

flesh will not agree.

EPHESIANS, I.

to be something, when he is nothing, he deceiveth himself.
4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto

a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

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SPECIMEN OF TYPE

Follow me, and I will make you fishers of men.
20 And they straightway left their nets, and followed him.
21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit; for their's is the kingdom of heaven.
4 Blessed are they that mourn; for they shall be comforted.
5 Blessed are the meek; for they shall inherit the earth.

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WHOLE NO. 15

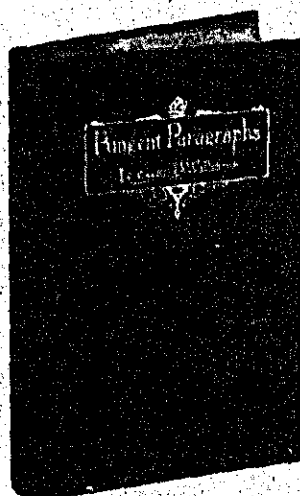


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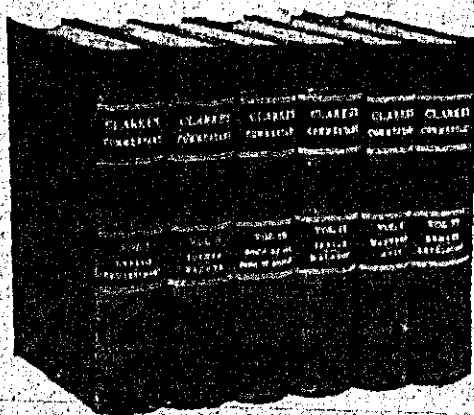
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The Preacher's Magazine

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

J. B. Chapman, Editor

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When the Pastor Is the Leader

YESTERDAY a seasoned evangelist who has always laid more stress upon quality than upon quantity said: "It is pretty difficult to have a real revival these days, and the principal reason is that so few pastors are real spiritual leaders. My experience is that wherever the pastor is a real leader of his people it is possible to have a revival, but when the church is on the drift and the pastor is simply concerned with holding his job, and possesses no aggressive leadership it is practically impossible to do a worthwhile work."

And what is true regarding the revival as the evangelist sees it is true of practically every thing else. When the pastor is a leader the finances can be raised, the membership can be increased, the church paper can be circulated, the District Assembly can be entertained; in fact practically every good thing can be accomplished when the pastor is a leader.

Perhaps we cannot ignore the fact that leaders are born. That is, we would be mistaken if we said that every pastor is as capable of leadership as any other pastor. But on the other hand, practically every pastor can develop the qualities of leadership which he does possess. He can pray and preach with unction, visit his people and preach with understanding of their needs, enter into the life of the community until he makes a place for himself, give of his means until he will become an example of liberality and sacrifice, and move forward with the stride of the spiritual victor. And all these things go into the making of the spiritual leader.

Of course it is easier to just "drift." It is easier to just think easily and dreamily than to pray effectively, read carefully, study diligently and prepare for the preaching task. It is easier to "lounge" than to get out into the homes of the people. It is easier to cultivate an "offishness" which will result in isolation than to get out into the life of the community and attempt to exercise a saving influence upon it. It is easier to simply "get all you can and can all you get" than to become an example of liberality and sacrifice to your people. It is easier to simply announce the various religious and semi-religious activities of the church in a mechanical tone of voice and just fall in with whatever is than it is to inspect the activities of the church and its various auxiliaries and tactfully eliminate such as are not useful and encourage and elevate such as are a real asset.

But the pastor who is willing to take the easy way is a disgrace to his holy office. There are a few pastors who do hurtful things like preaching erroneous doctrines, falling into careless habits regarding their financial affairs, permitting social intimacies which result in scandals, and exhibiting prejudice, anger or pride in temper. But where there is one who fails because of these and other active evils, there are a hundred who simply die of dry rot. There is no denying the fact that the pastor is pretty largely "his own boss." If he wants to sleep late of mornings there is no one to wake him up. If he wants to drift with the tide and become a mollycoddle there are elements in his situation which will definitely encourage this tendency.

The pastor who becomes a spiritual leader will simply have to take himself in hand, shake himself free from debilitating habits and drive himself to every unpleasant but necessary task with the determination which knows no backing down. Laziness, just plain, unvarnished laziness is the disease that kills more preachers than any other. Of course there are a few who are absolutely worked to death, but when they die the people will write, "Blessed are the dead that die in the Lord."

Every church in the world, having a very large human element, needs a good many things. But, speaking concretely, there is no need like the need of leadership, and the pastor is the "key

man." Leadership in the local and general church centers in and emanates from the pastor. There is hope for any church whose pastor is a genuine spiritual leader, and there is not much hope for one which does not have such a leader.

ANY WAY, HIS DAYS ARE NUMBERED

A CORRESPONDENT writes us about a pastor who is not a student either of the Bible or of other books and literature, and yet he is possessed of very strong individual convictions which he tries to enforce upon others. Among these latter are these: he believes it is wrong to even eat a lunch in the basement of a church and makes quite a stir when this is done even at a District Assembly; he says radio is of the devil; he does not push his church paper but throws his influence to interdenominational papers for the homes of his people and says he prefers such papers for his own family; he believes in divine healing so strongly that he questions the genuineness of anyone's faith who takes any remedies at all; he does not believe in young people's societies and says he will do all he can to break them down. And the question is asked, what do we think of such a preacher?

Well in the first place, this man is not sincere, else he would not remain in a church and oppose its institutions. In the second place, he is a bigot, else he would not attempt to "measure every man's corn in his half bushel." In the third place, he is a fanatic, every preacher who is not a student is either a crank to begin with or else he becomes one within five years. In the fourth place, he is a failure and his work will either divide into factions or vanish as a whole.

There is only one encouraging thing about a case of this kind and that is that the man will not last long. He will run his course, probably with his present pastorate. Of course he will claim that he is "too hot" for the crowd that won't have him; and this may be a fact; but remember that wild fire is just as hot as real fire, the only fault with wild fire is that it all goes to heat and furnishes no light. And our observation is that nine out of ten who have much to say about their own heat have more wild fire than real fire.

"APPEAL AS WELL AS POWER"

Fred Patzel, new champion hog caller of Nebraska, has explained the secret of the voice that pigs try to climb the fences to reach: "You've got to have appeal, as well as power in your voice. You've got to convince the hogs you have something for them."

H. G. Cowan says this same quality is needed in the preacher's voice. The preacher should have appeal as well as power in his voice and should be able to convince his hearers that he has something for them.

Of course there is no way to have appeal in the voice without having it in the heart, and there is no way to long convince the hearers that you have something for them unless you actually "make good" now and then. So good, Holy Ghost religion and a genuine passion for souls are the best possible treatments for the preacher's voice. The preacher cannot feign earnestness and soul burden; he must have them in reality.

But on the other hand, the voice is somewhat of an instrument like the piano or violin, and the musician is careful to have his instrument in tune and to have it under good control. Otherwise the music which he has "in his soul" will remain there, so far as the listeners are concerned. And there are many preachers who are handicapped by "unstrung" and "unharmonious" voices who could correct themselves or be corrected, if they only would. A certain strong preacher, whose ministerial services have not been in much demand of late, was under discussion. Someone asked, "What is the matter, why do not the churches call him?" And about the only intelligent answer given was that his voice is against him. They said that when he preached on serious subjects like hell or death or judgment his voice was such that you could scarcely become serious while listening to him. And when other subjects were being handled his voice did not seem to be at all responsive to his mood.

It is possible for any preacher to improve his voice by giving some attention to it, and the results are worth the effort. Strength, volume, power, are not enough. The voice should be elastic and responsive. It should really have appeal as well as power in it.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XV. Parts of Sermons—Continued.

The Introduction—Continued.

III. THE CHARACTERISTICS OF—

1. The introduction should be brief.

A volume of pulpit addresses lies before me, delivered by a "Master in Israel" who recently filled successfully the highest salaried pulpit in the world. One introduction has but 119 words; another only 138 words; another 155 words. I read five introductions in seven minutes in the ordinary speed of pulpit address. Now, if Dr. Jowett, that great master of assemblies, found that one hundred and fifty words or less was quite enough to introduce one of his noble sermons, what about the humbler preachers?

Dr. Pattison tells of an old woman who listened to John Howe, the Puritan, a preacher fond of long introductions. Her apt criticism was: "He was so long in laying the cloth that I began to despair of getting any dinner." In other words, an introduction should bear a modest proportion to the sermon.

Dr. Pattison suggests that five minutes out of the thirty allotted to the sermon should be ample for the introduction. We would suggest fifteen minutes more for the whole sermon of an experienced preacher, and two or three minutes to introduce the theme.

2 The introduction should be relevant to the subject of the address, or to the occasion which called it out, or to the circumstances which gave rise to the text. Anything foreign to the occasion or the purpose of the sermon, or the intent of God in giving the text, is quite inappropriate.

This would rule out all silly personal remarks of the preacher, all jokes and trifling words so wholly out of place and unbecoming to an ambassador of Jesus Christ, giving a divine message to a judgment-bound congregation!

How often we have been disgusted beyond measure, and pained at heart, to see preachers unwisely trying to play the buffoon and the circus clown, disgracing the pulpit and killing the influence of the sermon, even before they began to preach it!

We sometimes wonder what conception many preachers have of the ministry anyway! Who can possibly imagine Moses or Isaiah or John Baptist or Paul or Jesus speaking like an actor in a vaudeville theater!

O, preachers, do not degrade your profession and disgrace the sanctuary and insult the Holy Spirit while you are pretending to preach the sacred gospel of the Son of God!

Here is an ideal introduction by Dr. Alexander Maclaren, one of the greatest preachers the British Realm produced in a century. It was about one-fourteenth of the length of the sermon.

TEXT: Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

THEME—The Gospel of the Power of God.

Introduction—"To preach the gospel in Rome had long been the goal of Paul's hopes. He wished to do in the center of power what he had done in Athens, the home of wisdom; and with superb confidence, not in himself, but in his message, to try conclusion with the strongest thing in the world. He knew its power well and was not appalled. The danger was an attraction to his chivalrous spirit. He believed in flying at the head when you are fighting with a serpent, and he knew that influence exerted in Rome would thrill through the empire.

"If we would understand the magnificent audacity of these words of my text we must try to listen to them with the ears of a Roman. Here was a poor little insignificant Jew, like hundreds of his countrymen down in the Ghetto, one who had his head full of some fantastic nonsense about a young visionary, whom the procurator of Syria had very wisely put an end to awhile ago in order to quiet down the turbulent province; and he was going into Rome with the notion that his word would shake the throne of the Caesars. What proud contempt would have curled their lips if they had been told that the travel-stained prisoner, trudging wearily up the Appian Way, had the mightiest thing in the world entrusted to his care!

"The Romans did not believe much in ideas. Their notion of power was sharp swords and iron

yokes on the necks of subject peoples. But the history of Christianity, whatever else it has been, has been the history of the supremacy and the revolutionary force of ideas.

"Thought is mightier than all visible forces. Thought dissolves and reconstructs empires, and institutions melt before it like the carbon rods in an electric lamp; and the little hillock of Calvary is higher than the Palatine with its regal homes, and the Capitoline with its temples. 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.'"

No foolery here! From the first brief sentence to the last how appropriate and how closely related to the theme! How naturally it leads to the text and the body of the sermon! No wonder a university gave him the degree, Doctor of Literature.

3. There should be a naturalness and simplicity about an introduction which would commend it to the most critical judgment. Everything ambitious and strained, artificial and affected should be studiously omitted.

Here is a good specimen of a noble introduction, by one of the ablest preachers and pastors New York City had during the last thirty years of the last century, Dr. Wm. M. Taylor.

THEME—"The Limitations of Life."

TEXT—Col. 3:8, "Remember my bonds."

The introduction somewhat abbreviated.

"What an exquisite pathos there is in these words of Paul! He is now 'such an one as Paul the aged,' and the tremor of years is in his hand. He is, besides 'the prisoner of the Lord Jesus Christ,' and the chain by which his right arm is bound to the left arm of 'the soldier that kept him,' impedes the free motion of his wrist, so that he cannot write with his usual ease. Hence, as he takes the pen from his amanuensis and appends the salutation whereby this letter was to be authorized, he delicately apologizes for the uncouth irregularity of the characters which he has traced by adding this clause, 'Remember my bonds.' It is a touching picture, and if I had the genius of the painter I should like to delineate the venerable Apostle, surrounded by his faithful friends, in the act of giving his autographic endorsement to the epistle which he has been inditing to his scribe, and which he is now about to send forth on its mission of instruction.

"Now, like Paul, we all have our bonds. There is not one of us who does not feel himself fettered somehow or somewhere, so that he cannot quite accomplish all that he desires to do. Continually we discover that the realization of our

aspirations, or the attainment of our purposes, is marred by some chain, even as the penmanship of Paul was made angular and irregular by his bonds. 'We could have done so much better,' we say, 'if some unavoidable and disturbing influence had not prevented us.'

"Thus we are each carrying about with us a chain, of which we may be largely unconscious, until we have gone to its farthest length. The business man, if he is to serve God in his daily pursuits, must look after them, and so he is bound to his counting house by a cord which neither his God nor his conscience will allow him to break. The professional man is hemmed in by his engagements, as really as the prisoner by the walls of his dungeon.

"The invalid is held down to her couch as truly by her weakness as the galley slave was held to his seat by his chains; and her devoted nurse is kept continually at the bedside of the sick one by a cord which is not the less real because it is invisible, or the less powerful because its strands consist of love. The mother is, for the most part, bound to the home, so that, wherever she goes, she feels tugging at her heart the silken string that ties her to the cradle and its tiny inmate. The poor man is hampered by his poverty, and the servant by the duty which he owes to his earthly master. Thus each has his bonds; and hardly a day elapses without our feeling it needful at its close to come to God and say to Him as an explanation of the poor quality of the work we bring Him: 'Remember my bonds.'"

How beautiful! What servant would not be ennobled, what mother heart would not be touched, what professional man or business man would not be gripped, and whose attention would not be arrested from vague wandering by such an introduction? It is not a vapid, meaningless, empty, foolish gurgle of words! It is just what it pretends to be, the introduction to an audience of eternity—bound souls, of a message from the infinite God.

4. An introduction should be characterized by a serious and dignified simplicity.

The great masters of pulpit oratory have understood this well, and have acted accordingly. One of the sermons of John Wesley had an introduction of only eleven words, by which he humbly applied the thought of the text to himself. I have heard the mighty Finney give an introduction to a sermon quite as simple and almost as brief.

Here is an address by a friend of mine, grad-

uate of Harvard, and perhaps the most effective holiness preacher in the entire Salvation Army. There are in the introduction 165 words, and 127 of the words are monosyllables.

There is no exaggeration, no extravagance of expression, no turgid, bombastic grandiloquence. It is holy dignity and simplicity itself. So should all introductions be.

5. The preacher's voice should be in harmony with his language. In the introduction it should be conversational in tone; clear, calm, distinct, deliberate.

In animated address the voice rises naturally to a higher pitch. If the inexperienced or careless preacher starts on a high note he will soon be screaming at his audience with incoherent utterance; and at the same time ruining his voice and his health.

It may be thought that we have given undue space to so small a portion of the sermon; but the history of preaching and the experience of

preachers prove otherwise. Indeed, nothing is insignificant or unimportant in a message from God to men.

Let not anyone imagine that skill in this work can be soon or easily acquired. Perhaps a bit of personal experience may be pardoned here. In the early part of my ministry I used to try to read one sermon a day from some one of the great living preachers, that I might learn their homiletical method, and manner of preaching. I began with F. W. Robertson who had just passed to his reward.

The influence of this soon began to tell on me. Thoughtful men, lawyers, university graduates began to commend my pulpit efforts, from the standpoint of logic. Still later, when I became a campmeeting preacher, ministers of other denominations would come to hear me, drawn, as they confessed, by my homiletical method. I concluded that my careful, critical study of great sermons had not been in vain.

"Go thou and do likewise."

HINTS TO FISHERMEN

By C. E. CORNELL

PRAYER MAKES THE FACE BEAUTIFUL

A young American artist wandered to Rome and there lost himself in unworthiness. Far away in America his mother prayed for him, her face and soul being strangely softened as she prayed. After some years she crossed the ocean in search of her son, and met him in a foreign city. And he said to her:

"Why, mother, what has happened to you? What has made your face so beautiful? It is changed."

She replied: "Your mother has prayed a good deal."

And then the artist in him spoke and said: "Well, prayer makes a good face: it has fine lines in it!"

Be ye transfigured! Prayer does give fine lines to the face. This following your own light, kindled, interpreted by Jesus, gives fine lines to the characters, too. I imagine that one of the things that pre-eminently predominantly we need today, and not least among girls, is this grace: 'Be not molded, by the world, but transfigured by an inward light. Then you shall have "fine lines"

in your face and in your spirit, and you shall prove that the will of God is holy and joyous and complete!—Record of Christian Work.

UNATTRACTIVENESS

The furnace emitted a good deal of smoke that discolored the walls and the ceiling. The carpet behind the pulpit was torn, and the aisle carpet was in tatters in several places, and people stumbled over them. The lighting fixtures had not been cleaned for 10, these many moons. Plastering was off in the corner of the auditorium. The roof leaked and water had seeped through and discolored the walls. The grass about the church had not been cut and the few flowers had died in infancy for want of refreshing. The church of God—supposed to be—gave the appearance of unattractiveness, uncleanness and lack of attention. Not a compelling advertisement for the Church of God. Such a church needs roofing, new light fixtures, new carpet and sometimes (whisper it) a new caretaker.

Wesley said: "Cleanliness is next to godliness." The church building ought to be clean, attractive and beautiful. Whom does this hit?

Frank L. Stanton, poet laureate of Georgia, died recently at his Atlanta home at the age of seventy years. Since 1889 he had been contributing verse to the *Atlanta Constitution*. Here is a sample poem worth heeding and memorizing.

KEEP A-GOIN'

If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Tain't no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'—
Keep a-goin'!

When the weather kills your crop,
Keep a-goin'!
Though 'tis work to reach the top,
Keep a-goin'!
S'pose you're out o' ev'ry dime,
Gettin' broke ain't any crime;
Tell the world you're feelin' prime—
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild birds on the wing,
Hear the bells that sweetly ring,
When you feel like singin', sing—
Keep a-goin'!

OUR PRAYER LIFE

- I. *The Need of Prayer.* Prayer means dependence upon God, desire for God, and delight in God. Man communicates with his fellows sometimes at long distances; the telegraph, telephone, and airplane are helpful illustrations of what prayer can do in approaching God and making our desires known. It is one of the true marks of the Christian life that we shall pray: "behold he prayeth" (Acts 9:11).
- II. *The Power of Prayer.* Prayer does much for the true believer. It makes the presence of God very real to him as he speaks to God. Then the power of God is experienced in answer to prayer. The will of God becomes clear and unmistakable as the soul waits on God. Last of all, whatever God has for the believer to do becomes easy and delightful, because in answer to prayer divine grace is given.
- III. *The Secret of Prayer.* If prayer is to become a reality in our life it must be associated with the Holy Spirit; it must be continually

founded on the Word of God as the authority and warrant; and it must avoid selfishness by constant intercession for others. When these conditions are fulfilled and opportunities taken for prayer, both in private and public, the soul of the believer will come to know what it means "to pray without ceasing," because these periods of prayer will cultivate the spirit of prayer so that as someone has said: "Whatever may be the attitude of the body, the soul will always be on its knees."

THE PRAYER OF INTERCESSION

And Abraham drew near, and said: Wilt thou also destroy the righteous with the wicked? (Gen. 18:23).

- I. Love and compassion for souls: Abraham's passion; the compassion of our Lord.
- II. Consider their boldness in prayer.
- III. Faith—our faith, and the faith of those to be saved.
- IV. The appeal of the righteous. Saints are the safeguards of society, even as health is protection against the invasion of disease.

POSITIVE DUTIES WHICH CHURCH MEMBERS OWE TO ONE ANOTHER

1. Be hospitable one to another (1 Pet. 4:9).
2. To have care one for another (1 Cor. 12:25).
3. To serve one another (Gal. 5:13. 1 John 3:16).
4. To be kind one to another (Eph. 4:32).
5. To minister to one another (1 Pet. 4:10).
6. To be subject to one another (1 Pet. 5:5).
7. To forbear one another (Eph. 4:2; Col. 3:13).
8. To submit to one another (Eph. 5:21).
9. To prefer one another in honor (Rom. 12:10). "Love the brethren in the faith as though they were brothers in the blood."
10. To admonish one another (Rom. 14:15; 2 Thess. 3:15).
11. Exhort one another (Heb. 3:13).
12. Teach one another (Col. 3:16).
13. Provoke one another to good works (Heb. 10:24), which means to call forth or to challenge.
14. To confess faults to one another (Jas. 5:16). Not to some professional hearer of confessions, but to one another.
15. To forgive one another (Eph. 4:32).
16. To bear one another's burdens (Gal. 6:2).
17. To comfort one another (1 Thess. 4:18).
18. To love one another (1 Pet. 4:8; John 13:34; John 15:12, 17; 1 Thess. 3:12; 1 Thess. 4:9).

19. To edify one another (Rom. 14:19). To edify means to build up.

20. To be good to one another (Gal. 6:6).

21. To pray for one another (Jas. 5:16).

Happy is the Christian who does these things and thus fulfills the law of Christ.—*Expositor*.

THE SECRET OF THE UNIVERSAL REVIVAL

There can be no considerable revival without earnest, agonizing prayer. But if the church universal will pray and continue to pray, just as sure as God answered the persistent Elijah, so will He answer the heart-cry of the church.

Praying however, is no easy exercise. The average individual is too little concerned and quite often too lazy to importune God. To pray—and pray through—requires heroism and self-denial. It also requires determined earnestness; the never-let-go spirit. When the churches and individuals get this spirit, God will "bend the heavens and come down," and there will be "showers" of revival blessing.

There must be no selfish motive, no personal exploitation, no mawkishness, no hypocritical crying; but determined by the high motive of honoring God, let prayer go up from preacher and layman, until the spiritual rain begins to saturate the whole world. Then the great revival is on, and everybody will be glad.

HOW TO PREPARE A SERMON

Articles occasionally appear in homiletical magazines upon the preparation of sermons, but to some the mechanical method best suited to their minds is still lacking. Possibly the one here suggested may prove helpful.

The first necessity is a small blank book for "themes." These come from many quarters. A pocket notebook is also useful in which to jot down stray thoughts on such themes. The late Dr. P. S. Henson called this his "pocket pistol." Choosing a subject from his theme book, he should enter it upon a slip of paper, with a suitable text. He should then place leading thoughts, each upon a separate slip, until he has about thirty such slips. This may require days or even weeks. Let the theme grow naturally; never force it. He may enlarge upon any given leading thought on that slip. Whenever the mind ceases to work freely on that subject, gather the slips together in a clip, and file away. Another topic may immediately appeal to him, to be worked out in the same way. Thus almost before he realizes it, he will have half a dozen sermons under way. At any time he may take a theme from his files and add, or enlarge upon a given thought.

When thirty slips are gathered together on one subject, he may spread all before him on his study table, and scan them carefully. He will find two or three leading thoughts which naturally form a good introduction. Other slips will logically group themselves under first, second, third divisions, with always good thoughts, illustrations, etc., suitable for closing. It is often well at this point to gather up the slips in their new order, and lay them aside for a time. Later, they may be again laid out in their new order and studied carefully for any necessary rearrangement. This being done, the notes may now be transferred to suitable note paper, and the original slips destroyed.

This brings the material to the place for final shaping into a sermon. It will be surprising how fast this can be done. The completed sermon may have been days, weeks, or even months in preparation. It has ripened in thought during all this time. It will prove original in conception, interesting in thought, and attractive in delivery.

And the minister will know that he has other sermons, equally interesting and helpful, in preparation, suited to almost any occasion, which can be quickly arranged for preaching.—Rev. E. W. ANNABLE.

PEOPLE BELIEVE IN GOD

Survey conducted in forty states shows that 91 per cent of the people believe in God. The Church Advertising Department of the International Advertising Association on December 26 announced the results and conclusions reached by a religious census conducted by newspapers throughout the United States. The results show that Americans have not departed from the religious position of the forefathers who founded this country or those who framed its Constitution, says the report.

"It isn't possible to secure accurate data regarding church membership at the time of the Pilgrim Fathers," continues the report, "nor during the period of the Revolution, but since then there has been a marked increase in church membership in this country." The questionnaire ballot on religion was printed for ten days in nearly 200 newspapers in nearly as many cities in forty different states. The result shows that not only has church membership increased, but that large numbers who are not members of churches are sympathetic toward religion.

To the question, "Do you believe in God?" 91 per cent of those of the entire territory covered answered yes, 9 per cent no.

To the question, "Do you believe in prayer as a means of personal relationship with God?" 88 per cent answered yes, and 12 per cent no.

To the question, "Do you believe that Jesus was divine as no other man was divine?" 85 per cent answered yes.

Only 13 per cent expressed willingness for their families to grow up in a community where there is no church.

Dividing the country into sections, it is found that the southern states are the most religiously inclined. In answer to the first question, "Do you believe in God?" 94 per cent of the people of these states answered yes, which is 3 per cent above the average for the entire country.

The New England States came next, 93 per cent answering the first question yes; the Central states next, 92 per cent answering yes to the first question. In the states from the Rocky Mountains to the Pacific Coast, 91 per cent of the people answered yes to the first question.

The Middle Atlantic States were at the bottom of the list, 89 per cent answering yes to the first question.—*The American Issue.*

SAMUEL WESLEY, THE FATHER OF JOHN AND CHARLES

To me there is something infinitely moving in the last glimpses that we have of Samuel Wesley, lying there in the Epworth rectory, with his family about him. To his son John—the "Jack" of whom, as fellow of Lincoln, he is so proud—the old man whispers, as the final shadows close in, "The inward witness, son, the inward witness—this is the proof, the strongest proof, of Christianity." And to his youngest son, Charles, the father, struggling back up out of the mists of unconsciousness, rouses himself to whisper: "Charles, be steady; the Christian faith will surely revive in these kingdoms. You shall see it, though I shall not." Who can but catch, in those two sentences of farewell, the characteristic notes of experience and optimism that were to mark the later revival led by those two sons?—PAUL HUTCHINSON in *The Christian Advocate*, N. Y.

A KEEN REPLY

Several years ago when that celebrated English preacher, Hugh Price Hughes, was alive there was some point of rivalry between him and Dr. W. L. Watkinson. One day Hughes burst out: "I can't think why anyone should vote for Watkinson. He's got one foot in the grave!" Someone carried the remark to Watkinson, and he squeaked out: "It's the other foot that Hughes is afraid of!"

SELECTING WORLD CELEBRITIES

A few months ago a vote was conducted among the school children of many countries for them to name the twelve greatest men and women of the world.

It was estimated that about 1,000 schools and half a million students took part in the selection of heroes. Votes were taken in thirteen countries of Europe as well as the United States, Canada and Mexico. The names of the twelve persons selected as the world's greatest are given here in the order of votes received:

Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, and George Stephenson.

IMMORTALITY UPHELD BY SCIENTIST

Science is not necessarily in conflict with religion. Nor are all scientists in conflict with the basic teachings of religion. There is the doctrine of the immortality of the human soul, for example. Comes now Dr. Heber D. Curtis, director of the Allegheny Observatory, who has spent his life in studying astronomy and allied sciences. He asserts his belief that the human soul exists after death. This declaration of faith in immortality was made in an address to the American Association for the Advancement of Science, meeting in Philadelphia.

This outspoken affirmation of faith in immortal existence, made in such distinguished presence of scientists, deserves more than passing notice. Dr. Curtis said that physical and chemical processes seem to be the same throughout the universe and time. Proceeding, he said:

"I personally find it impossible to regard Handel's 'Largo,' Keats' 'Ode to a Grecian Urn' and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at three score years and ten? What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which cannot reasonably be less than the continuity it controls. This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define it, too, must possess continuity."

This strong affirmation of belief in existence for the human soul after death came from a noted scientist. It was spoken to an assemblage of men eminent in science. Not one arose in his place to controvert Dr. Curtis, or to question the faith expressed in immortality of the soul.

This is something to be treasured by all who believe religiously in immortality. The words of this noted scientist, quoted hereinbefore, deserve to be preserved, for frequent reference. They are significant as denoting the trend of scientific thought toward acceptance of much that is taught and believed by adherents of orthodox religion.—Editorial in the *Star-News*, Pasadena, Calif.

THE AWFULNESS OF SIN

The most portentous and awful fact in the universe is sin.

A general definition of sin is, "A coming short of our true destiny."

Sin is "Missing the mark."

Sin is transgression of God's law.

Sin is rebellion against the Father.

Every sinner is a rebel.

Sin is distrusting God—a suspicion of His goodness.

Sin is a perversion, a distortion of our nature.

Sin is a wrong, a wrench, a twist.

Sin is toil—hard toil—"The way of the transgressor is hard."

Sin is great weariness and weakness.

Finally, sin is utter ruin; a breaking to pieces.

Like a vessel dashing to pieces on the rocks.

SIN CAUSES

Sin causes individual and race hatred.

Sin causes strife and war.

Sin causes anger and murder.

Sin causes jealousy and contention.

Sin causes bitterness and unforgiveness.

Sin causes domestic strife.

Sin causes quarreling and divorce.

Sin causes pride and oppression.

Sin causes foulness and blasphemy.

Sin causes sickness and sorrow.

Sin is hell.

SIN-COMPARISON

Sin is blacker than Egyptian darkness.

Sin is more awful than a volcanic eruption.

Sin is swifter than a cyclone or tidal wave.

Sin is as merciless as a wounded tigress.

Sin is indiscriminating—all suffer.

Sin is more ruinous than famine.

Sin is more deadly than the Bubonic plague.

Sin is subtle, treacherous, deceptive.

Sin is proud, haughty, overbearing.

Sin withers, blights, paralyzes and damns.

Sin is ruthless, diabolical, unsparing.

Sin is hell let loose in the human breast.

LACONICS ON SIN

An individual will hardly flee from sin until he realizes its danger.

"The wages of sin is death"—spiritual death.

"The soul that sinneth, it shall die."

The love of sin soon makes one indifferent to the claims of God.

Sin pollutes the mind, warps the will, and sears the conscience.

No compromise with sin is the only safe rule.

"Fools make a mock of sin."

To sin, or not to sin, that is the question. I prefer not to sin.

Avoid sin as you would the sting of a viper.

Sin most usually brings excruciating remorse.

All sin is eternal peril.

Sin is death to the soul.

QUOTATIONS FOR CHURCH SIGN-BOARDS

"Affliction is not sent in vain from the good God who chastens those that he loves."

"Ancestry never made a man great. Thought and deed, not pedigree, are the passports to enduring fame."

"The greatest pleasure I know is to do a good action by stealth, and have it found out by accident."

"A brave man knows no malice; but forgets in peace, the injuries of war, and gives his direct foe a friend's embrace."

"A false modesty is the meanest species of pride."

"Money is a good servant, but a poor master."

"Money is a bottomless sea, in which honor, conscience and truth may be drowned."

"Policy consists in serving God in such a manner as not to offend the devil."

"Whoever perseveres will be crowned."

"Profanity is a brutal vice. He who indulges in it is no gentleman."

"Quarrels would never last long, if the fault was only on one side."

"Rashness and haste make all things insecure."

"Repentance without amendment is like continually pumping without mending the leak."

"Reprove thy friend privately; commend him publicly."

"Right is might, and ever was, and ever shall be so."

"Sensuality is the grave of the soul."

HOMILETICAL

SOUL HUNGER

By A. McNAUGHTON

TEXT: Matt. 5:6.

I. WHAT IS SOUL HUNGER?

1. Sense of awakening of the soul.
2. Want of the consciousness of God in the soul. Some are too easily satisfied. Some have trifled with sacred things until the Spirit is grieved away (Gen. 6:3; Eph. 4:30).

II. WHAT PRODUCES SOUL HUNGER?

1. The preaching of the Word.
2. Consistent Christian living.
3. Personal testimony of saved people.

III. ONE WHO HAS SOUL HUNGER IS STILL ON MERCY'S SIDE.

IV. ONE WHO HAS SOUL HUNGER IS IN GRAVE DANGER.

V. PROMISES TO THOSE WHO HAVE SOUL HUNGER.

1. Shall be filled—satisfied.
2. Shall see God.

THE WONDERFUL CHRIST

By E. E. HALE

TEXT: Isaiah 9:2-7.

I. A WONDERFUL PROMISE.

1. The hub of prophecy.
2. Center of the Bible.
3. Theme of poet and singer.
4. Wonderful because man was unmeriting.

II. A WONDERFUL BIRTH.

1. A mystery, yet most plausible.
2. Probably less criticized by His enemies than had He chosen another method of coming to earth.
3. In that it was so lowly, yet having the announcement it had.

III. A WONDERFUL LIFE.

1. A walk by faith, while very God, as well as man.
2. Carried by life's tide, He experienced aches and pains and sorrows, hunger, thirst and fatigue, exposure to the heat of summer and cold of winter, at last actually "tasting (or experiencing) death."

IV. WONDERFUL TEACHINGS.

1. Fatherhood of God and brotherhood of man.
2. Becoming as a little child—the new birth.
3. "The promise of the Father"—"Another Comforter" (in place of Himself).

V. HIS WONDERFUL POWER ON EARTH.

1. After completing all the many marvelous miracles of His life, His power was climaxed by His own resurrection.

VI. HIS WONDERFUL POWER TODAY.

1. A Savior regardless of the depths of sin, or the crimson stain.
2. Preparing us a home, and interceding for us.

GOD'S FIRST QUESTION TO WOMAN

By L. T. CORLETT

TEXT: "What is this that thou hast done?" (Gen. 3:13).

I. INTRODUCTION.

- A. This brings out the moral responsibility of the human race.
- B. Also calls attention to man's accountability.

II. NECESSITY FOR MORAL RESPONSIBILITY AND ACCOUNTABILITY.

- A. Dangerous for a being of such tremendous powers to be without some restraining power.

1. Power is dangerous when it leaves the proper channels.

- (a) Locomotive, the river, and electricity.

2. Man being endowed with such tremendous forces as the will and intellect must have a restraining power.

- (a) He must have a law equitable to his nature.

- (b) He must have a judge capable of administering justice to every case.

- B. Necessary because of man being a free moral agent.

1. Being capable of choosing he must have an incentive to take the right.

- (a) This is given in the form of a day of accounting.

- (b) The revelation of a judgment to come is one of the chief guarantees of human morality.

2. This responsibility is necessary for man's continual happiness.

- C. Necessary from the basis of the plan of salvation.

1. Christ provided salvation for every man.

2. Man has no excuse for not accepting Christ.

3. Man must be held responsible for his attitude to Christ.

III. THIS IS A PERSONAL RESPONSIBILITY AND WILL BE A PERSONAL ACCOUNTABILITY.

- A. This is shown from the history of God's judgments.

1. Cain.
2. Pharaoh, both for himself and those under him.

3. Saul.
4. David.

5. Ahab.
6. Judas.

7. Ananias and Sapphira.

- B. From the Scriptures (Ecc. 12:14; Matt. 13:39; Rom. 2:1-11; Rev. 20:13).

- C. The delaying in judgment with each separate case according to its special history makes the judgment more awful.

- D. The personal judgment makes close scrutiny necessary and will also individualize the shame of the condemned.

IV. WHAT WILL YOUR ANSWER BE TO THIS QUESTION?

- A. Everyone must answer it.

THINE INIQUITY IS MARKED

By L. T. CORLETT

TEXT: Jeremiah 2:22.

I. INTRODUCTION—ISRAEL'S DEPLORABLE CONDITION.

II. THIS TEXT ADDRESSED TO SIX CLASSES OF PEOPLE.

- A. Those that deny sin (Jer. 2:23).

- B. Those that are working out their own salvation (Jer. 2:13).

- C. Those that deny God as their Creator (Jer. 2:27).

- D. Those that cry peace when condemnation is heavy upon the soul (Jer. 4:10).

- E. Those who were pleasers of men (Jer. 5:31).

- F. Those that refuse to recognize the presence of carnality (Jer. 6:14).

III. THESE CONDITIONS ARE VERY SIMILAR TO THE CONDITIONS THAT ARE EXISTING TODAY.

- A. People are trying to do everything in their own power and are calling it religion.

- B. People are trying many different schemes and plans to get rid of guilt and appear right in the sight of God.

IV. "THINE INIQUITY IS MARKED," SO THAT THERE IS NO HUMAN HOPE.

- A. All man's efforts to make himself clean add to the blackness of his soul (Jer. 13:23).

- B. Man's righteousness is as filthy rags in the sight of God (Isa. 64:6).

- C. God's X-ray always shows the sin in the life or sin in the heart.

V. CONCLUSION. ONLY ONE REMEDY FOR SIN (Heb. 9:22).

JONAH, HIS CALL, REBELLION AND DUTY

By E. E. HALE

TEXT: Jonah 1:1-4.

INTRODUCTION:

1. The authenticity of the book and story is proved.

- (a) 2 Kings 14:25. (b) Matt. 12:41.

Some have suggested that he was probably the son of the widow of Sarepta, who had the oil increase. Others that he was possibly the son of the Shunammite woman who was raised from the dead. At any rate Jonah was prophesying about the time or soon after Elijah.

I. CALLS TODAY ARE JUST AS DEFINITE AS WITH JONAH.

1. It may be for general service.
2. It may be for a special line.
3. When God calls He wants a man.

II. FARE OF DISOBEDIENCE, ON THE SEA OF REBELLION.

1. A beautiful start.
2. A growling, muttering, angry storm, sea in convulsions, the ship leaps, the masts crash, cargo unloaded, sailors pray, Jonah confesses.
3. A sick fish, a sick prophet.

III. A SECOND CALL, A SECOND START, A REACHED GOAL.

IV. PRACTICAL POINTS FROM THE LESSON.

1. When we pay Satan's fare we get a poor landing.
2. No matter how far or fast a backslider goes he can't escape God.
3. Even a heathen ship master may have more vision than a backslidden preacher of the gospel.
4. Whales of business, society, worthless ambitions, etc., must vomit out some folk, leaving them tangled in the seaweeds of disgust, before they will obey.
5. Jonah was surprised at God's power.
6. God follows with unlimited mercies the prodigal.

PEACE AND HOLINESS

By E. E. HALE

TEXT: Heb. 12:14.

INTRODUCTION: THE THREE GREAT DIVISIONS OF THE CHAPTER.

1. Ver. 1-11. God's training for those young in the experience.

2. Ver. 12-17. Practical holiness and how to retain it.
3. Verse 18-29. The experience of holiness symbolized.

I. PEACE AND HOLINESS—TWO GREAT ESSENTIALS.

1. The latter cannot be had without the former.
2. Holiness is God's attribute inherited by man.
3. Holiness furnishes man's soul with equipment for heaven.

II. THE KIND OF PEACE IN CONSIDERATION.

1. Not that everyone must be at peace with us.
2. But that we must be at peace with everyone.
3. It is the "love our enemies" type, "all men."
4. Peace, such as is lacking in many churches, where fellowship, unity of spirit, and faith are broken.

III. HOLINESS.

"Be ye holy in all manner of conversation."

1. Where there is a question in one's mind, "Abstain from the appearance of evil."
2. In personal appearance. Not dress or look in a uniform way, but dress enough and sensible.
3. Should be detected in the ideals of the young and old.
4. Should be detected in a business and social life.
5. Should be in sermon and song.
6. Should be known as a personal experience.

CONCLUSION: The Importance of Peace and Holiness.

1. Can't have revivals without both.
2. Can't live a joyous life here.
3. In the end cannot see the Lord without both.

AN EASTER SERMON

By PAUL HILL

TEXT: 1 Cor. 15:19-20.

1. If Christ be not raised from the dead we are hopeless. If some strange political development should place the entire world under the heel of some cruel despot—there would still be hope that relief would come from some source, but if Christ be not raised we are without hope.
2. If Christ be not raised the Old Testament predictions are false. We are without hope.
3. If Christ be not raised then the dead who have believed in Him are lost. No hope.
4. If Christ be not raised then we have no assurance nor seal of a coming resurrection more than the superstitious heathen. Without hope.

5. BUT NOW IS CHRIST RISEN and The Old Testament is true. The dead who have believed in him are eternally safe. The coming resurrection has its proper assurance and seal.
6. The resurrection of Christ from the dead gives us passage from utter hopelessness to absolute assurance. It affords us a joyous assurance reaching through earth's most trying situations. Even death shall lose its dread. Hope in death.

"THE SIN THAT DWELLETH IN ME"

By C. E. CORNELL

TEXT: Rom. 7:17.

I. INTRODUCTION.

1. The universal depravity of the race.
2. "Sin that dwelleth in me." Illustration: Dr. D. F. Brooks says, "Sin is here personified as a dweller in some capacity or place inside of Paul, an active something which asserted itself back of, and independent of, and in spite of his will. The volition is neither consulted nor involved."

II. CALLED BY VARIOUS NAMES.

1. This "something" is called by various names in Scripture, literature, hymn books, etc., Inbred or inborn sin; inherited sin; birth sin or original sin; carnal remains; carnal mind; indwelling sin; the old man; body of sin; shapen in iniquity; a unit of evil; body of sins of the flesh; a state; inbred leprosy; seed of sin's disease; yoke of inbred sin; inbred malady; sinful blot; sin's remains; inward sin; tendency to sin; inbred enemy; being of sin; moral corruption; all unrighteousness; hereditary sinwardness; necessitated depravity; residuum of sin; the spirit of sin; sin that dwelleth in the me of the soul; an invisible unit; common sin that affects the race of man. Or 35 terms and phrases to define this sin.

III. HOW DID WE GET IT?

1. Wesley says, "Sin is entailed upon me not by immediate generation but by my first parents." Daniel Steele says, "Parents with dark complexion, jet black hair and eyes have a child of light complexion, red hair and blue eyes. The parents have thus transmitted qualities which they did not possess, but which upon research are found to have belonged to some remote ancestor. Thus racial depravity may have been transmitted by parents in whom it was not then existent? How? This is a mystery."

IV. OUR RESPONSIBILITY.

1. Not responsible for having it, but responsible for keeping it.
2. Its relation to conversion—something still left in the heart.

V. THE DIVINE REMEDY.

New Testament words for getting rid of it: Cleanse, purge, kill, crucify,—never pardon, forgive, growth, suppress, or purgatory. Cleanse now.

VI. THE VICTORY OF A CLEAN HEART.

1. Courageous.
2. Conquering. *Love conquers.*
3. Triumphant ending.

Illustration: "O death, where is thy sting?" A personal letter from a missionary in Syria gives the account of the death of the Rev. William K. Eddy: "While on his last trip, he had two of his young boys with him. They were camped in a tent near two churches—Alma and Bussa—where he was to administer communion in the morning. After he had retired, he realized that a blood-vessel in his chest had burst; he felt the hand of death upon him. He called his servant and his children, and said: 'Today our dear Dr. Ford is just sailing from America to Syria, and I am leaving Syria for heaven.' After sending messages to his friends and family, he asked his boy, Clarence, to repeat the Twenty-third Psalm. Then he said, 'Let us all go to sleep.' At midnight when others were sleeping, he went down into the valley and up to the brightness of the life of the redeemed,—a beautiful, triumphant death."

A UNIVERSAL SALVATION

By C. E. CORNELL

TEXT: Titus 2:11-14.

1. A Universal Salvation.
2. "Gave himself,"—"Redeem us."
3. Some essentials. (1) Repentance. (2) Just as you are. Repentance—Abandonment of sin. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God who will abundantly pardon." Just as you are.—Illustration: A celebrated artist was once looking for a subject to paint a picture of the Prodigal Son. He visited all kinds of places looking for his subject. Finally, after a long while he spied his man; a dirty, ragged, unshaven, bloated-faced specimen of humanity. The artist approached him and asked him to come to his studio the next day and he would pay him for his time. The

man thinking he must dress up a little, washed his face, combed his hair, and brushed his clothes. At the proper time he presented himself at the door of the studio. The artist looked him over, and said: "Are you the man I met yesterday?" The man answered "I am." The artist said, "What have you been doing?" The tramp answered "Nothing, except to clean up a little." "You have spoiled it all, I wanted you just as you were yesterday." So with Christ, he wants men just as they are with all their wickedness and sin.

4. No person was ever compelled to commit sin. There is a way of escape (1 Cor. 10:13), 2 Pet. 2:9, Psal. 34:7, 17).
5. Purify—See definition Standard Dictionary. Not growth, not consecration alone, or something entirely that we do, "an act of God's grace."
6. "Zealous of good works." Advancing the kingdom of Jesus Christ.

THE KING'S INVITATION

By C. E. CORNELL

TEXT: Matt. 11:28, 29, 30.

I. THE KING'S INVITATION.

1. Broad as the sin of humanity.
2. "All"—none excluded. "Come unto ME." The Great "I am." Not to the church. Not to a church ordinance. Not to aristocratic society. Not to some fad or sect,—but "unto ME."

II. SUPERLATIVE AND EVERLASTING PLEASURE.

1. Those seeking pleasure find superlative pleasure in Christ.
2. Those seeking rest find perfect rest in Christ.
3. Those desiring to get rid of burdens, find Christ the great Burden-bearer.

III. CHRIST THE TEACHER.

1. "Learn of me." My meekness; My lowliness.
2. Learn of My love for the lost.
3. Learn of the "second rest."
4. Learn of the easiness of Christ's love. "My yoke is easy, my burden light." The same love that characterized Christ for the lost should now characterize His Church. Who has it?

THE FINISHED WORK OF SALVATION

By C. E. CORNELL

TEXT: 1 Thess. 5:23-25.

Asbury Lowrey writes in his great book, "The Possibilities of Grace," as follows:

"The finished work of salvation from sin we call entire sanctification, or perfect holiness. It is known by various titles and phrases in the Bible: such as 'perfection,' 'sanctification,' 'perfect love,' 'pure in heart,' 'dead to sin,' 'crucified with

Christ, 'Christ liveth in me,' 'mind of Christ,' 'partakers of the divine nature,' 'free from sin,' 'filled with the Spirit,' 'loving God with all the soul, mind, and strength,' 'cleansed from all sin, and from all unrighteousness,' 'cleansed from all filthiness of the flesh and spirit,' 'sanctify you wholly,' 'that the body of sin might be destroyed,' 'purify the sons of Levi, and purge them as gold and silver,' 'from all your filthiness, and from all your idols, will I cleanse you.'"

All these phrases have substantially the same signification.

GOD'S "SPECIAL TREASURE"

By C. E. CORNELL

TEXT: Mal. 3:16, 17.

I. GOD'S SPECIAL TREASURE.

Three special characteristics that mark His people.

They feared the Lord.
They spake often one to another.
They thought upon His name.

1. They had reverence for Jehovah which caused them to depart from evil.
 2. They kept up the communication of the saints. By mutual exhortation they strengthened each other's hands in the Lord.
 3. His name, His love, His goodness, His mercy, His helpfulness were sources of strength. Meditation will strengthen.
- THE LORD HEARKENED TO THEIR CONVERSATION AND NOTED THEIR MEDITATION. A BOOK WAS KEPT.

II. WHEN I MAKE UP MY JEWELS.

1. "My special treasure."
2. When I separate the wicked from among the just. Note: The peculiar relationship of the Christian, because he falls in with God's plan. He appropriates the provision, hence, becomes a favorite with God.

Illustration: The perfumed temple.
The Bible teaches both regeneration and entire sanctification.

III. "I WILL SPARE HIM."

CHRIST THE KING

By R. W. HERTENSTEIN

TEXT: Matt. chapters 3-10.

I. HERALD ANNOUNCES KING'S COMING, CHAPTER 3.

1. Whereupon He appears and is anointed.
2. Public fooled, expecting great royalty.

II. KINGS STAND THE TESTING.

1. He stood test of hunger—physical.

2. He stood the test of pride—spiritual.
3. He stood the test of wealth—mental.
4. His proclamation was, "Repent, kingdom at hand."

III. KING'S LAWS.

1. His attitude about murder.
2. His attitude about adultery.
3. His attitude about profaning.
4. His attitude about loving your enemies.

IV. KING'S POWER.

1. Power over disease.
2. Power over nature.
3. Power over evil spirits.
4. Power over death.
5. Power over sin.

V. KING SENDS MESSENGERS TO TELL ABOUT THIS KINGDOM.

KING DAVID AND KING JESUS

By R. W. HERTENSTEIN

TEXT: 2 Sam. 12:7. "I anointed thee king over Israel."

INTRODUCTION.

David was qualified for kingship.

1. He was schooled in the open fields.
2. He was schooled in Saul's court.
3. He was schooled in the outlawed camps.

I. KING WITHOUT A KINGDOM.

1. David was anointed while Saul reigned.
 - (a) Temptation to doubt if he really was king of Israel.
2. Jesus was without a kingdom.
 - (a) Anointed of the Father while Satan ruled.
 - (b) Satan showed Him the whole world.

II. KING OF A HALF KINGDOM.

1. (a) David's long struggle between Saul's friends and himself.
 - (b) Headquarters at Hebron.
2. (a) King Jesus is today in a long struggle with Satan.
 - (b) Headquarters wherever He is allowed rulership.

III. KING OF ALL ISRAEL.

1. Home policy—Capital moved to Jerusalem.
2. Religious policy—Temple took the place of tabernacle.
3. Foreign policy—He ruled from Mediterranean Sea to Euphrates.
4. Jesus will be King over all—
 - (a) New Jerusalem will be the capital.
 - (b) The eternal temple.
 - (c) Rule from pole to pole.

CONCLUSION:

King Jesus may come to His full Kingship any time.

1. Are you allied with the King or enemies?

PITHY POINTS FOR PREACHERS

By WILLIAM HESLOP

1. Have something worth saying.
2. Say it naturally.
3. Say it conversationally.
4. Try and avoid lengthy notes.
5. Be simple and direct.
6. Rely on the Holy Spirit.
7. Be a Bible preacher.
 - (a) State your case.
 - (b) Prove your case.
 - (c) Illustrate your case.
 - (d) Apply your case and then
 - (e) Stop.
 - (f) Let down the net.
 - (g) Draw up now.

REMEMBER the gospel is

1. News—Therefore tell it plainly.
2. Good News—Therefore tell it cheerfully.
3. Important News—Therefore tell it earnestly.
4. Powerful News—Therefore tell it expectantly.
5. Trustworthy News—Therefore tell it faithfully.
6. Saving News—Therefore tell it quickly.
7. Heavenly News—Therefore tell it lovingly.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

TEXT: "Am I my brother's keeper?" (Gen. 4:9). THEME: The Responsibility of Influence.

TEXT: "And Enoch walked with God" (Gen. 5:24). THEME: The Amazing Possibilities of Walking with God.

TEXT: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). THEME: Pardon for the Prodigal.

TEXT: "He is not here, but is risen" (Luke 24:6). THEME: Christ's Conquest of Death.

TEXT: "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). THEME: The Unlimited Invitation of Christ.

TEXT: "Ye cannot serve God and mammon" (Matt. 6:24). THEME: God or Gold.

TEXT: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). THEME: The Joy of the Ransomed.

TEXT: "Remember thy Creator in the days of thy youth" (Ecc. 12:1). THEME: The Christ of Youth.

TEXT: "He that dwelleth in the secret place of the Most High shall abide under the shadow of

the Almighty" (Psa. 91:1). THEME: Shelter for the Soul.

TEXT: "Oh that thou hadst hearkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). THEME: Glorious Results of Serving God.

TEXT: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). THEME: Christ Our Only Hope of Salvation.

TEXT: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). THEME: The Dynamics of the Gospel.

TEXT: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). THEME: Conquering Through Christ.

TEXT: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:1, 2). THEME: God's Demand for Our All.

TEXT: "For he endured as seeing him who is invisible" (Heb. 11:27). THEME: The Secret of Christian Endurance.

TEXT: "Keep yourselves in the love of God" (Jude 21). THEME: Standing in the Love of God.

TEXT: "Son, behold thy mother" (Jno. 19:27). THEME: A Tribute to Mothers.

TEXT: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:5). THEME: The Secret of Fruit Bearing.

TEXT: "Let not your heart be troubled: ye believe in God, believe also in me" (Jno. 14:1). THEME: The Secret of Soul Assurance.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Fellowship with Christ

On one of his visits to the Holy Land, Dr. Russell Conwell went out one day to walk to Emmaus over the road the disciples were traveling when the risen Lord appeared to them. He was joined on the road by a monk of the Greek Orthodox Church; and at a certain place on the road they stopped to read over together the beautiful story as told in the twenty-fourth chapter of Luke. When they came to those words in the

32nd verse—"Did not our heart burn within us?"—the monk said, "Dr. Conwell, do you know the exact meaning of the original Greek in that place?" "No," replied Dr. Conwell, "tell me, please, what it is." Then the monk said, "It should read, 'Did not we have in our hearts a fire-side feeling, while He talked with us by the way?'" Ah! that is the heart of the matter—perfectly at home in the presence of Christ. That is fellowship.

Prayer and Holy Living

Says George C. Stebbins in his "Reminiscences": "Those who were present at the two Northfield conferences which Dr. Andrew Bonar attended—1882 and 1885—will never forget the blessing he brought to them, not only by his masterly exposition of the Word, but by his very presence. I recall an incident that occurred in 1880. He had been speaking most impressively daily for some time, and with great blessing to the people, when Mr. Moody said to him: 'Dr. Bonar, I want you to tell us how it is that you have been able to live the life you have been describing to us.' The Doctor shook his head as a smile radiated his saintly face; but Mr. Moody said to him again: 'But, Dr. Bonar, the people have been listening from day to day to your messages and they want to know the secret of the life you have been describing.' Again the Doctor shook his head, and again that smile as a reflection from another world illumined his countenance. Mr. Moody, with his usual insistence on having his own way in such matters, persisted in his demand. At last Dr. Bonar arose and said: 'Brethren, I don't like to speak of myself, but for fifty years I have had daily access to the throne of grace,' and with those words spoken in the most simple manner, took his seat. He could not have said more had he spent the whole morning in explaining the pathway that led him into the secret of a victorious life.

Gift of Spirit and Spirit's Gifts

In the year 1850, when the "gold fever" was raging throughout the land, and many were leaving their homes and their friends to seek their fortunes in the mines of California, a gentleman in Ohio, who had an interesting family—a wife and two daughters, ages seven and nine years—said to them: "We are not getting on very well. I work hard and barely make a livelihood. With your consent, I believe I will go to the gold regions on the Pacific Coast, and see if I cannot improve our temporal condition." They consented. He went, reached the gold fields safely, and soon had the good fortune to open lucrative

mines. Every steamer that came in from Panama to New York brought to wife and daughters letters of affection and remittances of money. The letters were frequent, the amount of money increased; until the family was able to live better, have more comforts, and finally to build and furnish a comfortable home. This went on for seven long years, when wife and daughters grew heart-sick and weary of father's and husband's absence. They sat down and wrote him a letter like this, saying: "Father, we have enough of your gifts, we want you. Come home, come home. We cannot enjoy anything you have sent us longer without you. Come, O come!" On receipt of the letter, he immediately closed up his mining enterprises, settled his business affairs, took steamer for Panama, thence to New York, and thence home. Think you not, from the moment he stepped within that home, there came into it a light, a cheer, a joy, which his gifts, however precious, had not ministered? He was more to their hearts and that home than all the bestowments he had lavished upon them. So the benefits of the Spirit in pardon, in adoption, in comfort, in joy, in a thousand forms of blessing and blessedness, are all precious to the child of God; but when He gives Himself to the soul, it is a joy unspeakable and full of glory.—Dr. S. A. KEEN.

The River of Grace

Have you ever thought of the wonder of the Gulf Stream? Here is an oceanic river, warmed by the heat of the tropics and projecting itself out in a northeasterly direction until it finally reaches the shores of England and Ireland. It carries with it its tropical heat and thus profoundly modifies the climate of the British Isles. Without it they would be as bleak as Labrador, for they are in the same latitude. But with it their climate is more mild by far than any we know in the northern section of the United States. Not only does it distribute warmth, but not infrequently there are found on the shores of Ireland, the Hebrides and Norway tropical seeds brought there by this same mighty current. So does the river of God's grace, revealed in Jesus Christ, move out through the chill, deadening forces of this world, bringing love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith into hearts where otherwise they could never exist.

God's Changeless Word

A colonel in the Turkish Army once asked Dr. Cyrus Hamlin, in Constantinople, for a proof that the Bible is the Word of God. Dr. Hamlin

did not immediately answer, but, learning that the colonel was a traveled man, he said to him:

"Have you ever been in Babylon?"

"Yes," replied the colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game; and once, engaging a sheik with his followers, I arrived among the ruins for a week's shooting. At sundown the Arabs, to my amazement, began to strike their tents. I went to the sheik and protested most strongly. I was paying him handsomely, but I now offered to double the amount; but nothing I could say had any effect.

"It is not safe," said the sheik, "no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they capture becomes one of themselves. No Arab has ever seen the sun go down on Babylon."

Dr. Hamlin took out his Bible and read from the thirteenth of Isaiah: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, but wild beasts of the desert shall lie there, and wolves shall cry in their castles, and jackals in the pleasant places" (Isaiah 13:19).

"That is history you have been reading," said the Turk.

"No," said Dr. Hamlin, "that is prophecy. Those words were written when Babylon was in all her glory; and you know what Babylon is today."—HELEN BARRETT MONTGOMERY.

For the Easter Sermon

The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before our Gospels were written. No one of the New Testament books would have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Savior has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the Church in that extraordinary, spiritual vitality which confronts us in the New Testament.—Dr. JAMES DENNEY.

Love Vaunteth not Itself

I read a beautiful little story about Principal Cairns the other day. He was one of Scotland's greatest men. He had the offer of the Principalship of Edinburgh University, but he preferred to serve his church as principal of the theological college. Modesty was the supreme characteristic of this great man's nature. On public occasions he was accustomed to stand back and let others pass him, saying, "You first, I follow." It became the habit of his life—this love that never vaunteth itself. When he was dying he said farewell to those he loved, but his lips continued still to move. They bent to catch the final word, which doubtless was spoken to Him who was dearer than life: "You first, I follow."—Dr. J. D. JONES.

Only Half a Christian

Dr. C. H. Parkhurst, one of the mightiest preachers New York City ever saw, in a sermon on Acts 19:2, said: "It takes Christ as a law and the Holy Ghost as a passion both to make of a man a completed Christian. We must learn to realize that in this matter of the Holy Spirit we are dealing with an essential. No matter how perfect a half Christian a man may be, you have not secured Christianhood until you have put the other half along with it. There is matter here to be thought upon. It concerns us as Christian men and women and it concerns us in our collective character as a Christian church. There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost. There was no church till Pentecost, and a church without a Holy Spirit is as much a delusion as a church without Christ."

In its detached passages and in its collectible drift the New Testament story means that to be a believer is not a finality but a preliminary, and that it is simply a condition which puts us within reach of the waiting possibilities of finished Christianhood. We dare never to forget that though the disciples were thoroughly converted to Jesus Christ at the time He withdrew from them, yet they remained in a condition of organized helplessness till the work of Jesus had been supplemented by the work of the Spirit. That may not be our language, but it is surely our teaching.

The Christocentric Point of View

The old astronomers studied the universe from the earth, and got only fragmentary glimpses of its glory. Copernicus changed the point of calculation to the sun. From this new center how marvelous have been the disclosures of the vast-

ness and beauty of the solar system! The fellowship which the gift of the Holy Ghost brings gives the soul the heliocentric outlook of grace. It takes its stand *with* God and *in* God.—Dr. S. A. KEEN.

The Greatest of These is Love

Love is the thing that gives everything else value. It is the thing which confers on everything else its worth. The gifts Paul mentions in these verses (1 Cor. 13) were not insignificant and commonplace gifts. They were the greatest and most coveted of gifts. And what he says of them all is that they are valueless without love. They are like a row of ciphers without a digit in front of them to give them value. Write down a row of noughts. Write down a dozen of them and what do they amount to? Exactly nothing! And if you were to write a thousand of them, they would be nothing still. But put a figure in front of those noughts and they at once become significant. They stand for something, they mean much. Put three noughts down and they amount to just nothing. Just a "1" in front of them and they mean a thousand. And it is like that with gifts and powers, says the Apostle. They count for nothing without love. Life itself is nothing without love. . . . It is that which makes life significant and worthwhile; it is that which lends to every gift its worth.—Dr. J. D. JONES.

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

March is getting so close to the Easter time that we will give suggestions along the line of the crucifixion and resurrection. Many have found it profitable to hold Passion Week service during the season from Palm Sunday to Easter and preach along lines in keeping with the season, so we present a series of subjects which the writer has used in such a series of services with great profit.

SUNDAY MORNING Theme—The Revelation of the Cross.

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).

SUNDAY EVENING Theme—The Place Called Calvary.

Text—"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

MONDAY Theme—The Mission of the Cross.

Text—"The Son of man came not to be minis-

tered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

TUESDAY Theme—The Cross and Life.

Text—"Who in his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness" (1 Peter 2:24).

WEDNESDAY Theme—The Power of the Cross.

Text—"Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

THURSDAY Theme—The Claims of the Cross.

Text—"And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

FRIDAY Theme—The Cross and Suffering.

Text—"Because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-23).

SUNDAY MORNING Theme—The Victory of the Cross—the Resurrection.

Text—"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: He is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5-6).

SUNDAY EVENING Theme—The Cross and the Second Coming.

Text—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout," etc. (1 Thes. 4:14-17).

The Message from the Cross

Another fitting series of sermons for Passion week.

Theme—A Message from the Cross—Intercession.

Text—"Father, forgive them for they know not what they do" (Luke 23:34).

Theme—A Message from the Cross—Forgiveness.

Text—"Today shalt thou be with me in paradise" (Luke 23:43).

Theme—A Message from the Cross—Filial Responsibility.

Text—"Woman, behold thy son! . . . Behold thy mother!" (John 19:26-27).

Theme—A Message from the Cross—Physical Suffering.

Text—"I thirst" (John 19:28).

Theme—A Message from the Cross—Mental Agony.

Text—"My God, my God, why hast thou forsaken me" (Mark 15:34).

Theme—A Message from the Cross—A Perfect Redemption.

Text—"It is finished."

Theme—A Message from the Cross—Trust.

Text—"Father, into thy hands I commend my spirit" (Luke 23:46).

The Victory of the Cross

"The death of Jesus Christ has effected a victory which cannot be limited. The work of Christ on the cross has brought about the experience of a marvelous victory which can have no limits put to it. It means victory for God in the vindication of His character, victory for Himself in the great act of self-abasement and self-surrender; victory for the human race in the fullest possible redemption; victory for the earth in the cleansing of it and in the deliverance of it from the curse pronounced on it at the fall; victory for the animal creation in its perfect freedom from brutal passions; victory over Satan in the dislodgment of him from the heavenly places where he is today; in the dislodgment of him from the earth hereafter; in the dislodgment of him from the abyss into the lake of fire; and victory for the whole universe of God when the dominion of the Lord Jesus Christ shall stretch from shore to shore. We shall never know, until we enter into the presence of the Lord Jesus Christ himself and have all eternity to understand it, the fullness of the meaning of the finished work of our Lord Jesus Christ."—*Selected.*

"The purpose of the cross is not a mere salvation from hell, mere forgiveness of sin; the cross makes the tremendous demand upon us for righteousness, and not righteousness in any limited sense, but righteousness towards God, righteousness toward the world, righteousness towards the people of God."—*Selected.*

God's plan of salvation embraces no scheme for the betterment of the "old man." There is only one place for it and that is on the cross, the place of crucifixion (Romans 6:6).

What is the Cross?

"The cross is what identifies us with Jesus Christ and marks out our discipleship. The cross is what separates us from the world in its world-

liness and its Christ-rejection and separates our lives unto Him. The cross is what stands between us and every temptation to be disloyal to Christ and to His scheme of redemption and to His blessed Book. The cross is where we die to the presence of carnality within. The cross is what takes us into union with the Lord Jesus Christ and keeps us in definite union with Him. If any man doth not bear his cross and come after me he cannot be my disciple!"

Palm Sunday

Theme—The Kingship of Christ.

Text—"Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38).

Theme—Behold Thy King.

Text—"Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:5).

Theme—The Place Called Calvary.

Text—"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33).

1. The Place of Redemption. Jesus died for sin.
2. The Place of Repentance. "Lord, remember me" (vs. 42).
3. The Place of Rejection. "If thou be the Christ, save thyself and us."

Theme—The Three Crosses.

Text—"There they crucified him, and two others with him, on either side one, and Jesus in the midst" (John 19:18).

On the crosses—

1. Jesus died for sin.
2. One thief died to sin.
3. Other thief died in sin.

The Power of the Cross

A native priest once came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of the cross and Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religion no story of love like that."

Easter

Themes and Texts

Theme—The Meaning of Easter.

The resurrection of Jesus Christ is threefold in its meaning.

1. As a fact establishing His Messiahship (Romans 1:4).
2. As a pledge of our resurrection 1 Cor. 15:20, 23).
3. As a symbol of the Christian life here and now (Eph. 2:6; Col. 3:1).

Theme—If There Were no Easter.

Text—1 Corinthians 15:12-20.

1. If no Easter—Christ is not raised (vs. 13).
2. If no Easter—Our gospel preaching is vain (vs. 14).
3. If no Easter—Our faith is vain (vs. 15).
4. If no Easter—We are yet in our sins (vs. 16).
5. If no Easter—Those who have died in Christ have perished (vs. 18).
6. If no Easter—We are of all men most miserable (vs. 19).
7. BUT NOW IS CHRIST RISEN FROM THE DEAD. The opposite to the above is true.

Theme—The Joy Easter Brings.

Text—"And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word" (Matt. 28:8).

Theme—The Victory of Easter.

Text—"O death where is thy sting? O grave, where is thy victory? (1 Cor. 15:55).

Theme—The Conqueror of Easter.

Text—"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 2:18).

Evangelistic Sermons

Theme—Near the Kingdom.

Text—"Thou art not far from the kingdom of God" (Mark 12:34).

Theme—The Stings of a Guilty Conscience.

Text—"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21).

Theme—Holiness, the Establishing Experience.

Text—"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. . . . To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming

of our Lord Jesus Christ with all his saints" (1 Thes. 3:10, 12).

Theme—Pentecost, in prophecy, history and experience.

Text—"This is that which was spoken by the prophet Joel" (Acts 2:16). "He [Jesus Christ] hath shed forth this, which ye now see and hear" (Acts 2:33). "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

A Leading Question

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber showed friendly interest in the stranger, who was not in clerical dress. "Stranger here?" asked the barber. "Yes." "Traveling man?" asked the barber. "No." "What are you doing here?" "I am supplying the pulpit," said the parson. "What with?" said the barber, who apparently had never heard the term before. That question set the clergyman thinking. He began to ask himself what he actually was supplying the pulpit.

Rather Thin

A minister met one of his flock who had been absent from church for some time and said, "Mrs. —, you don't come to church often now." "No, I don't," she replied. "But," said the minister, "I feed you with the sincere milk of the Word, don't I?" "Yes," was the prompt answer, "but I like it condensed."

Stingy

Some people are so tight that if you ask them to sing "Old Hundred" they will sing "The Ninety and Nine" to save one per cent. If they do put a dime on the collection plate they want to sing, "God Be with You Till We Meet Again."—BILLY SUNDAY.

MATERIAL FOR THE MISSIONARY SERMON

THE PRESENT SITUATION IN CHINA

Under that heading Dr. A. Clair Sidall, medical missionary of the United Brethren Church, Canton, China, writes in the *Religious Telescope* of January 1, 1927. He states that

"In South China the Christian forces have been organized so all the responsibility and the functions of the united work are now vested in the church of Christ in China, and the missionary is

a member of that church on an equal footing with every other member. . . . One member doubled his pledge to the church because, he added, 'Since we are to assume more responsibility, we must all give more.' That is just the spirit that the pioneer missionaries planned for, that is just the result that the later missionaries have hoped and prayed for, and it should bring great love to the home church here in America to know that its efforts have not been in vain. . . .

"What should our attitude as a nation or as a church or as individuals be toward that country filled with strife? If you were to ask me I would answer in three words—non-interference, patience, tolerance. Non-interference, because the events of the past year have clearly indicated the futility of such a course; patience, because China with its illiterate millions, its many dialects, its lack of railroads, its backward industrial status, will necessarily require a long time to make any appreciable progress; tolerance, because a new order of things will bring excesses which for a time may prove irritating, but if one seriously means to solve the problem involved and promote international good will, tolerance is necessary."

Canton is in the south. Hankow, the starting point of the recent disturbance, though farther north, is under like influences (including Bolshevism) more than North China, where our mission is located. But no doubt even there conditions are changing, and the Chinese Christians are preparing to assume more and more their responsibilities as a church. Thank God for the spiritual vigor which He is giving to our Christians there, and the revival fire. That is the best thing in the world to hold them steady in this time of trial.

"ANTI-CHRISTIAN AGITATION IN SOUTH CHINA"

W. H. Oldfield, of the Christian and Missionary Alliance, Wuchow-Kwangsi, China, writes of it in the *Missionary Review of the World*, December. One of their converts was seized by the Bolshevistic student agitators, beaten with fists, stones and brickbats, tied to a post in the city square, burnt with firecrackers, released, seized again, tattooed "Foreign slave" on his cheeks; and, after about three days of such treatment, released. Threats had been made against the missionaries, but up to the time of his writing the Lord had graciously protected them. Such spirit seems much stronger there than about our mission in North China.

BILLETS VERSUS BULLETS

Only five per cent of the 240,000,000 Moslems can read, yet the influence of the press over these twelve million readers is very great, says Rev. Murray T. Titus, of Moradabad, India, Methodist missionary, in the *Missionary Review*, January. We quote:

"In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1530 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared:

"The best way and most effectual to overcome and win the Turk would be if they shall perceive that thing which Christ taught and expressed in His life to shine in us. For truly it is not meet nor convenient to declare ourselves Christian men by this token if we kill very many, but rather if we save very many. . . . In my mind it were best before we should try them in battle to attack with epistles and some little books."

Thank God for what the Nile Mission Press in Egypt and other like institutions, together with faithful colporteurs, are doing for the Moslems in accord with this wise suggestion of Erasmus.

CHINA

By ROY G. CODDING

In 1919 Dr. Reynolds, returning from China, brought maps in two scales of our field there in the two provinces of Shantung and Chih-li; having dots to represent the villages in our field there—nearly four thousand, I believe. While reducing them to one scale, to have a cut made to use in the *HERALD OF HOLINESS*, I noticed that a few of the dots, scattered here and there, were red instead of black. Miss Sims came into the office, and I asked her what the red dots meant. "Why, those are the villages in which Christian converts are living." "Well, praise the Lord! Miss Sims, do you know what that means? The diaspora, the scattered seed for an abundant harvest! We cannot hope for that yet in caste-bound India; but it surely is the hope of China."

Word came of the famine in China. Some of us at Headquarters were especially burdened to pray that that calamity might be blessed of God in the turning of the hearts of many of the Chi-

nese to Him. It was—at least in connection with the work of our mission there. Brother Kiehn cabled: "Thousands in meetings. Hundreds seeking the Lord. Pray! Pray! Pray!" And only last November a cable from Brother Smith in China was received at Headquarters: "Great revival progressing. Pray!"

This is a time of political disturbance in China. It is true—a time of civil war—three or four parts (or parties) of that middle Kingdom, wherein live about one-fourth of the population of the earth, contending for the supreme control. And yet, even at such a time, in those parts where the Word of God has been faithfully preached, the Spirit of God is turning the hearts of many of the people unto Him. Thank God, though on the opposite side of the earth, we here can have an effective part in that revival.

An editorial comment in *The Missionary Review of the World*, December, reads in part as follows:

"The Annual Conference of the National Christian Council of China met in Shanghai in September and unanimously adopted resolutions in reference to the important problems now distressing China. In spite of present political confusion and international complications, in spite of attacks on mission stations, the occupation of schools and hospitals by troops, the capture of missionaries by bandits and other evidences of anti-foreign and anti-Christian sentiment, the missionaries are hopeful; they believe in the Chinese and advocate concessions on the part of foreign governments. The resolutions, recently passed, favor a speedy revision of the treaties on the basis of national freedom, of equal rights as between China and other nationalities, the abolition of extra-territorial rights and the granting of full autonomy to China in tariff regulation in courts of justice and in other matters under dispute.

"A Chinese viewpoint of the present situation is given by Professor Hu Shih, the leading figure in the modern literary movement in China, and recently appointed member of the British Boxer Indemnity Commission. Dr. Hu Shih, who is not actually a Christian, but a man of deep religious feeling and has many Christian friends, spoke at the Annual Dinner of the Central Union of Chinese Students in London on October 9. He said:

"The revolution of 1911 has been a failure in all its constructive phases, and China has not become a great modern state worthy of her potentialities. The Chinese Revolution has failed to achieve its purpose because it never was a rev-

olution like that in France or Russia. There was only a superficial change. We have never wholeheartedly recognized the merits and spirits of modern civilization or prepared our young men to undertake their great task. Our young men have gone abroad merely to acquire technical education, not to be trained as statesmen. When the revolution came we were caught unprepared. Today men fitted only for drill masters are governing vast provinces and petty politicians are entrusted with the helm of state. This is the real tragedy of China.

"What is needed is a completely revolutionized outlook on life, a new recognition of spiritual values and the possibilities of modern civilization. We need a new appreciation of material progress not as a means of money making, but as the effective means of emancipating human energy from the pitiful struggles for bare subsistence. We need a new conception of government for bringing the greatest well-being to the greatest number, a new conception of science, not to produce smokeless powder or aeroplanes for destruction, but as the road to truth and the liberator of the human spirit. The laborers are few, but we must prepare ourselves for the leadership of the nation."

Is not that about as close to the real issue as one "not actually a Christian" could be expected to come? Let us, whom divine grace has qualified for a spiritual concept of Christ's need not within Dr. Hu Shih's reach, pray for China's deliverance through the Prince of Peace. Remember the appeal of Brother Smith's cable.

WHAT THE PREACHER SHOULD NOT DO

- He should never advertise his weakness.
- He should never brag on himself.
- He should never show or talk discouragement.
- He should not get rattled when the "flurry" is on.
- He should not (if possible) go into debt.
- He should never advertise to the audience the failures of the church.
- He should never scold the faithful.
- He should not wear out his sole leather to the neglect of prayer and study.
- He should never advertise his unpreparedness.
- He should never have "pets."
- He should not cater to the rich.
- He should not tell cheap stories.
- He should not act the clown.
- He should not "holler" and "screech" like a factory whistle.
- He should not neglect the place of secret prayer.

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

The Making of the Greek Testament

The autographs of the New Testament. There are few things in history more fascinating to scholars than the story of the preservation of the text of the Greek New Testament from the first century until the present time. It is a marvel of the grace of God. Of the exact form of the original autographs but little is known. Doubtless they were first written on papyrus or parchment; some of the shorter books could have been written on wax tablets, but not the longer ones. Both the papyrus and the parchment were in general use in the first century. By the end of the fourth the parchment of vellum had well displaced the papyrus for book purposes. The vellum could be easier made into codices or leaf-books. We know that John used paper and ink for the second Epistle (verse 12) and ink and pen for the third (13). Paul asked Timothy to bring "the books, especially the parchments" (2 Tim. 4:13). Doubtless portions of the Old Testament in Hebrew and Greek were among these. There might have been some copies of his own Epistles.

It is possible that the Gospels and the Acts were written on parchment. Luke had the habits of a literary man (Luke 1:1-4). He gathered his evidence from books and from eye witnesses. Here we see a more conscious literary effort than in Paul's Epistles. The Book of Acts is ranked by Ramsay, the archæologist, as the work of the greatest historian in the world. There is little hope that we shall ever see an autograph copy of any book in the Greek Testament. It is certain that at an early age Christians began to write about Jesus, as Luke implies in the introduction to his gospel. It is not impossible that business men like Matthew could take down in Aramaic shorthand notes of the discourses of Jesus; for it is well known that shorthand was used at this time. We have at present something over four thousand Greek manuscript portions of the New Testament. And even though we may never see an autograph copy, still the books of the New Testament as preserved in extant documents speak

to us in every important respect in language identical with that in which they spoke to those for whom they were originally written.

Interesting sidelights in the history of the text. There are few subjects with as little popular appeal as the textual criticism of the New Testament. The human interest in the writing of the text starts at the beginning; this includes the stories of Paul and the other writers of the New Testament. By degrees the separate books were bound together, but this came only after the use of the parchment codex with its use of pages. Many early copies of the Scriptures were made, and as the barbarians swept across the lands of the ancient east, most of these copies were destroyed. In A. D. 331 Constantine ordered fifty manuscript copies of the Greek Bible to be prepared. Some think that two of the present manuscript copies of the Bible are from among these fifties; one of these is that from which Dr. Godbey made his translation of the New Testament.

In A. D. 40 Jerome finished his thorough revision of the previous translations at the request of Pope Damasus. He used better Greek manuscripts than those that were behind the old Latin versions. The Latin Vulgate, translated at this early date, was finally declared authentic in all matters of doctrine and renderings. And it is for this reason that the Catholic version contains so many erroneous renderings. Finally Clement of Alexandria and Origen made translations of the text of the Greek Testament. Many centuries pass by with no other translations from the original manuscripts.

Cardinal Ximenes de Cisneros in the first part of the sixteenth century was working on a Polyglot Bible, which was finally printed in 1522; but the Greek section of this was made in 1514. At this time Frobenius of Basle offered to pay Erasmus as much as anybody if he could get out a Greek New Testament before Ximenes published his polyglot. So Erasmus began to print his text September 11, 1515, and finished it the following year. He won the race by six years, but at the cost of accuracy. He had but five late texts to use. The best text belonged to the eleventh century; he used two fifteenth century manuscripts

for the Gospels; two from the same age for the Acts and the Epistles and one twelfth century manuscript for the Apocalypse. The last one had a leaf missing from the end, and Erasmus retranslated the last six verses from the Latin Vulgate. Some words from this retranslation occurring in no manuscript whatever still linger in what is known as the Textus Receptus. This sold very rapidly. All his documents used as sources were of late origin and some were very poor.

Soon Stephanus issued his Greek Testament, which became the source for the Textus Receptus of England. Later Beza reissued four editions of Stephanus' text; the texts of these two men were mainly relied upon for the translation of the King James Version in 1611. Thus it is seen that the text of this version was largely translated from the work of Erasmus, which was based upon five late manuscript copies of the Testament, for this reason the Revised Version was made necessary. In Holland Bonaventure and Elzevir republished the text of Beza, which became the Textus Receptus for the Continent. Thus for about four centuries this Greek text was used to the exclusion of all others.

In 1775 Griesbach made a new translation, based upon the work of his predecessors, and upon the other Greek manuscripts that had been discovered since they wrote. Lachmann's *Novum Testamentum Graece et Latine* appeared about 1850. He paid little attention to late manuscripts but confined his attention to those of earlier date. Tregelles wrote at a later date and did a great service to the cause of textual criticism. But to Tischendorf much credit is due. In 1844 he chanced to see some leaves of a codex in a waste basket in a monastery on Mount Sinai. Through much tact and diplomacy he was able to gain access to the remainder of this, which has been termed the Sinaitic Manuscript. Gregory spent his life in issuing a new and up-to-date edition of Tischendorf's text, and then during the recent war went to the front in behalf of Germany, though seventy years old, and was killed on the firing line.

This effort was followed by the noble work of two English scholars, Wescott and Hort. Suffice it to say that at the present time, their text, based upon the work of all others, and upon all the most recently discovered manuscript copies of part of the New Testament, is the best of all for general use. With this a German scholar, Von Soden, has also worked out a text of the Testament which does not differ radically from that of the last named scholars.

Surely one is bound to thank God for these noble efforts of great scholars in trying to give us as nearly a correct text of the Greek Testament as is possible. We are reminded in this connection of the price that was paid to make possible the King James Authorized Version. While Tyndale was burning at the stake October 6, 1536, he said, "Lord, open the King of England's eyes"—he was being burned for translating the Bible into the English vernacular. In 1611 the Authorized Version was translated with the sanction of the King of England! This version was made from the Textus Receptus—the received text—with some help from the Latin Vulgate. It is a poor Greek text—for reasons noted above—but it is the most wonderful English of all books, and lies at the foundation of Anglo-Saxon civilization. The Revised Version of 1881 is made from a better text, more like that of Wescott and Hort, but it cannot equal in grandeur of diction that of the earlier version.

How the Textus Receptus won its place. The first book published on a printing press was the Latin Vulgate in 1455. The first German Bible was printed in 1462 in the High German, in the low German it appeared eighteen years later. The first edition of Tyndale's Bible in English was printed on the Continent on the sly in 1525. It was secretly smuggled into England. But the Bishop of London had all the copies that he could find publicly burned. Another bishop bought up all the copies of this work that they might be kept from circulation. But in doing this he furnished money for a new edition. The people had received a taste of the Word of God, and finally the heaven had permeated the nation, until the King authorized the printing of the Authorized Version in 1611. However between Tyndale's and this last one several other copies had appeared. The English Bible of Coverdale (1535), that of Thomas Matthew (1537), Richard Taverner (1539), the Great Bible (1539), the Geneva Bible (1560), the Bishop's Bible (1568) all led up to the Authorized Version.

The connection between the Textus Receptus and the present day Bible is this: If you will go back to the making of this text and trace it down, it will be found that practically all these versions came from it as their source, and this was looked to as the final authority in the realm of the text of the Greek Testament. Through the years, the same has been true with reference to the place it held in the mind of the people. It was not until scholars had found many more early manuscript copies of the Greek Testament that finally they

realized that there were numerous instances in this text—the received text—that did not agree with older copies of the Greek text, and from this grew the Revised Version. It is thus seen that it all goes back to the noble work of Erasmus, who based his text upon only five late copies of the portions of the Testament. It is a curious thing to note that no two copies of the received text in the Greek agree, the changes are many, but usually they are of slight importance. The best text that Erasmus had, which agrees with the earlier manuscripts, he was afraid to use.

Through all of these slight variations in wordings, the amazing wonder is that there is no vital change necessitated in any doctrinal statement. Hort says that in all there are over one hundred thousand slight variations in renderings among the different manuscripts, but none in any way affect the true meaning of the text. This has been God's marvelous way of preserving through the ages the text of holy inspiration. The path from the original autograph to the modern editions of the Greek Testament is a long one, but through all the centuries, one can see the controlling hand of God working. Today we have over four thousand Greek manuscripts of portions of the New Testament and new ones are being discovered each year. With accuracy we are able to reproduce the New Testament in practically the identical language of its original inspiration. Who knows how soon it might be that portions of the original autographs may be unearthed in some old monastery or in the sands of Egypt as papyrus copies?

PASADENA, CALIF.

PASTORAL VISITATION (Read Slowly)

By F. C. LEHMAN

I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house (Acts 20:20).

The great apostle believed in pastoral visitation. Jesus lived with His disciples, and was often found in the homes of His friends. We want to call your attention to three things about this subject.

I. PURPOSE: To build up the congregation spiritually and numerically. To reach the hearts of the people a pastor must come into their homes and have fellowship with them, get in close personal touch with them, share their sorrows, partake of their joys, weep with them that weep and rejoice with them that rejoice. Here he can help the discouraged ones, here correct a doctrinal er-

ror, here rescue a stumbling soul. His influence is far greater than he would wield from the pulpit alone.

A friendly visitor will do more to build Christian character among his flock than a great pulpit orator, providing he cannot be both. He will know their needs and can preach intelligently. The pastor who is faithful in calling on his people will not need to yawn on Saturday morning and say, "For the life of me I don't know what line of truth my people need." He who knows the struggles of some of his young people in resisting temptation, of others in seeking the leadings of the Lord; who has found some who are not taking their stand as they should, who has sat by the bedside of a dying saint or tried to comfort the father that but yesterday laid away his little baby girl will have plenty of themes come to his mind. His difficulty will be in choosing the right one.

Pastoral visiting keeps up the interest of people in the pastor, then in the church, then in God. When you visit a family of strangers, to a certain extent it obligates them to come to church. Four out of five families that move into your neighborhood will appreciate a call from you, and the chances are good for getting some of them to Sunday school and to church. District Superintendents will bear me out that if they can get preachers to take the newly organized churches and call faithfully, besides doing their other work right, the churches will build right up.

II. OCCASIONS:

1. Regular. Once a quarter, or at least semi-yearly, every member should be visited. The pastor should keep right at it until the round is completed.

Right along with the members the friends of the church should be visited. There are Christian people who worship with us but have not united as yet. Then there are the unsaved who attend regularly. These families should be visited right along with the members and fully as often. At Barberton we have an active calling list of 170 families. About fifty families contain one or more members. The most of the others count us as their pastor. They look to us for spiritual help, for financial help, and they call us when they are sick and expect us to bury their dead, and marry their young people. I would feel as guilty before God in neglecting them as I would our own members.

2. Special.

(a) Seekers at the altar. These should be called on as soon as possible. To do this may

mean the salvation of their souls. After a revival all the new converts should be visited, even though they did not unite with our church.

We are planning a visiting committee at Barborton, consisting of several men and women of zeal. They plan to call Monday evening on those who sought the Lord Sunday.

(b) Strangers. When strangers come to our services and seem interested, it pays to greet them warmly, but it pays even more to call at their homes. Be friendly, and if they are spiritual invite them to become members of the church.

(c) Absentees. When regular attendants of church are absent it is our job to ring their doorbell within the next few days and find out what is the matter. Following this rule has helped us to catch many people that were getting discouraged and ready to give up. In fact, several of our best young people have been rescued in this way.

(d) Sick. Go promptly when you learn of any in your circle that are sick. Then, if never before, their hearts are open to the truth. As a young preacher, I dreaded visiting the sick. Now I like it. "I hope I help them, but I'm sure they help me. Dangerously sick people should be visited daily, even though you stay but a few minutes. Once a week will generally do when they are not so serious.

(e) Shut-ins deserve our time. They cannot come to church. We need to take church to them. The aged, the cripples and others are all about us, waiting to be called on. If we could imagine ourselves in their place today, shut away from God's House, it would make us very considerate.

(f) The Poor. These people are a peculiar blessing to any church. Nothing has stirred our people this year like the giving of a Thanksgiving dinner to the poor. As pastors we should frequently call on this class to see if their needs are being supplied.

(g) House to house visitation. If you can spare the time it will pay you to take a street, and call from house to house, praying with the people, talking to them about Jesus and inviting them out to the services. At Barborton we never had time to do this; but twice our people have taken a partial community census which has brought us in all the work we can take care of.

III. DANGERS:

1. Calls that are too short. Do not simply come to the door, bid folks "how-do-you-do" and rush off to do the same at the next home. The number of doorbells rung is not always the

number of real pastoral calls. There must be time to get quiet, time for the people to tell what is on their hearts, time for the Word and prayer. However, at Sister Busybody's home a very short call is often best.

2. Too Long. There are members who do not feel that we have called unless we have supper and then stay all night. Some pastors have fallen into the same habit. Two or three homes are all they can visit in an afternoon. I believe we can train our people to be satisfied with short calls. Twenty minutes is long enough for the average call, unless a special need requires that we stay longer.

3. Too Radical. Be willing to talk of something besides religion. There are unsaved people that will be reached only by guile. Paul caught one whole church that way. There has just gone to heaven from New Castle, Pa., a man who probably exercised more influence over my earlier Christian life than any other man. That was Luther McLeister, minister of the Wesleyan Methodist Church. He was a holy man, such a man as I judge John Fletcher to have been. When he called on an unsaved mechanic he talked of his work, to a farmer he talked of crops and stock, seeking a neutral ground to win his confidence. We must study adaptation, talk of topics of the day, family life, etc., but we must never lose sight of our motive in calling.

4. Too Talkative. It hardly seems necessary to mention this, yet I am afraid to pass it entirely. If we are not careful we will carry gossip, criticize a little, or become a busybody in other men's matters. You preach this to your people, so I'll warn you of the same thing.

5. Too Distant. At some place and at some time in my life, I have heard of people that you could not touch with a ten-foot pole. Do any of your people feel that way about their pastor?—cold, distant, professional. Folk don't feel free to unburden their hearts to a man like that. Learn to be sympathetic, take a personal interest in everyone. Tell the mothers how pretty their babies are, learn the children's first names. "If a man will have friends he must show himself friendly."

6. Too Exclusive. We are not through when we have called on all of our members. There are scores of friends about us that would like to look to a Holy Ghost shepherd for spiritual light and help.

7. Too Epistherous. Do not pray at the top of your voice in a sick room. Do not try to make the dying woman seek like a well person who

comes to an altar of prayer. At the hospital do not talk in a loud voice or walk so heavily that your number elevens shake the building. Be gentle, kind, considerate. The wisdom from above is first pure, gentle, peaceable, easy to be intreated.

8. Too Sour. We will influence 90 per cent of the people we call on. If we are sour, blue, depressed they will probably become so too. If we are sunny, cheerful, blessed we will probably leave them that way.

As an agent selling books and postcards years ago I learned the power of my influence in making people happy or blue. Be cheerful, full of faith, turn everything to a good end.

9. At wrong times. Brother Cornell tells of a young preacher wanting to show his zeal. He called on a family before breakfast. This embarrassed them so much that it would have been far better for him not to have made the call. Monday and Saturday are poor days to call. If you set aside the hours of one to five in the afternoon for three days a week for your visitation you can cover the largest territory very easily.

10. Too Irregular. Do not simply call when and where the notion strikes you, or at the places where you will be invited to stay for supper and they will kill a chicken. Beloved, our visiting should be as regular and thorough as possible. The first year of our ministry we went to Rev. J. D. Thompkins, an able minister of the Pittsburgh District, for advice on pastoral visitation. He told us to put the names of all the families we called on in a calling book and to keep a record of every call we made. We took his advice and now would not be without a calling record.

11. Too Indiscreet. We need wisdom in calling on the opposite sex. There are some homes where I don't go without my wife. I would rather be a little too narrow on this subject than to enter into temptation, ruin my life, and my ministry.

12. Too Lazy. We don't have to jump out of bed at five a. m. and hurry to work. We have no foreman over us to criticize our work and make us do it better. Hence, there is a temptation to get lazy. If a doctor arose at nine a. m., was late to his office; after dinner took a nap until two, then visited a few of the most serious cases and put off the rest until the next day, people would say he was lazy. If a preacher went through his day's work like that people would say, "He's using wisdom so he doesn't wear out." I say, what fits the doctor fits the preacher. Brother Sanner tells us in a recent number of THE PREACHER'S MAGAZINE of a brilliant young

preacher who knew he should visit his people. But, it was to him an unpleasant duty and he did not do it. He failed in four pastorates, then woke up, took up pastoral visitation and is now making good.

13. Too Faithless. If we go to the pulpit not expecting souls we will not get them. If we go the rounds of calling expecting nothing to happen we will not be disappointed,—nothing will happen. Brethren, my Book says, "The fields are white to the harvest;" and I believe it enough that I expect to see an occasional seeker as I go visiting in the homes, see someone healed, see someone get the Holy Ghost, see someone blessed.

There are other dangers, but if we avoid these and keep anointed, God will use us in Pastoral Visitation.

BARBERTON, OHIO.

THE PASTOR'S SUPER SIX

By N. B. HERRELL

In this article we will deal with the springs and tires on the pastor's super six church. Some years ago we drove a Dodge car and decided that the next car we got would at least have springs and balloon tires. This decision was brought about by hard knocks, jolting and ascensions into the top.

The springs and balloon tires are to absorb the jolting and rebound caused by rough roads. This give and take nature of the springs and balloon tires saves the machinery as well as those traveling in the car and gives the car an easy, even, dignified poise on all kinds of roads, regardless of the size of the load.

The pastor's super six church must have good shock absorbers. The give and take spirit must predominate or trouble is unavoidable. A cold, rigid, dogmatic, self-centered spirit will certainly jar, jolt and cause so much discomfort that patrons will soon begin to cast around for a church that is courteous, congenial and has some consideration and respect for the other fellow.

Almost all super six churches will have a few around that will take the joy out of religious life by their spirit of rule or ruin. Lubrication is fine, but it is out of the question to limber up hard, stiff springs with oil. It will keep them from fussing, but they will not have any more give and take to them. It is in the metal of the springs and must be radically worked over and tempered differently by the gracious fire of Pentecost, and the refining fire of education in charity. God will save the uncouth, illiterate and the cul-

tured bigot, but they both will need a lot of doctoring and tempering to make them congenial and leadable in the cause of Christ.

Without the proper give and take spirit in the church the weak will suffer while the strong spoil themselves by fussing at the weak. Without proper courteous treatment the unsaved will be driven from the house of God by a few stiff springs or flat tires. The pastor may put on a set of shock absorbers but it is always clear to the occupants that things are stiff and unyielding. Haven't we seen the pastor of a springless car try to steer clear of bumps to save the face of things? Why not go in for good long springs and great big balloon tires so that the pastor can drive his super six church over any and all kinds of rough roads seeking the lost without endangering the lives of his friends.

The springs of courteous kindness with the beautiful cushion balloon tires of perfect love will take all the shock out of the pastor's super six and make traveling a delight and the church a success.

Since I'm the District Superintendent of super six cars,

I want my pastors to drive without strife;
Long springs of patience, with perfect love tires,
Makes traveling pleasant o'er the rough roads of life.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Obesity

Obesity is a condition which is noticeable on the account of the accumulation of extraordinary, therefore pathological, quantities of fat. Some claim unless it is causing some definite functional disturbance, no treatment is necessary.

It is one thing which causes a great deal of concern today not only with one class of American people but with all classes who live sedentary lives. The different methods of reducing are legion. May we sound a note of warning just here—be careful. Obesity is found so often among preachers it seems to have been associated with them for years. When a boy, the writer used to hear an expression similar to this—"as fat as a priest," or "looking as fat and prosperous as a priest." This doubtless, in so many cases, is due to sedentary life—living too high and not enough of exercise. Present ways of living are causing an increase of this much dreaded pathological condition. The automobile, together with the many other conveniences of this modern country,

does away with the much needed exercise. An individual used to walk a mile or more before he would hunt up a horse and hitch it to the buggy, but now if it is just around the corner, "step on the gas." Then with so many other conveniences the much needed out door exercise has been neglected.

Another important thing to consider is the present day dieting—too many dinners; too highly seasoned foods and too many rich dishes. The American home is almost gone—that which we call home, with so many, is a rooming house. We have too much eating at restaurants, hotels and cafes, where French and other foreign chefs are employed, and who serve with high sounding foreign names, so many conglomerated and highly seasoned foods. The modern wife does not know how to prepare the proper diet. If she does serve, it is prepared according to the directions or recipes of these chefs. Further we are trying to adapt this first century body to twentieth century ways. God made us tillers of the soil, drawers of water, hewers of wood and eaters of the foods in their natural state. Man originally was a vegetarian. He ate all foods raw. However we cannot say that the dieting and lack of proper exercise are the only things which produce obesity. There are certain ductless glands of the body which, under certain conditions, cause an increase of fat. Such glands as thyroid, pituitary and others have been long recognized as having marked effect upon metabolism.

We refer the reader to the standard of heights and weights, seen so often at the public weighing scales and furnished by the different insurance companies. However, it must be understood that this table is not iron clad. Insurance companies consider that a variation above or below twenty-five to thirty pounds from the average is over weight or under weight.

Treatment of obesity as given by best authorities is, "primarily a regulation of diet to prevent the feeding of excess food over what the body can utilize, and a regulation of body work to produce a demand for energy-giving constituents." The number of diets which have been offered for obese persons are many. We can give only certain general principles here (we promise to give an article on dieting soon). Scientifically it is based upon proper number of grams of proteins, fats and carbohydrates to produce an average of 1,320 calories. It can be taken as a matter of fact that most people eat too much. The controlling of the appetite is one thing to be considered. This is done one way by appeasing the

hunger by small quantities of food taken frequently. The depressing of the appetite can also be done by long chewing of food, and limitation of the varieties. Some have recommended the use of peppermint lozenges and menthol tablets which reduce the sensibility of the mucosa of the stomach and minute doses of camphor seem to produce a feeling of fullness. The only time I would consent to recommend coffee would be in the treatment of obesity. Steinberg says coffee taken early in the meal reduces the appetite and lessens the usual desire of the overcorpulent to sleep. But doubtless the other effects of coffee as a stimulant on the heart, nerves and glands would be as dangerous as the over amount of fat.

Some give this simple diet: "Avoid sugars and starchy food and take little or no fatty food. Eat sparingly and take but little fluid—and that apart from the meals." Over weight persons may eat small quantities of chicken, beef, oyster, bouillon or clam soups; meat once daily consisting of beef, lean, raw, scraped, boiled or broiled; steak broiled; mutton roasted; chops broiled; chicken broiled or boiled. Eggs should be only soft boiled or poached. Also the following are said to be permissible: oysters raw, mackerel or trout. Bread is limited in its amount, and that in the form of stale wheat bread, zweiback, toast, graham or gluten bread. The acid fruits which are recommended are: lemons, oranges, raw apples, grapes, raw peaches, berries and cherries. Water should be taken sparingly at meal times, but is recommended between meals or before, especially if there is a sense of gnawing hunger, it will produce a fullness.

The following articles of diet are forbidden: rich soups, fried foods, pork, veal, stews, hashes, potted meat, liver, duck, goose, sausage, crabs, lobsters, preserved fish, salmon, blue fish, herring, hominy, oatmeal, rice, puddings, sardines, potatoes, turnips, carrots, parsnips, sweet potatoes, beets, hot bread or cakes, nuts, candies, pies, pastry.

The treatment of obesity by water, hydrotherapy, is generally well known. It is said to improve the skin and aid the circulation and such baths also accelerate the loss of fat.

Exercise is one of the important things in the treatment of over weight but in the presence of circulatory disorders, must be prescribed cautiously. So many of the strenuous exercises which are given are dangerous. Be careful about your exercise, most systems given do not accomplish the desired results. Walking and horseback riding, swimming, and graded calisthenics may be of

value. Other exercise should be prescribed by a physician who has examined the individual very carefully. What exercises are taken should begin gradually. The stretching exercise as given by the government authorities during the war for the many dollar a year men, I consider the best found. They give the proper effect in hardening the muscles, the results desired, and do not take a great deal of time. About ten to twenty minutes a day is sufficient.

The fraudulent cures for obesity are dangerous, or worthless and in many cases both. Based upon the theory that glands have effect on producing obesity, thyroid extracts are the basis of so many fat reducers. These in most cases are dangerous, and in the past have been, on that account, prohibited but at the present time are handled better than formerly, but be sure a reputable physician has the case in hand, so he can watch for danger signals. Leave off quack advertisements. To be scientifically treated a patient must be willing to place himself unreservedly in the hands of a physician for a long period of time, for six months to a year and to obey all instructions implicitly. The physician must first know the habits of life and diet of his patient. Mild exercise and restrictions of the diet gradually become increasingly severe and strenuous. Let friends ridicule, listen to the many advices, take none but your doctor's and remember you are dealing with one of the most dangerous conditions of modern life.

Compare your weight with the recognized standard of weights and heights and if you are too heavy and muscles are soft and flabby and you find yourself easily exhausted, short breath on little exertion, a sluggish, sleepy feeling, see your doctor at once; get him to start you on the road to reduction.

(Dr. Hardy will answer questions regarding preachers' health in these columns. He is a busy man, so do not expect personal replies. Address your questions to Dr. C. E. Hardy, Sixth and Wall Sts., Los Angeles, California.—Editor.)

ERRORS HEARD FROM THE PULPIT

By ROY G. CODDING

While sin remains in the world the offense of the cross continues, but we who preach the Word should avoid every other offense that we can in connection with the delivery of our message. Errors in courtesy and disregard for the feelings of our hearers is bad. Mistakes in grammar, pronunciation and the like may be less injurious, but they undoubtedly divert the attention of our hearers and hinder the effect of what we would

have them hear. The following are a few errors not infrequently heard from pulpits:

"Do you approve of us going?" It should be "our," for it is not the object of the preposition "of" (the phrase "us going" is that), but it is the subject of the present participle, "going," and is not influenced by any other word, so it should be in the possessive case. See "Rigdon's Grammar of the English Sentence." Another example is, "Why should anybody object to us [our] doing something extra?"

"One meeting *during* the year." The word "during" means "throughout," so it is correct to use it here if the meeting referred to continued from January 1st to December 31st, otherwise we should say "in" or "within."

"Per year." Some authorities allow the use of "per" (a Latin word) with some English words, like "per bearer," "per hour," but ordinarily it seems better to use it with Latin words, like "per annum," "per diem," "per capita," and "a" with English words, like "a year," "a day," "an hour."

"To we folks that are Christians this is important." Object of the preposition "to." Should be, "To us folks"—better, "To us who are Christians," etc. Like errors are, "Between you and I," "This is good for you and I." The following is just as bad, but different: "God wants you and I to trust Him." Here "I" should be "me," not because it is the object of the verb "wants" (the infinitive clause is that), but because it is the subject of the infinitive clause "to trust Him."

"We *will* be very glad to see you here again." Use "shall" with the first person, for you mean future tense only, not determination. We need to have repeated to us the example in our grammars, "I *will* drown; no one *shall* help me." Possibly he did not mean it, but by those words, "strictly speaking," he twice declared himself a suicide.

"A life different *to* their own." After "differ" use "from." There is one excellent and notable exception, though some disregard it: "I differ *from* you in characteristics, appearance, manner, etc.," but I differ *with* you in opinion." "That is different *than* I understood it." This should be, "different *from* what I understood it," or "from the way that I understood it."

"I thank you *kindly*" declares my kindness rather than yours. If you must use an adverb here, "heartily" is better, but the most of us weaken our speech by too many adjectives and adverbs.

"He does just *like* I do"—a common error and a bad one. Say "just *as* I do." You may

say "He looks like me," or "He works like a slave." But if there is a verb in the clause following use "as." Remember Paul wrote (1 Cor. 11:1), "Be ye followers of me *as* I also am of Christ."

SOME THINGS THE PASTOR EXPECTS OF THE EVANGELIST

By J. E. MOORE

First of all, the pastor expects the evangelist to be a preacher of the Word, not merely an entertainer. The evangelist ought to know the Bible in general and his own line of truth in particular. He must use the Bible truths without too much local and personal coloring.

Second, the pastor expects the evangelist to be free from sectional pride. If he lives in the North, he must not go down South and attempt to set up his notions on racial matters as tests of experience and piety; and if he lives down South he must not go up North and attempt to saddle his notions upon the people there. Also the pastor expects the evangelist to touch upon politics and other local matters very lightly, if he touches them at all.

The pastor is disappointed if the evangelist insists upon preaching himself and in making a display of his learning or a marvel out of his success. Some evangelists have had such wonderful success in the past that one must feel that it is a pity that he did not know him then rather than now.

The pastor expects the evangelist to help the church and not just simply find fault. If the church had not needed help the evangelist would not have been engaged. But the evangelist does not help by simply berating the people as the worst he has ever seen, etc.

It disappoints the pastor to have the evangelist make a clown out of himself by showing how men are initiated into the lodge or in mimicking people who use tobacco. Especially when these things are done for the sake of two or three persons and when the doing of them offends the greater part of the congregation. But the whole matter is settled when the evangelist is content to "Preach the Word."

The pastor expects the evangelist to live the gospel which he preaches. It hurts to have an evangelist live all the day long in a blue, fault-finding, despondent mood and then hear him, under the arousement of his pulpit exercise, "top the tall timber." It hurts to have an evangelist preach against backbiting in the pulpit and then berate his brethren and enumerate the instances

of preachers backsliding, etc., all the time when out of the pulpit.

The pastor expects the evangelist to be a man of such strong faith that he can inspire the pastor and the church to stronger faith and vision. The evangelist should have faith in his own message, in his methods, and in the God who answers prayer. In fact he should have faith in the church with which he has come to labor, and if he has no such faith he should leave.

The pastor expects the evangelist to keep victory over the crying baby, the barking dog, the silly girl, the disturbing crowd, and all difficulties whatsoever. He expects the evangelist to keep victory in the altar service and all the way. An evangelist who cannot keep the victory is of no value to the pastor.

The pastor expects the evangelist to be a man of prayer and to have the ability and gift of inspiring others to pray.

The pastor expects the evangelist to be a friendly man in the good sense of that term. He need not be a mixer or a talker, but he must be a friendly man who humbly and courteously seeks to assist the people in their needs. The evangelist cannot be a "gadabout," but he should be a true brotherly man.

The pastor expects the evangelist to succeed. There may be difficulties, there will be difficulties, but the pastor believed the evangelist would succeed and that is the reason he called him. If he fails, there may be sufficient reasons why he failed, but the pastor will be disappointed for all of that. Everything from the tuning of the piano and the sending forth of the advertising on down was done in order that the evangelist might succeed.

The pastor expects the evangelist to have a good home life back of him. The evangelist whose home life is unsatisfactory cannot be efficient and he may easily become a snare.

We need a lot of such evangelists as would be required to measure up to the expectations of the pastor. We could keep a number of such busy in South Texas all the time.

HOUSTON, TEXAS.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

A Booklover's Prayer

O Lord, who hast given us the Book, we thank Thee for it; for its one great glory and its uncounted lesser glories. We thank Thee for its songs and its stories, for its promises and its warnings, its wisdom and its love. We thank

Thee that we see in it the gracious dealings of a Father who is not impatient with His children, but says to them in every generation only so much as they can hear, of His love and His purpose toward them.

And we thank Thee for all books. We are grateful for the men and women who feel more and understand more than their fellows, and have put their minds and hearts into the books which are in reach of us all.

We thank Thee that when any of the children of men is gifted to think Thy thoughts after Thee, he may pass on to others the words in which he has clothed Thy thoughts.

Bless those who write our books, and those who print and sell them. May they know their work for a great and holy service. And may they never be willing to degrade their gift. May they count it a partnership with Thee, since they, too, spread knowledge and wisdom and faith abroad.

Bless us in our joy in books. May it be a clean, sweet joy, as of those who become initiate into the sacred mysteries of life.

And may the words of all our books have their beginning of goodness from Thee, even as it is written that the Word who became flesh was from the beginning with Thee. May their words always make us the reader to find our fellowship with thy Son, thy Word. By whatever voice they speak may they testify of Him, who is Alpha and Omega, the beginning and the end. In Christ's name, Amen.—Selected.

"Aycock, here is a wonderful book," said Brother J. walking into the room where I sat by the fire.

"Is that so, what is the name of it?" I asked.

"Quiet Hints to Growing Preachers," he said.

"Sounds good, who wrote it?" I replied.

"Charles Edward Jefferson."

"All right, I like good books, let me read it."

Brother J. handed me the book and before the first page was finished I was interested. Before I had finished the first chapter I was fascinated and made everything else secondary until I had read it through. Truly it is a wonderful book, all preachers should read it, no young preacher should be without it. I shall never be the same since reading it. It has tremendously trimmed my sails, helped me to balance my small cargo and at the same time it has encouraged me to press on in my work. I would give much could I have had this book years ago when I started, hence this article, I want to pass it on, and urge my young friends to buy it. I expect to read it again.

try to assimilate and digest it, and by the grace of God practice it. The price of the book is \$1.50 and it is cheap. Remember you are not buying quantity but quality. This recommendation is unsolicited, but I urge every preacher who reads this to send at once to the Nazarene Publishing House for a copy of "Quiet Hints to Growing Preachers."

Laymen will enjoy this book, it will give you a glimpse into the life of the ministry you never had before. It will make an excellent gift for your pastor.—Jarrette E. Aycock.

FACTS AND FIGURES

By E. J. FLEMING

Continuing from the February number of THE PREACHER'S MAGAZINE we add another column of facts and figures, gleaned from "Unfinished Tasks" by Homer McMillan, prepared 1922. We believe the information contained herein will assist our pastors to arouse a greater interest in matters of world evangelism.

The race question in the United States is becoming of increasing interest and importance.

Radical leaders of both races can cause friction through prejudice and misunderstanding; but the vast majority of negroes look to Christian white people for justice and fair play. Principal Moton of Tuskegee, recently said that "the better white South was never more friendly to the negro than today."

"One of the great menaces to American life is lawlessness as expressed in riots, mobs, lynching. During the past thirty years 691 white men, 11 white women, 2,472 colored men and 50 colored women have been lynched without trial. Nearly three-fourths of the negro men and about ninety per cent of the white men were not even charged with any crimes against women."—*American Survey*.

The Southern Inter-racial Commission, an organization of Southern white men, has for its objective the cultivation of better feelings between the races.

The hill country of the United States has always presented a fruitful field for home mission enterprises. McMillan points out that "the region occupied by these people is the mountain portions of Kentucky, Tennessee, Georgia, North Carolina, South Carolina, Virginia and West Virginia. It is a section about six hundred miles long and about

two hundred miles wide, and contains an area of more than 100,000 square miles. . . . This vast inland empire contains a population between 4,000,000 and 5,000,000 people who are one in geographical and social interest.

There are two classes of mountaineers. One class lives in the fertile valleys along the rivers and railroads and enjoys the very best religious and educational advantages. This class is equal in intelligence and refinement to any people in America. But the people with whom the missionary has to do live far back from the main lines of travel in small clearings by the small water courses where they have few advantages of learning and few opportunities for improvement. As a rule they are extremely poor and without teachers, without physicians, without comforts and conveniences, without social contact with outside civilization, and live beyond the towering mountains, locked in narrow coves.

In 1820 the Government began keeping a record of immigration and since that time 33,200,103 foreigners have arrived. According to the last census, there are 17,500,000 foreign-born persons living in the United States, and 17,500,000 children of foreign-born parentage—which means about one-third of the entire population.

"Our present foreign-born population is about 17,500,000 and there are some 20,000,000 more of immediate extraction.

"Approximately one-fourth of all the children in the United States live in the homes of the foreign-born as the birth rate is everywhere higher among foreign-born than among the native stock.

"The percentage of foreign-born farmers is greater than that of the native-born in a number of our states.

"Some of the biggest foreign cities in the world are to be found in America.

"The foreign language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

"There are about 4,000,000 Italians living in America. They have 212 newspapers, with a combined circulation of over 1,000,000 copies.

"About 3,000,000 Poles who were born under Austrian, German or Russian rule now live in the United States. They have 100 newspapers in this country with a circulation of 1,500,000.

"Four hundred thousand Greeks live in the United States, and they have 26 newspapers, one of them being the largest Greek paper published in the world.—*American Survey*.

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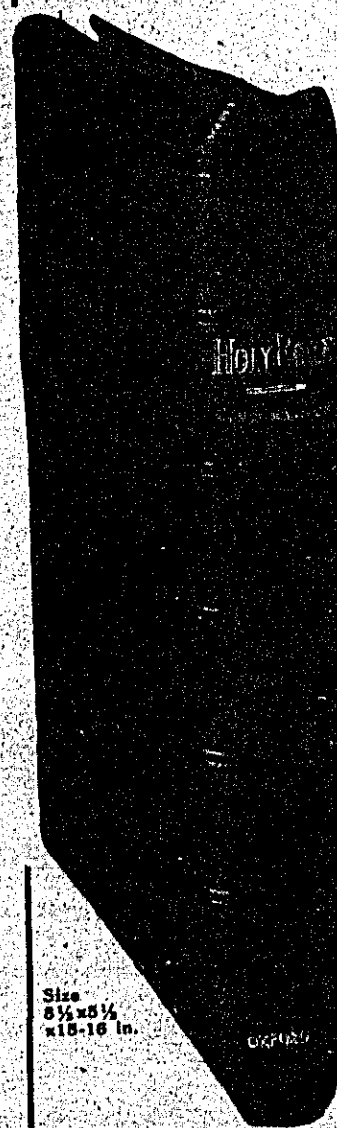
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The Preacher's Magazine

VOL. II NO. 4

APRIL, 1927

WHOLE NO. 16



BISHOP HOMER C. STUNTZ
(See brief biographical sketch on inside front cover)

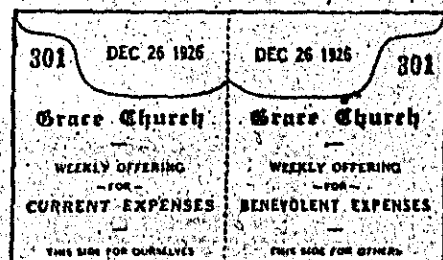
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BISHOP HOMER C. STUNTZ

BISHOP STUNTZ is one of the outstanding missionary men of Methodist Episcopal Church history. He combined intense missionary zeal with a faculty for presenting the facts and needs of the field in such a manner as to move multitudes to action in giving and praying. Born January 29, 1858, he was ordained to the ministry of the Methodist Episcopal Church in 1884. From 1886 to 1895 he served as missionary to India and from 1901 to 1907 as Superintendent of Missions in the Philippine Islands. He was elected to the bishop's office May 16, 1912. His books, "The Philippines and the Far East" and "South American Neighbors," reveal somewhat of his passion for the heathen and his ability to portray conditions in far-off lands. On June 3, 1924, he was called to his reward.

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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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CAPITALIZING THE INCIDENTALS

ONE way to run a church is just to do whatever must be done; preach to the crowds when they gather, perform all the duties which the pastoral office can reasonably require and—go home. Another way is to be always on the look out for a time and place to do something; do every legitimate thing to get the people out to the house of God, and make every pastoral requirement count for the promotion of the Kingdom of God. The first is the way to proceed if you are satisfied to simply exist. The second is the way if you really want to get ahead and build up the church.

There are the annual festivals and holidays. No matter whether Christ was born on the twenty-fifth of December or not, Christmas is a good time to get the people together and preach Christ unto them. Easter Sunday and Thanksgiving Day are special occasions to have "something extra" in your church. I once got six hundred people out on Monday morning to a "Special Fourth of July service."

Some pastors "take up their cross" and read the Statement of Doctrine and General Rules of the church in such a tone of voice and with such a manner that they make the impression that becoming a member of the church is like accepting monastic vows or a prison sentence. Would it not be wiser and more true to facts if he should rather set forth the happy exemptions and glorious privileges of those who have "learned the better way"? I have seen a pastor get up in feverish haste and receive a fine class into the church. He read a little from the Manual and very precisely received the members; and "on account of lack of time," he dispensed with the "usual custom of extending the right hand of fellowship." It seemed to me that he missed a splendid opportunity to say some helpful things, and to impress his old members, as well as new ones, with the blessedness and closeness of our fellowship as believers in Christ. How much better that other service in which the pastor read from the Manual and made some helpful, spiritual remarks concerning the church and its fellowship! He received each member in a personal and brotherly, instead of in a formal way. He stopped and had a brief testimony from each of the candidates and the whole service was blessed with spiritual unction. The people came up and gave the hand of fellowship and the ties between them and the new members were wonderfully strengthened. We are all a great deal like the old colored man who said, "The meetings are better when I take part in them." Receiving members into the church ought to be anything other than a dry formal service; really it ought to be a season of blessings like that which marks the welcoming of a new convert into the Kingdom. If the sermon must be shortened or even entirely omitted to make it possible to give proper attention to this blessed part of the service—well, we have lots of preaching any way.

A baptismal service, even in a holiness church, ought to be a time of blessing and victory. Why not the preacher prepare himself to make a short, unctuous, instructive talk on the meaning of Christian baptism and make the occasion one for the enforcing of the special experiences and truths which are implied in this blessed ordinance? There is one very practical argument in favor of immersion, and that is that no one, especially the preacher and the candidates, can make it a secondary and unimportant affair. There is a depth of meaning in baptism that ought to be impressed, and the baptismal service is a good time to do it.

I believe it is a mistake to allow the world to carry away all the sanctity and spirituality from the wedding ceremony among Christians. No matter about theories, no matter about the splendor of the occasion, the success of matrimonial life depends upon Christ. The courts are full of divorce

proceedings because so many of the parties to marriage have left God out of their lives. When Christian people get married, whether the ceremony takes place in the church or in the home, why not make the occasion remarkable, like the one in Cana so long ago, principally because Christ is there? Why not arrange the ceremony so that the beginning of the marriage will really be "Christian"? I have attended weddings among Christians which were such a conglomeration of worldliness and religion that I felt almost like I had committed sacrilege by taking part in them. But persons contracting marriage need God worse than they need a lot of the toggerly of the world, and I have seen some weddings which were thoroughly Christian and they did not lose any of their beauty or solemnity on that account.

Many manufacturing concerns boast of their cleverness in caring for all their by-products; why should not a Christian minister take care to utilize all the incidentals of his work and make them help him on with his main purpose?

THE PASSING OF THE ICONOCLAST

THERE was once a time when there was a background of faith in the minds of men generally, so that the preacher's task was largely that of dispelling error. But we have fallen upon an age of doubt, and the preacher's task is to lay the foundation as well as to build the superstructure of truth. The present day preacher can take nothing for granted. He must establish the fact that the Bible is the inspired Word of God, he must set up the truths of the Virgin Birth, spotless life, efficacious death and triumphant resurrection of Jesus. He must prove that man is sinful, the Holy Spirit is operative upon the hearts of men and every other thing that has to do with the salvation and eternal happiness of men.

The immediate past may be likened to New York City which is underlaid with solid rock, and where it is necessary only to remove the rubbish and the soft earth and erect a skyscraper of any height desired. But our own age must be likened to New Orleans which is built upon "a fill" from the Mississippi River, and where it is necessary to drive piles and construct concrete in order to have something dependable to build upon.

The preacher who goes out today to pursue a destructive ministry is likely to find that he is not only destroying error, but that he is also leaving the people void of truth. The times call for a positive and constructive ministry. Heresy must be driven away, to be sure; but darkness can scarcely be scattered except by the introduction of light. The healing fads of the times must be met by the positive preaching of the Bible doctrine upon the subject. Fake Adventism of the various shades must be refuted by an intelligent and balanced proclamation of prophetic truth. False holiness must be driven away by the testimony to Pentecostal sanctification. The times call for the best type of gospel preaching that the world has ever heard. We do not say that the situation is easy. Rather we affirm that it is exceedingly difficult. Destruction has always been easier than construction and defensive warfare has always involved less peril than offensive. The iconoclast has had his day, but his day has passed. There is not even enough opposition now to prop up the "fighter." Every man must furnish his own supports. The very liberality and "breadth" of our day are snares and pitfalls. We must preach faith, rather than to dispute doubt; we must preach love, rather than to attack hate; we must preach holiness, rather than to dismiss "a half salvation;" we must make our own foundation and upon it erect a superstructure.

Watch the disputer, the fighter, the opposer, the iconoclast; you will soon see that even though he is still close to the top, he is on his way down. His life and usefulness are destined to be short; for his day has passed, he must give way. In fact he has already given way to the builder, to the man with a positive message.

What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel applause subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts, unseen worth recognized in the judgment day.—F. W. ROBERTSON.

DEVOTIONAL

LETTERS ON PREACHING XVI. The Divisions of the Sermon

By A. M. HILLS

The introduction of a sermon is supposed to introduce an address on a religious theme, worthy of the name. It is nothing less than a message from God to men. The text is an inspired statement of divine truth. The sermon is an unfolding of that truth in all the fullness and richness of its meaning. It is an impressive and systematic arrangement of the thoughts the inspired penman had in mind or of the truths which God wished to convey. It may be asked:

1. Why should there be any distinct divisions? I am quite well aware that it has been a fashionable fad with shallow pulpiteers of the last half century to have no divisions. Perhaps it was just as well in their case. They began anywhere and ended nowhere for the perfectly manifest reason that they had absolutely nothing to divide. But real men, manly preachers, reverent students of the divine Word, who have a holy message from God on their hearts to deliver, and an all-consecrating purpose in their ministry, indulge in no weak trifling. They see the different phases of many-sided truth in all its bearings on heart and life. They do not indulge in wandering vagaries and wild ramblings of disconnected thought, skipping about aimlessly, like a rabbit in the woods. They have method and logical sequence in their thinking, and hence have distinct divisions to their discourse. Study the masterful arguments and addresses of other days that have shaped events and changed history, and the great sermons that have brought things to pass and largely affected human destiny, and it will be found that they were logical throughout, and moved steadily forward from a wise beginning, step by step, to a foreseen and expected end.

1. There is in these distinct divisions a real advantage to the preacher himself. It restrains him from mental rambling and holds him to a definite line of thought. It saves him from the blunder of supposing that thirty minutes of aimless, disconnected remarks constitute a sermon! The famous English scholar and author, Paley, wrote: "A discourse which rejects these aids to

perspicuity will turn out a bewildered rhapsody, without aim or effect, order or conclusion!"

Too many of this class of preachers made the last half century to be considered by some authorities to be as a whole, an age of "a decadent and incompetent ministry." Thank God, there were enough noble exceptions among the clergy to save the profession from utter disrepute. But when there were three thousand churches in two denominations alone in the United States that did not report a single addition by profession of faith, for a whole year, the case was serious enough to bring the whole land to its knees in humiliation before God! I once heard Moody say, "If I was a minister and had a church and a Sabbath school to help me, I would try to get at least one little girl converted in a whole year, to save my ministry from the shame and reproach of utter barrenness." There is certainly something wrong even in the method of preaching that brings nothing to pass, and gathers no fruit for God. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

2. These divisions in the discourse help the minister in his construction of his sermon. He trains himself to think consecutively, by developing one point, or truth or proposition of a text at a time. He forms the habit of logical thinking and writing. It will save him from or cure him of any tendency to desultoriness. As in the demonstrations of geometry, the preacher discusses one truth or proposition at a time, in logical order, the truth of each being fortified and strengthened by what preceded it, and all together forming one conclusive demonstration of the supreme importance of a message which God has laid upon the heart of the hearer. So true is all this, that a faulty and illogical outline will insure a faulty and ineffective sermon. Be sure there will be logical and trained minds in the preacher's audience who will be offended by and resent any error in his reasoning or conclusions. The devil will dexterously fasten that mistake upon the attention of the hearer, and perhaps lead him to discount or forget all the many good things that may have been said.

Four hundred years ago, the master painters

studied anatomy, and drew their portraits first nude, and then draped them afterward. So the preacher must first form his outline with great care, and then clothe it with the flesh and blood of the finished and living discourse, with the beating heart of his own love, and the warmth and passion of his own emotion.

3. The logical outline will help the preacher in his delivery. There will be such an intimate and natural relation between any part of the skeleton and the next part that is joined to it, that, as in the skeleton of the human body, each suggests and leads to the next following. Thus a mastered plan leads the reason and the memory and the imagination to work together and reproduce the sermon that was once thought through, in impressive and orderly arrangement.

4. Each division of a sermon, like the separate stairs of a stairway helps the transition from one level of thought to the next higher. It also marks clearly the progress of the discussion, and makes easily manifest the ascent of truth that has been gained.

Still further, an orator's voice naturally rises higher and higher in pitch, as he pushes on through a lengthy period of impassioned oratory. At the end of such a passage, as he names the next division of his address, he has an opportunity to pause, and drop his voice again to the normal level. It will afford a most salutary relief to his vocal organs. And not less pleasing and restful will it be to the audience. Nothing is more wearisome and painful to them than for a public speaker to be always emphatic, and lift his voice to a scream, and "tear passion to tatters," by his excited and ceaseless intensity of speech. A judicious announcement of the separate divisions of his address will save him from this high tension, and keep him on a more normal tone and pleasing quality of voice.

II. THE DIVISIONS OF A SERMON ARE A VERY MANIFEST ADVANTAGE TO THE HEARER.

1. They arrest his attention at the very opening of the discourse. They make him feel that he has a preacher before him who has a trained intellect and will give him, out of his treasures new and old, something to think about. Steady church-goers, as a rule are, or soon become, thoughtful and intelligent people. It does not take them long to detect the difference between a conglomerated and jumbled mass of disconnected ideas, gathered by chance, here and there, by an untrained mind, and a well-thought-out address on one of God's great eternal truths, presented in a clear, concise and orderly way by a trained or-

ator who knows how to deliver his message. He sits up at once and takes notice. He expects a deliverance from the court of heaven, and is not disappointed.

2. The orderly arranged divisions of a discourse aid the memory of the hearer. The human mind was created on a plan. God evidently intended that it should work systematically and logically. Most hearers will be quick to perceive and eager to grasp and retain the points of a sermon that are so arranged as to grip the intellect. It is an intellectual delight to listen to such sermons. Moreover they linger in the mind. They stick and stay. Thirty-five years ago I had a college pastorate. A member of the faculty confessed to another, "When others preach we can sleep Sunday afternoons; but when Mr. Hills preaches it grips our minds so that we can't sleep." Six years after that pastorate closed, the young preachers trained in the college were writing to us their thanks, because the sermonic method they listened to in college had taught them to preach. It is no mean compliment to a preacher to tell him that he preaches so homiletically and effectively that he teaches others how to preach. It makes one feel that he has fallen upon the right method, and has not labored in vain.

A lady said of her favorite preacher, "I like to hear Mr. R. preach. He makes things so plain that I can always remember the whole sermon when I get home." "It was the preacher's remarkable skill in stating the divisions of his discourses that made them so easy to be remembered." (Hogg's Homiletics). John Bright said of his own oratory, "I hold my course from headland to headland through the great seas." "Divisions are the headlands by which the practiced and skilful speaker holds his course through the great seas of thought" (Pattison's Making of the Sermon). I know it is easy to put up cheap sneers at "the bones of skeletons," but Phillips Brooks well said, "The true way to get rid of the boniness of a sermon is not by leaving out the skeleton, but by clothing it with flesh." His own masterful ministry was proof of his wisdom.

III. IT IS PROPER TO ASK HOW DIVISIONS SHOULD BE USED.

1. Should they be made distinctly manifest? We answer emphatically, CERTAINLY THEY SHOULD. Not to do so would largely destroy their value, especially to the hearers. They should be kept clearly and plainly informed as to what point the preacher is discussing, what phase of truth he is elaborating, what problem he is solving, what motive he is urging, or what difficulty he is clear-

ing up. What conceivable end can be subserved by keeping the audience in the dark about the preacher's aim, or what objective he has in view, or what he is talking about?

It is wisdom in an orator to take the audience into his confidence at the very outset and let them know the purpose of his address. It stimulates their interest to watch his discussion, step by step, and measure his skill in reaching his end.

2. The announcement of each separate head should be made in the most brief and lucid language possible, so as to be easily grasped and surely remembered. Of all parts of a public address, these should be the most simple and plain. In our boyhood, the theorems of geometry were first stated in terse and exact language, and then proved. We have ever found a better way for

the preacher to handle his sermons. So, do not strain to invent any new fad or fashion. State your division and then discuss it; and so on to the end.

3. Do not allow yourself to be cramped by any prevalent fashion about the number of divisions your sermons shall have. Two main divisions, helped by subdivisions, might be enough for some texts. F. W. Robertson often found it so. Others will demand three or four. Other texts still may require for ample development five or six. Be not trammelled by any custom. Use sanctified common sense and develop your text with sufficient fullness so that it will cause men to know the mind and will of God, and bring them to His feet in reverent submission and adoring worship.

HINTS TO FISHERMEN

By C. E. CORNELL

KEEP A-GOIN'

If you strike a thorn or rose,
Keep a-go'in'!
If it hail or if it snows,
Keep a-go'in'!
'Tain't no use to sit an' whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'—
Keep a-go'in'!

When the weather kills your crop,
Keep a-go'in'!
Though 'tis work to reach the top,
Keep a-go'in'!
S'pose you're out o' ev'ry d'me,
Gittin' broke ain't any crime;
Tell the world you're feelin' prime—
Keep a-go'in'!

When it looks like all is up,
Keep a-go'in'!
Drain the sweetness from the cup,
Keep a-go'in'!
See the wild birds on the wing,
Hear the bells that sweetly ring,
When you feel like singin', sing—
Keep a-go'in'!

—FRANK L. STANTON.

LITTLE FOXES

When there are little contentions in a church—little cliques, little differences that ought to be patched up, or gotten out of the way—they are generally right in the way of the spirit of revival. The Holy Spirit does not seem to be pleased and He will not manifest Himself in any sweeping

manner. The channel must be clear of all the rubbish, before He can work and pour out His blessing upon the people.

So many little hindrances get in the way. Differences of opinion, wanting our own way, not willing to compromise a little self-importance, stubborn, would just as leave not speak to certain ones, wrongs of the past. Brethren getting together, being big enough to overlook a seeming slight, never mind how it hurts, help to get the channel clear. When all is just right, the blessed Holy Spirit will come, and come graciously. Who is in the way? Maybe the preacher, maybe the people.

DR. MAYO ON SPIRITUALISM

According to Dr. William J. Mayo, chief of the Mayo Clinic staff at Rochester, Minn., man gains 95 per cent of his mental powers through sight. This is especially true in respect to obtaining accurate knowledge. When a person attends a spiritualist seance in a darkened room, says the famous physician, he surrenders at least 95 per cent of his ability to see and appreciate exactly what happens.

"The investigating spirit of man leads him into dark places," asserts Dr. Mayo. "When he goes into dark places—such as a spiritualist's seance—without a light, and those seances are always conducted in darkness, a man goes deprived of his chance of the means of obtaining information, the

eye. Under such situations in the dark the scientist is as likely to be led astray as anyone else.

"Many men of great scientific attainments, of whom Sir Arthur Conan Doyle is an example, start to investigate spiritualism. They attend a seance in a darkened room wherein they surrender 95 per cent of their intelligence so far as obtaining knowledge of the truth is concerned. They remain there in the dark, expectant, until their nerves are jumpy. And they imagine they have the same means of investigation that they have in their laboratories. They haven't as much chance to detect fraud in that darkened room as a hound dog would have. The hound dog could detect something by his sense of smell. The faker in those seances has less than five per cent of the intelligence to combat there in the dark. And out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crookes and Sir Oliver Lodge to become propagandists for spiritualism." —*The Pathfinder*.

DRIVE YOURSELF TO PRAYER

The present day demands on the preacher are tremendous. They very often cut short his study, meditation and prayer. But a preacher cannot get through without much prayer. He must plan to pray, he must pray. Often, one must drive himself to prayer. The preacher must make his circumstances and control them. He must shape everything toward prayer. A praying preacher is bound to win. Pray, my preacher friend; pray.

BLOOD DESTROYING POISONS

The most effective way of introducing a poison into the blood is by inhalation. For this reason this mode of producing anesthesia is employed in surgery. The delicate membrane, separating the blood in the lungs from the air inhaled, readily admits an interchange of gases. It permits carbon dioxide and other gases harmful to the body to pass off and takes on life giving properties inhaled as readily. Most of these poisons are again given off. They injure only while within the body. An opportunity is afforded for nature to recover from the effects, after it is eliminated. This is true of alcohol. It is not so with tobacco smoke. Nicotine is the more difficult for the blood to give off. It has a tendency to accumulate within the body tissues. Nicotine is a more subtle poison than alcohol. The injury resulting from it is greater. It is more deadly than strychnine. It requires a half to two grains of strychnine and a trifle more than this of morphine to kill an adult. But one-fifteenth of a grain of nicotine has been known to kill an adult, and one-seventh of a

grain is always fatal. Another poison found in all tobacco smoke due to incomplete combustion, known as carbon monoxide, is more difficult still for the blood to give off—carbon monoxide enters into a chemical or fixed composition with the haemoglobin of the blood, thus destroying the function of the red blood cells and lessening oxygenation. The result is degeneracy of the tissues. —*The Shield*.

GOING AFTER SOULS

H. G. Trumbull, the former editor of the *Sunday School Times* for forty years, made it a point throughout his eventful and useful life to talk to individuals about their souls. He was successful in winning many, who, afterward became very efficient Christians. He persistently followed this course, and God signally blessed him. A preacher has a rare opportunity to do this kind of work, especially among business men and others. We do not seem to be getting very many new people into the churches, why not go out and get them? Personal work pays large dividends. "He that winneth souls is wise."

A PRAYER IN VERSE

Make me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.

—MARY CAROLYN DAVIES, in *The Postal*.

METHODISM'S SPIRITUAL REBIRTH

A special Evangelistic Committee composed of seven bishops of the Board of Bishops of the Methodist Episcopal Church, have recently issued a heart-rending appeal to the people called Methodists. Here are a few extracts from this very important address.

"The spiritual miracle of the new birth occurs far too seldom within our borders."

"Christ is virtually ignored as a divine Redeemer from every sin."

"Sin has been largely banished from our vocab-

ulary, because it has been exiled from our experience."

"Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer."

"We are endeavoring to usher in the reign of God in a prayerless church."

"Altars of prayer have disappeared in the overwhelming majority of our Methodist homes."

"The restoration of the family altar in every Methodist home should be sought as a necessary part of a spiritual rebirth in our churches."

"We fervently plead with the pastors of Methodism to place the major emphasis of their preaching on the necessity of the new birth."

EARLY CHARACTERISTICS OF GERMAN METHODISTS

Bishop Rudolph Dubs of the Evangelical Association, in a very interesting address before the New York preacher's meeting—twenty-five or thirty years ago—said that there were but two copies extant, so far as he knew of the German translation of the Methodist Discipline published in Lancaster, Pa., in 1808. Since Bishop Dubs made the above statement, two other copies have been found.

The book contains an original preface in which it refers to the fact that the Methodists are a sect everywhere spoken against, and that many well-meaning people are caught by these snares of Satan and kept from the truth. To counteract these misrepresentations this book is set forth. The preface contains these remarkable statements: "The ministry of this church consists not of learned, but of converted preachers. Worldly learning, even under the name of God's learning, does not here come into consideration. Fishermen and publicans, if the Lord calls them, and if endowed with divine wisdom only, which is His gift, are the apostles of this church." The preface also says that the regular preachers are like the apostles constantly traveling, that the great blessing of the Lord has been upon this peculiar feature. "One of the distinctive traits of this church as compared with others is the greater liveliness in its exercises of worship." Some object to this, but we cannot see how we can suppress the glad expression of our joy, when God pours His love into our hearts. The loudest shouting and rejoicing are all too quiet to worthily praise the great Blessor of souls. The preface refers likewise to class meetings, and closes with the appropriate invitation: "Come, then, and see! The Lord open thine eyes, that thou mayst see!" It is interesting to know that Asbury circulated this German edition of the Discipline far and wide, and it

had much to do in predisposing the Germans to receive the gospel at the hands of the brave itinerants, and thus building up one of the finest types of Christianity—that of German Methodism in its various branches—ever known since the apostles' time.

MY MOTHER'S FAITH

The fire upon the hearth is low,
And there is stillness everywhere,
And like winged spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."
And somehow, with that little pray'r
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
And as I hear my child's amen,
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.
Oh, for an hour in that dear place—
Oh, for the peace of that dear time—
Oh, for that childish trust sublime—
Oh, for the glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone
And "Now I lay me down to sleep!"

—EUGENE FIELD.

THE TEST OF RELIGION

A secular editor of a great daily has this to say: "The supreme test of religion in one's life is—living it. The one who constantly lives his or her religion, needs to make no loud professions. A religion lived, is a religion known of and respected by men. But the one who professes to be religious and yet does not back up the profession, does not convince his or her fellowmen of sincerity. Religion, after all is more a matter of believing and of doing rather than blatant professing and loud protestations of piety. The Pharisees, of Christ's day, were past masters in this high-note professing. They were as "sounding brass and tinkling cymbals." And Christ denounced them as hypocrites."

Living religion is always expected. But there is a place for humble profession. The Psalmist said: "I will make my boast in the Lord, the humble shall hear thereof and be glad." A religious testimony is always convincing and uplifting. Profession without life has no weight. Life must be consistent with profession and profession with life. There is a place for both. One does not merit being termed "blatant" because he makes his boast in the Lord,

IS PROHIBITION A SUCCESS?

Here are some facts and figures given side by side in the "deadly parallel" which will assist any candid man to answer the question.

BEFORE PROHIBITION

There were 177,790 licensed liquor saloons, many of them selling illegally after hours, and to minors and drunken persons.

Every year 1,247 breweries made 2,000,000 gallons of beer.

In 1917, for example, 507 distilleries were producing 286,085,463 tax gallons of distilled spirits.

Drinking was made easy, cheap, and inviting.

The alcoholic death rate yearly was 3.8 in 100,000.

The average annual death rate was 13.92 per 1,000.

Each year 1,250,000 drunkards were arrested; but only 20 per cent of public drunkards were placed under arrest.

County jails were crowded.

There was a constantly rising penal ratio.

Alcoholic insanity wards were full.

Delirium tremens wards were full.

Saloons on valuable property decreased the value of neighborhood property.

The poorly paid workers lived in slum dwellings.

Brewery and distillery corruption perverted politics, boycotted business, and threatened courts.

Many times the amount received from liquor licenses was spent to care for drink-caused crime, pauperism, and insanity.

Saloons diverted more than \$2,000,000,000 annually from legitimate trade.

Industrial production was checked by "blue Mondays," drink-caused accidents, and inefficient drinking workers.

Home building was checked; homes and hearts were wrecked when the saloon took its royal percentage of earnings—the margin between actual existent needs and total wages.

Protection of law was given to the debasing, wrecking, ruining traffic.

Salvation Army records show that 50 per cent of those who came to them for relief were drink addicts.

Help was frequently asked for children who had fallen from fire escapes, or for infants who were smothered on account of drunken parents.

AFTER PROHIBITION

There are no licensed saloons today. "Speak-easies" exist, as criminal and indecent as they were in license days.

No breweries are lawfully running; 438 cereal plants produce 151,606,909 gallons of non-intoxicating drinks.

No distilleries are legally operating. Smuggling from Great Britain and Canada is greatly reduced of late.

Drinking today is costly, difficult, dangerous.

The alcoholic yearly death rate is from 1.1 to 3.2 in 100,000.

The average annual death rate is 12.37 per 1,000.

There are more than 350,000 fewer arrests for drunkenness annually.

There are 200,000 fewer county jail commitments. Many jails are now empty.

There is a decrease of 5.8 per 100,000 in penal ratio in the last Federal criminal census in 1922.

Alcoholic insanity is decreased two-thirds.

Very few now exist.

Realty value of former saloon cities is trebled, and neighborhood values are doubled.

There is an increase of 51 per cent of home building for workers in 1924.

There is less corruption in politics and business, but still reaching officials though in a less degree.

Liquor criminals, through fines, pay the cost of their own detection, prosecution, and imprisonment.

Retail trade, savings banks, and insurance companies profit from saloon closing.

Industrial production is speeded, accidents are lessened, efficiency is increased, and strikes are fewer.

Home building has increased 152 per cent, while purchases of small homes have trebled. Building and loan assets have doubled in five dry years.

The drink traffic of distillery, brewery, and saloon is outlawed.

Only one per cent of the cases that come to them are traceable to drink.

Applications for relief are reduced 50 per cent; and children who come to the day nurseries and kindergartens are better fed, better clothed, healthier, happier, more teachable.

HOMILETICAL

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 1.

TEXT: Heb. 6:1.

I. INTRODUCTION.

There are four important points to be considered.

1. Christ commands to be perfect. Matt. 5:48.
2. All Scripture points to perfection: 2 Tim. 3:16.
3. The true commission of every preacher. Eph. 4:11-13.
4. A provision of the atonement. Heb. 7:10, 25.

II. SCRIPTURAL TERMS.

1. Perfect Love.
2. Perfection.
3. Sanctification.
4. Holiness.

These terms are predicated of Christian character under the operation of grace—or to be free from all sin. They occur in the Bible over 320 times.

III. TWO CLASSES NAMED IN THE CONTEXT.

1. Children—babyhood—milk.
2. Adulthood—meat—teachers.

IV. "GO ON 'UNTO' PERFECTION."

1. To maintain any degree of grace, advancement must be made.
2. We must reach the goal.

V. WHAT IS EXCLUDED.

1. Christian Perfection does not exclude error, ignorance and infirmities. Wesley says: "The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance, and error, and a thousand other infirmities." (See quotation on "Infirmities," Wesley's Sermons, Vol. 1, page 357).

VI. THE GRAVE PERIL OF NOT GOING ON.

See Wood's "Perfect Love," page 217.

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 2.

TEXT: Psalm 37:37.

I. REVIEW THE FORMER SERMON.

II. MR. WESLEY'S PHRASE.

"Both gradual and instantaneous." Elucidate this phrase.

III. CHRISTIAN PERFECTION AND "CROWTIL."

1. Those enjoying perfect love grow far swifter than they did before. Rapid development.
2. The heart soil—love.
3. No hindrances to faith, joy and peace.

IV. "MARK THE 'PERFECT' MAN."

1. Compare him with the "upright."
2. His end—"peace."

Illustrations:

"I could never have believed," said a dying saint, "that it was so delightful a thing to die, or that it was possible to have such views of the heavenly world as I now enjoy."

The memorable Melancthon just before he died chanted in his sleep the words, "I will not any more eat thereof until it be fulfilled in the kingdom of God." He seemed restless, and on being asked by one near him, whether there was anything more to be desired, replied, "Nothing more, unless it be heaven."

Wesley said: "Our people die well."

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 3.

TEXT: Ezek. 36:24-29.

I. A BRIEF REVIEW OF THE TWO FORMER SERMONS.

II. THE TEXT—PROPHECY—MEANING.

III. IMPORTANT QUESTIONS AND THEIR ANSWERS.

1. The standard is too high.
2. There are none perfect; show us a perfect man. Get the blessing and then look in the looking-glass.
3. If one is perfected in love—all sin eradicated—such an one does not need the atoning blood any longer?

Those who are cleansed feel the need of Christ the most. Christ does not give life to the soul separate from, but in and with, Himself. "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me: without [or separate from] me ye can do nothing."

IV. INVOLUNTARY TRANSGRESSIONS AND SINLESS PERFECTION.

See Wesley, "Plain Account," page 43.

If two perfect Christians have children, how

could they be born in sin, since there was none in the parents?

Sin is entailed upon the race by our first parents. "In Adam all died." By the disobedience of one, all men were made sinners."

An illustration from nature: Grafts on a crab stock will bear excellent fruit, but plant the seed of this fruit and they will produce the poorest kind of crabs.

EASTER SERMON

By C. E. CORNELL

TEXT: "That I may know him, and the power of his resurrection" (Phil. 3:10).

I. THE HISTORIC FACTS OF THE RESURRECTION.

1. Seen of the apostles during 40 days.
2. The 3,000 converts under Peter's preaching.
3. About 500 brethren, a greater part of whom remained, when Paul wrote his first letter to the Corinthians. The book of Corinthians is genuine and authentic: Scholars agree.
4. The four evangelists. They substantially agree.

II. SOME OBJECTIONS TO THE RESURRECTION.

1. The resurrection was not sufficiently public. He ought to have left his grave in the sight of a specially appointed commission. Unbelievers would not have known Him.
2. He did not die on the cross. He just swooned away. Of course there was no resurrection. He just recovered consciousness. *The evangelists say He died.*
Illustration: Suppose he was living when taken from the cross. He must have been suffocated by Joseph of Arimathea and Nicodemus when they embalmed Him. They rubbed 100 pounds weight of myrrh and aloes on the surface of His body, and they bound bandages tight around each of His limbs, and His head, and His body, before they laid Him in the grave.
The Jews sealed and guarded the tomb. The Roman guard as a witness. *Anything to get rid of the supernatural.*

III. THE RESURRECTION THE GREAT FUNDAMENTAL DOCTRINE OF THE BIBLE.

1. Jesus himself staked His whole claim on His resurrection.
2. Paul's whole gospel a gospel of a risen Savior.

IV. BUT HOW CAN IT BE?

1. Mysteries around the resurrection that cannot be explained. Who can unravel the mysteries of nature? The vast variety of flowers. No two leaves alike.

No two individuals just alike. Who puts the perfume in a rose leaf? The blackberry? The watermelon? Another objection. The body may be scattered.

2. The body changes every seven years.
3. A man dies: plants take up parts of his body; animals eat the plants, and other men eat the animals. Now, to which body will belong these particles of matter?

I answer: "All that are in their graves shall come forth."

Illustration: "One of Faraday's workmen by accident dropped a valuable silver cup into a strong acid bath, in which it was presently dissolved. Faraday cast in another acid which precipitated the silver, though in a shapeless mass. But in a few days a silversmith had refashioned it, and made it more beautiful than before. *God's chemistry is as perfect as Faraday's.*"

V. "KNOW HIM."

1. Pardoned.
2. Sanctified wholly.

VI. THE RESURRECTED BODY.

1. A glorious body.
2. An immortal body.
3. A powerful body—unconquerable for evermore—never tired.

VII. THE FINAL TRIUMPH.

Illustration: A century ago an infidel German princess on her death-bed, ordered her grave to be covered with a great granite slab, and around the grave blocks of solid stone, and the whole be fastened together with clamps of iron, and on that stone these words should be chiseled: "This burial place purchased to all eternity, must never be opened." A little seed—an acorn was buried with the princess. It grew, etc.

In every grave on earth's green sward is a tiny seed of the resurrection life of Jesus Christ, and that seed cannot perish. It will germinate when the warm south wind of Christ's return brings back the springtime to this cold, sin-cursed world of ours.

THE UNHIDDEN CHRIST

By ARTHUR F. INOLER

TEXT: Mark 7:24.

I. WHO COULD NOT BE HID!

1. There are some persons in the world who cannot be hid: by birth, by inheritance, or by their talents they come to the front.
2. Christ was the son of a village carpenter,

a poor and despised Nazarene; yet He could not be hid.

3. Christ as God so mysteriously incarnated could not be hid.
4. The Divine Loaf, the bread of life, could not remain hidden.
5. As the Gift of God to a starving world He could not be hid.
6. As the Light of Men, He could not be hid, else the world must remain in darkness.
7. The botanist will proclaim Him the Rose of Sharon and the Lily of the Valley.
8. The geologist will declare Him to be the Rock of Ages.
9. The builder will choose Him as the Chief Cornerstone.
10. The astronomer will discover Him to be the Bright and Morning Star.
11. The bride will dote on him as the chief among ten thousand and the One altogether lovely.

II. WHY HE COULD NOT BE HID.

1. Because of Old Testament prophecy. (Luke 24:25-27).
2. Because of His innate glory (Witness His transfiguration).
3. Because man's great need will seek Him out.
4. Because earnest faith will always lead to Him.
5. Because true love will always find Him.
6. Because His own goodness will expose Him.
7. Because His true disciples will make Him known.
8. Because He had gifts for men (1 Cor. 1:30; see also 1 Cor. 12:4-11).

III. WHEN HE COULD NOT BE HID.

1. When in the bosom of the Father. (John 3:16)—Love gave and revealed the only begotten Son.
2. When at the age of thirty years,—the age when the priest was anointed for service. When at the Jordan Jesus presented Himself to John for baptism.
3. When in the house mentioned in our lesson. No house big enough in which to keep Him hid: No world large enough to conceal Him.
4. When in the tomb. Death and the grave could not keep Him from His disciples, nor from His heavenly Father, nor from the angelic hosts around the throne.

IV. TO WHOM COULD HE NOT BE HID?

1. To all those who sought Him (Jer. 29:13).
2. He cannot be hid in those who find Him. Examples: Bunyan, Wesleys, Carey, Moody, Bresee, et al. Eminent goodness

will out—neither men nor devils can keep it under a bushel. If you are a Christian, your friends and neighbors will see Christ in your conversation and conduct. He will be discovered in your choice of books and papers, and in the company you keep.

3. He could not be hid from the heathen. The Scripture lesson before us reveals the only time in Christ's ministry when He went outside of Palestine in His journeys into the borders of Tyre and Sidon, and, when that people found Him there, a poor woman pled with Him to heal her daughter. He could not be hid and soon liberated the demonized girl.
4. He will not be hid in the judgment from the unbelieving world (Rev. 1:7).
5. To the saints, He will not be hid when He comes in His glory (Acts 1:11. Rev. 22:4).
6. Christ will not be hid to the dead, small and great.—John 5:28, 29, and Rev. 20:12.

APPEAL: My friend, is Christ hid from you today? If so, you are now a lost soul. Your sins have hid His face from you. I beg you to repent and trust His mercy.

Christian friend, was there ever a time when Christ was more clear to your soul than now? Has the darkness of the world hid Him from you? Has your disobedience clouded your vision? Have foes or friends come between you and Christ and eclipsed Him? Seek Him at once while He may be found; call upon Him while He is near.

LIFE AND GODLINESS

By A. M. HILLS

TEXT: 2 Pet. 1:3, "His divine power hath given unto us all things that pertain unto life and godliness."

Some people are cursed by the gifts given them. Their benefactors leave them wealth and estates and station, and it ends in ruin. But God's gifts "make rich and add no sorrow."

I. WHO ARE THE "US"?

The apostles and "all that have obtained like precious faith with us" (v. 1). So this is a message to all believers.

II. THE APOSTLE IS WRITING ABOUT TWO KINDS OF CHRISTIAN EXPERIENCE: viz. "Life" and "Godliness."

1. "Life." The sinner has no spiritual life. In the sight of God he is "dead in trespasses and sins." By regeneration (not baptism) he is born into a new life in Christ. This is a necessity. "Ye must be born again" (John 3:3-7). How? (John 3:16. Acts 16:31. Gal. 2:20 R. V.).

2. "Godliness," i. e., God-likeness, sanctifica-

tion. This means to be free from depravity—the inclination to and relish for sin. The negative sin of this experience is *cleansing, purging, the removal of the inborn corruption of our nature.*

The positive side, which follows the cleansing, is—

(a) *Being filled with the Spirit.* Eph. 5:18.
(b) *Being empowered for service.* Acts 1:8 and Acts 2:37-41.

(c) *Being like God.* 1 Pet. 1:15-16. Partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Pet. 1:4.

III. THE POSSIBILITY OF THIS CANNOT BE QUESTIONED.

At the first thought, it all seems incredible, and only a mockery of our misery and longings, *too good to be true.*

But no. The text tells us that *"his divine power hath given to us" all things that pertain to a life of holiness and power—Godlikeness.*

If these encouragements were based upon our *human littleness* and *moral frailty* it would be impossible. But they are all based on *God's omnipotent power.* He gives everything necessary!

1. Christ died that we might be sanctified (Heb. 13:12; Eph. 5:25-26).

2. He calls us to the blessing (1 Thess. 4:7; 2 Thess. 2:13-14).

3. He baptizes with the Holy Spirit (Matt. 3:11; Acts 15:8-9).

4. It is God's will (1 Thess. 4:3).

5. Christ prayed for it (John 17:17).

6. He is faithful to do it (1 Thess. 5:24).

7. He is able to do it (Heb. 7:25 and Eph. 3:20).

It is all of God, and perfectly possible, and too good not to be true.

If it is *our will* as well as *God's will.*

We can have it.

Who will have *as a gift* "all things that pertain to life and godliness"?

SANCTIFICATION AND FRUITFULNESS

By A. M. HILLS

TEXT: John 15:1-15; "I am the true vine . . . ye are the branches. Every branch in me . . . that beareth not fruit he taketh away: Every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

This is one of many beautiful figures that represent the intimacy and importance of our relationship to Christ, and the condition of fruitfulness.

I. NOTICE, THAT APART FROM CHRIST WE HAVE NO SPIRITUAL LIFE AT ALL.

Give up Christ's supernatural birth, deity, atonement, resurrection and ascension, as *Modernists* are doing, and we are practically separated from Him—like a dead and cast-off branch, fit only for

eternal burnings. "Abide in me" or perish! Christ is everything or nothing to a guilty soul.

II. "IN CHRIST" BY A VITAL RELATION AND UNION, WE CAN BEAR FRUIT.

Without this blessed abiding in Him spiritual fruitfulness, as God sees it, is impossible. Multitudes of professors of religion are endangering their eternal future by their lack of fruit bearing. But if the divine life of Christ is pouring through them, as the sap of the vine is pouring into the branches, they *can bear fruit* if they will. Not to do so is wilful sinning, and exceedingly perilous!

III. OUR FRUITFULNESS LARGELY DEPENDS ON OURSELVES.

It depends on whether we draw largely from Christ, or not,—our condition of heart, our being linked up with God, and our passion for souls. The context mentions four relationships to Christ the Vine:

(1) A lack of relation which results in "no fruit."

(2) A commonplace relation which gives "some fruit."

(3) A more intimate relation which produces "more fruit."

(4) A more perfect relation still which brings "much fruit."

This latter class specially "glorifies God." v. 8. He has therefore set His heart on having all bear "much fruit." What a spur to holy enterprise!

IV. "EVERY BRANCH THAT BEAETH FRUIT, HE CLEANSETH IT." R. V.

Whom? The disciples who are already branches, who have union with "The True Vine," who already have life and are bearing fruit. But to such useful Christians God gives another "cleansing blessing," viz., *sanctification*, that they may bear "more" and "much fruit." Dr. Pearson told a convention of ministers that since he had received the "Second Blessing"—the Baptism of the Holy Spirit, he had won more souls in eighteen months than in the previous eighteen years. Twelve times as useful as before! Probably Wesley's influence was increased a hundred fold; and possibly a thousand fold.

Result:

(1) Multitudes saved and the kingdom spread.

(2) God more glorified.

(2) Power in prayer and great usefulness. v. 16.

(4) Fulness of eternal joy. v. 11.

SALVATION FROM START TO FINISH

By WILLIAM HESLOP

TEXT: "Be fruitful and multiply and replenish the earth and subdue it" (Gen. 1:28).

1. Holiness.—"In the beginning God" (Verse 1).

2. Sin.—"and darkness" (Verse 2).

3. The Holy Spirit—"And the Spirit of God moved," (Verse 2). The word "moved" in this text suggests the attitude of a dove brooding over or on its eggs or that of a hen sitting on and covering the eggs waiting for life. The Holy Spirit moves on the darkness and sin of man's heart seeking to bring life and light.

4. The Word of God—"And God said" (Verse 3).

God began everything out in holiness.

Man sinned and fell.

The Holy Spirit immediately begins to move and brood over man's heart.

God speaks and through these two channels:

(a) The Word of God.

(b) The Spirit of God.

Man may be brought back again to holiness.

5. Light—"Let there be light" (Verses 3-5).

When the Holy Spirit begins to move and the Word of God is made known there is always light. Conviction seizes the heart.

6. Division or Separation—"God divided" (Verses 6-8). After conviction there comes separation. If light is followed there will be division and separation.

7. Resurrection—"Let the dry land appear" (Verses 9-10). The earth shoots up out of the waters of darkness that had engulfed it so long and when God speaks and the Holy Spirit works and light is followed there is a spiritual resurrection into newness of life. "Ye must be born again."

8. Fruitfulness—"Let the earth bring forth grass . . . seed . . . fruit" (Verses 11-13). "The fruit of the Spirit is love, joy, peace," etc. "Every tree that bringeth not forth good fruit is hewn down." "Herein is my Father glorified that ye bring forth much fruit." Fruit. More fruit. Much fruit. John 15.

9. Shining—"Let there be lights . . . to give light upon the earth" (Verses 14-19). "Let your light so shine." "John was a burning and a shining light." We ought to be LIGHT BEARERS. "I am the light of the world," i. e., Sun. "Ye are the light of the world," i. e., moon.

The Moon—

The moon gets its light from the sun, receives to give.

Gives its light at night (darkness).

Its place is in the heavens.

It cannot always be seen there, however, the earth gets in the way.

10. Holiness—"Man in our image and our likeness" (Verses 26-27). The Spirit of God and the Word of God have accomplished the purpose of God, i. e., holiness. "Be ye holy for I am holy." "Without holiness no man shall

see the Lord." This is always and ever the plan and purpose of God. God is holy. Christ is holy. The Spirit is holy, the Word is holy. Heaven is a holy place. Holy angels will sing holy songs in that holy heaven and if we hope to enjoy such fellowship in such a place we must be holy.

Back to the Text.

1. Be fruitful. "Perfect love, perfect peace, perfect joy," etc.

2. Multiply, i. e., "Make disciples of all nations." God's plan is to fill this globe with holy men and holy women. His plans are at present hindered and for a time thwarted, but the plan and purpose is just the same and God will yet have His way. It is our business now to seek to fill the earth with holiness unto the Lord. "Multiply."

3. Subdue—In heaven gold will be under our feet. This is the proper place for it now. Unfortunately most people have lands, houses, business, home, money on top of them. The Word of God says "subdue." "All things in subjection." "And God blessed them and God said unto them, be

(a) FRUITFUL and

(b) Multiply and

(c) Replenish the earth and

(d) Subdue it and have

(e) Dominion over it. . . .

"To him that overcometh will I grant to sit with me on my throne."

THE ROYALTY OF MOTHER

By L. T. CORLETT

TEXT: "Go forth, O ye daughters of Zion and beho'd King Solomon with the crown wherewith his mother crowned him" (Songs of Solomon 3:11).

I. INTRODUCTION.

(a) Various ideals of success today but most of them leave mother out.

(b) The text reveals mother in a position of honor—that of placing crowns.

1. Indicating prophetic and regal standing.

II. THE CROWN MOTHER GIVES.

A. The crown of character.

1. Children are generally echoes of their parents.

(a) Sir Walter Scott's mother was a superior woman and a great lover of poetry and painting.

(b) Byron's mother was proud, ill-tempered and violent.

(c) Lord Bacon's mother was a woman of superior mind and deep piety.

- (d) The mother of Nero was a murderess.
- (e) The mother of Washington was pious, pure and true.
- (f) The mother of Matthew Henry was marked by her superior conversational powers.
- (g) The mother of the Wesleys was remarkable for her intelligence, piety and executive ability.
- (h) It will be observed that in each of these examples the child inherited the prominent traits of the mother.

2. Mother's sympathy, ideals, love, tenderness, modesty and religion will be unfolded in the character of her children.

(a) God's gifts are not hereditary but example goes a long way.

1. If the father or mother or both be real Christians, gentle, kind, reverent, and pure, the children grow accustomed to these graces and will desire them in their lives.

B. A crown of industry.

1. One has said that mothers have won more battles with the needle than men have with swords.
2. Mother's patience in toil, cheerfulness in hardships, tenderness in sickness and honesty in everything will be reflected in the lives of the children.
3. Mother's resourcefulness has inspired many a person to success.

C. We call him great who builds a great cathedral—Mother builds character and great lives.

1. With her godly life she paints on the soul canvas the beauty and strength of Christ.

III. PRESENT CONDITIONS DEMAND GREAT MOTHERS.

A. Present degeneration of ideals and standards is a challenge to mothers to stem this condition.

Lord Shaftesbury said, "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months."

"Rightly to train a single youth is a greater exploit than the taking of Troy."

B. The country is going to be conquered by a great army of children and they are going to get their training in the home.

C. Parents who live so as to command and demand the respect and honor of their children leave a "goodly heritage" to their offspring.

1. The command to "honor thy father

and mother" carries with it a promise of long life.

2. Dishonor to parents is accompanied with a curse (Prov. 30:17).

D. Lord, give us more godly consistent holy homes.

FIVE NIGHTS FROM THE BIBLE

By R. W. HERTENSTEIN

- I. OUT OF THE NIGHT CAME DEATH TO BELSHAZZAR.
- II. OUT OF THE NIGHT CAME ETERNAL NIGHT FOR JUDAS.
- III. OUT OF THE NIGHT CAME DELIVERANCE AND REDEMPTION AT BETHLEHEM.
- IV. OUT OF THE NIGHT CAME NICODEMUS, A SEEKER FOR TRUTH.
- V. OUT OF THE NIGHT CAME SALVATION FOR THE JAILER.

A DETERMINED SOUL

By R. W. HERTENSTEIN

TEXT: Mark 10:47.

- I. CONDITION OF THE MAN.
 1. Blind.
 2. Bankrupt.
 - II. POSITION OF THE MAN.
 1. Sat.
 2. Out of the "way" of Jesus.
 - III. HINDRANCES OF THE MAN.
 1. People—Those who ought to help.
 2. Many.
 - IV. MANNER OF SEEKING.
 1. Addresses Jesus directly.
 2. Addresses Jesus earnestly.
 - V. MANNER OF APPROACH.
 1. Rising.
 2. Casting away his garments.
- RESULTS
1. What—Sight given.
 2. When—Immediately.
 3. How—By faith.
 4. Where—In the way.

IN THE VALLEY OF DECISION

By A. M. HILLS

TEXT: Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision (Joel 3:14).

The Will is the "ego"—the real self. The kingly faculty that brings things to pass. The most like God. Man is not the helpless victim of motives; as a mistaken theology teaches. There is no "moral inability." He is not the helpless slave of inclinations, desires, appetites, impulses, environments. He is endowed with reason, conscience and will, like God himself.

Binney's and Steele's Theology: "Though man is fallen and sadly depraved so that there is in his nature a strong tendency to sin, yet does he re-

tain the God like attribute of freedom. In every volition of a moral nature he is free to will the opposite."

No decree of God, no chain of causation behind his will, no combination of elements in his constitution, compels his moral acts.

The gracious aid of the Holy Spirit is only suasive, not necessitating (Acts 7:51; Eph. 4:30; 1 Thess. 5:19). The moral nature of man is a self-determining original cause, himself uncaused in his volitions. He is a new and responsible fountain of causation in the universe. The will, then, or man by the use of his will, decides his character, and shapes his eternal destiny.

I. CONSIDER THE PRONENESS TO MORAL INDECISION.

Men decide about everything else, but in spiritual matters they drift.

They purposely remain undecided between:

Righteousness and sinfulness,
Godliness and worldliness,
Christ and Satan,
Heaven and hell.

II. CONSIDER THE FOLLY AND PERIL OF SUCH INDECISION.

Examples:

A ship drifting—no man at the wheel, no port in view.

A sick man making no choice of doctors.

A man in a burning house, undecided about the way of escape—stairway or window.

The mongrel Samaritans "feared God and served idols."

Rufus, a Saxon ruler, painted Jesus on one side of his shield, and the devil on the other with the inscription, "I am prepared for either!"

III. INDECISION IS FATAL DECISION.

Example: A man on a sinking ship, undecided whether to take the life boat or not.

So souls stand starving and thirsting in presence of the Bread of Life, and the Water of Life, and the blood that cleanses. Undecided.

Decision ennobles and saves.

Examples:

The three Hebrew children: "Our God whom we serve is able to deliver us: but if not, O King, be it known unto thee, we will not serve thy gods, nor worship the golden image which thou hast set up."

John Huss, offered a pardon if he would speak one Latin word, "Revoco," "I recant," cried out, "I am ready for the flames."

The sublimest moment in Martin Luther's life was when he was made the same offer, and he made the historic answer: "You must prove to me by the Word of God that I am wrong, or here I stand. I can do no other: God help me. Amen!"

IV. GOD SOMETIMES BRINGS MULTITUDES TO THE VALLEY OF DECISION.

Examples:

Moses and the Israelites on the borders of Canaan, and the nation decided wrong and did not enter in.

Elijah at Carmel.

Martin Luther called the people to justification by faith.

Wesley called believers to sanctification by faith.

V. SOME DAYS MAY BE PROPERLY CALLED "THE DAY OF THE LORD IN THE VALLEY OF DECISION."

1. When the convicting power of the Holy Spirit is on the people.

2. When under the power of the Holy Spirit many are getting saved and sanctified. Such scenes put a whole community in the valley of Pentecostal decision.

The scene will change: Another valley of decision! A throne will be set. The dead and the living will be marshalled, saints and sinners, angels and demons. Jesus will take the throne. At sight of His ineffable love and holiness the good will be drawn by irresistible attraction. The wicked will flee with irresistible repulsion. It will be an instant of irrevocable decision to eternal destiny. *O decide now for Christ and holiness! Decide Now: and be ready then for the decision of that Great Day.*

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"In the beginning God . . ." (Gen. 1:1). Theme: God First in Everything.

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Theme: Marks of the Sons of God.

"Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14). Theme: The One Condition of Seeing God.

"If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). Theme: Our Great Foundations.

"And Jacob waked out of his sleep and he said, Surely the Lord is in this place . . . This is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17). Theme: The Inescapable Glory of God.

"Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19). Theme: The Temple of the Holy Spirit.

"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). Theme: The Condition of Forgiveness.

"But ye shall receive power, after that the Holy

Ghost is come upon you" (Acts 1:8). Theme: The Dynamite of the Spirit.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Theme: Our God is Able.

"Let the saints exult in glory: let them sing for joy upon their beds" (Psa. 149:5). Theme: A Song in the Soul.

"I know not . . . God knoweth . . ." (2 Cor. 12:2). Theme: Man's Ignorance—God's Knowledge.

"I sought for a man among them; that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none" (Ezek. 22:30). Theme: God's Unanswered Call for Men.

"Daniel purposed in his heart" (Dan. 1:8). Theme: The Secret of Success and Power.

"Now his windows were open in his chamber toward Jerusalem" (Dan. 6:10). Theme: Windows Open Toward Heaven.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Theme: True Dependence upon the Spirit.

"There is a path . . . which the vulture's eye hath not seen" (Job 28:7). Theme: The Path Unseen by Vulture's Eye.

SERMON SEED

By T. M. ANDERSON

The Witness Within

TEXT: "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).

Let us study three facts concerning the truth of this text.

I. THE PURPOSE OF JOHN IN GIVING THIS TRUTH.

That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (Verse 13).

Surely if John found it necessary to give a message to the church to confirm them in their faith, and protect them against the false teachers of their day, we should also minister to the saints to the same end.

For one to know beyond doubt that he has eternal life is to possess a most desirable knowledge. There is a witness which one may have in himself that confirms this fact.

II. WHAT WE ARE TO BELIEVE, OR GROUNDS FOR OUR FAITH.

We must believe the "record God hath given of his Son" (Verses 10, 11). It matters much what we believe about Jesus. There is a God-given record or witness of Jesus which one must accept in faith in order to know that he has eternal life.

This includes the whole record of the Son. Not just such part as may please the human fancy, and reject such as does not please. This record is clearly given in the epistle.

1. "He was manifested to take away our sins (3:5; 4:9). Thus we believe in Him as a Sin-offering. His power to take away sin.

2. He was manifested to destroy the works of the devil" (3:8). The works of the devil in human hearts is the carnal nature. He can destroy this. Faith in Him includes this. He will destroy the works of the devil in the earth at His return to the world. Faith includes this (See 2:28).

3. He is come and hath given us an understanding that we may know Him that is true. That is Jesus has revealed God to us (5:20). To know God is eternal life.

III. THE WITNESS WHICH WE HAVE IN OURSELVES.

1. It is the witness of the inbeing of the Son in the heart. This is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life (5:11-12). One who does not so have the Son, hath not life. Jesus becomes a fact of experience when we believe on Him. He reveals Himself to the soul as truly as He did to His disciples on earth. Insist on having this witness in yourself.

2. Whosoever believeth that Jesus is the Christ is born of God (5:1). Thus spiritual life is the result of faith. One knows he is born of God because he has a life that is from God. This sense of life anew is the strongest witness one can possess.

3. We have the witness of love for God and for His children (5:2). Such love is not natural to man in a state of unregeneration. It comes only as an evidence of the new birth.

4. We have that which enables us to keep His commandments (5:3). Obedience to these is natural now. When they are not a burden to keep, then that is a witness that we have believed to the saving of the soul.

5. He that believeth overcomes the world (5:4). Faith is the only victory over this enemy of man and God. He who believes Christ is an overcomer. His overcoming is evidence that he has believed. The faith has resulted in power.

6. He who believes on the Son has confidence at the mercy seat (5:14, 15). Answered prayer is an evidence of the favor of God. It is an evidence of a good conscience and an assured heart. (3:19-22).

Despising Holiness

TEXT: "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thess. 4:7-8).

I. THERE IS A REASON FOR DESPISING HOLINESS.

1. There is in mankind that which has a natural hate for holiness. It was this that caused Cain to kill Abel (1 John 3:12). It was this in man that led to the rejection and crucifixion of Jesus. Stephen felt this malice while he preached to the Jews who stoned him. That the carnal mind is at enmity with God is witnessed to every time holiness is preached. Paul warned this church lest they give over to this carnal enmity and fail to get sanctified. So must everyone, especially believers, be admonished.

2. The word "despise" means to undervalue as well as to hate. In fact it hides hate behind undervaluing. "I see no need of it," say many. "No one can live it," is another plea. Self-satisfaction is another mark of despising holiness. The cost in sacrifice and suffering is too great for some to get it. It is not worth the price to them.

II. THE VALUE OF HOLINESS.

1. To obtain holiness is to receive that to which God has called us. Call is not only to be invited, but to be acknowledged and privileged to receive something. God hath called sinners to repentance. He hath bestowed upon His children the calling of sons. He also hath called us unto holiness. To be holy is the greatest privilege of man. To be holy insures the greatest possible happiness. To seek holiness is to answer the call of God.

2. Holiness is whatever the will of God is for man. "This is the will of God, your sanctification" (Verse 3). One who is holy conforms to the Sovereign Will of God. They are in full accord with His Will which governs all personalities, whether holy angels or men. A holy person has received what is in the provisional will of God in Christ. Jesus suffered and died according to the will of God to make men holy. To be holy is to benefit by this sacrifice. To be holy means to fulfill in heart and life and practice all that God wills for His people in this life. No man can do the will of God until he is holy. It requires a holy heart to do this will. To despise holiness is to despise all this means.

3. Holiness means to be clean. "God hath not called us unto uncleanness, but unto holiness." Here holiness is set in contrast with uncleanness. It means the opposite of what uncleanness means. Holy people are a clean people. They are clean

within and without." Clean in heart, and life. Clean in purpose, in motive, in thought, in desire. Surely everyone should desire to be clean. This is the meaning of holiness.

4. Holiness is whatever God is. "He that despiseth, despiseth not man, but God." God is what He is in justice, mercy, goodness, long-suffering, kindness, love, because He is holy. These same virtues can be in every man made holy. Man can in this respect be like God. Surely all believers want to be like God. Then be holy.

5. Holiness means to receive the Holy Spirit. "Who also hath given us his holy Spirit." The Spirit is holy, so must be those to whom He is given as an abiding Comforter. If he is to dwell in the heart and make the body His temple, it must be first cleansed. Let no man despise or undervalue this Person so necessary to the eternal well being of the children of God. But to despise holiness is to despise the Holy Spirit.

Perfecting the Faith of Believers

TEXT: "That we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3:10).

I. LET US SEE WHAT THEY DID HAVE THAT WE MAY BETTER UNDERSTAND WHAT THEY LACKED.

1. They had a work of faith. Chapter 1:3. They had become followers of the Lord, having received the Word in joy of the Holy Ghost, and in much assurance. They had turned from idols (See 1:5-8).

2. They had a labor of love (Chapter 1:3). They were examples to other believers. From them sounded out the word of the Lord. They were taught of God to love one another (4:9). They served the living God (1:9).

3. They had a patience of hope (Chapter 1:3). This hope was the hope of the sons of God. In it they waited for His Son from heaven. Surely in these three facts is conclusive proof of their regeneration. Sinners had no such faith, labors or hope.

II. THAT WHICH THEY LACKED TO PERFECT THEIR FAITH.

1. To increase and abound in love. This is perfected love for God and man. Love that has reached its fullest measure. It abounds, or, is at flood-stage. All regenerated persons have love, but perfected and abounding love is something that comes as an act of God after one is regenerated. "The Lord make you to increase and abound in love." God does this for His sons. There would be trials and tests through which these were to pass that would tax them sorely to

love all men, even their enemies. To this end God wanted to make their love full to so enable them to meet this demand.

2. Their heart was to be made unblameable in holiness. In other words they were in need of a cleansed heart. The remains of sin were to be removed. They were not under the dominion of sin. But they had the carnal mind. They needed holiness as is evidenced in the following chapter. So does every believer need an unblameable heart, a heart from sin set free.

3. They were to be established in holiness. That is, they were in need of a work of grace which would settle them in their experience so that they would not be moved by the persecution and temptations which would assail them (See verses 3-5). Just how necessary such an experience is everyone should know.

4. It was to be a work of grace to fit them before God at the coming of the Lord. Without holiness no man shall see God. In this case that which makes one fit to see and enjoy God is desired for this church. The epistle is concluded with the promise that God will sanctify them wholly, and preserve them spirit, soul and body to His coming.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

There is a More Excellent Way!

Some time since I was crossing the river Tamar in a ferry-boat. Just as we were going to push off from the pier a shout told us that there was yet another passenger. There came a man, ragged and lame, shuffling with bare feet on the slippery stones to the boat. He hobbled on board, and then we were off.

I was near enough to the poor fellow to have a word with him.

"How far are you going?" I asked.

"London, sir, if I can only get there," he answered.

"And how are you going?"

"Tramp it," said he gloomily.

"Ah, you wouldn't mind going all the way like this, would you?" He shook his head sadly, and tired to smile, but it was a failure.

Presently the boat reached the other side, and the passengers were dispersed—one in a carriage, and one in a cart, and the rest to the train, that reached London in half a day. But I stood and watched my poor friend limping over the stones as long as he was in sight, and then I turned and went on my way, seeing in him the picture of very many pilgrims to the Celestial City. It is

miserably sad that any should go thus, limping and footsore. But hundreds, thousands, think there is no other way. They trust the Lord to take them across the river of condemnation, and then they step out on the other side and set forth on a dreary tramp in the wind and rain, uphill, and over stony roads.—MARK GUY PEARSE.

Spirit Anointings.

In the little town of Blue Hill on the coast of Maine there is a remarkable reversing falls. As the tide in the great ocean rises to the flood, the water rushes back into a rock basin five miles long and half a mile wide. At the very flood of the tide there is a brief period of rest on the surface of the water. But as the ocean level begins to drop, this salt water lake empties itself back into the great deep. Increasing in force as the tide recedes, it is only by the turn of the tide that the torrent is stayed. Time and again I have stood by these rushing waters and thought how like it is to God's dealings with a sanctified soul. The great flood tide of God's glory fills the soul to its very limit; and then that soul, so full of God, must empty out on the world a torrent of love, a passion for the souls of men, a life of prayer and faith. When the level within us threatens to run low, here comes the great flood tide of God's grace rising to fill us once again to the very limit of our spiritual capacity. And more sure and certain than the ocean's ebb and flow is the faithfulness of God.

God Has Blotted Them Out.

When the English folk hunted away our Bruce, they were not content with their own great, grand, glorious plains, they would have liked our mountainous little country; but they did not get it! Bruce stood up and they went after him, and they put his own bloodhounds on his track, and with their nostrils bent to the ground the brutes followed their royal master, unaware they were tracking him to his death; and the English came after, and they urged the hounds on. Bruce heard the distant baying of his own beloved pack behind him, and his attendant said, "We are done for; the English have unleashed the hounds, and they are on your trail and they will betray your hiding place." "Stop a bit," says Bruce, "it's all right." There is a stream flowing through the forest, and he goes to it, and he plunges into the stream and wades three bowshots up, and then into the depths of the forest. The hounds come up to the bank, tracing step by step their beloved master. But no farther. "Urge them on and see the hounds over that little brook and get up the

trail." They cannot. The pursuers may urge them, and may whip them, may lash them, may spear them, but they are done for. The trail is broken. The stream has carried the scent of the king far downward. And Bruce, one day soon after, puts the crown of Scotland on his own brow. So my sins, urged by the devil, came behind me a yelling pack. I felt their hot breath as I fled and they vowed to have me. But a stream, not glassy and clear, but red with the blood of the Son of God, came by my feet. I plunged in through God's grace, and I can stand on the other bank and defy every hell-hound of my past to touch me. That is it! The scent is lost, blessed be God. The trail of the past—where is it? It is broken in the blood of Christ.—JOHN ROBERTSON.

The Holy Spirit and Jesus.

The Holy Spirit does not speak of Himself. He holds Himself *incognito*, while He shows the things of Christ unto us. Bishop Thoburn's description of an Oriental marriage incident illustrates this beautifully: A prince, who is the bridegroom, seated under a canopy on a great, white elephant, is escorted at midnight to the house of the bride; torch-bearers, with lights on the end of long rods, walk beside the elephant—out of sight—holding their lights so that the blaze shines fully on the prince, exhibiting him in all his gorgeous attire and adornments. They are unseen, but the prince appears all glorious in the light which they throw upon him. So, when the Holy Ghost is received in the soul, He turns the full blaze of His indwelling presence upon the face of Jesus, and He becomes exalted and transfigured to the soul.—DR. S. A. KEEN.

Defending the Bible

Spurgeon was once asked why he did not speak out in defense of the assailed Bible. "Defend the Bible!" he exclaimed. "I would as soon think of defending a lion! Unchain it, and it will defend itself."

Love Never Filleth

I heard recently a story about Dr. Lewis Edwards, a great Welsh divine of his day. He was preaching on one occasion in Festiniog about forgiveness, and urging the necessity of forgiving others if people themselves wished to be forgiven. And in his congregation there was a father and mother who had a wild scapegrace of a son, a lad who had given them no end of trouble and who even, then, was living a reckless sort of life in Liverpool. Dr. Edwards knew all about the trouble, and speaking to them after the service

and making a personal application of his sermon, he said, "You must forgive John." "Forgive John," said the wife to the husband, as they turned away, "he doesn't know our love for John." Forgive? Why, their hearts were with that absent lad, and that was what they prayed for with incessant entreaty, that he would come back. No! Dr. Edwards did not properly estimate a father's and mother's love. Many waters cannot quench love, neither can the floods drown it.—DR. J. D. JONES.

Ejaculatory Prayer

He is one of the merchant princes of Glasgow, this man, and he has a considerable traffic too with the New Jerusalem. He's a trader and a Christian. His tramp is heard on the Stock Exchange, and echoes too on the pavements of grace. Men believe in him, so do the angels. In the world, yet not of it, he; "not slothful in business, fervent in spirit, serving the Lord." He was walking with a friend through the crowded streets of our city, when suddenly the companion heard him say, "Oh, man, gang on a bit. The Lord Jesus is wantin' to talk with me." It was so. He had heard the whisper of the Holy Ghost; he had felt the trysting tap of his Savior, and he dropped behind to let his soul go out in holy converse with the Lord. It was ejaculatory prayer. Need you wonder the friend was awed as he beheld the very light of that holy interview clinging to the countenance of the praying one, like a sunwrapt morning cloud on the mountain's brow? Do you, soul, know all this in your own real experience? Dr. Andrew Bonar tells of an old Christian man in his college days he noticed frequently lifting his hat in the Edinburgh streets, and he asked him why. "Oh, as I talk to Jesus he comes so near me that I'm forced to take off my hat in His holy presence." That's it, ejaculatory prayer, the praying without ceasing.—JOHN ROBERTSON.

The Mercy of Judgment

The railroad from Cripple Creek to Colorado Springs drops more than 4000 feet, in 40 miles. All along the line are signs marked "Derailing Switch." I asked the conductor the meaning. "Why," said he; "if an engine should lose control of itself and come plunging down this fearful grade, it might destroy a whole trainload of people below; so we are always ready to wire to the first derailing switch where the switchman will throw the engine into a ditch or against the rocks. It is better to destroy one train than two."

All along the track of history God has had "de-

railing switches" into which individuals, cities, and nations that have lost control of themselves and become a menace to the world, have had to be thrown.—EDMUND G. RAWSON.

Prayer as Experience

He who knows prayer as an *experience*, from within the circle of communion with God, who lingers in that heavenly atmosphere, seeing Him who is invisible, asking and receiving, feeling his burdens drop off and his strength renew itself—can afford to smile at the bustling philosopher outside, knitting his brows over the question whether man *can* ask and receive from God. If I want to satisfy myself about prayer, I shall not run to the manufacturers of prayer tests. Rather will I go and stand by Isaiah at the altar, while the posts of the door move at the voice of him that cries, and the live coal is laid by angel hands on the suppliant prophet's lips. Rather will I bow beside Elijah on Carmel, while his own life and the honor of Israel hang on the issue of his prayer. Rather will I seek the chamber where Luther, prostrate before God, pleads for courage to stand for His truth before kings and potentates. In such scenes we learn how real the unseen world is to men. We see how they depend upon it; what kind of help they seek from it; what terrible issues they stake on its responses; and how real and how mighty are the aids and comforts which come from it to them. The difference between such men's view of prayer and his who merely studies prayer as a phenomenon, is the difference between him who stands in the telegraph office, studying the machinery, and asking about the connections of the wires, and him whose wife or child is in deadly peril in a distant city, and who leans over the operator's shoulder with set lips and straining eyes, as the ticking instrument resolves or deepens his agony of suspense.—DR. MARVIN VINCENT.

The Baccalaureate Sermon

I once heard Dr. George A. Gordon preach a baccalaureate sermon on the subject: "The Conquest of Difficulty," from the text, "Who maketh grass to grow upon the mountains" (Ps. 147:8). Prof. G. H. Palmer preached once on "The Glory of the Imperfect." These themes are suggestive.

FOR THE MISSIONARY SERMON

By ROY G. CODDING

TRENDS IN THE ORIENT TODAY

In the January number of the *International Review of Missions* John R. Mott, LL.D., writes instructively on "Some Present-Day Trends in

the Life of the Orient." He has had opportunities to see them, for he writes: "It has been my lot to make seven extensive journeys to the Far East, including my recent visit to countries surrounding the Pacific Basin, also three journeys to southern Asia, and likewise three to the lands of the Near East or western Asia."

He speaks of the startling manifestation of divisive influences observable in the relations between races and nations. "The friction points between the races are more numerous now than they were ten years ago, and what is more alarming, these friction points are more aggravated or inflamed."

Then he writes of the anti-foreign movement in China and of the socialism and bolshevism, not limited to Siberia, but permeating Korea, Japan and China.

"Another trend to which attention should be called is that of the keen struggle now in progress in many parts of Asia between the forces of militarism and those of anti-militarism. . . . The wars actually in progress in the Far East and recently in the Near East would, before the world war, have startled mankind. On the other hand, influences directed toward the weakening and abolition of militarism are unmistakably growing.

The non-co-operation program in India and the economic boycott in China have profoundly impressed other parts of the world as employing in the righting of wrongs newer and more effective methods than military and naval force. The oriental peoples may yet become a tremendous makeweight on the side of world peace."

"With regard to Asia as a whole almost everything is still in flux. That continent, which only comparatively recently the world thought of as so largely changeless, has become the most bewilderingly changeable of all the continents. . . . The changes which have taken place in the last five years in Palestine, Syria and Turkey seem equally incredible both in their present aspect and also in their significance for coming days. Asiatic as well as European Russia presents the spectacle of the most plastic nation on the map. Therein lies her danger; and therein lies infinite hope for the day when her present blind leaders of the blind shall give way to those possessing the larger wisdom, unselfishness and ability to co-operate.

"Attention should be called to an alarming tendency in Asia, as in so many other parts of the world, that of lowering or letting down of moral

or ethical standards. . . . The relaxing of the hold of the Confucian ethics and of the teachings and requirements of Buddhism and of other non-Christian faiths, without at the same time adopting some substitute for the shaping of character and the energizing of life, involves the greatest peril for the new generation. . . .

"The Institute of Pacific Relations, dealing with race relationships and other acute problems of the Pacific, which held its first session in Honolulu over a year ago, and which is to be continued as a permanent institution, is one of the most promising developments of modern times. Special recognition should be given to the Pan-Pacific Union, also centering in Honolulu, as a unifying factor in the Pacific.

"The weaving together in unselfish effort of the Christians in each of the Asiatic countries, and in Asia as a whole, is beyond question the most powerful of all the means which are working toward bringing about a right understanding and the most helpful co-operation among the peoples of this continent where the Christian religion had its rise. In nearly every Asiatic country there has been developed within recent years a National Christian Council uniting all the missions and churches in common fellowship, planning and action. The various indigenous churches in each country are being drawn together in a genuine spiritual unity and in some cases the foundations of nation-wide Christian churches have been laid.

"Without doubt the best days for Asia lie in the future—not the dim future, but the near future. Everywhere one travels in Asia today one is made vividly conscious of wide expectancy. Every troubled people, every depressed race, every discouraged social group seems to be on tiptoe of expectation of the drawing near of a better order and a better day. 'Now is our salvation nearer than when we believed.' The power of any nation, as of any individual life, lies in its expectancy. . . .

"At all costs the youth of Asia, and in fact of the world, must be captured for the highest ideals and the most unselfish causes. There are some things which can be deferred ten years, or, it may be, left to those who follow us, but not so the safeguarding, enlisting and supporting of the generation which will live long enough to effect the many extensive and profound changes involved in the remaking of Asia. This fact lends supreme importance to the various youth movements in Asiatic and other lands and notably those dealing

with matters pertaining to morals and religion.

"Of supreme importance is it that the fundamental and essential place of pure and undefiled religion as revealed in Jesus Christ and His teachings be recognized. In Christ only can be realized the triumphant unity of nationalities, races and faiths of the Asiatic continent, and in His program and through His power only can all the unfavorable tendencies and movements be counteracted and overcome, and the favorable, significant trends of Asia find adequate expression and realization."

THE QUICKENING IN NIAS

Nias is a small island of the East Indies lying close to the west shore of Sumatra. To express its latitude and longitude in familiar terms, it is about 425 miles due west of Singapore and about 1,070 miles nearly straight south of Rangoon. It approximates a rectangular shape, and is about 25 miles wide and 75 long.

Missionsdirektor Ed. Kriele, of the Rhenish Missionary Society in Barmen, Germany, writes very interestingly of the marvelous work of the Spirit of God in that small island in 1916 and since. There is room here for only some detached quotations from his article in the *International Review of Missions*, January. The entire article is very profitable reading:

"The Nias mission is, in a sense, an offshoot of the well-known Rhenish Mission to the Batakas in Sumatra. Denninger, one of the few Rhenish missionaries who escaped from the Borneo massacre in 1859, had taken up work at Padang (a seaport town of Sumatra about 250 miles southeast of Nias), chiefly among the Nias men settled there as dock laborers. This induced him to remove, at the end of September, 1865, to Nias, where he settled at Gunung Sitoli, the only place where any Europeans were living at that time. This was the beginning of the Nias mission. The soil was a stubborn one. It was not till nine years after, in 1874, that the first converts, twenty-five in number, were baptized. For some decades the mission consisted only of three stations on the east coast of the island, which, moreover, were so close to each other that the missionaries could easily visit one another in an afternoon and return home in the evening. This, in fact, was the outside limit of the Dutch Government's influence. The farther interior was practically closed to us; it was inhabited by a savage people, who practiced head-hunting as a regular occupation. . . .

"In 1914 the number of stations was thirteen,

that of native Christians about 18,000. Thus, in 1915, when the storm of war was sweeping over the whole world, it was possible to prepare in Nias to celebrate the jubilee of the mission. The place of celebration was Gunung Sitoli, the actual day September 27th, the anniversary of that on which Denninger had, fifty years earlier, set foot on the island. . . . Before nine months had passed the missionaries found that they had entered on the 'Year of the Great Experience,' as they still call the year 1916.

"The revival began at the station of Humene, on the east coast, at Whitsuntide in that year. What took place there may be regarded as the direct result of the solemn and touching jubilee celebration at Gunung Sitoli. In order to retain and deepen the impression made by the jubilee, Mr. Rudersdorf began to hold Bible classes and prayermeetings with some of the more advanced Christians in his own house. . . . It did not stop at Humene, but went on from one station to another, and from them to the outstations—even to the remote hill villages. It happened that elders came from other stations in order to see with their own eyes what was really taking place at Humene, as there had been so much talk about it. They were so much impressed by all that they heard and saw that, when they returned home and related their experiences, the movement started in those villages also. It was not only the existing Christian Church which was touched by it, but the heathen and even the Mohammedans. In this way the Word of God literally had free course through Nias, and soon pervaded all the districts of the island.

"The course taken by the revival was more or less the same everywhere. People were seized by the terrors of conscience, suddenly feeling themselves unescapably confronted with the divine holiness. The sense of sin and guilt overwhelmed them with elemental force, and it seemed as though a sense of annihilation were being passed on their whole life. . . . Terrible revelations were made at that time; matters of which neither the missionaries themselves nor anyone else had the least suspicion, which had perhaps taken place twenty or thirty years before, were brought to light. Unsparingly they stripped the masks from their faces, caring for nothing but to be free of the load which oppressed them. . . . The missionaries were not required to rebuke or judge. That had been done by the people's own consciences, by God himself. Many were seen to be trembling all over and stood as if crushed before

the missionary, who only needed now to direct them to the consolation of the gospel, to the cross of Christ. . . .

"The call for laborers at the harvest became more and more insistent. . . . Thus there arose—another result of the revival—a simpler Bible school, or training institution for evangelists, side by side with the seminary for teachers and preachers. The task in view was to guide these enthusiastic young men into a deeper knowledge of the Scriptures, leaving aside other subjects, in order both to further their personal religious life and to equip them for their special work as evangelists. At the end of their training they returned to their native villages and were remunerated by those who benefited by their services. It is extremely characteristic of the Nias revival that the people themselves supplied the additional workers who had become necessary. The number of these evangelists rose from 6 in 1916 to 81 in 1922, 93 in 1924 and 100 in 1925. . . . The fire, though its first blaze may have died down, burns on quietly and, from time to time, in one village or another, minor local revivals take place.

"Just a few figures in conclusion. The number of Christians rose from about 18,000 at the beginning of the revival to 65,000 in 1925, and at the end of that year there were still over 23,000 under instruction, preparing for baptism. But for the revival, this almost unexampled increase would have been unthinkable. The total population of Nias may be about 180,000, so that the victory of the gospel is decisive."

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

Mother's Day

The second Sunday in May has long been remembered as Mother's Day in many churches and furnishes an excellent opportunity to emphasize some subjects and truths that ordinarily a pastor would not care to deal with. Many have observed the day by presenting carnations to the members of their congregation as they gather for the service on that particular morning; a white carnation to those whose mothers are dead, and red to those whose mothers are now living. The music for the service may be appropriate thus making a very impressive and helpful service.

Suggested Texts and Themes for Mother's Day

Theme—The Blessing of a Mother's Influence. Text—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy

grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

Theme—The Duty and Blessing of Parental Respect. Text—"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2).

Theme—Our Parental Responsibility. Text—"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:26-27).

Theme—The Damaging Influence of Wicked Parents. Text—"And he did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin" (1 Kings 22:52).

Theme—The Excellence of God's Power. Text—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Theme—The Foundation of Our Religious Experience. Text—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

Theme—The Christian's Seal. Text—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

Theme—The Glory of the Christian Ministry. Text—"Isaiah 61:1-3.

We must never lose the clear ringing note of holiness in our ministry. We are distinctively a holiness church and must remain such. It is important therefore that we do more than preach about holiness, we must preach holiness, what it is, what it does, and how it may be obtained. Several suggestions for a series of sermons on Holiness.

Theme—Holiness, God's Requirement for Man. Text—"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16).

Theme—God's Provision for Holiness. Text—

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), also "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Theme—God's Call to Holiness. Text—"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath given unto us his holy Spirit" (1 Thess. 4:7-8).

Theme—The Separation of Holiness. Texts—Exodus 3:4-6 and Leviticus 20:24-26.

Theme—The Freedom of Holiness. Text—Romans 6:18, 19:22 and Gal. 5:1.

Evangelistic Themes

Theme—The Crisis in Human History. Text—"And I saw the dead, small and great, stand before God; and the book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Theme—Gem Gatherers for Our Savior's Crown. Text—"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Theme—Why Christ Came into the World. Text—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Theme—A Remarkable Conversion. Text—"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote himself upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified" (Luke 18:13-14).

I. A Penitent Seeker.

II. A Merciful God.

III. A Happy Finder.

THE DEVIL

Michael—the body of Moses. Jude 7, 8, 9.

Jesus and "The Prince of this world." John 12:31.

The devil—the highest created intelligence and a being of marvelous ability and power.

His power—Luke, 4th chapter.

The devil's crime—Pride.

If he cannot get us to do wrong, he will hinder us from doing good.

"Give no place to the devil."—C. E. CORNELL.

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Recent Translations of the New Testament

The Revised Versions. For two hundred and fifty years the King James Version of the Bible held undisputed sway, until many regarded the task of a new translation an impossible one. It was argued that the mass of Christians—since the Anglo-Saxon civilizations of five continents were interlaced with this version—would be unwilling to give up this wonderful version which was so precious in cottage and palace. True to a large extent is this prophecy—the masses still read the Authorized Version, while the schools, a few ministers and Sunday school teachers study the Revised Version.

Abundant need of revision which occurred in 1881—the American Revised and the Canterbury Revised—was strongly felt. In spite of the marvelous English and its moulding influence on the language and life of the people, the King James Version had its many defects. Time has changed the meaning of words. "Let" no longer means to "hinder." "Prevent" does not mean "precede." "By and by" no more carries the connotation of "immediately." In the Authorized Version the Greek article, because of the influence of the Latin Vulgate which has no article, was woefully mistreated. New discoveries of old Greek manuscripts have thrown a flood of light on the true text of the New Testament. The science of textual criticism has been developed since that age; and the two chief men of this science, Westcott and Hort, were members of the committee working in the Jerusalem Chamber from 1870 to 1881. Four-fifths of the changes made by the revisers have already been pointed out by scholars in various books.

In 1870 the Church of England in convocation at Canterbury ordered a committee, to which later an American committee was added, to revise the Bible. But this revision proved to be a new translation, instead of a mere revision of the Authorized Version. The greatest scholars of the world were members of this committee. The American Committee made a number of changes

not acceptable to the British. Then in 1901 the American Committee produced the American Standard Revision. In England the Canterbury Revision is accepted as standard. Though much of the wonderful English is lost in the Revised Version, still this translation is from a much better and truer Greek text than the authorized. Should one wish to compare the original texts for these translations, the *Textus Receptus* and Souter's *Novum Testamentum* will furnish the material for this comparison.

The Twentieth Century New Testament (Revell Co.) first appeared from 1898-1901. This new translation into modern speech was made by a group of English scholars from the Greek text of Westcott and Hort. Chapters and verses appear in the margin. Quotation marks are used and quotations from the Old Testament are found in italics. An outline of each book is incorporated into the text. The order of the books is changed, but not to a chronological arrangement. Mark's Gospel is placed first. The translation is into modern vernacular English, dignified, but fresh and often with many happy turns of expression, challenging attention. This was a new translation, not a revision, a free translation and not a paraphrase.

The New Testament in Modern Speech (The Pilgrim Press) was made in 1902 by Weymouth, a Fellow of University College, London. Following the appearance of the Revised Version and the above mentioned translation, a strong desire was felt to have the Bible translated into the free, yet popular and dignified vernacular of present day. The ideal was to produce a translation that will best reproduce the mind of the original, and that will at the same time convey this meaning to the reader. *The New Testament in Modern Speech* is an idiomatic translation into everyday English from the text of *The Resultant Greek Testament* edited by the same scholar. This work is helpful from the fact that the author has endeavored to get away from Tindale's immortal translation, which has dominated even the Canterbury and the American Revisions. The author has sought to avoid both slang and literary elegance, while not retaining old words if they are

obsolete. He seeks no desire to supplant the former editions of the Bible, merely to form a running commentary to go side by side with them. With the Greek tenses and the original meaning of the words, he has used unusual pains in doing them justice. Chapters and verses are put on the margin. Headings to paragraphs appear in black type in insets. Quotation marks are used for conversation. This is indeed a fine piece of work, which has proved its worth in studying the Bible.

A New Translation, by Dr. James Moffatt (Hodder and Stoughton, London; George H. Doran Co., New York) appeared in 1913 and has had great vogue on both sides of the Atlantic. It is translated from Von Soden's Greek Testament, which was published about the same time, though deviating somewhat from Westcott and Hort's, and Souter's Greek Texts—which accounts for many of the peculiarities of Dr. Moffatt's translation. Von Soden followed some old manuscripts which give the text, "Joseph begat Jesus," which contradicts the reading of Matt. 1:18-25 of the same group of manuscripts. This and other changes suggest somewhat the peculiarities of Von Soden's text. Without doubt this is a brilliant and stimulating work to an unusual degree. Moffatt is a Greek scholar in touch with modern linguistic research and with a fresh and virile style and a lively imagination. His chastened style does not run riot, though it is extremely fertile in happy expressions. This constantly sends the reader back to his Greek Testament in the original, to see if this fresh way of translation is in accord with the text. No minister who is interested in a literary study of the Bible can afford to be without this translation.

In the autumn of 1923 Dr. Goodspeed (University of Chicago Press) produced a very readable *American Translation*. He is professor of Greek interpretation at the University of Chicago. His point is that the *Twentieth Century New Testament*, Weymouth's and Moffatt's translations, are done by British scholars, with the result that phrases which are familiar to the British ear, fail to carry their meaning to the average American. He thinks it is time to have an American translation, by an American, for American readers in their vernacular. He does not aim to give American slang at all, but only thoroughly understandable vernacular for the business man who reads papers and magazines. He desires to have the Bible read by the American of average intelligence.

Besides being Professor of Biblical and Patristic

Greek, Dr. Goodspeed is a specialist in the study of papyri and in the textual criticism of the New Testament, which renders him especially equipped for this delicate task. He follows the Greek text of Westcott and Hort. He is in thorough sympathy with all new light that is being thrown on the language of the New Testament from the papyri discoveries and from comparative philology and has applied all this new knowledge in his translation. The quotation marks, punctuation and paragraphing are just like a modern book of fiction. Of course there are flaws in this as in all other translations. He prints "holy Spirit," instead of capitalizing Holy. Instead of "justify" in Romans he uses "make upright."

In 1923 Houghton, Mifflin Company brought out *The Riverside New Testament: A Translation from the Original Greek into the English of Today*, by Dr. William Ballantine. This author does not aim to put his version into distinctively American vernacular, as Dr. Goodspeed does—though he is an American—but into the living English of today. Originality has neither been sought nor shunned. He owes much to all former versions and to modern translations. He has followed several different Greek texts by recent scholars; and the type and printing of the book appear as that of any modern book. He states that the King James Version is "three hundred years behind the times" and like Goodspeed, he is not afraid of the "ghost of King James."

In 1924 the American Baptist Publication Society celebrated its first hundred years of work partly by publishing *The Centenary Translation of the New Testament*, by Helen Barrett Montgomery, A.M., D.H.L., LL.D. This writer will be remembered by her many mission study books. She is an American scholar of extensive training and wide experience. She has endeavored to produce a translation into "the language of everyday life, that does not depart too much from the translations already familiar and beloved"—a very laudable aim indeed. Some of her renderings are striking and the translation runs along with smoothness and grace.

If one desires to study the Bible as marvelous English, polished rhetoric and choice diction and style above reproach, he must use the Authorized Version. If one seeks modern American vernacular in his Bible study, use Goodspeed's translation. If it be literary diction clothing itself with a modern garb, still carry the finish of the King James Version, then read Miss Montgomery's version. If one seeks as nearly as possible the treas-

ures of the original Greek in the English, first of all comes the Revised Version, then Moffatt's and Goodspeed's translation along with the other by Ballantine are sufficient.

There is no excuse today for a minister to be unfamiliar with the Bible, even for him to not be acquainted with something of the richness of the original Greek language, so that he will not be able to speak with authority. The science of philology, as the decades fly by, throws new light upon the "old, old story of the Cross." God is making the spade of the archaeologist, the wisdom of the scientist, the stylistic grace and beauty of the modern literary artist to praise Him, in thus throwing light upon the original meaning of the Word of inspiration.

A MINISTERIAL TRAGEDY

By A. E. SANNER

Why mention it? Why discuss it? Why think over such a dark subject? Have not many lived good lives, and run well, and come to the ending victoriously? Yes, thank God. But on the other hand, have not many lived good lives for a while, run well for a time, and after all, have gone down in inglorious defeat and tragedy? Yes, many! Why?

Is it not well to look the facts over? To receive not only inspiration and instruction from the lives of those who have won, but also warning and instruction from the lives of those who have lost? Why did they fail? "Lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

This story begins happily in the state of X in 1916 and ends tragically in the state of Y in 1925. Nine years! Nine years cover this minister's happy conversion and beginning, his successful pastorates and evangelism, sacrifice and hard toil, and concludes with a month's blackness and darkness and tragedy. He is now a wretched backslider while scores of souls whom he led to Christ are yet rejoicing on their way to heaven. But sad to say, many other lives whom he blessed are blighted.

The details of the story are here deleted.

Note. Many commendable things entered into this life: zeal, hard work, sacrifice, enthusiasm, devotion, earnestness, etc. But certain elements of destruction began to gnaw away at the vitals of this man's spiritual life, and because these were not corrected in due time, while in an unguarded attitude, the adversary captured his prey. It is this writer's firm conviction that if the devil can-

not get a preacher by a sudden attack, he will plan to ensare him across years and ruin him.

An analysis: As the writer sees this life, following are the elements of destruction which ruined it:

(a) A subtle spiritual pride in later years crept into his heart because of his very success and ability to win a wide circle of friends everywhere he went. Very soon after his remarkable conversion, he was called to preach. At once he was given a chance in a hard field, but nevertheless in a short time he doubled, then trebled the church, and soon had nearly everybody in that community in his church. The next charge was a baby church, but in a little over a year's time he moved them into a nice new building, also built a parsonage, and had more than 200 conversions that year, just in his own pastoral work. God was with him, while he worked hard and went after souls. He worked and prayed almost day and night, and won friends right and left. But after a few years he felt this success in the wrong way, and such remarks as these were heard: "Pshaw, if I was over there where that preacher is, I'd have a revival and double that church in one year." "Man! I believe I can have a revival anywhere." "Just give me a little more chance and time, and I'll lead the hounds!"

(b) A dangerous carelessness more and more manifested itself; especially in the matter of keeping promises, regard for his word and money matters. A promise to do this or that was easily disregarded, and if later brought to his attention, was laughed off as a trivial matter. And the broken promise to repay the borrowed money became so frequent, that whisperers began to whisper and some friends to wonder and fall away.

(c) A light regard for the advice and counsel of brethren. Faithful brethren and friends zealous for his welfare and the kingdom admonished him from time to time, but he felt himself sure, and considered these warnings and counsels as of little or no moment. They were always received in a jocular vein, and passed on with a jolly laugh. "Oh, that's all right, he knows me, that's just my way."

(d) A breaking-up of the congeniality and spirituality of the home-life. Nearing the close of the nine years, he is evangelizing, and when he comes home it isn't as in former years. To his wife, "Go on and have prayers if you wish, but I am so tired praying and working in the meetings, I want a rest!"

(e) Then! The temptation and the fall!

No one can tell all that fall means, but it did mean: a preacher ruined and I fear damned; a wife backslidden; children disappointed and degraded; two young women ruined and their father's family "turned away;" one church killed; another's growth retarded for several years; many lives blighted.

Brother—think it over!

AN INTERVIEW WITH REV. H. B. WALLIN

H. B. Wallin finished school at Peniel College, Peniel, Texas, about fifteen years ago and has held pastorates in the Church of the Nazarene ever since; serving in Texarkana, Dallas, and San Antonio, Texas, and in Chicago, Ill. Then he was called to the pastorate of the First Church of the Nazarene, Spokane, Washington, four years ago. Brother Wallin has had good success in all his pastorates and is now one of the most sought after pastors in his denomination. It has been necessary to enlarge the church building twice since he went to Spokane, in order to take care of the crowds who want to attend his services and to house his ever growing Sunday school. And now he has one of the most beautiful and efficient church edifices in the Nazarene movement and one of the liveliest and most aggressive churches to be found anywhere. I recently visited in Wallin's home and preached twice in his pulpit on the Sabbath. And knowing that we are all anxious to get useful suggestions from successful men, I sought an interview with Brother Wallin, presenting to him the questions which it seemed to me he should be able to answer for the profit of us all. The results are recorded here for readers of THE PREACHER'S MAGAZINE. Wallin's wife is a true help-mate and his two small girls are examples of what their father preaches.—Editor.

Q. How many members do you have in your church?

A. Three hundred full members and twenty-five probationers.

Q. How many of your members attend the regular services and what means do you use to secure attendance?

A. On the average, about two hundred of our regular members are present for preaching services and about one hundred and twenty-five at the mid-week prayermeeting. As means to secure attendance, we advertise, offer special vocal numbers and announce sermon series and special subjects.

Q. What is the average attendance at your

morning and evening preaching services, and what means of advertising do you find most productive of results?

A. We have an average attendance of about two hundred and twenty-five, and the local newspaper is, in my judgment, the best medium for advertising the church. We buy space by the year and thus save twenty-five per cent on the contracts, and besides this we secure much free space for news about our activities. We publish a four page bulletin for special occasions, advertise in the church directories of all the leading hotels in the city, and occasionally we broadcast over the radio.

Q. What methods do you use for the securing money for the financing of your work?

A. We use the duplex envelope with the unified budget on one side and the building fund on the other. This is augmented by sermon series on Stewardship and by the distribution of literature on Tithing. And we get along without "drives."

Q. How many do you have enrolled in your Sunday school? How many classrooms do you have? How do you take care of the necessary secretarial work? How do you secure efficient teachers? What means do you use for increasing the attendance? In fact, tell us all you can about your Sunday school.

A. Our enrollment, including the Cradle Roll and Home Department, is 523. We have twenty-five classrooms. We have one general secretary, an enrollment secretary, a secretary for each department and a secretary for each class. The securing of efficient teachers is the great problem of the Sunday school. We think the best way to secure them is to make them. Hence we have two teacher training classes going, and we have a live librarian who keeps our leaders supplied with the best books on methods. Our superintendent has one of the finest organizations we have ever seen. Each unit of the school is a complete organization, caring for its own absentees and going after new material. Sometimes departments or classes are divided into groups and each side goes in to secure the larger number for the Sunday school. Then again we have contests with other Nazarene Sunday schools, each reporting to the other the results of each Sabbath. This stirs up enthusiasm and helps us get results. Each department has its own opening and closing exercises, and thus worship appropriate to all the ages is held. The Sunday school offers unlimited opportunities. It is the church at study, but it is more, for it includes many outside the church

whom we may win for Christ. In fact from eighty to eighty-five per cent of church members come in through the Sunday school. Hence every pastor should be enthusiastic in his promotion of the Sunday school.

Q. What is your estimate of the various organizations, such as the Sunday school, the Young People's Society and the Woman's Missionary Society?

A. These are all of great value as training camps for the church of tomorrow. Here our members learn by expression how to conduct meetings, how to preside over meetings and how to talk in meetings. We must look well to our auxiliaries if we would have a church tomorrow. Our missionary society also does a large amount of useful work in the matter of stirring up missionary interest and in preparing and sending boxes to the missionaries, etc.

Q. What part do you take in the ministerial association of your city and what is your attitude toward associated Christian activities?

A. I have always been an active member of the ministerial association in the city where I am pastor. It gives my church a standing in the community that it would not otherwise have and it gives me an opportunity as a citizen and minister that I would not otherwise have. I find many gifted and spiritual men in these groups from whom I receive a great amount of help. While chairman of the program committee, I have introduced some of our leaders as speakers and singers and they have been most cordially received. Since we are citizens as well as pastors, I feel that we should lend our assistance in wholesome civic matters and also that we should give some assistance in those union meetings in which Christ is faithfully preached, although I do not always dismiss my own services.

Q. What rules would you suggest for the guidance of those who are about to undertake building programs?

A. It is fundamentally important to first "sell" the building program to your own congregation. Then the plans should be worked out and submitted to the church board. After this secure a good architect and have him submit the blue print. It is a good thing to present a miniature church building like the one you propose to construct to the congregation at a meeting called for this purpose. This will create enthusiasm and will help you in the gathering of funds with which to safeguard your building enterprise. If possible at all, secure a contractor and builder

who will have appreciation for the building of a house for a church which intends to conduct an aggressive program of Christian education and evangelism. It is a good thing to have a picture of your proposed building on your subscription cards. Organize your financial campaign well, have the biggest givers solicited first and see that this is done by persons who know how to land "big game." After this, gather the smaller subscriptions, and if necessary, let the subscriptions run from one to five years. If it is necessary for you to negotiate a loan at some bank or loan association, it will help wonderfully for you to have a fine list of subscriptions on hand. Have your District Superintendent meet your board and boost for you. His influence will help you wonderfully.

Q. How do you go about it to keep the people united and working together harmoniously?

A. This is a great task, and I do not presume to know how to do it. Well fed and healthy sheep are less likely to bite and devour one another. Optimism is a great factor. Then I would not be in too great haste to settle a minor matter, time may iron it out. If we can be patient and tender and diplomatic and spiritual we are likely to have a militant and victorious church.

Q. From your past experience, what would you say about the number, length and type of revival most suited to your work?

A. I think the three Sunday meeting the best by far. While of course a siege meeting is best upon the first entrance of our work into a city. We usually have two well planned revivals during the year and we employ constructive evangelists who have a passion for souls and who will sanely labor with us for the church of tomorrow. I believe that when revivals are arranged and announced to run for a month the people will rest for the first half of the period. But if the pastor has laid his plans carefully and has prepared the way with prayer meetings, etc., so that the evangelist is backed up by a fresh and expectant church, he may go in for results right from the first service.

Q. Tell us something about your own methods of pastoral work.

A. It is my purpose to spend each week-day morning, except Monday, in the church office, which is in the church, in private devotion and preparation for sermons and addresses. The afternoons are spent in pastoral visiting. I have group organizations with captains over each group, whose duty it is to report on absentees, cases of

sickness and those who are really in need of help.

Q. Just how do you go about it to gather material and prepare your sermons from week to week? What part of the preparation do you find most difficult and exacting?

A. I get many helpful suggestions from Clarke's, Henry's and The Pulpit commentaries. I find sermon series and Bible characters a help as guides to a well rounded ministry. The first gives you a goal, and the second presents subjects which throb with human interest. The conclusion and the appeal are the most difficult for me, for the simple reason that if you fail here you fail utterly. I get much help from THE PREACHER'S MAGAZINE and from *The Expositor*.

Q. Give us your idea of a preacher's "Working Library."

A. This should contain one or more sets of commentaries, a good concordance, a good encyclopedia, an encyclopedia of religious knowledge and a complete set of histories.

Q. What reference books do you use most often?

A. Clarke's, Henry's and The Pulpit commentaries and the Schaff-Herzog Encyclopedia of Religious Knowledge.

Q. Could you name six or more books which have been a help to you in your work?

A. The Glory of Going On, Pushing to the Front, How to be a Pastor, The Preacher and Prayer, Quest for Souls, The Christ We Forget, Living Messages of the Books of the Bible and The Eternal Masculine.

Q. What is your estimate as to the best length of the pastorate?

A. This depends upon the pastor. If he is succeeding and his family is well and contented, why should he leave? We cannot hope to build strong churches with short pastorates. One must have time to get acquainted and to carry out a definite program.

Q. Do you think a church committed to the old-fashioned doctrine of Wesleyan sanctification can get a continuous hearing and find sufficient acceptance to become permanent in the average city of this country?

A. I certainly think there are thousands of hungry hearts who will respond to "the old-fashioned gospel," and a properly manned work can be established in any city and in many smaller communities.

Q. Would you advise a young preacher to enter upon the work of the pastorate early in his career?

A. The pastorate offers the greatest opportunity for Christian service, and if the young man will be studious and humble and stay "put" he will find it the most effective place in the church.

Q. From your observation, what do you think are the most usual causes for failure in the pastorate?

A. 1. Unwillingness to remain on the field when difficult problems arise. 2. Failure to study books, lives, problems and conditions. 3. The evangelist's "bee." 4. Lack of vision for the "future" church. 5. Want of tact in handling the business meetings of the church board. 6. Negative instead of positive preaching. 7. Censoriousness. 8. Want of co-operation in the pastor's family.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Food

IN order to preserve health and maintain vigor all animals must have at intervals, a sufficient quantity of substance called food. The purpose of this substance is to, where taken into the body and assimilated, sustain life, promote growth, or prevent the destruction of the organized constituents of the body. Atwater gives the definition of food as "material which when taken into the body serves either to form tissue, or yield energy, or both." This definition therefore would exclude certain meat extractives, as creatin, creatinine, and likewise theine, or caffeine of tea and coffee. These neither build tissue nor yield energy.

The study of foods has been no little job. The process of study has been from the standpoint of the composition of the different tissues of the body, the elements of which they are composed, how they are maintained and what or how these elements are destroyed. Also what must be necessary to maintain the normal degree of health and vigor. This study has been by experimenting with both man and animals and comparing the results. This led to the same conclusions. This then enabled the physiologist to fix certain proportions with more or less exactness.

Considering man as an omnivorous animal, there are certain divisions in which his foods naturally fall for the purpose of necessary existence. There are four classes of these foods. Neither one of these can be dispensed with any length of time without illness or death resulting.

Following are divisions of food:

Water—A sufficient amount to permit the interchange of tissue to be carried on in the body.

Salts—These inorganic compounds of various

kinds are necessary to preserve the proper construction of tissues. They are found in sufficient quantities in the various food consumed by man. A deficiency of the inorganic constituents of food is followed by disease.

Proteids—which are the organic nitrogenous material found in either animal or vegetable, are necessary constituents of the food of man. It is impossible for human life to exist without a sufficient amount of nitrogenous substance.

Fat or Carbohydrates—These are the non-nitrogenous organic principles of food. These organic compounds instead of having the nitrogenous principles have the carbonaceous. These are also necessary for the health of man. These compounds are supplied by fats or carbohydrates (sugar, starch, etc.). With certain limits may be substituted for each other.

After much study and experiment certain American physiologists have found that certain standards are necessary to maintain equality between bodily income and expenditure. These standards which have been found for adult male of average weight are as follows:

Proteids—At Rest: 110 grams or 3 2-3 ounces,
Moderate Labor: 118 grams or nearly 4 ounces.
Severe Labor: 145 grams or 4 1/4 ounces.

Fats—At Rest: 50 grams or 1 2-3 ounces.
Moderate Labor: 50 grams or 1 2-3 ounces.

Severe Labor: 100 grams or 3 1-3 ounces.

Carbohydrates—At Rest: 450 grams or 15 ounces.

Moderate Labor: 500 grams or 16 2-3 ounces.

Severe Labor: Same.

As the average weight of woman is less than that of man, a reduction of 15 or 20 per cent in the various food principles may be made for the female ration.

Now to bring this to us in common expressions we find the average adult who is not at labor needs in balanced food about 20 1-3 ounces of food a day. I emphasize this because I am dealing with the preacher who is supposed or is classified as a man at rest.

To get this before us in a more practicable way we will give it in a simple form. For a man who does moderate labor, we will take the amount of common foods for a day to be necessary to give the amounts of proteids, fats and carbohydrates to maintain life and supply the necessary energy.

Beef, round steak, 13 ounces.

Butter, 3 ounces.

Potatoes, 6 ounces.

Bread, 22 ounces.

This gives 3455 calories. A calorie is said to be the amount of heat required to raise one gram (about fifteen drops) of water to one degree centigrade. In other words, one calorie, when transformed into mechanical power, would lift one ton 1.50 feet. The number of calories which we consider necessary in a day for the man doing moderate muscular work varies from 3455 to 3585 calories. It is not my purpose to be too scientific in expressing these figures, but the reader should bear in mind that food is taken into the body in form of potential energy and is generated into kinetic energy in the form of heat and motion. This is figured not only scientifically but has been demonstrated by experiment on a number of volunteers from the Hospital Corps, United States Army. I cannot refrain just here from mentioning the cost of a daily ration for a moderate laborer. Consisting of bread, cod-fish, lard, potatoes, bacon, beans, milk, sugar would cost in money value thirteen cents. But at the price we are paying amounts to about 56 cents. Thus we can see the great profit from the farm to the table, or rather consumer.

With these condensed facts before us we readily see that the average individual eats far too much. When this over amount of food is taken into the alimentary canal, if the digestive organs cannot handle them, we may sooner or later expect digestive disturbance. If digested then they are taken to the different parts of the body to be used, and too much means that certain organs must handle this over plus, which soon causes that organ to give down, then certain disease. If they cannot handle this over amount together with waste, which is normal, and the food needed, this then causes auto-intoxication or self-poisoning. This causing such lowered vitality makes the individual to be subjected to so many diseases. The old proverb is true, in most cases at least, "We dig our graves with our teeth."

I have given as briefly as possible the amount of foods for the average normal laborer. We can only understand the abnormal by the normal. What the preacher needs to know is the normal amount of food necessary to sustain his body and avoid the over amount as he would a poison, as it soon becomes a poison.

The food needed depends on the age and occupation of the individual as well as size. For in-

stance, a young person needs more carbohydrates and fats than one who is living a sedentary life. It is also natural to suppose that a larger person needs more food than a smaller one. A person who does mental work needs less carbohydrate material than one who labors, or who is subjected to a great deal of physical exertion. Physical exercise increases the consumption of fatty principles. This is the reason a young person rarely ever gets fat. He is more active, therefore the process of combustion goes on with more rapidity than after adult life is reached.

A preacher should eat a great deal of fruits, green vegetables, avoiding those which grow under the ground, very little meat and that should be lean, very little sweets and starchy foods and pastry. Very little fats. I feel sure it will not hurt more of us preachers to join the Prayer and Fasting League.

(As the Editor has given us the privilege of asking questions and answering them through the columns of this magazine, I will give a question given to me by one of the California preachers. I will be glad to answer questions from preachers if sent to me.)

QUESTION—CALIFORNIA

- How many hours is it proper for a minister to study per day?
- What is the proper food to nourish brain cells?
- How many calories?
- Amount of carbohydrates, starch, fat, and mineral matter?
- How much energy does a person use in an hour of study?

ANSWER

(a) Depends on the physical strength of the individual. A normal individual should be able to study from eight to twelve hours.

(b) **Proteids**—White of an egg, milk, lean meat, gluten of wheat, etc.

(c) Hard to tell how many calories required by the brain cells but a preacher should use about 3000 calories a day. Some have gone on 2000.

(d) Some authorities recommend about four ounces of proteids, 1 1/2 ounces of fats, 12 or 13 ounces of carbohydrates.

(e) We would estimate about 150 or more calories. (We have explained in above article what is meant by a calorie.)

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Arthur Brisbane, the famous editorial writer, is said to be the highest salaried newspaper man in the world. Naturally he is a man of wide reading and one whose opinions on various subjects are eagerly read. We thought you might be interested in what he thinks about books and are quoting his favorite editorial—not alone for the inspiration of the preachers who read it but with the thought that this material might be passed on in sermon or talk to others, especially the young people. Our folks do not read enough; they should be urged to read good books, solid books, books that will lead them out into new lines of thought and quicken their intellectual pulse. The ransomed powers of every one of our people should be developed to the highest possible degree that their service may be efficient and effective. But, the article—

"In books worth reading, which no man can exhaust in one lifetime, you will find happiness, suggestions for the use of power and wealth, if you possess them, consolation in poverty, and strength under all conditions.

"To be ignorant is not to be alive, except as the animals live. And for ignorance there is no necessity, and no excuse except utter mental dullness.

"A college education is not necessary, nothing is necessary except ability to read intelligently and desire to know.

"And age makes no difference, except that the untrained mind past forty retains facts with difficulty. But love of knowledge makes up for that.

"Among the really learned men of the world the greatest have learned more after thirty than before thirty. For the THINKING that you do is the really important part of education, and sound thinking comes after thirty.

"If you have not a good education, you can get it at no cost. It is all in the books, and inspiration and happiness as well."

"READ GOOD BOOKS."

THE PASTOR'S CORNER by William M. Curry, D.D. (Revell \$1.50). That's rather an enigmatic title. At first thought I wondered if it was a discussion of some place in a pastor's life—his schedule, his program, his heart, his home, where the cares of his ministry and the demands of his people could not intrude. But my instant reply was, "There is no such place."

This interesting volume contains ninety-seven short articles that appeared in Doctor Curry's church bulletins from Sunday to Sunday. They

cover a wide scope of subjects and are very readable as well as helpful to the average church goer. This is such an unusual collection of a pastor's sentiments that I want to quote a few lines from his preface: "The Pastor's Corner is a great deal more to me than space in the weekly Bulletin of the church, more than essays or messages. It is a place to which I have gone with the moral and spiritual problems of my pastorate. It is a quiet place where I could think things through in an intimate way with those for whom I am responsible. Here we could speak about things that had no rightful place in the worship of the sanctuary. Questions that agitate the public mind, problems that beset the Church, dangers that lurk under cover, are appraised and set down in the light of the lamp in the Pastor's Corner."

Each article covers about two pages leaving but little opportunity for rambling. But they are terse and as Dr. Erdman says in the introduction "are characterized by quiet humor, practical wisdom and spiritual insight." As an appetizer in your diet of reading this book is well worth its price.

The Cokesbury Press has submitted one of the texts in its Training-Courses-for-Leadership series—TEACHING IN THE SUNDAY SCHOOL by Goodrich C. White (\$1.00). Just a hasty sketch through this book is convincing of the author's complete grasp of the principles involved in the teaching process. So many text books on teaching methods have been issued in late years that an author must have considerable courage in attempting another volume. The same ground must be covered in every standard text on this subject but in spite of the numerous Teacher Training texts which your reviewer has examined, this one is so concise and yet so thorough and withal so interesting in its presentation that we found no difficulty in maintaining our interest. One outstanding characteristic of the book which impresses us favorably was the fact that the writer does not unduly stress the value and importance of handwork and dramatization. These are valuable in their place but that place is decidedly one of secondary importance. Author and publishers are to be commended for contents, appearance and price.

A book dealing with any phase of Bible study written by E. Griffith-Thomas is sure of having more than a passing appeal especially to preachers. Dr. Thomas is better known in England than here but those who have followed his Bible outlines in the *Sunday School Times* will not regard him as a stranger. The author's faculty for analytical treatment is remarkable. He dissects, compares, scrutinizes and delves with an almost uncanny keenness. This particular volume, *THE MASTER AND HIS METHOD* (\$1.25), may be briefly characterized as a concise study of the ministry of Jesus for individual or class use. Each paragraph is numbered facilitating reference and review. For teachers, Bible students, and preachers it is an invaluable book.

Right at this Easter season a book on the earthly ministry of our Lord should be especially interesting. DORAN's have brought out *MY LORD CHRIST* by Joseph J. Taylor (\$1.75). The author in beautiful, graphic style portrays the Savior first in the visions of the prophets of Israel; then as a babe in the Bethlehem manger; as a layman in the synagogue; as the great teacher; as the dying Savior; and as the eternal priest. In all these revelations Christ is shown as the Son of God. It is a fine and glowing tribute that will cause your heart to burn within you as you read.

Dr. Frank M. Goodchild gives us a wonderfully comprehensive discussion of fundamental Christian truths in his new book, *CAN WE BELIEVE?* (Revell \$1.50). It is indeed a book for the times, one that will foster faith, strengthen the hope within and if doubts have assailed they will be dispelled. Dr. Goodchild is a city pastor of wide experience out of which he writes glowingly of an omnipresent and omnipotent God ready to meet the needs of humanity. This is not especially a controversial discussion but nevertheless it is outspoken and firm in its defense of essentials of the Christian faith. The themes discussed include the existence of God, the divinity of Jesus, the validity of miracles, the efficacy of the Atonement, the reality of the Resurrection, the sureness of eternal life, the certainty of the Lord's return. There's an abundance of sermon material as well as real inspiration in every one of its one hundred and eighty-seven pages.

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