme—Lincoln, as Emancipator.

Text—"The same did God send to be a ruler and a deliverer" (Acts 7:35).

Theme—Lincoln, an Example for Public Leadership.

Text—"Moreover thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness; and place over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Exodus 18:21).

Lincoln as a Lawyer

Lincoln always wanted to know, "Is it right?" Once, on finding his client had deceived him, he left the room, and would not return when sent for, but said, "I found my hands were dirty, and I washed them, and intend to keep them clean."

When the question of a man or the dollar was involved, Lincoln said: "I am on the side of the man every time."

Gen. O. O. Howard gives the following incident from Lincoln's life:

"A senator talking in a room where Mr. Lincoln was present in the White House, at the darkest time of the war, said, 'If we would only do what is right, the Lord would give us the victory.' Mr. Lincoln, standing up at a table, cried out:

"My faith is greater than yours."

"How is that?" asked the senator.

"Why," said he, "God will make us do right to give us the victory."

"If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good."—ABRAHAM LINCOLN.

George Washington's Birthday

Washington was a sincerely pious Christian. In spite of all that has been said to the contrary by a late writer there is abundant proof that Washington had an unwavering trust in God, and strongly believed in the efficacy of prayer.

Themes and Texts

Theme—The Continuous Influence of a Man Like Washington.

Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Theme—Characteristics of True Greatness.

Text—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Washington Genuinely Religious

Washington was a genuinely religious man during all his public life. He took the time to pray in the morning when he was an officer in the war with the French and Indians, and later, when he was commander-in-chief of the American army during the Revolution he offered up petitions at a throne of grace. When he was at home, Mount Vernon, he regularly observed the Lord's Day by riding five miles to attend divine service in Poh-nick church, of which he was vestryman for a number of years. When President, it was the custom of Washington to go to church regularly Sabbath mornings, and in the evening he read a sermon or a portion of the Scriptures aloud to Mrs. Washington. Thus he kept his spiritual strength.—*Selected.*

Religious Training in the Life of Washington

Washington's father died when he was only twelve years old, and thereafter his religious training was received from his pious mother. Irving says it was her daily custom to gather her children about her and read to them lessons of religion and morality out of some standard work.

Well does the monument erected to the memory of this mother contain the simple but affecting words, "Mary, the Mother of Washington." "The mother of such a son and the son of such a mother."—*Selected.*

One Secret of Washington's Greatness

It is said that at the age of fifteen, although he had his luggage on board ship—a man-of-war in the Potomac—Washington refused to sail, since his mother withdrew her consent. Seeing her dis-

tress, he turned to a servant and said, "I will not go and break my mother's heart." She was so impressed with his affection that she said to him, "George, God has promised to bless the children that honor their parents, and I believe He will bless you."

One of Washington's Later Prayers

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our application, we beseech Thee, through Jesus Christ our Lord. Amen.

Suggested Themes and Texts

Theme—The Gift Which Brings All Gifts.

Text—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

Theme—Two Great Evils. Text—"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Theme—THE JOYOUS CHRISTIAN.

Text—"Wherein ye greatly rejoice" (1 Peter 1:6).

They were rejoicing:

1. In the Possession of a New Life.
"According to his abundant mercy hath begotten us again" (1 Peter 1:3).
2. In the Inspiration of a New Hope.
"Unto a lively hope by the resurrection of Jesus Christ from the dead" (vs. 3).
3. In the Anticipation of a New Inheritance.
"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (vs. 4).

4. In a Wondrous Security.

"Who are kept by the power of God through faith" (vs. 5).

Theme—PAUL'S SURE CURE FOR CARE.

Text—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

1. Worry about nothing.
2. Pray about everything.
If a man does not pray about everything he will worry about most things. If it is big enough to worry about, it is surely big enough to pray about.
3. Be thankful in everything.
4. Rest in the Lord always.

Theme—THE UNFINISHED TASK (MISSIONARY SERMON).

Text—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

- I. The Task as Given by Jesus.
"Go ye into all the world."
1. His was a world-wide vision.
He came "that the world through him might believe."
"If ANY man thirst let him come."
"I will draw ALL men unto me."
2. His provision was adequate for all.
(a) His purpose was mercy for all.
(b) His call is for all to repent.
(c) The gospel message is adapted to all.
- II. The Task as Accomplished.
1. The results have been the same wherever the gospel has been preached. "It is the power of God unto salvation to everyone that believeth."
2. Note the change wrought on civilization by the Church and Christianity.
3. The increase of the Church from 120 at Pentecost to over 550 million adherents today.
- III. The Task as It Yet Remains.
1. There are over one billion one hundred million heathen in the world today.
2. This vast multitude must be reached by the people of this generation if they are ever reached.
3. Are we doing our best to complete this unfinished task? As a general church? As a local church? What about the un-

converted man and woman about us? The foreigner within our gates? The non-church going multitude in America?

Theme—DIVINE GUIDANCE.

Four fundamentals to Divine Guidance are:

1. A will yielded to God in every particular.
"Thy will be done."
2. A perfect trust.
"Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."
3. Take time to know it is the will of God.
Satan rushes one, God gives us time to KNOW whether it is His will or not. Gideon an example.
4. Use common sense.
Everything God wants us to do is reasonable. "The meek will he guide in judgment."

Theme—Jesus Our Friend.

Text—"Ye are my friends" (John 15:14).

- I. Jesus the Friend of the Friendless.
The Blind Beggar (Luke 18:35-43).
The Ten Lepers (Luke 17:11-19).
- II. Jesus the Friend of the Sufferers.
The woman afflicted 12 years (Luke 8:43-48).
The man afflicted 38 years at the pool of Bethesda (John 5:1-9).
- III. Jesus the Friend of the Sorrowing.
The sisters of Lazarus (John 11:17-37).
- IV. Jesus the Friend of the Needy.
Feeding the five thousand (John 6:1-14).
- V. Jesus the Friend of the Backslider.
Peter (John 21:15-17). His message to all backsliders is "Lovest thou me." He says "He is married to the backslider."
- VI. Jesus the Friend of the Sinner.
Zaccheus (Luke 19:1-10).
Mary Magdalene (Luke 8:2).
The woman taken in sin (John 8:3-11).

FROM A PREACHER'S SCRAP BOOK

A FRENCH LAWYER'S ADDRESS TO A JURY

"Gentlemen of the jury, my task is very easy. The accused has confessed; a defense is impossible. And yet I want to add a few words. There on the wall I see the picture of the Crucified—and I pay homage to it. There it hangs in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools, to which you send your children? Why

does Sandot, the murderer, for the first time in his life, see the Crucified here in this hall where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of disgrace and infamy. You brag of your education and your culture, and yet are barbarous; you spread atheism and lustfulness among the people, and then are astonished when the people reply with crime and vulgarity."

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—
ST. AUGUSTINE.

We sink that we may rise; we suffer that we may be healed again; we die that we may live.—
T. C. UPHAM.

KNOWN BY THEIR FRUITS

A Mohammedan contractor was building a line of railroad in India and had to advance money in hiring his laborers, obtaining security from them in turn. But a missionary noticed that he demanded no security from the Christian coolies, and asked why. "I know your people," answered the Mohammedan: "their religion is sufficient security. I can trust them."

"NEBER! NEBER! BREDREN"

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches, like a barren desert with no livin' waters, no waters of 'freshment runnin' in 'em, 'cause dey refuse to do de Lord's will. But Bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Whoever heard of a church dat died 'cause it did what de Lord said? Neber! neber! Bredren."

A sister once came to Amanda Smith, the blessedly saved and sanctified black woman whose preaching and singing helped thousands to God, and said: "I don't understand this. I feel so bad. I thought God had sanctified me, but I am afraid I am mistaken. All is darkness. Do you ever feel that way?"

"Yes," replied Amanda.

"What do you do when you feel that way?"

"Suppose you were dishing up dinner, and a cloud were to pass over the sun, what would you do?"

"Why," said she, "I would go right on dishing up the dinner, of course."

"That's just what I do," said Amanda.

"Dr. A. J. Gordon had a dream one Saturday night which profoundly influenced all his after ministry. In his dream he was in his pulpit, when a stranger entered and passed slowly up the aisle. A gentleman offered him a seat in his pew, which was quietly accepted. At the close of the service Dr. Gordon asked the gentleman, in whose pew the stranger sat, who the visitor was. 'Why, don't you know?' was the reply, 'that was Jesus of Nazareth; doubtless He will come again.' 'An indescribable rush of emotion came over me,' writes Dr. Gordon. 'To think that Jesus was present! What did He think of the service? Had I preached like I would like Him to hear? A lifetime, almost an eternity of interest, was crowded into a single moment.' That vision of the personal presence of Christ transformed Dr. Gordon's life, ministry, and church. May our impressions of the Lord's nearness be as vivid and as potent."—*Selected.*

"Aunt Hannah, did you know that you had been accused of stealing?" said a white woman to Aunt Hannah who was washing for her.

"Yes, I heard about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" replied the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and looking up full at the white sister, said: "De Lord knows I ain't stole nothin', and I know I ain't, an' life's too short for me to be provin' and splainin' all de time; so I jes' goes on my way rejoicin'. Dey knows dey ain't tellin' de truf, and dey'll feel ashamed some day and quit. If I can please de Lord, dat is enough for me."—*Selected.*

In a large manufacturing town a man lay on his death bed. While well and strong he and his son both professed to be infidels. But under the test of his latest days his confidence in his unbelieving principles broke down; there was nothing in them to sustain him. His son, desirous that his father should die as he had lived, went to for-

tify him, and said, "Father, be a man and stick to it." "Ah!" he replied, "but there is nothing to stick to."

The cross is the greatest asset I have to preach, and I'm not going to give it up for any uncertainty.—*GYPSEY SMITH.*

To the preacher. You cannot stop people from thinking. The job is to get some of them started.

Those who try to do something and fail are infinitely better than those who try to do nothing and succeed beautifully.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

O Love that Will not Let Me Go!

Rev. S. D. Gordon tells in a graphic way the story back of the beautiful poem by George Mathieson, the famous blind preacher. One day a young student was crossing the quadrangle of one of the old Scottish Universities toward his quarters in the dormitory. He was not feeling well. His eyes had troubled him and made his work very difficult. On the advice of a friend he had sought the judgment of an expert in the treatment of the eyes. The specialist made a very thorough examination and then informed the young student tactfully but plainly that he would lose his eyesight, surely and not slowly.

Lose his eyesight? A sudden, terrific, actual blow between his eyes could not have stunned his body more than this stunned brain and heart. Lose his eyesight! All his plans and coveted ambitions seemed slipping from his grasp. With the loss of his eyes would go the loss of university training, and so all of his dreams. Dazed, blinded, he groped his way rather than walked out of the physician's office.

His life was to be joined with another's. And now he turned his distracted steps toward her home, hungry doubtless for some word or touch of comfort for his sore heart. And he was thinking, too, that with this utter break-up of the future she must be told. And as he talked he said in quiet, manly words that under these circumstances, and the radical change in his prospects, she must be free to do as she thought best. And she took her freedom! . . . That was the second staggering blow. A second time he groped his

crazed way out of the house, down the street, into his lone quarters.

But another One was near, brooding over him, and tenderly holding his breaking heart, and speaking words of warm comfort, and breathing in the freshening breath of true love. And as he yielded to this it overcame all else. A new mood came and dominated. And it became the fixed thing, mastering all his life. Now he sat down, and out of his torn, bleeding, but newly touched heart wrote the words we have all learned to sing:

*"O Love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."*

*"O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's glow its day
May brighter, fairer be."*

Consecration

A friend of the writer became sick in Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, "You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you safely through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else which you prize." The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants. He surrendered all his goods and himself into the charge of the physician. He sat by his bedside, saw his prophecy fulfilled, reason go out in delirium, and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the

tide turn, and detected the first faint reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him. Thus must you do if you would avail yourself of the skill of the all-healing Physician, Jesus Christ. Make your will, and give it to Him. Commit your purse to His keeping. A consecrated pocket-book always attends a sanctified heart. . . . Put yourself, your possessions, your reputation, your future, into Christ's hands by an act of consecration, and then BELIEVE that He will do the work without any assistance from you. You cannot improve your own condition. You cannot expel the dire disease of sin from its hold upon your very vitals. Jesus only can free you.—DR. DANIEL STEELE.

Watch!

At the close of the Tenth Century the Christian world thought that the end was drawing nigh, since this was the close of the cycle of a thousand years. The signs were all favorable. The social deeps were broken up; there were wars, famines, pestilences, natural convulsions, confusion everywhere; "signs in heaven above and in the earth beneath." It was believed by Christians generally that the Lord was surely at hand. In the last year of the century the impending event was proclaimed from Christian pulpits. Industry was suspended. The Emperor of Germany announced "the Truce of God," and went about in a garb of penitence preaching it. On the final day of the year the people clothed themselves in ascension robes and at sunset betook themselves to the roofs of the houses, the porches of cathedrals and the open fields, where they stood waiting. The hours passed till midnight. Midnight passed; the stars began to fade. The first gleam of morning came; and then the Christian world, heaving a sigh of relief as of one coming out of a paralysis of mingled fear and hope, went back to its work.

Then came the Crusades, the greatest movement in history prior to the Reformation. The monks, led by Peter the Hermit, with kings and courtiers, went everywhere proclaiming the conquest of the Holy Land. "It is the will of God!" We must do something toward the coming of the Son of Man! They were still waiting, but waiting at what they believed to be their appointed tasks. Thus Christ is ever saying to His people, "Watch!" Watch and be sober; watch with your loins girt! Let your door be on the latch! It may be at evening, or at midnight, or in the morning that

He will come. Watch, therefore! "Blessed is that servant whom his Lord, when he cometh, shall find so doing."—DR. DAVID J. BURRELL.

Darkness Pierced by Unseen Ray

Here is another evidence of the unseen world. Under date line of London, Dec. 15, 1926, the Associated Press reports the following:

Seeing in total darkness by means of an invisible ray is declared by the *Daily Mail* to have been demonstrated as feasible through an invention of John L. Baird, British scientist, whose discoveries in television have aroused great interest in the past year.

Mr. Bird is quoted as saying that his achievement has been accomplished with his television by isolating and then employing rays which are outside the visible spectrum.

The human eye is unable to see these rays, but the sensitive electric eye of his apparatus selects them readily. The *Mail's* representative describes how he sat in total darkness and saw the complete outlines of a colleague, also in the dark, at a distance projected on a screen by Baird's invisible "searchlight."

Mr. Baird asserts that the invisible ray can be focused and flashed through lenses like ordinary searchlights, but that it is more penetrative and can be thrown farther than any visible ray, and also can pierce fog more readily. It might therefore be of great significance in aiding trains, ships and airplanes in the fog.

Capt. O. G. Hutchinson, who is associated with Mr. Baird, says that in warfare it would be possible with the invention to follow an enemy's movements in darkness; it would disclose the position of airplanes at night and enable those employing the ray to watch the approach without the pilot's knowledge.

"Darkness," said Capt. Hutchinson, "will no longer give security as a cloak for military operations."

The Holy Ghost and Prayer Life

Together with a brother pastor some years since, we visited in her home a mother of Israel. She was away up in the seventies, and was a veritable Doctor of Divinity, more truly entitled to that degree than many who wear it. She had walked and talked and lived with God so long that she had a wonderful insight into and apprehension of divine and spiritual things. After a season of prayer with her, she recited the story of her Christian life; how, when a girl in her teens,

she was clearly converted and began at once to pray for her youthful associates and saw many of them saved. Then later she married a Methodist class-leader, and their home became the meeting-place for the society class and weekly prayermeeting. She had seen many remarkable answers to prayer in souls awakened, converted, and fully sanctified; and then she added, "I have been the mother of twelve children, all of whom were converted while I was praying with and for them. Now, brother," she said, addressing her pastor, "I am feeble and cannot get to the house of God, but every Sabbath morning when the bell rings for public worship, I begin to pray for you and your message, and I continue to pray until I think the service is over. So I do when the prayermeeting night comes around." Then she spoke of a young man, a neighbor's son, for whom she was praying. "There is also our physician just across the street; I am asking God to save him; he is a skeptic." What a life of prayer! Begun in her teens, and carried on unintermittingly for sixty years, and now kept up despite the infirmities and retirement of age—physically superannuated, but spiritually effective! Having heard this marvelous recital, we said to the brother with us, as we walked away from the holy presence of this woman of God, "What is the secret of such a life of prayer as that?" He unhesitatingly replied, "She has been filled with the Spirit." It is the fulness of the Spirit which enables us to do all the work of prayer given us to do—that will make us men and women of prayer in the highest sense, prevailing with God and men.—DR. S. A. KEEN.

Awakening Providence

God in His great love awakeneth the soul, even at the cost of making the heart bleed. He sends some painful event, some convicting message of His Word, which kindles a fire in the conscience and drives the sufferer to Jesus for relief. When a party of Arctic explorers went to search, years ago, for Sir John Franklin among the snows and icebergs, they encountered frost so intense that the thermometer sank to seventy degrees below zero, and the strongest men, overcome with cold, lay down to sleep. But the leader knew that half an hour of that treacherous sleep would leave everyone of them stiff in death. He roused them up; they said, "We are not cold; we only want a little rest." So the leader struck them, boxed them, bruised them, and did everything to drive

off the fatal slumber. And the arm that aroused them was the arm that saved them. So does God often deal with the souls of men, awaking them with merciful pain, driving them as with fierce storm into the harbor of peace.—JAMES F. PADKIN.

Would Christ be Welcome on Earth Today?

Said an English lady to Thomas Carlyle, speaking of the wicked rejection of Christ by His countrymen: "I regret He did not appear in our own times. How delighted would we all be to throw open our parlors to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?" He bluntly replied, "No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached soft doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would have been written, 'To meet our Savior.' But if He had come uttering His precepts, 'cut off right hands and pluck out right eyes, or be cast in hell fire,' denouncing the Pharisees and associating with publicans and the lower classes, as He did, you would have treated Him as the Jews did, and have cried out, 'Take Him to Newgate and hang Him.'" Carlyle was right.—DR. DANIEL STEELE.

MATERIAL FOR THE MISSIONARY SERMON

The Appeal of Jesus Christ to India

ROY G. CODDING USES THE SHEARS.

Robert A. Hume, D.D., missionary of the American Board at Ahmednagar, India, 1874 to 1926, was a neighbor of ours there. While I was in Peter Bent Brigham Hospital I read in a Boston paper of his addressing the annual meeting of his Board. Just after that he was in another hospital in Boston for repairs. I understand he has retired because of advanced years. He writes on "The Appeal of Jesus Christ to India," in the *Missionary Review*, from which I clip:

"His way of living among men was the kind which, according to Indian ideas, should characterize a spiritual leader. . . . A far more powerful appeal of Jesus to India is His matchless nobility of character. Everything that any Indian reads or hears of Jesus convinces him that Jesus was supremely holy. Jesus' most powerful appeal to the Mohammedan is that the Koran teaches that of the five prophets of the Moslem faith, Jesus alone was a sinless prophet. To the Mohammedan, Mohammed's pre-eminence is not

holiness but that he was the last of the five prophets of Islam. Only Jesus was the sinless prophet. No Hindu questions that Jesus could rightly challenge His enemies by asking, 'Which of you convicteth me of sin?' Jesus' unique singleness and supreme holiness constitute a most powerful appeal to Indians. With this personal holiness Jesus' tenderest compassion for the unholiness makes Him doubly unique and supreme. India listens with awe to Jesus saying to a sad, ashamed woman taken in adultery, who the Jews thought should be stoned, 'I do not condemn thee; go and sin no more.'

"By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only One who was the Truth, who never appealed for authority to any teacher, or book or past, but who could calmly and truly say, 'I am the Way, the Truth and the Life;' 'I do always the things which please my Father.' Such absolute religious consciousness and ceaseless life with God make a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It makes a tremendous appeal to the Indian."

The entire article is interesting and instructive. Dr. Hume knows India.

The East and the West

Sadhu Sundar Singh, a devout Indian Christian of Simla, India, writes briefly on the above subject in the *Missionary Review*. His name is interesting. "Sadhu" is a title, meaning "Religious Teacher." "Sundar Singh" mean "Beautiful Lion." Three short excerpts we give:

"On my return from a world tour I was frequently asked: 'What is the difference between the West and the East?' and 'Which are the better people?' The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization. . . .

"The charge against Eastern peoples is that they are superstitious and unpractical. My answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and statesmanlike in habit, while those of the East are meditative and simple-minded. . . .

"Christ was not born among the white races of Europe, lest they monopolize Him, and deprive colored nations from receiving the message of

salvation. He was not born amongst the high caste Brahmans of India, who degrade humanity by being proud of their own superiority to the exclusion of the lower classes. He also shunned the Pharisees and scribes of Palestine in order to save the Gentiles. He was born in the poor and humble family of a carpenter, in order to enrich the world spiritually. Though he was rich, yet for our sakes he became poor in order that we through his poverty might become rich (2 Cor. 8:9). Christ was born in the East and His disciples carried the Light and the gospel to the West which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East."

The Challenge of the Non-Christian World

That is the title of an article by J. Campbell White, LL.D., in the *Missionary Review of the World*, January, from which we quote:

"There are about eighty millions of people in Latin America, including Cuba, Porto Rico, Mexico, Central America and South America. More than one-half of them cannot read and more than one-half of these people were born out of wedlock. Those two facts ought to be enough to indicate the tremendous needs socially, morally and spiritually of these eighty millions of people. There are about two thousand ordained missionaries in this entire territory, or an average of one missionary to every forty thousand of the population in that section of the world which is almost absolutely dependent upon the churches of North America, and principally the United States.

"Let us look for a moment at the Moslem world. There are two hundred and forty millions of them—over twice as many Moslems as the population of the United States. They are more open to Christianity than ever before. What a marvellous change has come over the Moslem mind when Moslem students by hundreds will crowd meetings for the powerful presentation of the Christian gospel! . . .

"Next is the question as to whether the Mohammedan religion is to be allowed to spread over Central Africa. The Moslems have already turned tens of thousands of pagans into Mohammedan followers. There are fifty millions of them without any organized religion, simple-minded people who can be led with comparative

ease. It is largely a question of who is there first. . . .

"Then look at India with a population of three hundred and thirty millions. The villages are so thickly dotted over the country that if Christ, instead of ascending and disappearing from view, had gone to India and had visited a different village every day since then, it would still take Him fifty years to visit all the villages of India for the first time. There is an average of between three and four hundred people in every village and the great bulk of the country is unoccupied by the missionaries of any church. The question is, Shall these people have a chance at our gospel now when they want it? There is a great opportunity among the low-caste people just now. Thousands must be refused baptism because we have not the men and the money to meet the situation that divine Providence has unfolded.

"China composes one-fourth of the population of the world. A few years ago, the opportunity there for the gospel was unprecedented. Now the land is in a turmoil. Are we doing all we can?"

In this connection let us remember the appeal by cable from Brother Smith, published in *The Other Sheep*, December:

"Great revival progressing. Pray."

Jubilee of the Missionary Review of the World

Volume L Number 1 is the designation of the *Missionary Review of the World* for January:

"Fifty years ago, on his return from thirty years as a missionary in India, the Rev. Royal G. Wilder founded the magazine as an independent, bi-monthly review. After editing it ably for ten years, and making its power felt, Mr. Wilder, on his deathbed, turned the editorship over to Dr. Arthur T. Pierson and Dr. James M. Sherwood. The latter died in 1891 (three years later) and the present editor (Delavan L., son of Arthur T. Pierson) became associated with the *Review* while still a student at Princeton. In 1911, Dr. Arthur T. Pierson "finished his course," being known throughout the world as a most powerful writer and speaker on Christian missions. . . .

"Great changes have taken place in missionary methods and outlook in the past fifty years. . . .

"Encouraging progress has been made in co-operation among both home and foreign agencies.

"The explorations and the political changes in the world have had a tremendous influence on

freedom of religion, on social life and on the missionary enterprise. In 1878, Africa was the home of the slave trade and was largely an unexplored continent. Central Asia and Central South America were almost unknown. Today all Africa has been opened to travelers and is under European governments. Except in the Americas, every land was then under autocratic government. Today, only Afghanistan, Tibet and Arabia are without constitutional governments, and in Asia, Japan and Persia are constitutional monarchies. It has been, and is, a restless, changing world."

Preaching Points on Missions

Pastors who want to discuss, as all pastors should, the why and how of foreign missions can find admirable "preaching points" in Dr. Arthur J. Brown's great address at the Washington Conference. Why must we "carry on" for our Lord unto the uttermost ends of the earth and in the full assurance of victory? Here is Dr. Brown's answer:

1. Because Christ commanded His disciples to give His gospel to all men.
2. Because a true Christian experience prompts us to seek the world.
3. Because all men need the gospel.
4. Because Christ can do for all men what He has done for us.
5. Because we have passed the age of provincialism and have entered the age of cosmopolitanism.
6. Because we want to face the whole modern problem of the Church.
7. Because "He is able."—*Reformed Church Messenger*.

BIBLE READING ON CONFESSION

By C. E. CORNELL

- I. THE DUTY OF CONFESSION.
Lev. 5:5. Num. 5:6; 7. Jer. 3:13.
- II. EXAMPLES OF CONFESSION—INDIVIDUAL.
Gen. 32:9, 10. 1 Chron. 21:8. Job 40:4, 5. Psa. 38:18. Psa. 40:2. Psa. 51:3, 4. Psa. 69:5. Psa. 119:76. Psa. 130:3. Psa. 142:2. Isa. 6:5.
- III. THE BLESSEDNESS OF CONFESSION.
Lev. 26:40-42. Job 23:27, 28. Psa. 22:5. Prov. 28:13.

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF RECENT RESEARCH

Sermons from Greek Grammar

By BASIL W. MILLER

The greatest example of a perfected language is the Greek. The chief treasure of the Greek language is the New Testament. The cultural and spiritual worth of the Greek Testament is beyond all computation. Dr. Fairbairn has well said that one must first be a grammarian before he can be a theologian; and the same holds true with reference to a knowledge of the Greek Testament—to be a thoroughly equipped preacher one must be a master of this language of inspiration. The lexicon at many times points the way to truth and life. The preacher who ridicules word-studies in the original is but exposing his ignorance. Erroneous interpretation of the New Testament Greek has always been at the basis of heresies. Grammar is a means of grace. To fathom the depths of Greek words is to unlock the inexhaustible riches of Christ. The English interpretations of the original words in many cases fail to bring out the true meaning. We have read of sermons in stones, and if such be the case, that sermons lie hidden in stones, then there must also be sermonic pictures in prepositions, and gospel truths in Greek tenses.

PICTURES IN PREPOSITIONS. All language was at first pictographic. Some words through the ages retain the picturesque origin, while others lose it. Many Greek prepositions afford graphic pictures. *Ana* is a common word used in the New Testament, and literally means *up* as opposed to *down*. *Ginosko* simply means "know," while *anaginosko* means to "know again," to recognize persons; and when applied to letters it means "read." In 1 Cor. 3:2 we find these words, "Known and read of all men," literally recognized as ensamples of Christ, letters written by Him to be read, or "known again," by men. In 2 Tim. 1:6 a good translation is "I put thee in remembrance that you stir up"—rather *rekindle*—"the gift of God." Paul warns Timothy to keep the fire blazing (present tense, rather than aorist). *Anti* presents

a very vivid picture. It literally means "at the end" of a log or line or whatever may be referred to. Hence the notion of "face to face" or "opposite" follows. In Gal. 2:11 Paul is said to have "resisted Peter to the face," "face to face" makes the picture more graphic. In Acts 27:15 Luke says that "the ship was caught and could not face the wind," literally could not eye the wind "face to face." The same word is often employed with the word for ransom. It is found in the saying of Jesus where He said that He came "to give his life a ransom for many," literally *instead of*. *Dia* in Mark 5:4—a compound word—"the chains had been rent asunder"—in two—"by him," carries the thought of "in two," "snapped in two." The word *ek* means "out of" as opposed to "from" or "away from," *apo*. In Matt. 3:16 the picture is that of Jesus going *up from*, *apo*, the water, while in Mark 1:10 we find Jesus "going up out of," *ex*.

Epi means "resting upon," not merely in, under, or over. Thus in Matt. 3:16 we find the Spirit of God descending as a dove and coming upon Him. The same meaning is found in Luke 10:6 where the word is used with both the verb and the pronoun, "Your peace shall rest upon him." Paul has this picture in 1 Cor. 3:10-14 where he uses the verb to "build upon" Christ as the only foundation. This word also carries at times the interesting meaning of "addition to," "something piled upon what one has already done or said." Thus in Col. 3:4 we have "and above all these things," "on top of all the other spiritual garments" described in Col. 3:12, 13, "put on love," as an overcoat or outer wrap or girdle that covers and holds together all the rest, the girdle or overcoat of love. The doctrine of repentance is set forth by *meta*, literally meaning "midst." We see this in Luke 12:29: "Neither be of doubtful mind," being in the air, tossed about like a balloon. In repentance the thought of "midst" has passed to that of "after," or "passing through the midst," and finally looking back upon the experience. It is thus "change" due to reflection. This word for repentance, *metanoia*, is more than

a casual "after-thought;" it is a change of mind, that leads to and is shown by a change of life, "fruits worthy of repentance." This notion of change is seen in the Transfiguration—Metamorphosis (Greek, *metemorphothe*)—of Jesus (Mark 9:2). The change of repentance is likewise a transfiguration, a complete, radical change.

Para carries literally the connotation of "beside" or "by the side of." Jesus says to the disciples, "Para, with, by the side of men, this is impossible; but para, by the side of God all things are possible." It also means "at the house of" or "a place of permanent abode." Jesus promises, Jno. 14:23, that He and the Father "will come and make our abode with" the man who loves Him. They will make a permanent home in his heart and life. In our word sympathy we have *sun*. "If so be that we suffer with him, *sunpasxomen*, that we may also be glorified with him, *sundoxasthomen*." We have been raised with Christ, *sunegertete*. The height of bliss for Paul was "to be with Christ," *sun* Christ. Thus the word *sun* pictures the idea of association and co-operation. We walked out (*ex*) from under (*upo*) the curse of the law because Christ became a curse in our stead (*uper*). Thus Paul tells us the story of Christ's atoning death by means of three Greek prepositions. Suffice it to say that the papyri, the business documents of the New Testament period, by their use of the preposition *uper*, bear out the substitutionary atonement of those passages in the New Testament in which *uper* in connection with Christ's saving work appears.

SERMONS IN GREEK TENSES. Rocks and prepositions are not the only handiwork of God in which sermons are found. They also appear in Greek tenses. Language is the sign of intellectual life; talk comes before books; strange as it may be our very word homiletics, the science of sermonizing, goes back to conversation. Luke alone has the word, *omileo*, which means to be in a company or a crowd and thus to talk or converse. The two disciples are pictured on the way to Emmaus (Luke 24:14) by this verb as communing with one another in animated talk. The tense here is the imperfect indicative and shows that the talk was going on when the stranger overtook them; Luke repeats the verb in the next verse as the stranger walked along with them. The stranger interrupted their conversation with a question [aorist tense] that accurately and in a picturesque style described their talk. "What are

these words that you are flinging back and forth with one another as ye walk?" The conversational style of preaching—based upon this scene—is more in harmony with the original meaning of the word, than that of the present. In John 10:38 the English rendering fails to note that we merely have two tenses of the same verb: "that ye may know and understand" (*ina gnote kai ginosxete*). As Robertson says, "the aorist subjunctive is punctiliar and ingressive, and the present subjunctive is linear action." A better translation is: "that ye may come to know"—at a definite time—"and may keep on knowing." In Matt. 25:8 we again see continued action as expressed in the verb: "Give—*dote* aorist imperative, urgent action—"to us of your oil, for our lamps are going out"—present middle indicative. One can here see the flickering, smoking, sputtering lamps. The same is true concerning sin: in John 3:9 it is said of the man begotten of God, "he cannot go on sinning [as a habit] because he is begotten of God." The English rendering "he cannot sin" does not note that it is the present infinitive here and not the aorist (*amartanien*, not *amartein*). Suffice it to say that one must miss much of the spirit of the New Testament unless he can go with the writers in their uses of Greek tenses.

THE GREEK ARTICLE AND THE DEITY OF CHRIST.

Let us conclude then the present interesting study of the many messages on the Greek by noting that the use of the article in the original Greek Testament confirms the deity of Christ. Many objections to the real deity of Jesus have taken various forms, some philosophical or theological and others exegetical, grammatical or historical.

In such instances as "the God and Father" (*o theos kai pater*) (Rom. 15:6) it is noted that the article *o* is applied as referring to each, and each being one and the same person. Then again as in 2 Pet. 3:2 "the Lord and Saviour Jesus Christ" (*o kurios kai soter Jesus Kristus*) appears as referring to one and the same person. But in 2 Pet. 1:1 the same idiom is found, "our God and Saviour Jesus Christ," which is rendered by the King James Version as "God and our Saviour Jesus Christ," and by the American Standard, "our God and the Saviour Jesus Christ," while *the* is not in the original. There can be no escape from the logic of the Greek article in 2 Pet. 1:1. (The idiom compels the translation, "our God and Saviour Jesus Christ.") The fact of the matter is that Sharp's rule for the use of the

article in cases as these quoted above holds true. But such scholars as Winer of the last century, allowed his anti-trinitarian prejudice to overrule his grammatical rectitude in this case. There is no grammatical reason why one must hesitate to translate 2 Pet. 1:1, "our God and Saviour Jesus Christ," and Tit. 2:13 "our great God and Saviour Jesus Christ." In John 1:1 the author follows a very narrow path with reference to the use of the article. He writes correctly, "The Word was God" (*Theos en o logos*). It is noted that the article is used only before Word, and not before God. If both God and the Word have the article, then they would be coextensive, and equally distributed and hence interchangeable. This would make but one person to be God; and would deny the separate personality of the Logos, which is affirmed by the present construction.

PASADENA, CALIFORNIA.

TWENTY-SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

(Concluded)

By A. E. SANNER

15. Brother O, another evangelist, played Ab-salom. "Oh, if I were pastor, we would have a revival the year around." "If I were pastor, I'd have that merchant in this church." "I'd do this and that!" The good pastor was thus undermined and in the minds of his members relegated in favor of the evangelist, the wonder man. So the pastor was a little later excused and the wonder man called. And in a few more months the wonder man's career ended in disgrace. Moral: Don't be a wonder.

16. Brother P was a local preacher. He believed in much secret prayer. It seemed to the uninitiated that there was just a little note of pride in his reference to having prayed three hours in secret. However, three hours' secret prayer cannot be amiss. But Brother P while thus engaged would have "revelations" and "impressions" which he announced were from God, and straightway he would go out to start something without the pastor's knowledge or consent, and thus gave the pastor no end of trouble. Try the spirits to see whether they are of God. Not everything "revealed" to you even in secret prayer will be from God. Moral: Be careful about impressions.

17. Brother Q (in fact there are many brethren by this name) thought he could help the good people, and thus help the church, by selling them stock in a wonderful rubber concern. Another Brother Q was going to help out the church by a copper mine. Another Q with an oil well which was absolutely sure. Another Q with a wonderful invention. Thus millions of dollars would be made, and the good people could not only help themselves, but pay all the debts on the schools and build great mission stations on the foreign fields, hospitals, etc. Never! This is not God's plan to finance His work. Always results in disappointment. Remember Q. is always followed by "u," so, Moral: Be careful, or you'll be "chosen" and "taken in."

18. Brother R was a good man, faithful in living, faithful in service, faithful in prayer. After much prayer and waiting on God, he announced to all, positively and assuredly, that God had answered his prayer and that such and such event would transpire in his life. God had told him so, said he. But he soon afterwards died, and the event never came to pass. Moral: It seems to be the wiser thing to be very guarded and careful always in references to the Deity and to always say in referring to our plans and expectations, "if the Lord will."

19. Brother S came to the District Superintendent with pleading and almost tears, wanting a place where he might again preach holiness. He wanted to get out of the laundry where he had worked three years, and "get back" into the work. Through the kindness of the District Superintendent and the local pastor, and the District Assembly, later, he was received and given a pastorate. Within a month he was biting the hand that fed him, disregarding the orders of the assembly, ignoring the advice of the Superintendents, and destroying the church. Moral: Respect the advice of those, who, by regular and lawful processes are over you in the Lord.

20. Brother T was careless as to personal appearance around home. At home he and his family were sloven and the home was sloven. They were on terms too friendly with dirt and flies. Word got out. Guess what that word was. Moral: Use plenty of water and soap.

21. Brother U was a good man, orthodox in word and doctrine. But he was very radical on the pre-millennial view of the return of our Lord, and on some other issues in which the Church of

the Nazarene grants freedom of belief. He kept preaching and insisting these subjects as "hobbies." Finally, because others did not dance to his music, he left the Church of the Nazarene to go to another, which he said, while not all he desired, would stand for "sound doctrine." He had a rude awakening and in a few months humbly returned to the Church of the Nazarene. Moral: Don't ride non-essentials as hobbies. Don't think the other church is perfect either.

22. Brother V was a pastor who came from the East to take charge of a church in the West. In the East he had had good success. In the West he utterly failed, and resigned in the middle of the year to return to an eastern pastorate. There again he had good success. He did not adapt himself to the West. That he could not, or would not, I cannot say, but he did not—and failed. Moral: Don't be a sphinx. Be adaptable.

23. Brother W was a great sermonizer, a preacher of great sermons. His messages were wonderful and thoroughly enjoyed by the "saints." But he shot clear over the sinner's head, and out of the pulpit he was unapproachable and distant. He was too far away to do much good. His success was quite meager when contrasted with his great ability and talents. Moral: Be a man among men.

24. Brother X was apparently rough and bluff. At heart he was not. He had been raised in a saloon environment, had tended bar, the son of a Roman Catholic. He had many scars on his body, results of fights in days gone by. But he had had a wonderful conversion and God had called him to preach. However, to reach the success he should have, he was too rough in manner and in speech. He knew it, and was trying and praying to overcome those faults. He will win. Moral: Overcome every fault discovered. Grim determination and prayer will do it.

25. Brother Y brought from night to night good evangelistic messages. But in a three-weeks' run he would make himself the subject of criticism by his frequent references both in sermon, and in the homes of the people, to his financial troubles, the dire needs of his wife and family, their destitute condition and suffering, what sacrifice they were all called to make, etc. Moral: Don't become a beggar.

26. Brother Z, a good man and pastor, nevertheless failed to take interest in the likes and dislikes of the young people. His message was to

the effect that what was good for the old was also good for the young, and that the latter could fall into line. The youthful mind and heart was not considered, nor their needs given the special attention they deserve. He lost the young people. His church became one without young people. In this respect at least he had failed. Moral: Study the young folks' problem, and determine to have a church with young people.

FACTS AND FIGURES

By E. J. FLEMING

The items in this month's column of Facts and Figures are gleaned from "Unfinished Tasks" by Homer McMillan, and were prepared in 1922.

Dr. W. S. Athearn says, "If you would point to the weakest spot in the Protestant Church, you would put your finger on the army of 27,000,000 children and youth in our land who are growing up in spiritual illiteracy, and 16,000,000 other Protestant children whose religious instruction is limited to a brief half-hour once a week."

Note the following:

Population of United States.....	105,708,771
Protestant church members.....	26,205,039
Roman Catholics, including children...	15,721,815
Under 25 years not in Sunday school...	27,274,121
Over 10 years not members of Church...	50,696,890
Under 10 years not members of church...	7,413,240
Total not members of church.....	58,110,130

It is the teaching of history that the religion that holds the conscience of a nation will determine the civilization. The greatness and strength of America rest on Christian principles and Christian characters, yet it is a fact that countless multitudes in our land are under the sway of religious conceptions that are openly antagonistic to the Word of God and the Christian faith. Some are imported and some are the products of our own country. Brahmins, Confucianists, Buddhists, Mohammedans, Mormons, Theosophy, Christian Science, New Thought, Atheism, Infidelity, Bolshevism. There are several infidel organizations in New York City that pursue the following methods:

First, aggressive outdoor meetings at which Jesus Christ and the Bible are held up to ridicule.

Second, distribution of infidel literature. Books and pamphlets written by Tom Paine, Robert G.

Ingersoll, Voltaire and others are widely distributed to the young men who make up most of the audiences.

Third, debates are held in public squares and halls at which the following favorite themes are debated: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ, and The Authenticity of the Bible.

Fourth, the establishment of Sunday schools at which children are taught that the Bible is not true and that the story of Jesus Christ is that of a mere man or altogether false.

If every church of every kind in New York City were crowded to the doors on Sabbath morning and all the people had started to church, there would be 3,000,000 people on the street who could not secure an entrance to a house of worship.

(How would your own town look if you would make a similar survey? Is it overchurched?)

If you take all the Protestant churches of New York City and add to it all the Roman Catholics, the Greeks and the Christians of every nation in it, you have less than one-third the entire population. Nearly one-third is Hebrew, and more than one-third is atheist, infidel or nothing at all. There are 100,000 nominal Protestants in the city with no church connection whatever. Only about eight per cent of the population are members of Protestant churches.

(What per cent of the population of your city or town are members of Protestant churches?)

Dr. J. E. McAfee in his "Missions Striking Home" writes:

"I could tell how Alexander Duff, who certainly knew the abysses of vice in vice-ridden India, if any observer might be said to know—I could tell how Duff came to this fair land in 1854, and after a visit to the slums of Philadelphia, left this testimony on record: 'Anything worse I have never seen. Such villainess, such debasement, such drunkenness, such beastliness, such unblushing shamelessness, such glorying in their criminality, such God-defying blasphemousness, in short, such hellishness, I never saw surpassed in any land, and I hope I never shall. Indeed, out of perdition, it is not conceivable how worse could be.'"

The conversion of America is vital to the conversion of the world.

It is given to the Church in America not only to influence, but to determine the destiny of the human race.

America is to world-wide Christianity what the American troops were to the Allies. Is American Christianity vital enough and spiritual enough to turn the tide?

"The next five years will mold the next five centuries. The United States will shape the next five years. The Church will determine the character of the United States."—Member of Congress.

"One out of every ten people in the continental United States is a Negro. The present Negro population is between ten and eleven million, more than double that of 1865.

"In 1916 thirteen Southern States reported Negro populations of more than 200,000. In eight of them the number exceeded 600,000. These thirteen states contained six-sevenths of the Negro population of the country.

"Five out of every eleven Negroes in the United States are church members. In 1916 according to the best information Negro church organizations had 37,773 church edifices and 3,618 parsonages.

"The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure, with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

"The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community Saturday night or Sunday morning, and leaves at the close of his Sunday labors.

"Here is a call for Home Mission Boards to send trained men to these neglected people.

"Former Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon in a similar period of years."—*American Survey*.

In 1865 it was estimated that there were 4,000,000 Negroes in the United States. In 1922 the number had increased to 10,463,013.

Are you aware that more than 58,000,000 people who are out of the Church and away from Christ in our own fair land, and are to be won to Jesus Christ if America is to become "A nation whose God is the Lord"?

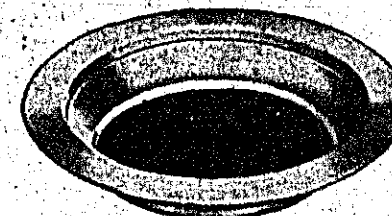
CHURCH SUPPLIES

WOOD GRAINED ALUMINUM PLATE WITH BAG



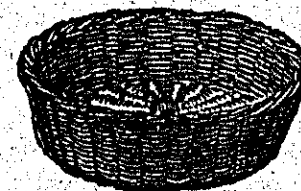
A 10 inch aluminum plate, finished in imitation of walnut. Supplied with velvet bag for holding envelopes. An inexpensive, beautiful plate. Price, postpaid \$5.10.

WOOD GRAINED ALUMINUM PLATE



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

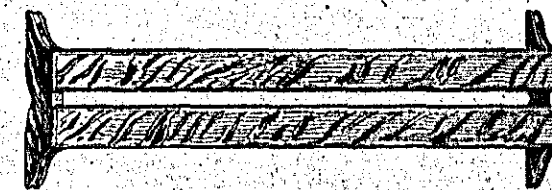
WICKER COLLECTION BASKET



Made of very durable sapped willow, in natural color.

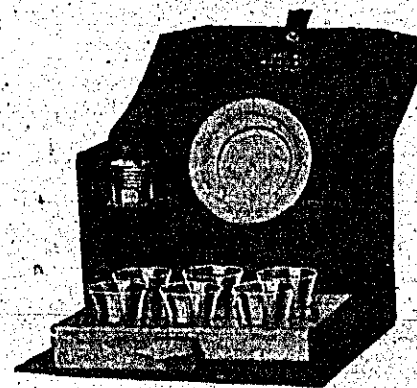
No. 1, 10 inches in diameter; 3 inches deep, natural \$1.25 each.

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



BOOK RACK NO. 104

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



PASTOR'S INDIVIDUAL COMMUNION OUTFIT

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

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

6½x2½x3¼ inches. Price, \$8.25 postpaid.

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