



At Your Service

DO you know that the Nazarene Publishing House is prepared to furnish anything needed in the line of church and Sunday school supplies, also any book, Bible or other article along religious lines needed for individual use? If we haven't the merchandise you order in our regular stock we can get it for you if it is on the market.

Do you know that we have agents in all parts of the country selling our books, Bibles, Scripture mottoes, Scripture calendars, etc. A liberal commission is given, no investment is required and goods may be paid for after they are sold.

Do you know that we publish a full line of Sunday school helps, edited by capable, spiritual men and women who are uncompromising in their stand for the old Book and the old faith?

Do you know that we print books, tracts, booklets, letterheads and envelopes, calling cards, revival announcements—in fact anything that a modern, well equipped print shop can produce?

Write for catalogs, prices or particulars about any of these items. Let us serve you.

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



The Preacher's Magazine

VOL. II NO. 7

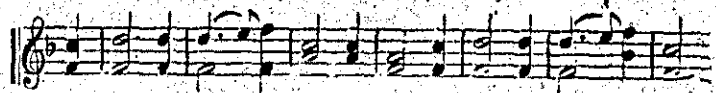
JULY, 1927

WHOLE NO. 19



John Knox
1505—1572

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.



Our Song Books!

Returnable sample copies will be sent to individuals or committees. These books will bear examination and comparison with others from the standpoint of price and of contents. We can furnish for our people, any song book on the market. Let us serve you.

WAVES OF GLORY NO. 2

This is our leader and the best seller of them all, 420 hymns—no wonder that churches use it year after year! Printed on extra-quality paper and manufactured in two styles of binding. Round notes only.

Limp Cloth Binding. Neat and durable. Sample copy 50c; by the hundred, 35c each

Keratol (Imitation Leather) Binding. Sample copy 65c; by the hundred 50c each

SONGS OF RAPTURE

A new book with 158 songs including many new numbers from the foremost hymn writers of the day. Printed in both round and shaped notes.

Manila cover only. Sample copy 20c; by the hundred, 12c each

DIVINE PRAISE

Another new book with 190 numbers—one of the very best collections of Gospel Songs that emphasize the full salvation message. All the new popular songs as well as a full list of the old standard hymns. Round notes only. Two styles of binding.

Heavy manila covers. Sample copy 25c; by the hundred 20c each
Full cloth board covers. Sample copy 35; by the hundred, 30c each

REVIVAL MELODIES

No longer new but a good song book, nevertheless. 129 songs, a good assortment for revivals, young people's meetings, prayer meetings, etc. Round notes only.

Durable manila covers. Sample copy 25c; by the hundred, 12½c each

SOUL STIRRING SONGS

An older book that maintains its popularity. 152 songs—every one of the "singable" type. Both round and shaped notes.

Manila covers. Sample copy 20c; by the hundred, 12c each
Sample copies prepaid; postage or express extra when sold at the hundred rate.

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

The Preacher's Magazine

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

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 2

JULY, 1927

NUMBER 7

THE PREPARATION AND ENDURANCE OF THE PREACHER

THE study of the "law of averages" brings some remarkable conclusions. Every preacher who is worthy of the name had at the beginning of his career, or has had at some time since the beginning, two desires: one to be an efficient minister of the Word and the other to render a long service. And yet with many there was a feverish haste to get started, and there is yet a strong tendency to dwell upon "how much" one preaches. But the truth is that both efficiency and longevity depend upon proper preparation.

A somewhat extended study has revealed the fact that there is now a steady lifting of the standards of training for preachers and that on that account the average age at which they begin their work is becoming higher. But the remarkable thing is that as the standard of preparation is raised and the age for the beginning of the work is raised the longer the average term of service becomes. In those bodies in which the survey was made the average age at which ministers actually take over the care of churches is now twenty-eight years, and the average term of active service in the same bodies is likewise about twenty-eight years. Both these figures are higher than they were at any time in the past. But this means that the average age at which preachers die or become inefficient is fifty-six, which is something like two years lower than the average age at death for the population generally.

A great many things enter as factors into determining the length of the preacher's term of service. First, there is the actual physical breakdown in the form of nervous prostration, throat trouble or death. And one may see at a glance that extreme youth and want of preparation increase the dangers here. Second, is the call of commercialism and secularism, and these too pull the harder on the man who has a general preparation for any service, rather than a specific preparation for the particular calling of the minister. Third, and most common of all, is the preacher's inability to keep intellectually and spiritually fit. And failure here is almost entirely the result of a want of foundation, both in the matter of education and proper discipline such as time and tide alone can bring.

We are thinking especially of young men, but we are thinking also of older men because of their influence over the young. For one of the duties of the preacher is to assist the Church in recruiting for the ministry, and the type recruited and the general level of preparation which the recruits will approximate will depend upon the ideals of the older preachers who are now manning the work. It is really cruel for an experienced preacher who was probably especially gifted so that preparation was not so important with him, to use his influence to hasten a promising young man into the work without due emphasis upon the need of education. There are at this day many preachers approaching forty who have to pray for grace to love their early advisors as much as they should because those early advisors kept them out of school, and thus diminished their efficiency and shortened their term of service.

One of the most pitiable sights one will see in a lifetime is that of a preacher approaching middle life, or perhaps edging just a little upon "age," whose heart is still full of zeal, but who seems to find no field for his service. He cannot understand why others are preferred and why he is set aside in what seems to him to be his prime. In most instances one would have to go back thirty years to find the explanation, and when that explanation is found it will gather about a failure to comprehend the seriousness of the task, and a consequent skimming in the matter of preparation.

And we would not think of preparation as alone formal, academic education. There should be a proper apprenticeship on "hard-scrabble circuit." Novices in responsible places are the menace of the Church. We have lived long enough now to come to where we feel sorry for the preacher for whom success comes too easily and too quickly. If he is not damned through pride which comes with his first success, his eclipse will usually be as sudden as his rise and as total as his former obscurity.

Of course no young preacher cares much whether he preaches for a long term of years or not, and when he gets old enough to care he is too old to repair--no, we do not mean to be quite that strong. But rather the young preacher who does not care will be the old preacher who does care and cannot repair.

It is a pity that so many of the theological seminaries of the country are hostile or indifferent toward the "Faith of our fathers." But seminary training is important, and the time will come when the churches and people who are called to promote and preserve the doctrine of full salvation in the earth will have to get together and found and support a first grade seminary for the fullest training of their preachers. And another thing, the Church never spends any money better than that which it spends for the training of its preachers. The Church too pays most dearly for a poorly equipped ministry.

THE PREACHER'S TASK

We have no sympathy with the whiner. And personally, we do not feel sorry ourselves because we are preachers. We believe the ministry is the highest and most sacred calling to which any man may devote his life, and it is worthy of all the hardships which it may involve, and that its joys fully justify all the difficulties which beset it.

Still, if one goes into the ministry with sufficient earnestness to make a success of it, he will find it anything but "an easy berth," using that term in the sense of comparative immunities and magical returns. Perhaps one of the most dreaded of the special preacher "afflictions" are the criticisms which friends and foes alike feel so free to "offer." And these criticisms are of so varied sorts that it is more true of preachers than almost any other class, that "Nobody can please everybody."

The *Baltimore Sun* has this to say:

"In this day of spiritual searching the parson has come in for no little criticism. Perhaps he deserves it, but, on the other hand, it is about time for him to receive a word of sympathy. His task is difficult, for, no matter which way he turns he meets with objections from some parts of his flock.

"If the parson takes a narrow view of religion he is accused of bigotry; if he takes a broad view he is suspected of heresy. If he asks for money he is charged with worldliness; if he doesn't ask for it his church falls to pieces. If he pays calls on his congregation he risks the reputation for being a bore, if he doesn't pay calls he is charged with indifference. If he endorses movies, oyster suppers and bowling alleys in the basement the conservatives protest; if he sticks to services only the boosters howl. If he introduces innovations in his sermon he is called sensational; if he confines himself to the beatitudes he is condemned for his platitudes. If he specializes on the Sunday school the choir resents it; if he specializes on the choir the Sunday school blows up.

"In the old days the parson had a ready weapon. He alone could offer the benediction and the absolution. Nowadays very few of the congregation know what either means. Most of them imagine their sins are washed away by the simple process of dropping a quarter in the collection plate. Like the schoolmaster's birch, the parson's big stick has been supplanted by psychology, and no psychology yet discovered has the persuasive effect of a pit seething with fire and brimstone.

"The ideal parson of today must combine the qualities of a financier, an administrator, an orator, a scholar, a salesman, a musician, a teacher, a diplomat. If his church be small he will find it useful to know also rudimentary principles employed by painters, plumbers, electricians, furnace men, glaziers, carpenters and roof repairers.

"Some parsons break under the strain and parishioners hold up their hands in surprise and horror. The fact that all of them don't is, indeed, the greater wonder."

JOHN KNOX

JOHN KNOX the great Scotch preacher was born near Haddington, Scotland, in 1505. His educational advantages were somewhat above the average and the fact that he was a diligent student is attested by the fact that he was almost forty when he learned Greek and fifty before he mastered Hebrew. He commenced preaching when forty-two. Multitudes were led to seek and find salvation under his burning, heart-searching exhortations. John Knox was a fearless preacher and hesitated not to expose the sins of his age including those of Queen Mary, Queen of the Scots. His life's story is intensely interesting both to young and old. He was wont to call his students about him and exhort them to study well, to know God and to stand by the good cause. On November 24, 1572, weakened and prematurely aged as a result of persecution and hardship, he gave up the struggle and went home to his God. The Abingdon Press publishes a brief biography of this saint of God under the title, "John Knox the Reformer" (85c).

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XIX. Parts of the Sermon

THE CONCLUSION.

This is the part of the sermon of supreme importance. Here the whole sermonic effort should culminate. I say "should" because often it does not. Multitudes of sermons simply frazzle out in empty goody-goody-isms, or vapid common-places, or empty nothings. Indeed, many occupants of the sacred desk work as if they had no purpose in life but to draw their salary and their breath, and have a genteel profession to give them social prestige. But a preacher that is fired with a holy passion to win souls will be as eager to succeed as an ambitious general is to win a battle. The immortal Napoleon reserved his heaviest battalions for the close of the fight. So should a pulpit orator; he is fighting a battle with the forces of hell to win trophies for King Jesus. He should marshal his troops accordingly, and plan to get decisions at the end of the fight.

There is probably a reason why some preachers are never soul-winners. They do not aim to be. The huntsman loads his gun, hunts for game, looks through the sights with careful aim, pulls the trigger, and sends the bullet through the heart. The skilful preacher does the same. He arranges the points of his sermon like the sights on a gun-barrel, at the opportune moment fires, and expects to get the results. Such preachers do

get them. They pray, study, make their sermons with an aim to produce the desired effect, and, by the help of God, are not disappointed. Others aim at nothing, and get precisely what they should expect--nothing.

The conclusion is the last supreme effort to move the will of the hearer to obey God. As the introduction started the battle, so the conclusion should be the final assault that decides the issue. The great English Commoner, John Bright, said, "The only part of my speech that I prepare is the conclusion. I always know how and when I am going to stop." This is the case with lawyers and great orators. They strive for the decision of the judge or the jury or the favor of the vote of the people. William Jennings Bryan won his first nomination for the presidency of the United States by a masterful oration with a conclusion that thrilled the country. In twenty-four hours he was the most famous young man in all the world.

I. Notice why this is so important and so difficult.

1. Because there is a sluggish inertia of mind in most people, an apathetic indifference to any new truth. The heathen are reluctant to foresake even the most distressing superstitions, and the most disgusting and degrading idolatries. And civilized people have a similar inhospitableness to any change of life. The past was good enough. What their fathers thought they are willing to think. As their fathers lived they are satisfied to

live. *Mental indolence dies hard.* Dr. Dale of England, one of the prominent preachers of the last century, calculated that it took twenty years to get a new idea thoroughly adopted by his congregation.

2. There is a phlegmatic pride of opinion that does not welcome a new moral notion, or a change of life. We may call it a self-satisfied conceit with the present conditions that does not wish to be disturbed or aroused from its sleep of death. Paul, the scholar and the saint, met this very thing on Mars Hill in Athens. In their contemptuous conceit the men of Athens called him "the-picker-up-of-scrap!" He offered them the living God and His resurrected Son, Jesus Christ, in the place of their vain idolatry, and they turned Paul down and Jesus too. A great commentator says, "In their peremptory haste, they sink the topmost man of the human race, the topmost even of human history, and the topmost day of human existence into the ordinary, and so into the false. . . . Opposite as were the causes which produced the rejection of of Jesus by the Jews and Athenians, they were at the bottom the same—traditional prepossession." *Judaism bound the Jew, and philosophy and idolatry bound the Greek to a proud past, which filled them with contempt for anything new. But it was Athens, and not Paul, that suffered that day the real defeat.*

3. There is the universal fact of moral estrangement from God or human depravity, that binds men to the ways of sin. They like their sins, and hug their chains. Only a mighty influence can shake them from their lethargy and move their reluctant wills. Jesus met that constantly. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" Depraved human wills conspired to defeat the gracious purposes of the Son of God.

Now every earnest preacher faces these same obstacles that confronted Paul and Jesus. But overcome them by the help of God, he must. The citadel of the soul must be taken. That will must be moved; that holy choice to forsake sin and live for God must be made.

This is exactly where the preacher's battle is won or lost. It is not enough to pour upon his hearers the light of truth. It is not sufficient to make them understand their obligation, and know

where the path of duty lies. Ministers can be clear thinkers, and do all that and yet fail. There is such a weight of moral inertia in man and the evil passions of the heart are so strong, that they induce men to go wrong in spite of the protests of conscience, and their knowledge of a better way. The Latin poet, Ovid, wrote:

"I know the right, and I approve it, too,

Condemn the wrong, and yet the wrong pursue."

This moral inertia, however, by the aid of the Holy Spirit, simply must be overcome, and the soul be won over to duty and God. Just this is the supreme achievement of all preaching.

II. Notice by what methods this may be done. It is a law of the mind that the will is moved to action by motives.

1. Often it is done by moving the feelings. It is easy for people who are coldly intellectual and unemotional to make sport of this method of reaching the will; but the skillful soul-winner knows that it can be so done, and often does it.

Simple as Mr. Moody's sermons were, no one can deny that he was a very successful fisher of men. He had an emotional nature himself and he intensely felt the truth which he was preaching to others. Probably he never preached a sermon without frequent appeals to the feelings of his hearers. He mellowed their hearts to gain the decisions of their wills. Unless his own heart is deeply stirred, in vain does the orator endeavor to appeal to others. Moreover, "The will cannot well be persuaded until strong and tender emotions are produced; then its complete conquest is comparatively easy." (Hogg). "Therefore, let nature's short road to the feelings be studied." A particular case, a personal fact, an incident in real life, is more apt than a chain of reasoning or an intellectual generalization, to touch the sensibilities, and command the will, and shape the life.

2. A wise appeal to the conscience, the viceroy of God, is often most effective to win the consent of the heart. Peter did that at Pentecost. "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:36-37). St. Paul did the same. "Therefore seeing we have this ministry even as we obtained mercy, we faint not; but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God

deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:1-2).

In other words, the great Apostle relied on no tricks of oratory or craftiness, or deceptions of Scripture interpretation to catch men; but by the plain truths of the mighty gospel, and appeals to every man's conscience in the sight of God, he captured men and women and induced them to cry for mercy. We need more of that kind of evangelism. God has put His representative, the conscience in every man for Him and us to appeal to. It cannot always be so perverted and drugged by sin, that we make our appeal in vain.

I will now give a conclusion of a sermon by one of God's great preachers, Charles Spurgeon. Text: "Whosoever will, let him take the water of life freely" (Rev. 22:17). Conclusion: "And now I do not know what to say further. My text is such a precious one that I cannot enter into the fullness of its freeness and sweetness. Remember, my friends, if you are willing to be saved, God requires nothing except that you yield yourselves up to Christ. If you are willing to be saved none can prevent; there is no obstacle. You are not going like the daughters of Hobab to a well from which you will be driven by the coarseness and rudeness of shepherds. You are come where Jesus stands—stands with open arms, stands with open mouth crying to you this day. 'If any man thirst let him come and drink, and whosoever will let him take the water of life freely.' And now will you refuse the invitation? See that ye refuse not Him that speaketh! Will you go this day, and abuse the free mercy of God? Shall this very mercy lead you into more sin? Will you be wicked enough to say, that because grace is free, therefore you will continue in sin year after year? Oh do not so; grieve not the Spirit of God; today is the accepted time; today is the day of salvation. If ye turn not, He will whet His sword; He hath bent His bow, and made it ready. You have been warned, your conscience has often pricked you; now this day you are sweetly invited. But the time of warning and invitation will not last forever; they will soon be over; and when your funeral knell is tolling you shall be in that lake of fire, that land of misery and pain, where not a drop of water shall ever cool your burning tongue. As you would escape the flames of hell, as you would be delivered from the eternal torments which God will certainly hurl upon you like hail-stones. I beseech thee now, consider thy ways, and if

now thou art willing, thou art invited and none can keep thee back from His mercy. "Whosoever will, let him take the water of life freely.' Shall I preach in vain? Will you all go away and not take the water of life? Come, soul—is there not at least one that God shall give me this day as my hire—not one? May I not take one of you by the hand, some poor sinning erring brother? Come, brother, let us go together and drink. O may the Holy Ghost incline you. Take it, my brother. See on that bloody tree: Jesus hangs; behold He pays His life a ransom for your sins and mine. Believe on Him, trust Him. Commit your soul to Him and be saved. Will you not say in your soul

*'Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bid'st me come to Thee
O Lamb of God, I come, I come?'*

"And as my Master is true and faithful, He cannot cast away one soul that cometh; for 'Him that cometh to me I will in no wise cast out.' O Spirit, now draw reluctant hearts and now give timid souls courage to believe for Jesus' sake. Amen."—Young Spurgeon at His Best."

AS THY DAYS THY STRENGTH

Lord, I have often asked
Strength for a year;
I wanted all the mists
To disappear,
That I might see my way
And walk therein,
And gird myself with strength
The fight to win;
The summer and the winter
Spread before,
Nor be afraid to climb
The mountain o'er.

But now I am
A little child again,
Fearing the darkness,
And afraid of pain.
A year is long,
I am content with days;
I want the Lord to govern
All my ways.
What He shall give me
Is enough for me;
I know that as my day
My strength shall be.

—London Christian World.

HINTS TO FISHERMEN

By C. E. CORNELL

THE BOOK OF JOB

Bacon once said: "The Pencil of the Holy Ghost hath labored more in describing the Afflictions of Job than the Felicities of Solomon."

Carlyle says of the Book of Job: "I call that one of the grandest things ever written with pen. One feels indeed as if it were not Hebrew; such a notable universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book! It is our first, oldest statement of the never-ending-problem—man's destiny and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epoch melody, and repose reconciliation. . . . Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

SERMON SUBJECTS AND TEXTS FROM THE BOOK OF JOB

The Fear of God (Job 1:9-11).
Enduring Trial (Job 1:23).
The will of God (Job 2:10).
Grief and Silence (Job 2:13).
Memorable Sights in Life (Job 5:3).
Speaking in the Wrong Temper (Job 7:11).
The Knowledge of Sin (Job 13:23).
Humbling Questions (Job 15:7).
The Bed of Darkness (Job 17:13).
Vain Comfort (Job 21:34).
The Treasure of Heaven (Job 22:25).
The Gospel of the Left Hand (Job 23:9).

—C. E. C.

JOB'S OUTLINE OF A DEVOUT LIFE

For then thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

When men are cast down, thou shalt say . . . lifting up; and he shall save the humble person (Job 22:26-29).

SLOGANS FOR YOUR BULLETIN BOARD

"Right is a bigger word than success or failure."
"Christians are like pianos, grand, square, upright, and are no good if not in tune."

"Another bit of good advice is 'never start anything you can't stop.'"

"Sometimes the wolf rides on the running-board."

"A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life."

"Attendance upon the services of the church is 'good medicine' for both soul and body."

"Prayer links one on to the Ruler of the Universe."

"The only successful substitute for brains is silence."

"A discouraged man is a defeated man."

"Do good constantly, patiently, and wisely, and you will never have cause to say that life is not worth living."

"Gold cannot buy character."

"You would better try again, this time you may succeed."

"The wonder is that anyone ever thought of the phrase, 'the quick and the dead' before the age of automobiles."

"This church is not a cold-storage house."

THE SEVENTH FROM HEAVEN

Genealogy is always of interest to many, and Jude gives a hint of a family line when he speaks of that mysterious man Enoch as being "the seventh from Adam." Adam is made so light of in these days that Jude's statement passes generally without comment. But there are one or two suggestions there worthy of mention. In the first place, it is a momentous thing to be anywhere in the human series. Jesus spoke of a typical Jewish mother who rejoices that "a man is born into the world." Only thus can a created spirit take its place in the long historic series—it must be born into this time-and-sense world, by putting on human flesh. As Dr. Edwards Park of Andover used to say to his students, "there is a great deal of human nature in man." We are in the series.

But Enoch was the seventh from Adam—that

was far enough away to escape being petted and spoiled by him as a grandfather, and yet near enough to be a good deal like the old man yet. Seven is generally regarded as a perfect number—perhaps that is the right distance to be from a man of mark. Let us count back in our own family line and see whom we should knock up against seven places back. Are we the seventh from some mighty saint of God? If so, let us be proud of the fact—for that is the truest aristocracy.

For another thing—though Jude does not say it—Enoch was the seventh from Eve. Indeed, there were six Eves in Enoch, for he had six maternal progenitors. Were these more influential in forming his character than the six Adams? Who knows? At any rate, there are variations in human determinants, both in quality and in degree. In every man, either his father (or his grandfather) or his mother (or his grandmother) most counts.

Again, Enoch was an unusual, even epochal man. He was a character to date from, to reckon with, to obtain help from. Did he ever achieve fame through spectacular performances? Not so far as we know. But his was a thoroughly consecrated character. He was not, as has been said, perfect, but he was going on unto perfection. He was the kind of stuff out of which God makes saints, that is, His own kind. He was akin to God, delighted in Him, walked with Him, ascended to be with Him. A new nature came with the years, not just as a gift of time, but as a growth in grace. Do we notice any Enochs walking around us now? If we look, we shall observe the Almighty exemplifying Himself—His ideas and His ideals—in the radiant lives of at least some of our neighbors and acquaintances; for God never leaves Himself wholly without glorious witness in any age or clime.—*Zion's Herald*.

COMPILERS OF THE OLD TESTAMENT

The *Christian Herald*, in answer to the question: "Will you tell me who compiled the books of the Old Testament?" says:

Popular belief, as well as tradition, credits Ezra and his learned associates of the "great synagogue" with the task of collecting the Scriptures of the Jewish Church. It is generally held that the foundation of the present Hebrew canon is due to him. The work of assembling the writings which made up "The Book of the Lord" must have begun before Isaiah's time, since he mentions it as a general collection (Isaiah 34:16), to

which his own writings were to be added. It is not clear that there was any definite collection, either of psalms or the prophets, before the Captivity. Daniel, however, refers to "the books," (Dan. 9:2), which in his day had apparently been collected as a whole. It is considered quite probable that Nehemiah had a share in gathering the books. Ezra lived about 460 B. C. All that is known of him through Scripture is contained in the last four chapters of the book of Ezra, and in Nehemiah 8 and 12:26.

THREE OUTSTANDING PERILS

1. Christianity without Christ.
2. Regeneration without supernaturalism.
3. Holiness without fire.

The absence of any one of these—Christ, the supernatural, and fire—is sure to be fatal to the gospel. A Christianity that has no Christ in it is worse than nothing. It is purely *profession without possession*. A regeneration without the supernatural, may mean reformation, but not *transformation*. Such a regeneration is apart from the divine nature. It is simply cold-blooded formalism. Holiness without fire is formal, emotionless, juiceless and unenjoyable. A *stiff, dead unemotional holiness* is too dry and lifeless to pay taxes on. We must have the red-hot kind, that gives warmth and glow. Avoid these three perils.—C. E. C.

LATE NEWS ABOUT PALESTINE

Dr. Charles M. Sheldon one of the editors of the *Christian Herald*, traveling in the Holy Land writes some very interesting late news about modern Palestine. He says:

Very heavy rain and snow fall over the entire extent of Syria and Palestine during the month of February have ensured a great crop of grain, vegetables and fruit. Such an abundance of moisture has not been known in the countries east of the Great Sea for several years.

The great cry of Palestine has been in the past, and it goes up pitifully at the present time—a cry for water. Jerusalem has a population of over 75,000. The water supply consists of a small station at Arrub and three reservoirs of Solomon's Pools. There are also a great many rain water cisterns under the houses.

But last year it was necessary to bring into Jerusalem three train loads of water a day during the summer. The present supply is only three gallons a day for each person. Only a small number of the people in the Holy City ever know the pleasure of a bath in a tub or under a shower,

and those who have such luxuries save every drop of the bath water to use on their gardens or boil over for washing clothes. "In the summer the poorer classes spend hours at standpipes awaiting their supply." (Quotation from a statement made to the Editor by the Governor of Jerusalem).

Under the British rule in Palestine crime has greatly diminished, owing to swift arrest, speedy trial and sure conviction and just punishment. Murders have decreased from 128 in 1921 to 98 in 1926. Highway robbery from 135 in 1921 to 71 in 1926, and animal theft from 193 in 1921 to 14 in 1926. (These figures are compiled from the Report of the British Government to the League of Nations.)

There is less crime in the city of Jerusalem than in almost any city of its population in the United States. Daylight holdups are unknown. The robbery of a bank is unheard of. In one mid-western town of less than 75,000 people there were seventeen burglaries and over thirty robberies of gas stations and violent holdups of drug store customers in broad daylight, in the year 1926. Palestine is safer for the traveler than New York, Chicago, Kansas City, or Topeka. American newspapers please copy.

Monuments and memorials to "unknown soldiers" were known in Palestine ten centuries ago. A recent tomb Mosaic discovered in Jerusalem has for a Syriac inscription: "Dedicated to the memory and the salvation of the Armenian Christian Crusaders whose names the Lord knows."

The work of the Near East Relief is not only saving the lives of hundreds of thousands of little children, but it is bringing together the jealous and warring factions that for centuries have quarreled over their religious creeds. At a recent "Golden Rule" dinner served by a Palestine Near East Relief Secretary, a representative of every religious faith in Jerusalem sat down to the meal. There were over 140 persons together, Greeks, Armenians, Jews, Catholics, Arabs, Moslems, Quakers, British and German officials, Egyptians and Syrians. The meal consisted of lentil soup, cracked wheat, a ragout of meat, bread, cocoa, coffee and oranges.

Turks sat by Presbyterian ministers, and Arabs sat by their enemies, the Jews, and all ate the fare of the refugee orphan. It was the first time in the history of Jerusalem that such a gathering was known. The significant thing about it was the fact that a Christian man from America, a man without a degree, was able to persuade all these

different religious orders to meet in the name of a common human need. No appeal was made for money, but the work of the Near East was shown.

The orphan boys and girls saved, and trained and educated by the Christian people of America are developing into expert artisans, and thousands in a very few years will be self-supporting.

SERMON SUBJECTS AND TEXTS FROM THE TWELFTH CHAPTER OF ROMANS

What is Complete Consecration? (Rom. 12:1).

The Danger of World Conformity (Rom. 12:2).

The Perfect Will of God (Rom. 12:2).

Thinking White (Rom. 12:3).

The Body of Christ (Rom. 12:4, 5).

Diversity of Gifts (1 Cor. 12:8-10; Rom. 12:6).

Preaching and Teaching (Rom. 12:7).

The Value of Exhortation (Rom. 12:8).

Unostentatious Giving (Rom. 12:8).

Ruling with Diligence (Rom. 12:8).

Mercy and Cheerfulness (Rom. 12:8).

Unhypocritical Love (Rom. 12:9).

The Warmth of Brotherly Love (Rom. 12:10).

Christian Earnestness (Rom. 12:11).

Showing Patience in Difficult Places. (Rom. 12:12).

The value of Persistent Prayer (Rom. 12:12).

Sharing in the Necessities of the Saints (Rom. 12:13).

The Gracious Grace of Hospitality (Rom. 12:13).

Showing Good for Evil (Rom. 12:14).

Rejoicing and Weeping (Rom. 12:15).

Set Your Mind on Lofty Things (Rom. 12:16).

Personal Conceits (Rom. 12:16).

Letting Your Life Tell for Christ (Rom. 12:17).

Strive for Peace (Rom. 12:18).

Give a Wide Berth to Wrath (Rom. 12:19).

The Danger of Personal Vindictiveness (Rom. 12:19).

Killing the Enmity in the Other Fellow (Rom. 12:20).

Not a Christian Avenger, but a True Christian Conquerer (Rom. 12:21).

Love is Wiser than Wisdom (Rom. 12:21).

Disarming Your Foes (Rom. 12:21).

—C. E. C.

HE'S DEAD ALL RIGHT

Sinclair Lewis is characterized as a great author by William L. Stidger in the *Dearborn Independent*. He rose to great heights in "Babbitt" and "Arrowsmith," but he has failed in "Elmer Gantry." The book is neither interesting nor

true. It lacks the touch of reality. It is hopeless. Sinclair is the man who stood in the pulpit of Dr. Burriss Jenkins' Linwood Boulevard Christian Church and dared God to strike him dead. God did, but not as Lewis expected. Stidger says: "One of the best men of letters that I know, a literary critic, an editor and a man who has been one of the greatest boosters and admirers of Lewis, said to me, after he had read the proof sheets of his work: Sinclair Lewis challenged God to strike him dead in Kansas City. God did, but Lewis did not know it. When the people read his new book they will find it out and so will Lewis."

THE ENORMOUS COST OF CRIME

"The enormous cost of crime in the United States is very clearly shown," says the *Christian Herald*, "in the remarkable array of facts and figures prepared by Mark O. Prentiss, a recognized authority on the subject, published in a recent issue of the Manufacturers' Record. These criminal statistics claim the thoughtful attention of every good citizen.

In his presentation of the total annual cost of national crime, Mr. Prentiss gives figures that are sufficiently startling. Beginning with frauds in business, he announces, as the loss through fraudulent or bogus securities, \$500,000,000; through embezzlements \$150,000,000; forgeries, \$100,000,000; worthless checks, \$120,000,000; fraudulent bankruptcies, \$400,000,000; transportation thefts, \$500,000,000; thefts from warehouses, \$525,000,000; mail thefts, \$10,000,000; murder and plunder, \$125,000,000; in addition to these he indicates the expenditures borne by federal, state, and municipal courts in criminal cases at \$4,000,000,000. Adding to the above the economic waste that crime involves, he sets before us a grand total of \$16,503,000,000, which represents the total loss borne by the nation, and all of it being due directly to crime."

What this nation desperately needs, is a sweeping old time national revival of pure and undefiled religion. Christian experience will cure crime in the individual, as well as elevate moral character. Let us pray for the revival.

JOY

The word "Joy" is found in the Bible more than 155 times. Christianity is a religion of joy, and those who are fortunate enough to embrace Christianity are enjoined to be happy (joyful) in the Lord.

Make a joyful noise unto God, all ye lands (Psa. 66:1).

Make a joyful noise unto the God of Jacob (Psa. 81:1).

Let us make a joyful noise to the rock of our salvation (Psa. 95:1).

And make a joyful noise unto him with psalms (Psa. 95:2).

Make a joyful noise unto the Lord, all the earth (Psa. 98:4).

Make a loud noise, and rejoice, and sing praise (Psa. 98:4).

Make a joyful noise before the Lord, the King (Psa. 98:6).

Make a joyful noise unto the Lord, all ye lands (Psa. 100:1).

JOY IN EXPRESSION

They rejoiced with exceeding joy (Matt. 2:10).

Thou shalt have joy and gladness (Luke 1:14).

I bring you good tidings of great joy (Luke 2:10).

Ye shall receive, that your joy may be full (John 16:24).

And there was great joy in that city (Acts 8:8).

The disciples were filled with joy and the Holy Ghost (Acts 13:52).

The God of hope fill you with all joy (Rom. 15:13).

The abundance of their joy (2 Cor. 8:2).

The fruit of the Spirit is love, JOY, peace (Gal. 5:22).

Rejoice with joy unspeakable and full of glory (1 Peter 1:8).

Able to present you with exceeding joy (Jude 24).

POLITICS RAMPANT, A NATIONAL DISGRACE

Dr. H. E. Woolever, Editor of the *National Methodist Press*, writing of the closing hours of the Sixty-ninth Congress, says: "No event in the whole history of the Sixty-ninth Congress left a darker page than the partisan display in the closing hours. In the struggle of partisan contestants to shape legislation before adjournment so as to use the same party advantage, sincere statesmen were unable to bring to action even measures of highest merit. In those hours, how evident was the need of a new sense of patriotism! The fact was further pressed home that only Christians of first ability should be sent to legislative halls in this land. A nation born of Christian ideals will never be successfully carried forward by those not in hearty sympathy with such ideals."

HOMILETICAL

BE FILLED WITH THE SPIRIT

By A. M. HILLS

Text: Ephesians 5:18.

This is not an optional blessing. It is a command of God laid upon all Christians.

I. IT HINTS AT THE VAST POSSIBILITIES OF CHRISTIAN LIFE.

It means to be attached to infinity; belted on to limitless power.

II. THIS WOULD BRING OUT THE LATENT POWER OF GOD'S PEOPLE.

Scientific men tell of unused latent powers. The natural world was full of them for ages—steam, magnetism, electricity, gravitation, etc. Modern science is only teaching us to use what was always at hand, waiting to serve us. It is always so with God's people. When they yoke up with Omnipotence, new things happen.

III. CHRISTIANS NEED THE BLESSING OF GOD. Indwelling sin makes us unlovely and unchristlike. This is removed by the Holy Spirit.

IV. CHRISTIANS NEED THIS BLESSING TO DISCHARGE THEIR TRUST.

"We are allowed of God to be put in trust with the gospel" (1 Thes. 2:4). What a sacred trusteeship! To see that the gospel is printed, circulated and preached, and lived.

We cannot discharge it without Spirit-filled, sanctified hearts. The church cannot take the world until it is Spirit-filled.

V. WE ARE CALLED TO BE THE LIGHTS OF THE WORLD.

Our natures, therefore, need to be in perfect order. Unclean, unholy Christians give but little light.—The critical world wants more than profession. It is moved and attracted most by godly living.

VI. THIS BLESSING IS NECESSARY TO GET RID OF SELF-GLOIFICATION.

There is so much of it among ordinary Christians.—The early disciples all wanted to be first. When they received the sanctifying baptism, they lost that spirit, and became unselfish, loved and helped each other.

VII. THIS BLESSING BROUGHT POWER.
"Ye shall have power after that the Holy Spirit is come upon you" (Acts 1:8). Pentecost followed. They had power to preach and witness. "Many people were added to the Lord." Power to teach, to suffer, to endure. This is the one cure for barren churches and Christians, and a scoffing world.

VIII. HOW SHALL WE BECOME FILLED?

Pray for it. Consecrate for it. Surrender everything that stands in the way.

Then believe! believe! You receive the cleansing spirit by faith. Acts 15:8, 9.

Theme: An Uttermost Salvation—[84wp

AN UTTERMOST SALVATION

By P. P. BELEV

Text: Heb. 7:25.

INTRODUCTION:

1. Statement of the theme.

2. Significance of the term "uttermost."

I. CHRIST THE MEDIATOR (Heb. 7:25; Ac's 4:12).

1. By virtue of His superior being.

(a) Greater than the universe (Heb. 1:10-12).

(b) Greater than the prophets (Heb. 1:1, 2).

(c) Greater than Moses (Heb. 3:3-6).

(d) Greater than the angels (Heb. 1:4, 6, 13, 14).

(e) The God-Man (Jno. 14:9; Heb. 2:17, 18).

2. By virtue of His superior sacrifice (1 Peter 1:19; Heb. 9:13, 14).

3. By virtue of His superior priesthood.

(a) Holy (Heb. 7:26, 27).

(b) Unchangeable (Heb. 7:23-25).

(c) Meritorious (Heb. 8:6; 9:24; 10:11-14).

II. THE CONTENT.

1. Negative—Deliverance from sin (Matt. 1:21).

(a) Its guilt (Isa. 1:18).

(b) Its power (Rom. 6:14).

(c) Its nature (Rom. 6:6).

(d) Its condemnation (Rom. 8:1; Jno. 5:24).

2. Positive.

(a) Communion with God (Rev. 3:20).

(b) A state of usefulness (1 Cor. 3:9).

(c) Eternal life (Jno 17:3).

III. SOME EXAMPLES.

1. The Apostle Paul.

2. Jerry McAuley.

3. Valentine Burke.

IV. THE CONDITION—"COME" (Heb. 7:25; 4:16; Rev. 22:17).

THE BAPTISM WITH THE HOLY GHOST

By P. P. BELEV

Text: Acts 1:4, 5.

INTRODUCTION:

1. The text one of Christ's last statements.

2. The baptism with the Spirit no less definite than water baptism.

I. THE NEED—REFLECTED IN THE APOSTLES.

1. A sectarian spirit (Luke 9:49, 50).

2. A vindictive spirit (Luke 9:51-56).

3. A self-seeking spirit (Mark 10:35-45).

4. A self-saving spirit (Matt. 16:21-23; 26:56).

5. A compromising spirit (Matt. 26:69-75).

II. THE PROMISE (Joel 2:28, 29; Matt. 3:11; Jno. 14:16, 17; Acts 1:4, 5; 2:38, 39).

III. THE EFFECTS.

1. Purification (Matt. 3:11, 12; Acts 15:8, 9; Rom. 15:16; 5:5).

2. Illumination (Jno. 14:26; 16:13, 14).

3. Power (Acts 1:8).

(a) For preaching (Micah 3:8).

(b) For testimony (Jno. 15:26, 27).

(c) For prayer (Jude 20).

(d) For exploits (Judges 14:5, 6, 19; 15:14, 15).

CONCLUSION.

PENTECOST, BEFORE AND AFTER

By A. M. HILLS

TEXT: *When the day of Pentecost was fully come, they were all with one accord in one place, and suddenly . . . they were all filled with the Holy Spirit (Acts 2:1-4).*

Many Christians think a Pentecostal experience is not worth much consideration. Jesus thought otherwise. His parting charge was "Tarry until ye be endued with power from on high" (Luke 24:49). It was even mentioned by Joel long centuries before it came (Joel 2:28, 29). And church historians point back to it as the day of days.

I. NOTICE WHAT THE DISCIPLES WERE BEFORE PENTECOST.

1. They were Christians. They had believed on Christ (John 17:8).

2. They had been given to Christ (John 17:9, 11, 12).

3. They had preached the gospel and cast out demons (Luke 9:11; 10:17).

4. Their names were written in heaven (Luke 10:20).

5. They were hated because they were not of the world (John 17:14).

6. But they had been fickle and frail and self-seeking. They failed Christ on the awful night before, and on the morning of the crucifixion.

7. After the resurrection and the ascension they were all with one accord in one place, humbling themselves in prayer, and

seeking the baptism with the Spirit, whose meaning they did not then know. These surely were Christians if there ever were any.

II. SUDDENLY THE SOUGHT-FOR BLESSING CAME

It was not wrought out by a long process. It was not achieved by a continued course of self-education, that ended gradually in ultimate victory. No, it was as sudden as a thunderbolt from the electric spiritual dynamo of God Almighty.

The growth theory of getting sanctified is unscriptural and impossible of application to life. It is also contrary to all human experience. "The God of peace Himself sanctify you wholly" (German Bible, "through and through." 1 Thess. 5:23). Their hearts, Peter said, were cleansed from sin in an instant. Acts 15:8, 9. (Aorist tense, instantaneous).

III. NOTICE THE RESULTS THAT FOLLOWED.

1. They were all filled with the Holy Spirit. He came to live in them, the holy life. "I live, yet not I; but Christ liveth in me" (Gal. 2:20).

2. They were illuminated to understand the Scriptures and the plan of salvation. Before, they blundered and had mistaken views; now they understood and were inspired teachers of others.

3. They were endued with power according to the promise of Jesus (Acts 1:8).

(1) They had power over themselves. They were not upset by every crook of the finger, or accusation or persecution or imprisonment.

(2) Power with God (John 14:13, 14).

(3) Power over men to bring them to Christ (Acts 2:41, 47). They overturned heathenism and planted Christianity. The same power can make the individual Christian and the churches victorious now.

THE SON OF GOD

By R. J. KIEFER

Exposition of Hebrews, first Chapter.

He is the Son of:

1. AUTHORITY.

1. Formerly spoken by prophets now spoken by the Son or in His Son.

2. He brought a message.

3. He was the message Himself.

4. He is the last Word.

2. RICHES.

1. Appointed heir of all things (v. 2).

2. Sonship.

3. Heirship.

4. Lordship.

3. POWER.

1. Master Builder, by whom He made the worlds (v. 2).

2. Laid the foundations of the earth (v. 10).
 3. Upholding all things by the word of His power (v. 3).
 4. Purged our sins by Himself (v. 3).
4. BEAUTY.
1. Brightness of His glory (v. 3).
 2. So much better than the angels (v. 4). They are servants, but he is the Son.
5. GREAT PERSONALITY.
1. Express image of His person (v. 3).
6. A GREAT NAME.
1. More excellent than the angels
 2. Michael means "Like God." Gabriel "Hero of God." Raphael means "Healing of God," but his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace, through His name mankind is saved and divinely healed.
7. OMNIPOTENCE.
- Verse 10.
8. MAJESTY.
1. Prophet (vs. 1 and 9). Spoke by His Son and anointed above His fellows.
 2. Priest.
 - (1) Set down at the right hand of God (v. 3).
 - (2) (v. 5 and 6).
 3. King.
 - (1) Throne forever. v. 8. Scepter of righteousness is the scepter of thy kingdom.
9. IMMUTABILITY.
1. They perish but thou remainest (vs. 11 and 12).

TEMPTATION OF JESUS

By R. J. KIEPER

Text: Matt. 4:1-11.

WHO TOOK PART IN TEMPTATION.

1. Spirit led Jesus.
2. Christ was the object of the temptations.
3. Devil tempted personally.
4. Angels ministered.

PLACE OF TEMPTATION.

1. Wilderness.
2. Companions—Wild beasts. Mark 1:12.
3. Lonely an accursed place, desolate.

FIRST TEMPTATION—ON APPETITE OF THE BODY.

1. Fasted forty days and nights, hungry, weak easy to yield.
2. Solicited by the tempter (v. 3). Don't court temptation.
3. Attacks the divinity of the Son of God. "If thou be the Son of God, etc. v. 3. Perform a miracle—stones—bread.
4. Rebuttal:—It is written "WORD of God."

SECOND TEMPTATION—SPIRITUAL NATURE.

1. Holy City.
2. Pinnacle (edge, Greek.) Dangerous point.
3. Venture. Cast thyself down.

4. Attack the divinity again, "If thou be the Son of God."
 5. Devil uses Word because Christ said Man must feed on it but misquotes it. Psa. 91:11, 12.
 6. Rebuttal: Thou shalt not tempt the Lord thy God, forcefully asserting that He is God.
- THIRD TEMPTATION—COVETOUSNESS AND POWER.
1. Devil is aggressive, takes Him up on high mountain.
 2. Shows the kingdoms of the world and the glory of them.
 3. Bribery if fall down and worship.
 4. Rebuttal: Get thee hence Satan.

VICTORY OVER ALL.

1. Devil leaves Him.
2. Angels came and ministered unto Him.

HOLINESS IN PHILIPPIANS

By URAL T. HOLLENBACH

Text: Phil. 2:1-9.

I. THE SOLID FOUNDATION FOR HOLINESS. "Consolation in Christ." The reconciliation of the cross brings us into the favor of God. His pardon is our consolation.

II. THE BEAUTIFUL STATE OF HOLINESS.

"Comfort in Love." The presence of the Comforter. The fullness of divine love. Comfort in thought of Christ's coming. Removal of that which is contrary to love.

III. THE EFFECTIVE CAUSE OF HOLINESS.

"Fellowship of the Spirit." No holiness apart from the Holy Spirit. He is the Comforter.

Fellowship comes by walking in the light. The cause of the comfort of love is the incoming of the Spirit.

IV. THE DELECTABLE FRUITS OF HOLINESS.

"Bowels and mercies" vs. 1.
 "Fullness of joy" vs. 2.
 "Having the same love" vs. 2.
 "One-accordness" vs. 2.
 Single-mindedness vs. 2.
 Humility vs. 3. Not strife or vain glory.

V. THE EXPERIENTIAL WAY INTO HOLINESS.

"Obedience unto death even the death of the cross."

Humble yourselves. Confession of inbred sin. The death of the old man. The filling with the Holy Ghost.

FAITH IN GOD

By URAL T. HOLLENBACH

Text: Mark 11:22, "Have faith of God."

I. THE FAITH.

1. Definition (Heb. 11:1). Substance. Evidence.
2. Not simple faith. Clothed with love (1 Cor. 13:2; Gal. 5:6). Not naked faith:

3. Not dead, dry faith (Jas. 2:17).
4. Object of faith—salvation (1 Peter. 1:9).

II. SOURCE OF FAITH.

1. Hearing the word. Much Bible, much faith. Little Bible, little faith (Rom. 10:17).
2. Keeping Commandments. "Then have we confidence."

III. MEASURE OF FAITH.

1. No faith. Reasons for lack of faith—sin, (Deut. 32:20); spiritual stupidity (Mk. 4:40).
2. Misplaced faith (Luke 8:25).
3. Little faith. Better than none (Matt. 6:30). Symptoms—anxiety about money and temporal things (Matt. 16:8). Causes—failure to consider God's care of lilies, sparrows. Peter on water—circumstances.

4. Great faith.

Instances: Centurion's servant (Luke 7:1-10). Mother of demoniacal daughter (Matt. 13:25-28).

5. Man full of faith.

Stephen. Barnabas.

IV. POWER OF FAITH.

Tackles big jobs. Mountains and sycamore trees. Without works is dead—inoperative. Attempting for God what is too big for us will bring His help.

V. RESULTS OF FAITH.

Justification (Rom. 5:1). Sanctification (Acts 15:9). Indwelling of Christ (Eph. 3:17). Healing (Acts 14:9). Anything necessary to God's kingdom on earth.

George Mueller's life and faith.

PRAYER

By A. M. HILLS

Text: He spake a parable unto them to the end that they ought always to pray, and not to faint. (Luke 18:1).

Jesus knew the worth of prayer, as no other man ever did. He felt the need of more prayer for the salvation of souls and the success of His kingdom. Hence He urged prayer.

I. Because prayer is the condition of bringing into action the greatest moral forces in the universe. So Christ urges us "to pray."

II. He makes it a duty incumbent upon all of us. Men "ought to pray." "Ought" is the moral imperative in all languages. It means that the highest faculty of our nature—the conscience—endorses and supports the call to prayer. We cannot reason without assuming God; and man learns to pray before he learns to reason. He

feels within him the consciousness of a Supreme Being, and the instinct of worship.

III. It is men—human beings—who ought to pray. Not inanimate nature, nor birds and beasts. It is the beings made in God's image, with faculties like His own. They have the sense of dependence and accountability to a Being higher than themselves. It exists in the minds of all men. It makes them moral beings consciously responsible to God. Prayer binds the soul of men—all men—to the throne of God.

IV. This exercise of the souls of men should be so frequent and constant as to be habitual. "Men ought always to pray." There should always be an uplook of mind, an abiding, overshadowing consciousness of God; and prayer the vital air, and atmosphere in which we live and move and have our being. "Ought always to pray."

V. And not to faint.

When we are weak in body; when we are tried in spirit; when temptations assail us—pray. When for reasons best known to God, the answers to prayers are long delayed until "hope deferred maketh the heart sick"—pray.

When the life is clouded with disappointment, and everything around is dark and forbidding, look up, and pray. When "earthly helpers fail and comforts flee" think of the Infinite Helper of the helpless and pray.

*"Whatever need of heart or soul
 The Spirit hath to you revealed
 To God in fervent prayer hold on
 Till He the cry of faith hath sealed.
 Sometimes the answer seems delayed
 Then wait and His salvation see
 For in His own good time and way
 The prayer of faith shall answered be."*

COMING TO GOD

By PAUL HILL

Text: Heb. 11:6.

I. This text speaks of coming to God. You have either come or you have not. Which is it?

II. Coming to God is just the opposite of going away from Him. One goes away in pride, comes back in humility; goes away in rebellion, comes back in surrender; goes away in impenitence, comes repenting; goes away in unbelief, comes back in faith.

III. Does it make any difference what a man believes just so long as he is honest in it? Yes. The difference of salvation or damnation.

IV. Abel was saved by faith. He had the three things noted in all true conversions: (1) blood, (2) faith, and (3) the witness.

V. To come to God is best for your family, your country, yourself. It is your only way to eternal happiness.

SERMON SEED

By T. M. ANDERSON

TEXT: "These things I have spoken unto you, that in me ye might have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

I. NOTE FIRST THE MEANING OF THE WORDS "IN ME."

Around these words the whole truth is built. The words spoken were to fix their attention upon the fact that every thing was to depend on this relationship.

1. This relationship is shown by the parable of the vine and branches of chapter fifteen. By this parable Jesus shows us that to be in Him is to be a part of Him as a branch is part of the vine. That apart from Him they can do nothing. But in union with Him they can do all things. Thus their peace depends upon this union's being continued.

2. It is because of this relationship that tribulation is suffered in the world. It is for His sake that persecutions come. Break with Him, and the world will receive you as one of its own. There is no escape from tribulation in the world so long as one is "in Him," in the world. This tribulation caused by the world comes from two sources.

(a) The world as it lies in the wicked one. The open, out-spoken, ungodly world that hates all holy persons and things. See chapter 15:18-25. A holy person will pull the cloak off the world and expose its sin, hence it hates such as are holy.

(b) The world that is covered by a religious garb. The world with a religion, yet not true religion. The world that is so manifest in the church and various religious sects of today as of yesterday. See 16:1-3. He that killeth you will think that he doeth God's service. I ask my brother if there is not such a world crowd now that would kill you in a hundred ways for preaching holiness, or any phase of truth against sin?—then boast that they had done God service. And there are more ways than one to kill a saint. A lie will often kill the influence and ministry of a holy man. The world crowd in the church have a supply of lies to hand. They can get you out by way of the "higher ups" as the religious Jews did Jesus and Paul, and scores of others.

II. LET US NOW NOTE THE NATURE OF THIS PEACE AND ITS ESSENTIAL ELEMENTS.

Keep in mind that it is derived from Him.

1. It is peace as a result of power. His power, not ours. "I have overcome the world." You will suffer tribulation, but you shall be victorious; so be of good cheer. Those who are in union with Him will overcome the world. The tribulation shall only work to their good. They live in the world, but He shall live with them in spiritual power.

They shall suffer in the world, but His power shall succor them, and preserve them unto His heavenly kingdom. They shall die in the world, but He shall resurrect them by His power.

2. It is a peace like unto His own. "Peace I leave with you, my peace give I unto you" (14:27). This is something that is imparted to the soul of man from the heart of Jesus. It is His peace that sustained Him in every trial of His life. It kept him silent in judgment. It never broke into retaliation under trial and betrayal. It was the nature of God shown in majestic peace. This peace He gives to us in the world. What a compensation for all the tribulation.

3. It is peace as a result of great privilege. "Whatsoever ye shall ask the Father in my name He will give it you." With access to God in this way who need fear what man or devil may do? Shall such be restless and anxious about either temporal or spiritual things. Exhaust that promise before you give up to the world.

TEXT: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16).

I. LET US CONSIDER THE BASIS FOR THE RULE BY WHICH WE ARE TO WALK.

It is seen to be that of the "new creature" (verse 15). The life or walk is governed by the new creation within. What we have as an experience will be lived out in our daily walk. Now the elements of the "new creature" in Christ are two; as given here.

1. Crucified unto the world (verse 14). A death to all that the world is and has, dead to all world honors, fame, pleasure, ways, fashions, things; dead to its frown, hatred, persecutions, falsehoods; as dead to it as was Christ when He died on the cross. The new creation is what comes as a result of the death of the old nature which loved the world.

2. The world is crucified unto me. Note that both the world and the self are crucified, dead to each other. A further union is as impossible be-

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

A Life of One Dimension

Says Dean Charles R. Brown: I was passing somewhat cursorily one evening through those chapters of Genesis which come along between the splendid passages about the creation and the Garden of Eden, and the later story of the deluge. Those chapters are not especially rewarding. They are made up chiefly of the unfamiliar names of those old chaps who are said to have lived so long. But my eye suddenly fell upon this text—"And Methuselah begat sons and daughters and he lived nine hundred and sixty-nine years and he died." That is all that is said about him—that is all there was to say, apparently. Instantly there came the thought of that meager life. He lived nine hundred and sixty-nine years and he died. His life was a life of one dimension, namely length. No breadth of interest or wide range of sympathy to be recorded! No depth of conviction! No height of aspiration to place another worthy ideal in the sky of human desire! Nothing but length. He lived a long, narrow, uneventful, uninteresting life of one dimension.

Contrast that life with the life of Jesus of Nazareth. How long did He live? Not long, speaking after the manner of men! He was only thirty-three years old when they put him to death upon the cross. Methuselah lived thirty times as long as that. And Jesus spent thirty of those thirty-three years in preparation. Ten years of training and spiritual discipline for one year of service! Ten days of thought and prayer for one day of redemptive action! Ten hours of silence before God for one hour of speech in the ears of men! How much he packed into those three short years, of ministry to human need, of contribution to human well being, of holy and permanent influence upon the unfolding life of the race! His life was not a life of one dimension—it had breadth and height and depth. And that has become the life of men.

I had never heard or read a sermon on Methuselah, but the moment I saw that text I was impatient for the hour to come when I could work out that idea of a life of one dimension as contrasted with the life which stands foursquare, possessing the symmetry which belongs to the soul where length and breadth and height and depth are well combined in that building of God, that house not made with hands, that spiritual edifice eternal in the heavens which represents each man's

tween them as a union of two dead persons. Neither is able to enjoy the life and fellowship of the other again. Both are dead.

Mark you this, the world is crucified to us because God has condemned it to death as an outlaw. It is condemned by heaven's society as a criminal is condemned by good society: A saint can no more fellowship it than one could fellowship with a criminal. To try to do so is to be an enemy of God. Therefore a new creature is dead to the world, that he may be free to live for God. And the world is dead to Him because it is an outlaw before God and must be punished as such. All who love it will perish with it.

II. WALK ACCORDING TO THIS RULE, AND PEACE, AND MERCY WILL BE ON YOU AND UPON THE CHURCH OR PEOPLE OF GOD (VERSES 1-14).

1. Walk so as to fulfill the law of Christ in bearing one another's burdens. Restore the brother that has been overtaken in a fault. Bring back the dislocated member of the body of Christ. Recover the backslider.

2. Let him that is taught, communicate unto him that teacheth. Impart spiritual truth to others who will teach it to others so that the whole work of God may be edified and made to grow in the things of Christ.

This can refer to preaching, testimony, teaching, such like.

3. Sow to the Spirit. Thus one will reap life everlasting. Live after the things of the Spirit and not for the flesh. Life and death, heaven and hell depend on our doing this. Be not deceived; God cannot be laughed at about this law of sowing and reaping. So be sure to sow to the Spirit.

4. Be not weary in well doing. Do not give up with weariness if the day seems long. Be faithful in all things in all times. Never quit because you see so little results. You shall reap in due season. Your work shall not be in vain.

5. Make good use of every opportunity to do good. Watch for those of the household of faith with special care. They are as dear to God as the apple of His eye. Be ready to aid them in all things. Inasmuch as ye do it unto the least of these ye do unto Him.

This is walking by the rule of a new creature.

moral achievement. The moment my eye fell upon Methuselah and then ran ahead to the brief but potent life of the Master here on earth, I had my sermon.

The Father's Sacrifice

A faithful minister and his son were parting at the wharf in Boston. The son was going to be a missionary doctor in Turkey, and the father had come to the wharf to say "good-by" to him. When the *Romanic*, which was the ship in which the son was sailing, began to move, the father, his face wet with tears, bared his white head, and lifting his hand high above the throng, cried, "Good-by, my boy; first Corinthians sixteen, thirteen and fourteen." A hush fell upon the group as once again the father, lifting himself to his full height, shouted, "Stanley, first Corinthians sixteen, thirteen and fourteen. 'Quit you like men, be strong.' Make it your motto for life. God bless you, my boy." And the crowd, in solemn awe, watched what they knew was a great sacrifice. Afterwards the white-haired old minister, who had just given his son for love of God and men, said to one at his side as they walked away together, "Now I know what Moody meant. I heard him say once that before he was a father he preached much about the sacrifice of the Son; but after he became a father he learned to preach above all the sacrifice of the Father. Now I know what he meant."

Guardian Angels

Many years ago a young Episcopalian curate received a message late at night asking him to go to a remote and lonely section of the parish to minister to a dying man. While he was reading the message, the man who brought it turned and fled into the darkness. The curate put on his great-coat and, though somewhat fearful, made his way as quickly as he could to the place indicated; but only to find a tumble-down shack with no occupants. It was well after midnight when he reached the place; yet despite the lateness of the hour, he searched the entire neighborhood, but could find absolutely no sign of life. Returning home, he gave no further thought to the incident until several years after when he was holding a service in a prison. One of the prisoners came to him and inquired if he remembered the night he had gone to this remote spot. Then the man confessed, "It was I who brought that message and I lay in wait out there to take your life. But when I saw the other man with you, I dared not attempt it." "But," said the clergy-

man, "there was no one with me." "Oh, sir," replied the prisoner, "there was a man with you, walking just behind you. I was prepared for one, but I dared not attack two men."—I wonder who was that other man?

O Death, Where is Thy Sting?

Do you remember Hugh Mackail's final words on the scaffold? "Now I leave off to speak any more to creatures and turn my speech to Thee, O Lord. Now I begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations! Farewell, meat and drink! Farewell, sun, moon and stars! Welcome God and Father! Welcome sweet Lord Jesus, the Mediator of the New Covenant! Welcome blessed Spirit of Grace! Welcome glory! Welcome eternal life! Welcome death!" That is splendid and magnificent triumph. That brave confessor and martyr knew that death had no more dominion over him, that in the darkness and the shadow Jesus Christ was waiting for him.—J. D. J.

Here Am I, Send Me

At the time of a British war in West Africa, the Scots Guards were drawn up in line at Windsor and asked by their colonel who among them would volunteer for the Ashantee expedition. He explained the call, and then requested those who would respond to step one pace forward. Then he turned away for a moment, and when he looked again he saw them all in unbroken line, just as they had been before. "What!" he exclaimed, "the Scots Guards and no volunteers?" "Sir," said another officer, "the whole line stepped forward."

That They May Be One

Only the blessing of entire sanctification can unify the church of Jesus Christ; and only a unified church can bring this world to the feet of our Lord and Savior. Says Dr. D. J. Burrell: "At the beginning of the Civil War in America there was a call for seventy-five thousand troops to serve for ninety days. The troops thus enlisted were organized into companies, regiments, divisions and army corps. There were infantry and cavalry and artillery. Had they been massed and hurled at once with a common purpose against the enemy the war might have been brought to a speedy close; but they were stationed all over the country in scattered camps. Then came years of sporadic fighting; till at length Grant appeared with a conviction that the whole army must be brought together for one final blow. He meant to

save the Union; and there seemed no other way. The order went out accordingly, and a million men turned their faces toward a single point. All the lines converged at Appomattox. Grant was there with his formidable army; Sheridan was hastening from the North and Sherman from the South. The result was a foregone conclusion when the lines closed in. It was with like purpose in mind that Jesus prayed for the unification of His Church; "that the world may believe that thou hast sent me."

The Fullness of the Spirit

On a hot summer day in July, 1864, our regiment with other troops was crowded on board a small Mississippi steamer which was trying to push its way up the river, but had got fastened on a bar. There it held. The crew had become worried out in seeking to dislodge; the soldiers were impatient and almost mutinous from the delay and heat. While this unhappy condition was at its worst, one of those larger, magnificent steamers came sweeping down the river, its great prow cutting the stream into waves, which its great wheels sent rolling to either side of it. It swept by us, did not put cable to us or hitch to us to help us, but one of the great waves which it sent out came billowing under our vessel, and easily it lifted and we pushed it off the bar. Singing and cheering we went on our way. It was the swell of the river which the larger steamer produced that delivered us. So this fullness of the Spirit will put into our lives a spiritual "swell" which, as we sweep on down the years, will go under the burden, the sorrow, the disabilities of souls, and will send them on their way rejoicing to the skies.—Dr. S. A. Keen.

Personal Work

Bishop McDowell tells of a young minister who went home from his conference to put into practice the personal method. He reached the charge on Tuesday, Wednesday he went down the street and into a bank. The president was not a Christian, though his wife was. The pastor had told them that he did not expect to return. The president reminded him of it when he came in. Then all at once it came over this young pastor that if he would win a hundred souls this must probably be one of them. Why not begin at once? He turned to the president of the bank and said, "I did not want to come back, but I must have come for some good purpose. Possibly I have come back on your account." There was something in his tone that had not been

in it before. To his surprise the president changed tone and replied with manifest feeling: "Maybe you have." Inside of five minutes they were on their knees together in that office, and a man was won to Christ. Before Christmas that young pastor had won seventy-eight of the hundred for whom he began at conference to pray.—Dr. CHARLES L. GOODELL.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

The month of August has no particularly special day which the church usually emphasizes so we will generalize our suggestions this month.

It has been found very profitable by some pastors to preach a series of sermons from one book of the Bible. This offers an opportunity to preach upon some themes needing emphasis but that otherwise might be neglected, as well as getting the congregation better acquainted with the message of that particular book. The following suggestions are from the book of Galatians.

THEME—A Mighty Deliverance.

Text—"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

- I. This deliverance is according to the will of God.
- II. This deliverance is the purpose of Christ's coming.
- III. This deliverance is present victory from the present age.

THEME—A Divine Gospel.

Text—"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

- I. Paul's certainty of His position. "I certify you, brethren."
- II. The gospel not of human origin.
 1. Not a product of human thought—"Not after man."
 2. Not received from man. "Neither received it of (from) man."
 3. More than education. "Neither was I taught it."
- III. It is divinely revealed. "By the revelation of Jesus Christ."

(See also Matt. 16:16-18).

THEME—The True Nature of Justification.

Text—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

THEME—Crucified with Christ.

Text—"I am crucified; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

- I. Dead, yet living.
- II. Living—"yet not I, but Christ."
- III. A life in the flesh, but not according to the laws of the flesh.

THEME—True Christian Passion.

Text—"My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

- I. This passion born of deep love—"My little children."
- II. Implies deep soul-anguish. "Of whom I travail in birth again."
- III. The purpose of passion. "Until Christ be formed in you."

THEME—Christian Liberty.

Text—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

- I. Christ the author of our liberty—"Christ hath made us free."
- II. A liberty from the "Yoke of bondage"—Judaism which represents formalism, legalism, service of fear, driven by duty.
- III. The Christian exercises (or takes) His liberty. "Stand fast therefore." Danger of lapsing into yoke of bondage if he doesn't exercise his freedom.

THEME—Forms versus Vital Christian Experience.

- I. Gal. 6:15—Circumcision (forms) contrasted with the new birth.
- II. Gal. 5:6—Circumcision (forms) contrasted with living, working, faith.
- III. Col. 3:11. Circumcision (forms) contrasted with the fullness of Christ.

THEME—The Spirit Filled Life.

- I. A Life in which the flesh (carnality) has been crucified (Gal. 5:24).
- II. A Life led by the Spirit (ch. 5:18).
- III. A Life bearing the fruit of the Spirit (ch. 5:22, 23).
- IV. Lives in the Spirit (ch. 5:25).
- V. Walks in the Spirit (ch. 5:25).

THEME—True Christian Brotherhood.

Text—Galatians 6:1-6.

- I. Restores those overtaken by sin (vs. 1).
- II. Bears the burdens of another (vs. 2).
- III. Places proper estimate upon himself (vs. 3-5).
- IV. Teaches others as he is taught in the Word (vs. 6).

THEME—The Law of Harvest.

Text—Galatians 6:7-9.

- I. This law is unalterable (vs. 7).
- II. This law operates alike for saint and sinner (vs. 8).
- III. Such a law encourages faithfulness (vs. 9).

THEME—Boasting in the Cross.

Text—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

- I. The cross Paul's only cause for boasting.
 1. Others despised the cross, Paul gloried in it.
 2. He boasted in the cross, above his own powers of will, his own life, above everything else (see also 1 Cor. 15:10).
- II. The reason for his boasting in the cross. A double crucifixion.
 1. The world crucified unto me.
 2. I crucified unto the world.

Prayer Meeting Suggestions

THEME—The Christian Crown.

- I. The incorruptible crown (1 Cor. 9:24-27).
- II. A crown of rejoicing (1 Thes. 2:19, 20).
- III. The crown of life (James 1:12).
- IV. A crown of glory (1 Peter 5:1-4).

Missionary Sermon Suggestions

THEME—Christ's Vision of the World.

Text—Matt. 9:36-38.

THEME—The Task of the Church.

Text—John 4:35 with Matt. 13:38.

Suggestions for Sunday Morning Sermons

THEME—Loyalty to the Church.

Text—"Lord, I love the habitation of thy house, and the place where thine honour dwelleth" (Psa. 26:8).

THEME—Standards: Christian and Worldly Contrasted.

Text—Matt. 5:44-48.

THEME—Our Heavenly Heritage.

Text—"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).

THEME—Spiritual Recreation.

Text—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isa. 40:31).

TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

One man in Japan "turned to God from idols"—forty-three of them, and burned them on the mission premises.

A converted Japanese school teacher gave fifty yen (\$25), saying, "Please spread this wonderful, blessed tidings as fast as you can."

Tell me, how does Miss Louise Robinson, in Africa, with support allowed her for eighteen girls, feed and clothe more than forty, as Mrs. Hynd writes in *The Other Sheep for May*?

A Japanese Christian handed the missionary an envelope containing two hundred yen (\$100), all that he had, and said: "You are working hard to save my people. I cannot do much, but want to help what I can to spread the gospel. Jesus causes me to feel that He is coming soon, and until then He will care for me."

It does my soul good to see how large a part the Chinese Christians are having in the blessed revival which God has been giving to our mission in China. Let us pray diligently that God carry this gracious work through the Chinese while the missionaries are shut out of the country.

"At best I have only a few days to live. How glad I am that you came today and told me that

I do not have to make lengthy pilgrimages to be saved, and that idol worship is vain. But you tell me of Jesus, a Savior who died to bring salvation to sinners like me, and that salvation is without money and without price. A Savior who loved me, and died FOR ME."—An old Hindu lady speaking to Mrs. McKay, reported in *The Other Sheep for May*.

The Moslem World for April has a leading article from Arnold J. Toynbee on the relations of Islam to the League of Nations and the possibilities of bolshevistic propaganda, to form a counter-league in Western Asia. The number is filled with interesting information about matters that have a distinct bearing upon the development of civilization in the Near and Far East.—*Missions*.

We are told that Mexico is fighting religion, yet the Mexican Government publishes the four Gospels and supplies them to the public school libraries at nominal cost, while the department of education urges their reading as "very necessary for Christian living." Comment is unnecessary.—*Missions*.

Seventy congregations of fifteen different denominations in Wichita, Kansas, united in helping the Union Mexican Evangelical Church build a fine edifice for its use. The Wichita Council of Churches has in this way provided a Christian center that will meet the religious and social needs of the Mexican colony in most effective way.—*Missions*.

The Chinese Baptist Home in Berkeley, Calif., is the only place in America where a Chinese boy, when neglected, can find a home. There are now 52 boys in the institution. Recently ten of the members of this large family of boys were baptized by Dr. E. A. Hanley, all of whom expressed a desire to go back to China to carry the gospel to their people there.—*Missions*.

"A Chinese View of the Situation in China," by Paul Chish Meng, New York, General Secretary of the Chinese Students' Christian Association, is an article worth our reading, but too long to quote here. It appears in *The Missionary Review of the World for May*.

He complains of "the unequal treaties forced upon China by seventeen imperialistic nations,

and the oppression of military dictators." He admits Bolshevistic influence, but does not think it ever will find fruitful field in China. "In contrast with the Nationalist government, the so-called "Northern" government is dominated at the present time by one man, namely: Chang Tsoulin, once a bandit leader in Manchuria, then hired by Japan to fight in the Russo-Japanese War, and later made an officer in the Chinese Army in Manchuria at the request of Japan."

The article is worth your reading.

Brief Items From Japan

By REV. WM. A. ECKEL

The Religion Bill before the Tokyo Government to connect church and state has virtually been lost. A member of the House of Peers says, "We are afraid to touch that bill, for the Christian prays." They are forced to believe we worship the living God.

A layman was called upon by the pastor to offer prayer in the Sunday morning service. The man first arose and took a yen bill (50c) from his purse. The pastor said, "I did not ask for an offering, I asked you to pray." The Japanese brother replied, "Yes, I understood you; but I cannot ask God for anything unless I first show my gratitude." Grant, Lord, that we all show more gratitude for Thy blessings!

A college man called at the home of the pastor to convince him of the truth of evolution. Just as he was declaring, in no uncertain tones, that man sprang from monkey, the good wife served tea and cake. The pastor took a cake and tossed it to the guest, who became quite indignant. The pastor calmly replied, "Excuse me, I thought you were a monkey." The haughty young man humbled himself and earnestly sought the Lord. Japan schools too are full of the monkey idea.

The earthquake of Kyotofu is said to have been the most severe in Japanese history—not as to loss of life but in upheaval. Ten thousand country people were killed as buildings crashed. Fourteen million dollars worth of silk was destroyed. Japan's populace stands agog. Now is the accepted time for Japan to seek the Lord.

From The Argentine

By REV. FRANK FERGUSON

"The harvest is plenteous but the laborers are few. Pray ye the Lord of the harvest."

On April third one or two who have been on probation for some time will be baptized at the mission on Avenida Gaona.

At this time of the year weekly street meetings are being held and a number who have no other chance hear the gospel in this way.

Three evenings a week classes are conducted for the Argentine workers and those who desire to be workers and can find time after work hours to attend the classes.

Miguel Alvarez, a young man of Spanish birth, feeling called to work for God, sold his taxi and is paying his own way in a Bible Institute. For the first year he is attending one of another society because as yet we Nazarenes are not able to run a full fledged Bible Institute.

One man who was recently converted at the mission on Zapiola street was deserted by his wife through the influence of her relatives. In addition to thus suffering in his domestic relations for the sake of the gospel, he has also changed his business at a sacrifice in order to be true to God. It is good to know that some are true under the pressure that comes against them.

A short time ago Brother Antonio Lopez and his wife, through the interest of one of the members of his congregation, had opportunity to speak at a watch-night gathering occasioned by death in a home of a neighbor. They preached, prayed and sang with permission of the dead man's relatives. This is rarely ever obtainable in homes where the gospel is not known as was the case on this occasion. As a result of this service some new people are coming to the meeting and claim conversion.

Items from Europe

Protestant schools in Jugoslavia have been closed by the government.

In Poland, Catholic priests are permitted to send their letters free.

In Moscow, a young man, who disliked his father's religion so much that he killed him, was released by the judge, with a gentle rebuke.

The rulers of Austria, Czecho-slovakia, Sweden, Finland and Mexico are like President Coolidge, total abstainers from intoxicants.

In Sweden, pacifists are allowed to substitute hard labor for military service.—*Missionary Review of the World.*

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Luke the Historian and Modern Research

—Continued.

IN our testing the credibility of Luke the historian of the early Church we have found that his method of research, his accuracy in the use of medical knowledge and terms, the correct dating of the census in the Gospel and in the Acts, have stood the tests of the shrewdest critical scholarship, and that this but marks Luke as a historian of the first rank. But this line of argument in establishing the truthfulness, the trustworthiness of the writings of Luke is strengthened by the consideration of the chronology of the writings, the archæology of the Acts, and by the writer's knowledge of Roman law. If thus the history of Luke stands the severest tests of literary criticism, then we will be forced to listen to his reports of the miraculous life and teachings of Christ. Hence we will see that the supernatural origin of the New Testament is accredited. In this the Greek Testament is the final court of appeal. The critics have been anxious to have us believe that even though the English translations did sustain the traditional view of the inspiration of the New Testament, still the original version, the Greek manuscripts, did not do so. But we only find that the closer we are to the original language, the stronger is the evidence for the supernatural origin of the Christian religion. The blatant criticism of the Bible had hid under the cloak of scholarship, but when real Christian scholarship steps into the arena, it finds that instead of a study of the original language weakening its position with reference to the credibility of the writings of the New Testament in reality it has made this position impregnable. The Church of Christ has nothing to fear from the attacks of modern scholarship, if she will but train her scholars whose spirit of research shall be permeated with a pious attitude, and whose heart shall be warm with a Christian experience. The critical view is not so much a matter of training or scholarship as

it is of attitude or desire, or a reading into the facts of the original languages one's own theory. What then does a study of Luke in the original yield?

1. Points of chronology in Lukan writings.

A. The beginning of John's ministry. In Luke 3:1-3 the writer dates the beginning of John's ministry, as in "the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, and his brother Philip tetrarch of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiphas." Here he gives us seven synchronisms in dating the ministry of John. This is one of the common practices of ancient historians. Evidently Luke is taking pains to make the time of John's ministry plain. John was about thirty years old. If we assume that the crucifixion took place A. D. 30 at the time of the Passover, and that there were four Passovers in the ministry of Jesus in the words of Ramsay, "we reach the conclusion that the synchronisms of Luke 3:1, 2 are calculated for the summer (say July) of A. D. 26 (*St. Paul the Traveler*, p. 386)." There is no trouble with any of these names save those of Tiberius and Lysanias. Luke has been accused of blundering here.

Tiberius began to reign in A. D. 14 upon the death of Augustus. The fifteenth year of this reign gives us the year A. D. 28 instead of A. D. 26, two years later than the date called for. Herein it seems to critics that Luke has made a slip. We note from Suetonius that Tiberius was associated with Augustus in the administration of the provinces, "*Ut provincias cum Augusto communiter administraret (Tib. 21)*." Tacitus (*Ann. I, 111, 3*) speaks of Tiberius as "son, colleague in empire, consort in the tribunician power," "*Filius, collega imperii, consors tribuniciæ potestati adsumitur*." Besides some coins have been found in Antioch which count Tiberius's reign from A. D. 12 instead of two years later. Many times it has been discovered that the date of one's reign began with the time when he was first associated with his father, and not at the death of his father. This is true of the date of Titus' reign. Ramsay writes, "So that

Luke, being familiar with that method, applied it in the case of Tiberius. Now that was the case with Titus. His reign began from the association with his father on July 1st, A. D. 71 (*St. Paul the Traveler* p. 387). Hence we see that Luke was not at error, he was merely following a common procedure in dating the reign of an emperor.

But in the case of Lysanias the difficulty is more acute. Lysanias the son of Ptolemy who ruled this region previous to B. C. 36 surely could not be ruling at this late date. It is suggested that Luke carelessly read Josephus. But the critics overlooked the fact that Lysanias, son of Ptolemy, was king and not tetrarch as Luke says. Moreover an inscription has been found which proves that at the time Tiberius was associated with Augustus there was a "tetrarch Lysanias." From the site of Aibia itself another inscription has been discovered which speaks of "Lysanias the tetrarch." Ramsay shows that this is from the very time between A. D. 14 and 29 of which Luke writes. Once more the stones verify the statements of Luke.

B. The length of Christ's stay in the tomb. There has been some doubt with reference to Christ's stay in the tomb. Some have said that Luke disagrees with Matthew and Mark. This is not true however. Luke merely states this time a little more specifically. He notes that the day of the death and burial of Jesus "was the day of the Preparation, and the Sabbath drew on" or dawned (23:54). This word for Preparation (*paraskeue*) is today the name for Friday in modern Greek. It was the technical name for the day before the Sabbath. The word drew on (*epiphosken*) literally means the coming of light, and it can mean not only the coming of the twelve hour day, but also of the twenty-four hour day. Matthew (28:1) uses it in this new sense "Now late on the Sabbath day, as it began to dawn toward the first day of the week." Here we have reference to Friday afternoon and all day Sabbath, then in 24:1 Luke adds, "But on the first day of the week, at early dawn . . ." The other writers say, "after three days;" while Luke says on the third day Christ arose. The idioms of all languages in their vernacular can make "after three days" to mean "on the third day" so in fact there is no mistake in Luke's writing. He but uses another form of statement.

C. Death of Herod Agrippa I and the famine in Judea. In Acts 11:27-30 Luke mentions the prophecy of the famine by Agabus and the con-

tribution to the poor saints of Jerusalem. This famine has been dated around the year A. D. 46 or 45. Till A. D. Herod Agrippa I ruled over all Palestine, but as to the exact date of his death we are uncertain. It must have been after this time. If this is true then we shall think of the events of this section of Acts 12:1-23 up to the death of Herod in A. D. 44 or 45 as happening before the famine in Judea of Acts 11:27-30 (A. D. 45-46). Then these two dates A. D. 44 and 45-46 give us a fairly definite point of contact between Luke's narrative and the outside world, as Robertson points out in *Luke the Historian*.

2. Roman law in the Lukan writings. A. Various kinds of law in the Roman Empire. Luke was not a lawyer, but living under Roman rule, the laws of Rome naturally show themselves in the writings of Luke. Luke mentions one lawyer, a professional Roman pleader, Tertullus (Acts 24:1). In the New Testament we see the reflection of Jewish, Greek and Roman law. The Jewish law refers to ceremonial activities; the Greek law shows itself in different cities under local influences; Roman law appears in its provincial aspects as well as in its imperial forms. In this first century of the Church one meets various kinds of law with which Christianity had to deal. Jesus urged one to pay tribute to Caesar; Paul spoke of "subjection to higher powers" and asked that rulers might be prayed for. In Greek cities of Asia Minor where law was already in force, the Romans respected the old laws and did not enforce Roman legal forms just as they did not interfere with the Greek language. In Heb. 9:16 f. the will (*diatheke*) seems to be a Roman form, for this word appears in the papyri and on the inscriptions. We get our idea of Testament from the Latin translation of the Greek word which means covenant. Roman law made the child stay under a tutor (*epitropous*) till fourteen, and under a curator (*oikonomous*) till twenty-five. In Gal. 4 the Roman law is followed, but in the matter of appointing the term of a slave the Greek law was followed. So Luke wrote in a world of complicated legal processes and diverse laws; but in each case he comes through without making errors. In illustrating the different uses of law in Gal. 3 the picture is of the law (Jewish law) as the pedagogue (*paidagogos*), or child-guardian. This is essentially a Greek practice and not the Roman idea of a guardian. "Luke like Paul wrote in a world where the Græco-

Roman civilization flourished. He makes his way safely," writes Robertson.

B. Law in the colonies. Here Latin was used in municipal deeds and trials, though Greek was the language of commerce and every-day life. There was no senate (*boule*) in the colonies, but councils (*decuriones* in Latin) and the officers were called magistrates (*prætores* in Latin, in the Greek *strategoi*), according to Acts 16, 20, 22, 35. At Philippi they were sarjeants (*rabdoukoi*). The form of Roman law was insisted upon by the masters of the poor girl (16:31), while Paul shows the various items that the rulers (*archons*) had violated (16:19, 37). Herein Luke rightly understood Roman law. In Antioch of Pisidia, another colony, Paul did not stay to face "the chief men of the city" (*tous proutous tes poleos*) (Acts 13:50), the technical title for the city officials. At Lystra, another colony, Paul and Barnabas had trouble at the hands of the jealous Jews. The Jews stirred up the Gentiles against them and a mob (*orme*), a "rush," as a modern football team, against them. Here there was no trial. At Corinth, another colony, Paul was arraigned. The charge before the court was "This man persuades men to worship God contrary to law" (Acts 18:13). "Roman law was strict about the introduction of new religions," states Robertson. Christianity had no legal status before Roman law. It was technically unlawful (*religio illicita*). Gallio threw the case out of court as being a question of Jewish theology, because Paul sated that he followed the way of the fathers (Acts 24:14). For a moment this decision gave Christianity a legal standing in Achaia, as a *religion licita*.

C. Law in the free cities. In Thessalonica there was probably a senate and an assembly. They had politarchs, "rulers of the city" (Acts 17:6) as the inscriptions show. A mob clamored before the house of Jason for Paul and Silas. Failing to discover them, they took Jason before the politarchs and accused him of entertaining Paul and Silas, "these that have turned the world upside down" (*oi ten oikoumenen anastatosantes*, used in the papyri for driving one out of hearth and home, and also for upsetting one). Then they accused Paul of "acting contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:7). This crime would have been high treason, for none but Caesar was to be king, *basileus*. Jason was compelled to give security money (*labontes to ikanon*) for good

behavior against treason. In Ephesus we see all forms of Græco-Roman law. This city had a Greek constitution as well as the Roman proconsul. Here we find proconsul (*anthupatos*), town clerk (*grammateus*), assembly (*demos*, or *ekklesia*), courts (*agorai*). Suffice it to state that the excavations in this city corroborate the life-like picture in the Acts. Demetrius charges Paul and those with him with being temple-robbers (*terasilous*), or blasphemers of the goddess Diana, which charge the town clerk answers (19:37).

D. Roman law in Palestine. Once Paul stood before the Roman governor, the proconsul Gallio, in Corinth. In Palestine he was again accused. At the other time he was set free, and there Christianity received the standing as a *religio licita*. Robertson thinks that in the case of Paul and Felix in Acts 23-25 Paul hoped to make a test case of Christianity in Palestine and to establish it here with a legal standing as in the previous case. Felix made a fair start, but delayed the case for two years, and was recalled. When Festus came, he demanded that the accusers should come to Casarea where he held court. Here he asked Paul if he was willing to be tried before him at Jerusalem. Paul's patience was exhausted and he did the only thing that remained for him in hoping to legally establish Christianity as a *religio licita*, he appealed to Caesar. But unhappily Caesar, Nero, reversed the Roman policy in A. D. 64, and Christianity did not receive the legal status Paul had hoped. The Acts closes with Paul a prisoner in Rome, but with hope of release implied. Nero burned Rome, and laid it onto the Christians, and began to treat them as criminals. Paul saw the fight coming between Christ and Caesar, and he did all in his power to establish Christianity as a recognized religion; but bitter centuries passed before this result was achieved. When this distinction was drawn by Roman law the Church was too powerful to be superseded.

But through this tangled maze of Greek, Roman and Jewish law Luke treads his way safely, and in not a single instance did he mistake the laws of the different cities, colonies or states. This adds force to our position, that Luke as a historian stands in the highest rank, and if his history is so trustworthy, then it also appears that his picture drawn of the Christ, and His teachings must likewise be truthful and credible.

PASADENA, CALIF.

THE PREACHER, A MAN OF GOD

By CHARLES BAUERLE

THE phrase, "Man of God," is used no less than fifty times in the Bible. It is sometimes applied to an angel, who was sent with a special message to man. Most usually, it was used to designate some man whom God had called to be a prophet or leader for the people.

Among those to whom it was applied in God's Word were the following: Moses, Samuel, Shemaiah, Elijah, Elisha, David, Hanan, and Timothy. Each one of these men distinguished himself that God was with him in a special way, and the people to whom he was sent were made to see that the Spirit of God was upon him.

In the same way that God called men in the ages that have passed, so he still calls men today and singles them out from among their fellowmen. This is God's plan for the preacher. Perhaps not every man of God is a preacher, but every preacher ought to be a man of God. And it remains for him to prove to the people that he is God-called and God-sent. This fact is manifested in the various activities of the preacher's life as follows:

First, he must prove himself a man of God behind the pulpit. He may not be trained in all the learning of the Egyptians as Moses was, or he may not have any theological degrees after his name, but he must make his hearers feel that his message is of God, and has unction, power and authority back of it, that it comes from above.

Then again the preacher must prove himself a man of God in his home life. If he cannot prove himself a man of God to his companion and children how shall he tell others how they should live in their homes? His preaching must begin at home first and be lived there, and then it will be time to go away from home.

In his pastoral visitation he must prove that he is a man of God. Every home he enters should be left as pure when he leaves as when he entered. It should be as a dear old shut-in expressed it when the preacher had called and prayed in her home; "I just feel that the Lord has been here today." The visit to the home should always be completed with prayer whenever this is possible.

In the board meeting is a good place for the preacher to prove himself a man of God. The members of the church board that we are here on the proposition as he had hoped they would, or perhaps even as they should, but he must not

show an arbitrary or stubborn spirit, even if some of the members of the board have done so. We believe that every preacher can prove to the members of the church board that we are here on business for our King, and that every item of business is to be transacted for God's glory alone, and the upbuilding of His cause and kingdom.

The preacher must always conduct himself as a man of God when upon the street, for the people are watching his every move. Especially is this so if he professes to be a holiness preacher. No one should ever hear him use slang or tell a vulgar story just to make the people laugh. He can be cheerful and carry a smile, but he must be serious and anxious for men's souls, and not betray the trust God has given him.

In his dealings with the opposite sex, he must prove that he is a man of God. He is to be friendly, courteous, and sociable, but ever use discretion so that no word or action will lead to his undoing and ruin him for life. It is best in visiting some homes for him to take his companion with him. By not being careful a number of useful preachers have made a shipwreck never to rise again.

There are many vexing problems that will come up in the preacher's life in dealing with the people, but God has called him for that very purpose to help solve them. There is always a way through, and God has the solution for the man of God. If the Lord made a way through the Red Sea for Moses, a path across the Jordan River for Joshua, deliverance for the three Hebrew children in the furnace, and Daniel in the Lion's den, He will make a way through today for His chosen leaders.

We will now consider a few things that will help the preacher to be a true man of God:

First, he must ever be conscious of his divine call. He did not know at the time God called him, all that would be included in that call, and what he might have to endure or even suffer, but the fact that he knows that God did call him, also meant that God would go with him all the way, and with God all things are possible.

Then the reading and the constant study of God's Word is very essential to the preacher who would know more of God. He ought to read his Bible through every year, and some parts of it he ought to study carefully and prayerfully many times during the year and apply them to his own life, to see how well he measures up to the standard. If he would tell his people more about the deeper things of God he must dig

deeper into them himself. His Bible should always come first, and then as many good books, papers, and magazines as he can afford.

Concerning his prayer life. No doubt this is the most vital of all his activities. He must not fail here if he would be a true man of God. But the question comes, what will stir him up to pray, as he ought to pray? We answer by saying that he ought to see that men are dying all around him every day without God, and that he is responsible to the extent that he can help them and get them to God. Some praying men and women pulled him out of the Devil's clutches by their prayers and now God expects him to help pull others out. He cannot shift his responsibility as did Cain when he said, "Am I my brother's keeper?" We are responsible for others and God will hold us accountable. Moses had such a burden for Israel that he asked God to blot his name out of his book but to spare them. And the Apostle Paul said that he could be accursed for his people Israel. He also wrote to the Thessalonians that he was praying for them day and night exceedingly. Every preacher who is a true man of God will experience times when the burden of a lost soul or souls is so real to him that he feels himself standing in the gap between those souls and the pit of hell pulling them out with his prayers. There are also other times when he will spend sleepless, restless hours in the night pleading for men's souls. The reading of books on prayer such as E. M. Bounds' "Preacher and Prayer," and "Praying Men of the Bible," will stir the preacher's heart to pray more. He ought to have a time and place for prayer every day, and we would suggest that the time be early in the day if possible. *

In connection with his prayer life, the preacher ought also to observe a fast day once a week. We are living in a day of feasting and ease taking, a pampering of the body and starving the soul, so well satisfied with the temporal things that there is no appetite for prayer and spiritual things. The man of God must set the example and urge his people to follow.

When Nehemiah heard of the walls of Jerusalem being broken down, and his people in great affliction and reproach, he mourned and fasted and prayed certain days until God heard and answered his prayer. When Queen Esther knew that her people were threatened with destruction, she and her maidens fasted and prayed three days and nights and God heard her earnest plea and spared the lives of her people.

Moses fasted and prayed forty days for Israel that God would spare them. He put his very life and soul into his petitions that deliverance might come. If we are to stem the world-ward tide these days we will have to do it at the point of desperation and self-denial.

Then, finally, the man of God must ever be conscious of the fact that he has been called to be the servant of others, and this means the life of sacrifice and self-denial. Many times he will have to do without things that others enjoy, but "Others first" should be his motto. It was said of Jesus "He saved others himself he cannot save." Jesus himself said, "He that is greatest among you shall be your servant," and again, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The man of God must be willing to go to hard scabble circuit if the Lord leads him there. The new fields must have someone to open them up; the run-down churches must have someone to go there to bleed and die if necessary till they can be built up again. The preacher may not always get all the people to follow the example he sets for them, but he is to set the example just the same.

There is great need today for the true man of God who is dead to the world, dead to himself, and all given up to God and His will; willing to go anywhere, stay anywhere, wherever God can use him best. If the Lord can get enough of this type of men for preachers and leaders in our own church, we will be able to keep our present missionary force in the field and send others which are so badly needed; we will open many new churches in the homeland; our holiness schools will be paid out of debt and supported, and God's glory will be mightily upon us.

ABRAHAM AND LOT

By C. B. JERNIGAN

And Abram took Sarai his wife, and Lot his brother's son . . . and they went forth to go into the land of Canaan; and into the land of Canaan they came (Gen. 12:5).

THE BIBLE is full of allegories, types, shadows, and teachings in parables. The apostle Paul tells us that the story of Ishmael and Isaac is an allegory. In other words the type of certain Christian experiences. The whole epistle to the Hebrews is an exegesis of the rites and ceremonies of the Levitical priesthood, pointing out their real spiritual significance, as

shown through its ritual. The bleeding lamb and the sprinkling of the ashes were typical of Jesus, the supreme sacrifice, whose blood can cleanse from all sin.

The Psalmist tells us that he had seen the wicked in great power spreading himself as a green bay tree. The green bay tree will grow only in the muck and the mire, in the swamp lands where malaria abounds. It will not grow on the mountain sides, nor on the plains. How like the wicked. The same writer tells us that the righteous shall flourish as a palm tree. No man ever saw a crooked royal palm tree. But every one of them is as straight as a string, and not a limb, nor a knot on any of them, and their leaves are things of beauty and grace, upright and clean.

Just so with many characters in the Old Testament; they are great object lessons for us, where comparisons are drawn, and contrasts can be seen and used to good advantage in the preaching of the word. To my mind this is one of the best ways of presenting Bible truth. Many Bible characters are allegories of spiritual blessings. They may not fit into every man's way of preaching, but they appeal to me. In these Bible characters there are veins of spiritual truths yet unexplored. Why not dig these depths for gospel messages?

In the case of Abraham and Lot, there are two lives in contrast; from which we may draw some spiritual applications:

We find Abraham first in Ur of the Chaldeas, in that rich valley of the Euphrates not far from where the Tower of Babel was built. This was a very fertile country, where a self-centered people had gathered, and had planned to build a tower whose top would reach to heaven, and a great city, and make for themselves a name. "Let us build a city and a tower whose top may reach unto heaven—Let us make us a name" (Gen. 11:4). In this country surrounded by this selfish people God found Abraham. Jehovah called him out of this country, and from among this people. "And the Lord said unto Abram, get thee out of thy country, and from thy kindred, and thy father's house, unto a land that I will show thee" (Gen. 12:1). "By faith Abraham when he was called went out, not knowing whither he went" (Heb. 11:8).

Abraham was a rugged pioneer; he had the stuff in him that great characters are made out of. He was no doubt rough, but the grain in him would stand the friction that brought out the

polish. God could not use him, among this selfish money mad, fame seeking people. If you ask me to define carnality in the shortest term I would say SELF. Selfishness is the tap root of all sin. Abraham went at once and gave no back talk. Absolute obedience will win with God. Three things made Abraham great: faith, prayer and obedience.

"Abraham believed God, and it was counted unto him for righteousness—Who against hope believed in hope—and being not weak in faith—he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform" (Heb. 11:13). You could track him across the desert by the ascending smoke of the sacrifice on his altar. Everywhere he stopped it is said: "And there builded he an altar, and called on the name of the Lord." He prayed, he believed, he obeyed.

Contrast the statement at Babel, and the promise that God made Abraham. They said: "Let us make us a name." God said to Abraham: "I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee."

Abraham had influence enough to take someone with him: "And Abraham took Sarai his wife, and Lot his brother's son;—and they went forth to go into the land of Canaan; and into the land of Canaan they came." How specific the Bible describes their journey and destination.

The land of Canaan was found to be a good land; a land of prosperity and plenty, and both Abraham and Lot prospered abundantly. Their flocks and herds soon grew to such proportions that they seemed to be crowding each other; until a spirit of jealousy arose among them as to who would control the land. "And there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle." The strife soon became so sore that the land could not hold them both. There must be a separation. Here came the acid test of Abraham's religion. This was his second test. His first one was when he was called to go out of his own country. Now in a strange land with strangers still looking on to see how Canaan dwellers act when strife arises. The first test of separation from loved ones and family ties; the second test, a separation from a Canaan dweller whom he had led into the land. God chose him because he had the fibre in him that would stand the strain. He could endure hardness and not faint. He could obey

orders and not murmur and when the separation came he could give him the best, and take what was left and never complain. Here is the acid test of your religion. The climax was on Mount Moriah, where he offered Isaac. But he would never have had this last test if he had not stood the strain of the first ones.

Hear this consecrated Canaan dweller: "Is not the whole land before thee? separate thyself I pray thee from me: if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left. Let there be no strife, I pray thee, between me and thee; for we be brethren. And the Canaanites and the Perizzites dwelt in the land."

These pagans were looking on to see the outcome of the separation of Canaan dwellers. O brother, the world is watching us to see how we live.

If Abraham had not been really consecrated to God, he might have said: Look here, Mr. Lot. This is not your land, God gave it to me and if you don't like conditions here, just bundle your doll rags and hit the road. But lo: he gave Lot choice, believing that the God who had brought him here could still take care of him. "What consecration! What faith in God! How unselfish in the hour of his most severe test! Do you wonder that God said: "I will bless him that blesseth thee, and curse him that curseth thee."

Many is the Canaan dweller who like Lot, in the time of strife left the land and pitched his tent towards Sodom. No doubt Lot thought that he had bettered his condition; but alas he had forgotten to take God into account.

Had you met Lot that morning and told him that he had played the fool and that he would lose every dollar that he had and his entire family would be lost, on account of that move, he would have told you that "You don't know old Lot; I know what I am doing. I don't propose to be bossed by Abraham or by any other man." Oh, how often have we seen men who like Lot pitched their tents towards Sodom: we wanted to stop them, but we did not know how. They were self-willed, and we did not dare talk to them about their condition.

Here is a picture true to life that is being enacted over and over again. Many is the Lot who has raised trouble with his fellow Canaan dwellers and leaves the hill tops of Canaan for the low lands of the Jordan with its seeming riches in its Sodoms and Gomorrah. Two angels

came to visit him about twenty years after he had settled in Sodom and told him that God would destroy that city with fire and brimstone at the rising of the sun; and that if he had any kin in that city to get them out before that time. He went after his children, but too late. They had imbibed the spirit of the city and they mocked him when he told them of destruction with fire and brimstone. Many is the man today who is in the same fix. His own children mock him. The angels had to literally pull him out of the city and his wife, whose heart was back in Sodom, looked back and turned to a pillar of salt. Shame and disgrace awaits that Canaan dweller who separates himself from his brethren. "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations whose builder and maker is God" (Heb. 11:8, 9).

Abraham went down into history as the father of the faithful and the friend of God. Lot died in shame and disgrace. One choice brought Abraham into favor with God. One choice carried Lot and his entire family to destruction and disgrace.

WHY WE SHOULD STUDY THE PROPHETIC WORD

By Rev. A. W. ORWIG

WRITE on this subject without any attempt at an exhaustive article, but simply to offer a few plain reasons why we should study the prophetic word.

Of course natural tastes and capacities differ. But no one should be indifferent to the subject, nor need anyone be wholly ignorant concerning it. Doubtless prejudice keeps some from entering the realm of prophetic investigation.

Years ago I heard of a preacher, who seemed to be averse to the study of prophecy. He had been reading the New Testament consecutively at family worship. And when he came to the book of Revelation he irreverently said, "Well, I'll not read this, for it is full of wild beasts and snakes, and we can't understand it anyway!"

It would seem that he would have felt rebuked had he read in the very first chapter the encouraging language, "Blessed is he that readeth, and they that hear the words of this prophecy." But, alas, some persons turn away from any portion of God's Word relating to prophecy, especially if it

involves the glorious teaching of the second coming of Christ!

But, now allow me to cite some reasons "why we should study the prophetic word."

Perhaps a few Bible reasons will appeal all the more strongly to some persons. The passage already quoted about the blessedness of giving attention to the subject of "prophecy" ought indeed to constrain us to such study.

The Bible also declares that "all scripture is given by inspiration of God, and is profitable for doctrine," etc. And that certainly means that no scriptural subject should be neglected, not even the subject under consideration. Surely, in order to be the more "thoroughly furnished" for "the work of the ministry," the study of prophecy should be included.

We should study the prophetic word that we may be all the more "approved unto God, . . . rightly dividing the word of truth." And to proclaim "all the counsel of God" does not leave us free to neglect prophecy. If we are indifferent to this prominent portion of the sacred Oracles, how can we instruct and edify people concerning the stupendous purposes of God in relation to the future of the Church, His ancient people Israel, His dealings with the nations, and other things within the range of prophecy?

Concerning the "sure word of prophecy," it is declared that we "do well" to "take heed" there-to "as unto a light that shineth in a dark place," etc. Some Scriptures become charmingly luminous and superlatively enrapturing, only as they are associated with prophetic truth, and especially with the comforting message concerning the return of our absent King. Like the seer of Patmos who, in wonder and adoration, fell at the feet of the mighty "Alpha and Omega," we sometimes prostrate ourselves before Him who so very majestically figures in the prophetic word, and where the sublimest visions of the coming One are obtained.

We should study the prophetic word because so great a portion of the Book of books is devoted to the subject of prophecy, indeed fully one-third of it. And yet how amazing that some men declare they are not particularly interested in this portion of the sacred volume! The vastness and blessedness of the subject ought to challenge our diligent, prayerful and believing attention.

The study of prophetic truth invariably leads to a more fervent contemplation of the Deity resulting in a greater intimacy or fellowship with Father, Son and Holy Ghost. Heretofore obscure

or hidden truths of past, present and future events loom up before us as divinely related to the weal or woe of mankind. Many men see only the human or earthly side of some of the mighty occurrences which agitate and bewilder the nations, while students of prophecy more or less clearly witness the hand of God, and rejoice at the fulfillment of divine predictions.

Beloved in the Lord, let us not be content with a knowledge of merely "the first principles of the Oracles of God," but aspire to the mountain-peak visions of every aspect of divine truth, by no means excepting prophetic truth. The benefits of the latter are manifold, both for mind and heart. We need not and should not make a "hobby" of any Bible truth, but by divine aid acquire, to the greatest possible degree, a full and symmetrical knowledge of God's holy Word. And let us beware that we do not "take away from the words of the book" anything pertaining to "prophecy," or any other portion of the Word of God, lest we suffer the doom therein described of those who thus do "despite unto the Spirit of grace." That there are some mysteries connected with prophecy is conceded, but on that account let us pray and study all the harder.

LOS ANGELES, CALIF.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Indigestion

THE term *indigestion* is a much abused term. It may mean very little to the physician, or it may mean many things. The word itself means the non digestion of food; this is rare except among those who are seriously ill. That food may pass through the alimentary canal without being digested is a settled fact, however, nature has provided that if one part of the digestive system should fail to digest the food, another is capable of doing its work. Many people claim to be bothered with indigestion, but only a minimum of the food ingested fails to be digested or absorbed. We may add that indigestion is not one of the common symptoms of chronic stomach ailments.

To the laity, any kind of disturbance in the stomach or abdomen is indigestion or dyspepsia and of course the practicing physician has accommodated his terminology accordingly. These conditions may be due to acute or chronic gastritis,—that is, acute or chronic inflammation of the stomach, or other internal organic disturbance, or it may be from mental or nervous causes. A

neurotic individual always has more or less digestive disorder, at least he thinks so, and any person who worries a great deal, or is under some great mental strain, is more or less dyspeptic. However, there may be very little real digestive trouble, or disease of the stomach.

My observation has been that the majority of preachers with whom I have been associated are on some kind of assumed or prescribed diet. Most campmeeting committees expect to have to prepare something special in the way of diet for the evangelist. The housewives dread to entertain the preacher? "I wonder what he eats" is their first thought. Many of these diets are far worse than the ordinary home prepared meals. I am aware of the fact that the preacher who is on the road a great deal and who has to eat at all kinds of restaurants and campmeeting dining halls, is subject to a great many combinations of food that are detrimental, and sometimes I think it is a miracle that he survives. This is true also of the pastor who is expected to be present at every public gathering where refreshments and lunches are served, and be ready to go to every birthday dinner and reception.

Here are some of the ways that some of my preacher friends diet. One brother could not eat a regular breakfast, so all he wanted was a cup or two of good strong coffee; another had indigestion so he could only take crisp fried bacon; another could only have a plate of hot pan cakes with maple syrup; another had to have chicken cooked with dumplings; another could not eat "much" so wanted two or three cups of strong black tea before he retired; another could not eat anything at the evening meal, so he just wanted "a little something" before he retired, and the housewife had to serve another meal when he returned from church. These are just a few of the many incongruous ways of dieting. The facts are that in these cases they did not have indigestion. The stomach had to have good digestive powers or it could never have handled these things. They may have had some gastric disturbance due to these irregularities of diet.

Be careful about dieting. If you have to have one, be sure someone has prescribed it who knows what he is doing. Remember that the digestive system can be in a very bad condition, and at the same time digest almost any kind of food. There may be need of a diet to help nature right that which is wrong.

It should be remembered that the stomach has very close relation to other organs of the body by

reason of their nervous connection, and disturbances in these organs and the other organs of digestion are reflected to the stomach. Symptoms which appear to have their origin in the stomach may be in reality depending on the diseases of liver, gall-bladder, appendix, or lower bowel. Neighboring organs, not connected with the process of digestion, or even remote organs may produce a reflex condition in the stomach. A great many of the stomach disturbances are psychic in origin. A skilled physician will listen patiently to your story of digestive troubles, at the same time taking into consideration the possibility of other causes for the symptoms, not forgetting the mental. Even when by careful laboratory and other examinations it has been proven that there is an organic stomach trouble, he will take into consideration the possible influence of emotion in the producing of the symptoms. Be sure the trouble has been located before taking treatment. I remember while doing hospital work we had a patient sent to us, a mere living skeleton who said he had taken a wagon load of medicine for "stomach trouble." We put him to bed, and sent in at meal time a tray loaded with food sufficient for a laborer. He felt we were going to kill him, but after our assurance that we would guarantee his life, he began to eat. All medicine was taken from him. He was given a quiet room, a cold bath every morning, and a general massage twice a day. In a few weeks he did not look like the same man. His trouble was imagination; he was being killed by starvation and the wrong kind of treatment.

Here are some of the common stomach diseases. First, is acute gastritis, or acute indigestion; many are predisposed to this by reason of inherited weakness. Other predisposing causes are,—liver trouble, chronic valvular lesions of the heart and gouty tendencies. Nervous, mental and physical fatigue and exhaustion favor its occurrence by impairing gastric secretions. Overloading the stomach and eating at close intervals and improper dieting are some of the ordinary causes. Under ordinary circumstances this will soon be over when the food is removed, the patient made to be quiet and proper elimination induced. In some cases, an emetic is needed. Warm salt water or mustard water makes a simple emetic. Sometimes tickling the throat with a feather will produce vomiting. Keep all food away for a day or two, and give small quantities of water at frequent intervals. Fruit juices may be taken.

Next and most common is chronic gastritis, or as it is commonly called, dyspepsia. In the majority of cases this can be traced to repeated attacks of acute gastritis, or to a more or less constant irritation of the stomach by improper foods. These foods may be indigestible in character, or it may be due to faulty cooking. Constant eating of fried food, hot bread, pie, confections or too highly seasoned foods will produce chronic stomach trouble. Just here I will give a warning. Shun all the highly seasoned Spanish dishes; keep the pepper, sauces and other condiments from the table. Seasoning should always be used sparingly. Eating at unusual hours or at irregular intervals and eating too rapidly are frequent causes. The excessive use of coffee or tea and drinking ice water during or after meals will gradually bring on the disease. I have named some of the common causes; there are of course other things which will produce the disease. The following will be of special interest to the preacher, as well as those things which have already been named. Never load the stomach just before preaching, or drink ice water immediately before, during, or after preaching. Never go up town after night service and take on a full meal or allow that good housewife to give you a regular meal after preaching. Sometimes, however, at night a glass of warm milk or a small amount of easily digested food taken just before retiring will help you to overcome insomnia.

Another common condition is hyperacidity, commonly called heartburn. This is caused by certain food, and also is caused by a neurotic condition. Of course these are not the only causes, but the most common. People who live a sedentary life or who are overworked, will be affected by it. Plenty of the right kind of exercise and proper diet will handle successfully this condition when brought about by the above mentioned causes. If it is caused by other things the treatment will have to be in accordance.

Another type of indigestion which is frequently found with the preachers is "gas on the stomach." Would you be surprised if I tell you that in most cases it is not a disease at all? It is simply a habit of swallowing air while eating, or at the time of mental strain during the preaching hour, and in some cases, it is a nervous habit. The individual is not aware of the fact that he is swallowing air. The swallowing of air may be due to an abnormal condition at the cardiac end of the stomach. This is especially true when there is gas on the stomach just after eating.

Do not start to taking all kinds of medicine for this ailment.

Now for general treatment for all these troubles. First, determine to be jovial; look at the bright side of life. If it has none, make one. Refuse to be discouraged by the cares of life. Life is too short and valuable to pine it away. Life is worth while, and the preacher is doing the greatest work that man can do. Some preachers are not lazy but are born tired, therefore will not take enough exercise. Have some system of exercise for every day. If you do not get up a good free perspiration while preaching, get some exercise that will bring about a perspiration. Drink plenty of water. Eat plenty of fresh fruits and vegetables. It is claimed by some authorities that a fruit juice diet will cure almost any kind of stomach trouble. A splendid thing in the early morning is to drink a considerable amount of water and in about an hour take a glass of orange juice with the white of an egg in it. Grape juice may be used. Orange and grape juices are said to be the best. You remember that Paul gave instruction to a young preacher, "Take a little wine for thy stomach's sake;" this was the pure grape juice.

FACTS AND FIGURES

By E. J. FLEMING

Eighteen of the larger denominations in the United States have Ministerial Relief and Ministers' Pension assets amounting to a grand total of \$99,444,171.00. The Protestant Episcopal Church leads with \$20,659,669.00; the Methodist Episcopal is a close second with \$19,000,000.00; the Northern Baptist Church is third with \$13,526,513.00; the Presbyterian Church, U. S. A., has \$12,348.00. During the last year these eighteen denominations distributed the total sum of \$8,014,737.00 to 27,261 beneficiaries. In the distribution the Methodist Episcopal Church led by distributing \$3,252,930.00 to 8,458 beneficiaries; the Presbyterian Church, U. S. A., followed by distributing \$755,160.00 to 2,415 beneficiaries; the Methodist Episcopal Church, South, distributed \$726,000.00 to 2,500 beneficiaries; the United Church, Canada, distributed \$649,565.00 to 1,320 beneficiaries.

At the Ninth Annual meeting of the Board of Finance of the M. E. Church, South, Rev. Luther E. Todd, Secretary, submitted the follow-

ing figures on superannuate endowment as of March 31, 1927: Total endowment, \$4,153,324.00, of which sum \$2,671,182.00 was general fund endowment and \$1,482,142.00 conference funds endowment. During the last fiscal year the general fund endowment was increased \$544,817.00. Of the grand total amount named above \$382,075.00 is subject to annuity. On July 1, 1926, they distributed \$116,057.00, but on July 1, 1927, the Board will be able to distribute \$141,551.00. The sum of \$8,808.00 was received in bequests. During the year \$150,145.00 were contributed on the annuity plan. From the General Budget of the church the Board received \$131,292.00. Dr. Todd reported that there were 1,020 superannuates and 1,486 widows of preachers, or a total of 2,506 claimants. The total amount paid these claimants during the year was \$725,918.00. The average per capita amounts to superannuates was \$372.00 and to widows of preachers was \$233.00.

The Tenth Anniversary of the beginning of the Episcopal Church Pension Fund was recently celebrated. The Treasurer reported that the fund now equals \$23,000,000.00. Nearly half of the retired clergymen are receiving pensions of \$750.00 or more and widows and orphans of clergymen are also cared for.

The Presbyterian Church, U. S. A., has recently concluded a drive to raise \$15,000,000.00 for the Ministers' Pension Fund. In the meeting of their General Assembly in May the Chairman of the drive reported that they had raised \$15,045,000.00. This campaign was begun in 1923. At that time the average pension paid to old ministers and missionaries was \$370.00 per year and the average of \$247.00 per year was paid to widows of ministers and missionaries. According to the new pension plan it is proposed that the minimum pension will be \$600.00 and the maximum pension \$2,000.00. During the drive subscription cards were received from 110,000 families in amounts from 25c to \$200,000.00, four of the latter having been received.

At the annual meeting of the Board of Missions of the M. E. Church, South, the following figures were reported: The debt at the beginning of the last fiscal year was \$1,658,541.00. During the year \$874,589.00 were paid on the obligation, leaving the debt at the close of the year at \$783,952.00. Of the remaining indebtedness pro-

vision and adjustments have been made until the immediate indebtedness was reduced to \$140,000.00 and the prospects were good for an early settlement of this balance. We congratulate these people for working such a splendid reduction in a debt which threatened the very existence of their missionary work, while at the same time they maintained their missionary work without a deficit for the first time in several years.



A typewriter is well nigh an indispensable article of equipment for a preacher. And many laymen, especially Sunday school teachers, N. Y. P. S. leaders, etc., will find almost daily use for a typewriter.

We have made arrangements to handle the CORONA portable typewriter. Thorough investigation has convinced us that it is the best portable machine available.

The Corona is a four-row, standard typewriter. Its over-all dimensions are less than those of a standard office typewriter and it is much lighter, but its keyboard is the same width and has as many keys. Also, its carriage is the same width—so it has the same capacity and its ribbon is just as long and reverses automatically.

When you buy Corona you are assured of getting the most advanced type of construction, the best of service and the maximum re-sale value.

If you are interested in the purchase of a typewriter, let us send you a circular giving detailed description of the Corona. The price is \$60.00 prepaid, and convenient terms can be arranged.

Nazarene Publishing House
2923 Troost Avenue
Kansas City, Mo.

HIS LIKENESS

There is a story told of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years, and then, calling a little child, asked whether she knew who it was.

"No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew that he had failed; and, falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed, and at last again called in a little child of the household. "Do you know who it is?" he asked her.

She looked upon the marble face for a moment, and, with tears streaming down her own, cried out: "It is the One who said: 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians, it ought to be possible for everyone to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness and say: "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, He will develop it surely, so that, though we see it not, our friends can not fail to recognize His likeness.—C. E. CORNELL.

ONLY A COG IN A WHEEL

A man there was of unusual gifts
Bearing an honored name,
Life came to him with outstretched hands
Proffering wealth and fame;
But he carelessly turned his head away,
The prize made little appeal,
Contenting himself with a minor part
He was only a cog in a wheel.

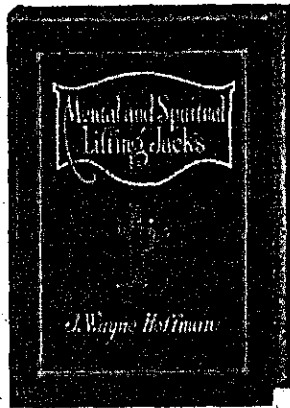
In the image of God this man was made,
With power to do and to serve;
Strong of mind and body was he,
But he lacked essential nerve.
So he drifted along from day to day,
Without ambition or zeal,
Playing a dull and nondescript part,
He was only a cog in a wheel.

What place do you fill in life's machine,
Are you using your gifts aright?
Today have you wrought some truly fine
thing,

Can you claim to have fought a good fight?
Will it be said that you played the game,
That your life was productive and real?
Or will the world say, as it goes on its way,
He was only a cog in a wheel?

—Grenville Kleiser.

Mental and Spiritual Lifting Jacks



By J. Wayne Hoffman. Selections from various writers on numerous subjects that are of interest to every serious person who enjoys the mental stimulus and spiritual uplift that come from a study of the reflections of thinkers, poets, philosophers, preachers, etc.

Dr. Chapman writes as follows:

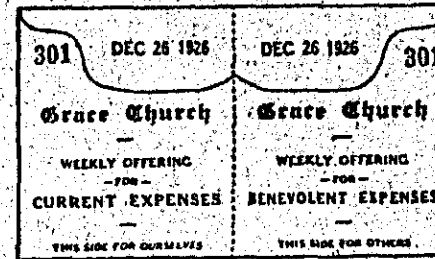
"The book consists of selections from the best authors who have written on the best subjects down through the centuries of the past, together with the results of the serious thinking, sublime meditations, and deep poetic feelings of the author himself. It is a veritable gold mine for people who think. To preachers, teachers, parents and Christian workers it is worth its weight in gold. Only the shallow will depreciate this remarkable production."

Prepaid price, \$1.00

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

Church Offering Envelopes

DUPLEX OR SINGLE POCKET



Arrangements have been made with a reliable manufacturer of Church Envelopes whereby we can handle orders for these supplies. We shall be glad to serve any church needing offering envelopes, either the Duplex or Single Pocket style. Be sure to give full information as to material you wish printed on envelopes.

Notice that there are two sizes in the one-pocket envelope and one size only of the Duplex.

	Large Size 2 3/4 x 4 3/4 in.		Small Size 2 3/8 x 3 3/8 in.	
	Duplex	Single	White	Manilla
25-49 sets	\$.20	\$.18 1/2	\$.19	\$.18 1/2
50-109 sets	.17	.16 1/2	.16	.15 1/2
110-209 sets	.16	.15 1/2	.15	.14 1/2
210-309 sets	.15 1/2	.15	.14 1/2	.14
310-399 sets	.15	.14 1/2	.14	.13 1/2
400-750 sets	.14 1/2	.14	.13 1/2	.13

The duplex envelopes are printed in two colors—red on the right hand side and black on the left side. Price per set includes holders, and Initial Offering Envelopes. The single envelopes are printed in one color—black.

CHURCH OF THE NAZARENE
WEEKLY OFFERING

Name

For

Date

Amount

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom.—Luke 6:38.

COLLECTION ENVELOPES

Illustration shows exact size

Printed envelopes for use in taking the weekly offering. Sent, postpaid:

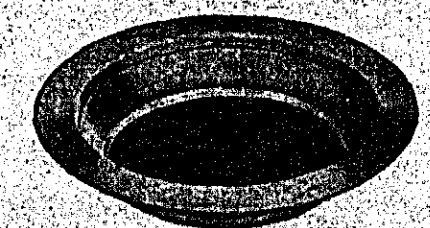
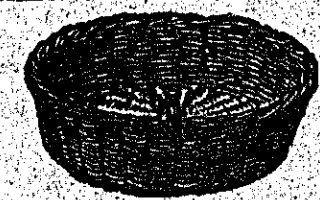
One hundred for \$.25

Five hundred for 1.15

One thousand for 2.00

(Postpaid).

WICKER COLLECTION BASKET WOOD GRAINED ALUMINUM PLATE



Made of very durable sapped willow, in natural color.

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

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

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

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

Books on Preaching

It occurred to us that our readers might be interested in the following list of books published by George H. Doran Co. Not all these volumes have been examined, therefore it is possible that one or more may be a bit "off color." We take it for granted that most if not all of our subscribers are "contenders for the faith once delivered to the saints" and have nothing in common with speakers and writers who emphasize the natural at the expense of the supernatural. But here are the books. Look the list over. Many of them, we know, are super-excellent. If you want one or several, we shall be glad to serve you.

WHAT TO PREACH

The Warrack Lectures for 1926

By Henry Sloane Coffin. The first Warrack Lectures to be delivered by an American—original, constructive, dynamic. "No book outlines the work of the pulpit with such prolific suggestiveness."—Methodist Review. "One of the most useful and practical books ever written in Homiletics."—Anglican Theological Review. \$2.00

THE ART OF PREACHING

By Prof. David Smith, D. D. The famous author of "The Days of His Flesh" sets forth for his brother ministers the results of his wide experience as one of the greatest preachers of the day. \$2.00

A GUIDE TO PREACHERS

By Rev. Principal Alfred E. Garvie, D. D. The late Dr. Marcus Dods said of this book: "Were the sanity and spirituality of this book absorbed, the pulpit would become a fresh power in the land." New edition. \$1.50

PREPARING TO PREACH

By Prof. David R. Breed. A volume of surpassing worth on the business of preaching. A sure inspiration to the preacher and theological student. \$3.00

ON THE PREPARATION AND DELIVERY OF SERMONS

By Rev. John A. Broadus, D. D., LL. D. Dr. Broadus was a master of the homiletical art in all its varied phases. He has infused this textbook on preaching with the spirit of his genius. \$2.50

IN QUEST OF REALITY

The Warrack Lectures for 1924

By Rev. James Reid, M. A. The distinguished Scottish minister deals with the preacher himself and with his task in general, showing how to satisfy the demand for a religion of reality. \$1.75

EXPOSITORY PREACHING PLANS AND METHODS

By F. B. Meyer, D. A. A great leader of the English pulpit has put into this book the very heart of his successful methods, for the guidance of all who preach. New edition. \$1.25

MAKING GOOD IN THE MINISTRY

By Rev. Prof. A. T. Robertson, D. D., LL. D. An appealing study of John Mark, making good under difficulties, and finally

winning the approval of Paul. Rare inspiration for young preachers. \$1.50

THE MINISTER AND HIS OWN SOUL

By Rev. Thomas Hamilton Lewis, D. D., LL. D. An appealing book in which a beloved leader of the Church frankly talks to his fellow-ministers about their personal preparation for their great work. \$1.25

THE ART OF PREACHING IN THE LIGHT OF ITS HISTORY

By Rev. Edwin Charles Dargan, D. D., LL. D. An unusual and deeply interesting study of the theory of preaching as historically developed from its origin to its present status. \$1.75

THE ENGLISH OF THE PULPIT

By Prof. Lewis H. Chrisman, Litt. D. Shows the minister the value and use of clear, simple and forceful English in the preparation of sermons and addresses. Highly commended by religious leaders. \$1.50

THE PREACHERS OF THE CHURCH

By Rev. Principal Alfred E. Garvie, D. D. Beginning with the burning messages of the Hebrew prophets, Principal Garvie reveals the spirit and purpose, the method and content of effective preaching. \$2.00

THE PREACHER AND HIS SERMON

By Rev. J. Paterson Smyth, D. D. The eloquent author has gathered into this volume the ripe fruitage of his long and varied experience as a remarkably successful preacher. \$1.50

THE PREACHER AND HIS MODELS

By Rev. James Stalker, D. D. The printing of these popular Yale lectures was insistently demanded. As long as preachers want guidance so long will this book be sought for and read. New edition. \$1.75

THE PREACHER, HIS LIFE AND WORK

By Rev. John Henry Jowett, D. D. The inimitable power and spiritual force of this great preacher overflow from every page of this inspiring message to his brother ministers. \$1.50

IN CHRIST'S STEAD

The Warrack Lectures for 1928
By Rev. Arthur John Gossp, M. A. Frankly intimate and very helpful discussion of the questions and problems of the minister in his parish. Especially valuable to pastors of unassuming churches. \$2.00

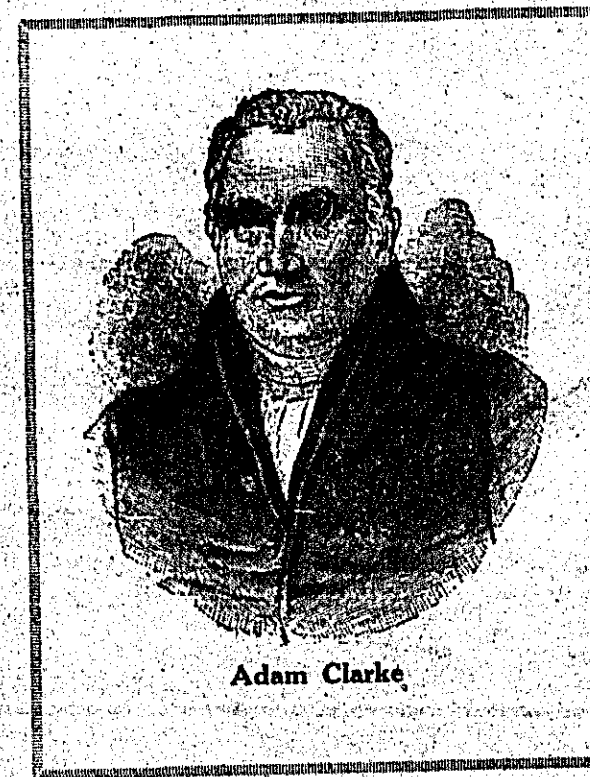
NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

VOL. II NO. 8

AUGUST, 1927

WHOLE NO. 20

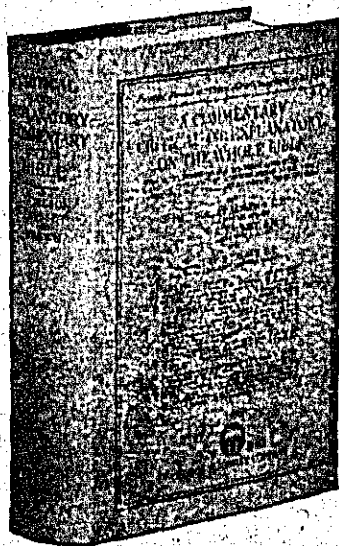


Adam Clarke

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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

By Jamieson, Fausset and Brown

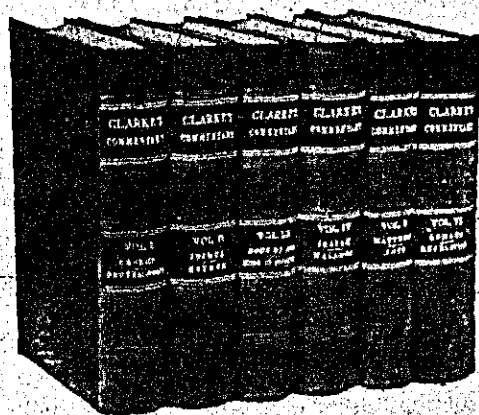


With introduction to Old Testament literature, a pronouncing dictionary of scripture proper names, tables of weights and measures and an index to the entire Bible.

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

This great Commentary on the entire Bible which has so long been recognized as one of the best is now made available in a handy one-volume form. Size 10½ x 7 inches. 624 pages.

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



CLARKE'S COMMENTARY

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

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 2

AUGUST, 1927

NUMBER 8

ADAM CLARKE

Adam Clarke was one of the prominent preachers of pioneer Methodism, a contemporary of John Wesley. Today, he is known throughout the Christian world as the author of Clarke's Commentaries on the Bible. These Commentaries; by the way, represent twenty-seven years of arduous toil. He mastered twenty languages and was a thorough scholar, venturing into practically every branch of learning. Under Wesley's direction he was led to devote his life to preaching the gospel and was sent to what was called the Bradford circuit embracing twenty-three appointments. Clarke was unusually active and accomplished as much as several ordinary men. The secret of his useful life is found in a letter to a young acquaintance: "The grand secret is to save time. Spend none needlessly. Keep from all unnecessary company. Never be without a praying heart, and have as often as possible a book in your hand."

After John Wesley's death Adam Clarke was elected President three times. His extreme modesty caused him to accept with great reluctance. In the year of 1832 this great scholar, eloquent preacher and learned commentator went to his reward at about seventy years of age.

THE JOY OF THE TASK

THERE are some callings in which a man may succeed while holding an aversion for his work, but the ministry is not one of them. The most useful ministers are those who are enamored of their work until they are inseparable from it. The man who preaches just for convenience's sake and with whom the ministry is just "one way to serve his day and generation" is largely disqualified for his task. And a preacher who is blue and discouraged and fault-finding is a failure. The preacher must be a channel of spiritual inspiration, a means of staying others for the disagreeable tasks of life, and if he is indifferent in his own spirit he will fail.

Yesterday I heard a preacher who is in the eighty-third year of his life and the fifty-seventh of his ministry. He preaches with the vigor and positiveness of a man in his prime, and while the unctious and blessing of God was upon him yesterday, he exclaimed, "I love to preach, I am glad I am a preacher. I am sorry for Henry Ford who seems to be called to be a millionaire." And the people who heard him knew that he really felt this way about his work and calling.

There are inconveniences about the preacher's calling, there is no doubt about that. But there are also many immunities and privileges. And if the preacher must dwell upon one or the other of these, why shall he not rather think of the latter? But what are conveniences and inconveniences, immunities and impositions compared with the joy of saving a soul and building a life? And the preacher has the best opportunity of anyone to go directly at the main task. The doctor, lawyer, merchant or teacher must go indirectly in his quest for souls, but the preacher goes directly. And if the preacher is sincere in his profession that "one soul is more valuable than the whole world," then the joy of his calling should be full and constant.

The preacher who is "doing very well under the circumstances," is not really doing very well at all: otherwise he would not be "under the circumstances," but on top of them. It is every preacher's bounden obligation to keep a good state of grace on hand, and to "encourage himself in the Lord," so that his optimism will be religious and genuine and contagious. There is specific application of the promises to "the overcomer" in the preacher's life and calling. And there is no place where the words, "The joy of the Lord is your strength," have fuller meaning than when

applied to the work of visiting the sick, comforting the bereaved, encouraging the faltering, warning the erring and preaching the gospel of full salvation—all specific services involved in the preacher's task.

HAVE COURAGE TO PERSIST

THE one supreme objective of the evangelical preacher is to win souls to God. He wants to strengthen the faith of believers and train his converts for Christian service, but amidst it all he wants to win souls. And according to our observations there is no quality of a human sort which the soul winner needs more than that of persistence.

Just take the matter of the regular altar call: we know some great preachers who shock the people with their tremendous messages and then conclude their invitation before the people have time to recover and act upon their conviction. We know other preachers who are in the mediocre class, but who nevertheless are successful soul winners. And about the only human quality that enters into their success above the other is that of persistence. They just will not accept defeat. They will not quit until results come.

One preacher of our acquaintance declares that he has often preached for half an hour and then called seekers and exhorted for a full hour. And that preacher is a soul winner. Sometimes he has had no seekers at all during the first ten or fifteen minutes of his invitation, but he has exhorted and prayed and stirred himself and others out to do personal work and in half or three-quarters of an hour has had his altar well filled.

Personally, I frequently get more help from the study of the methods of the successful soul winner than I do from his preaching. I mean by this that while the truth he preaches is familiar to me, his methods of securing results instruct me in the very matter in which I need help the most.

And little as you might think it, it takes more grace and more tact and more personality to make a successful exhortation than it does to preach a good sermon. There are many more good preachers than there are successful exhorters. But usually any earnest preacher could be a good exhorter if he would give himself fully to it and would hold on to the effort with the determination to win.

SHALL THE PASTOR HOLD HIS OWN REVIVALS?

There are arguments on both sides of the question, "Shall the pastor hold his own revival?" and the pastor should consider these and make his decisions, not on general principles, but as an instance of particularized judgment.

In the first place, there is no question but that it draws a pastor and his people closer together when the pastor can hold a successful revival in his own church. On the other hand, a failure, when the pastor is the leader, is more hurtful than when there is an evangelist who can share the blame. There is no question but that the pastor's soul saving abilities are quickened and developed when he is the leader of his own revival. On the other hand, the pastor is likely to set a pace for himself in the revival that he will not be able to maintain in the regular course of the year and then some may criticize him on the ground that he is failing and losing his unction and fervor.

Some pastors always have an evangelist, others always hold their own revivals. But we think either of these plans is a mistake. Better have an evangelist sometimes and hold your own revivals sometimes. Do not be enslaved to either method. Consider the immediate situation as fully as you can and adopt the plan best suited. I know one preacher who in a five year pastorate held two revivals in his own church, and this morning he told me he liked the plan and expected to hold a revival sometime in his present charge, although he seems to be in no great hurry about the matter. Perhaps he will wait for the idea to develop and ripen among his people.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XX Parts of a Sermon—The Conclusion, Continued

DR. JOHN A. KERN in his noble "Lectures on Homiletics" writes: "Had I occasion to revise all my old sermons, I should wish to give attention chiefly to their conclusions. Here the defects seem to be the gravest, the missed opportunities most numerous. And I have almost always found the sermon handed me for criticism to be similarly defective. Now if, in the act of delivering the sermon, a more forcible conclusion than the one prepared be suggested, make use of it unhesitatingly. Hold yourself free to modify, or even dismiss altogether, what you have already in hand. But have a conclusion; and let it be premeditated. It should be the freest part of the whole sermon; but for this very reason it must be carefully prepared" (Page 344).

Such words from such a master of the art of preaching ought to make a profound impression on anyone young in the ministry, or on anyone who expects to enter it. Let no one, however gifted by nature, be so conceited as to think that he needs no teaching, no instruction, no suggestions from anybody. Exactly the opposite is true. The more gifts God has conferred upon a person, the more important it is that those faculties should be trained, lest the noble treasures should be partially wasted by misuse.

There are manifest reasons why very gifted men often fail of great efficiency and large usefulness in the pulpit. It is quite possible that one reason may be a failure of these truly talented preachers to grip the consciences and move the wills of their audiences by the conclusion of their sermons.

We may say, here, the great thought of the final appeal may be anticipated and partially distributed along through the different parts of the entire sermon and then be summarized at the end with accumulated power.

A young preacher preached in London to a vast congregation on "The Great Day of Atonement."

A trained and thoughtful mind listened to him, and thirty years afterward wrote: "I distinctly remember carrying away the inerasable impression of power that could not be explained, and refused to be measured, power shown in lucid statement, vivid picturing, pungent appeal and red-hot earnestness. . . . The Levitical sacrifices were as real as though offered but yesterday, and their meaning as clear and indisputable as the shining of the August sun; and yet the center of interest was not in the Jewish offerings, but in the needs of the soul. And besides them, the preacher saw nothing except Christ as God's sure remedy for sin. Not for a moment did he lose the grip of his hearer, or forget the listening soul and the present God." What a virile preacher young Spurgeon must have been to make such an impression upon a cultured auditor. And we may be sure at the end he hurled a veritable thunderbolt of truth at the hearts of his audience.

All this is wise sacred oratory. It is dealing with an audience as if you had a passion for their souls, and you were preaching to them as you will wish you had when you come to stand before them at the bar of God.

There are many kinds of appeal that can be made in perfect harmony with the text.

1. One could preach from any one of a multitude of texts about the mercy or mercies of God, as for example: (1) "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions" (Psalm 51: 1). (2) "Who crowneth thee with loving kindness and tender mercies" (Psalm 103: 4). There is a multitude of such texts. After preaching a sermon from one of them, then do as St. Paul did: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12: 1).

2. One can preach about the awful perils of breaking the law of God, and the sure judgments that will follow unless they are cancelled and covered by the atoning blood. After this great subject has been set forth, then a conclusion can

be made as St. Paul did, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). And what a persuasive appeal it would be—one that would appall the heart, of a guilty Felix; and make his knees smite together.

That is what the great Jonathan Edwards did, when he preached on "Sinners in the hands of an angry God!" and made his conclusions so vivid, that his hearers grasped the seats and threw their arms around the pillars that supported the gallery of the church lest they should slip into hell! No wonder a spiritual awakening was started that swept over the English speaking world.

3. You can preach on the goodness of God and there is super-abounding material for such a sermon. You can preach till your hearers will think, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men!" Then appeal to them as Paul did: "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works. . . —wrath and indignation, tribulation and anguish upon every soul of man that worketh evil" (Rom. 2:4-9, R. V.).

It is perfectly evident that St. Paul knew how to draw a legitimate conclusion, or make an appropriate appeal vitally related to the subject of discourse. In them all, there was manifest a passion for souls and an unswerving purpose, either to build up saints in the likeness of Christ, or to rescue sinners from a yawning hell.

We may all take lessons from this master preacher. He seemed never to forget what he was in the pulpit for, and what was the great end of his profession. When the Prince of apostles and preachers addressed sinners it was, "Behold now is the acceptable time." "I beseech you as in Christ's stead, be ye reconciled to God!" When he preached to Christians he held up "Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The conversion of sinners! the sanctification of believers! The two themes never neglected or forgotten.

We are just now passing through a period when too often contemptible infidels are occupying the chairs in the theological "cemeteries," and are training young preachers to believe in nothing

but a monkey ancestry. And so we have a multitude of pulpiteers in our churches who believe in nothing to speak of. They do not believe either in the personality of God or the devil; either in sin, sinners; or salvation. They take the crown of deity from the brow of Christ and reduce Him to the level of a deluded half-insane bastard, denying His miracles, His atonement, His resurrection and ascension. They scout morals as a passing fashion. Their chief employment is to play the part of a pulpit dude and fawn upon Mr. and Mrs. Money-bags and their charming daughters, for the thrift that follows fawning. Their object of worship, like that of the Orientals, is their monkey-ancestry, whom they greatly resemble. "Ye hypocrites, how can ye escape the damnation of hell!" "Whose damnation is just!"

I do not write for these. It would be useless—a waste of ink. But, to the manly souls still left in the ministry who do desire to win souls, we say, "Study the masters, and see how they concluded their sermons."

Here is the conclusion of Spurgeon's sermon on James 4:14: "The thought of death will be one of two things to us; it will be a ghost to haunt us if we remain out of Christ, unreconciled to God and unrenewed in heart. To godless and Christless persons, death will be the king of terrors in prospect and in reality. Ungodly men cannot think of being called away. This morning they feel very uncomfortable while I am treating upon this troublesome subject. I hope they will not soon recover their composure, but will remain uncomfortable till they yield to divine love, and trust in the living Savior. Death is an awful thing to those who have their all in this world. If they could but live here forever, they would be at peace; but it cannot be so. God will not give men an immortality in this life, to spend in disregarding Him. They must die. They may put Christ far from them, but they cannot put death far from them; they may avoid the cross, but they cannot avoid the grave.

"The ungodly may frown upon death because death frowns upon him. Death is the skeleton in his closet; it is the spectre at the foot of his bed; it is the canker of his fairest joy. I would not like to be in such a position. Count me down all the red gold that could buy this round world, yet would I not accept it if I must live in fear of death.

"But death will become another thing to you if you are renewed in heart. To a Christian it is an angel beckoning him onward and upward. It

were not worth while to live on earth if this life were not to be crowned by death; I mean by leaving this world to go unto the Father. We are not of those who voyage the sea of this life for the sake of it. We ask not forever to sail over this rough ocean; we long for land. It is our delight to think of the port ahead; our joy to see the snowwhite cliffs of our heavenly Albion. We do not desire to live here always. Why should we? Banished from God, liable to sin, subject to temptation, vexed with infirmities, struggling with corruptions. O Lord, what wait we for?

"Believers have everything to gain by dying. 'To die is gain.' We shall lose nothing which will be a loss to us. If one should take from us a jewel, but should give us another a thousand times its value, we should not regret the exchange. We lose this life, let it be such a jewel as you like, but we win the life to come, which is infinitely more precious. Beloved, instead of fearing death, we would be willing rather to depart and be with Christ which is far better. Why should we be unwilling to be glorified? Our departing day is our marriage day. Oh! that the bells would ring it in! It is our homecoming from the school where we have been in training here below. Why are the minutes so slow, the years so long? Let the holidays, the holy days, come soon, when we shall be at home in the Father's house. It doth not yet appear what we shall be, but it very soon will appear, and it will be no mere appearing—it will be real joy and lasting pleasure, solid, substantial, eternal, like the God who has prepared it for us from of old. It is a blessed thing to be able to go through the world thanking God for this life, but blessing Him yet more that it will land us at His right hand. Death is thus stripped of all dread; the curse is turned into a blessing. At the thought of it I feel ready to join in that rough but sweet verse:

*"Since Jesus is mine, I'll not fear undressing,
But gladly put off these garments of clay;
To die in the Lord is a covenant blessing
Since Jesus to glory through death led the way."*

"God grant us so to live and die that we may live to die no more, for Christ's sake. Amen."

Spurgeon knew how to close a sermon.

Here is an ending of one of Torrey's sermons. "One night in Chicago, in the Pacific Garden Mission, there came in a poor fellow, a complete

physical and moral wreck. He had been in a railroad accident and was a total cripple, helpless on both feet, dragging himself along on crutches. For fourteen years he had been a victim of whisky and alcohol in all its forms, and of opium as well. He was an opium fiend, and an alcoholic fiend. My friend, Colonel Clark, spoke to him and told him the gospel of Jesus Christ, but he refused to believe. But on LaSalle Street, one of our busiest commercial streets, next day Colonel Clark saw this same man dragging himself along on his crutches, and as he got to the entrance of an alleyway Colonel Clark drew him into the alley and said to him, "My friend, Jesus has power to save you," and after talking to him a while, there and then the man got down as best he could on his crutches beside the strong man of God, and put his trust in Jesus Christ. And when that man came out of that alley, he came out a child of God and he is today a preacher of the gospel.

"Thank God for a gospel that can save anybody. You cannot find me a man in all London that Jesus Christ has not power to save if he will only believe on Him. Put your confidence in Him. Will you believe on the Lord Jesus Christ tonight?"

This latter is an appeal by illustration. It was the favorite method of Moody, and the same can be said of Brother Torrey. These men are masters of the art of winning souls, and their methods are by no means to be under-rated or despised. Illustrations from life may be so used as to quicken the imagination, stir the feelings and move the will to holy choice, which is the desired end.

Even Jesus had a conclusion to His sermon on the mount which was skillfully designed to bring men to repentance and life. Just here is where multitudes of ministers utterly fail.

AN EFFICIENT CHURCH

Emphasizes the following:

- Devotional Atmosphere
- Evangelistic Passion
- Sacrificial Life
- Fraternal Sympathy
- Social Outreach
- Missionary Spirit
- Educational Ideals

HINTS TO FISHERMEN

By C. E. CORNELL

HINTS TO FISHERMEN

Rev. Frederick Palladino, D. D., Boston, Mass., suggests the following subjects for Sunday evening sermons:

Is Religion Good for Anything?
 What is the Best Religion?
 The Practical Problem of Religion.
 Religion in the Future.
 How may I Become Religious?
 Pure Religion.
 The Gospel of Encouragement.
 Willing to Live.
 Higher Aims in Life.
 A Super-Human Gospel.
 Vindication by Experience.
 A Deserved Rebuke.
 Action or Creed.
 Racial Complex Eliminated.
 Fallen from Grace.
 Who is a Backslider?
 The Drive of Impulse.
 When a Man Goes Wrong,
 Is God Mocked?
 After All!

A PRAYER

Great God, make me Thy lyre,
 Tune thou my strings
 For only true and vital things,
 Touch me with zest and fire,
 Let me be strung so low
 That I can voice all sorrow,
 So loud, that I can shout of Victory,
 So strong, that I can tell of Love,
 So high, that I can touch
 The mountains, trees, and sky.

And let my last song be
 Played on tense strings,
 Undulled and free,
 That I, at last, may praise
 A never ageing hymn of praise.

—JOAN O. HARVEY.

A BISHOP EXAMINES HIMSELF

The Churchman says: "September 26, 1626, saw the death of a bishop whose prayers and devotions have been a source of encouragement and

comfort to Christians through these three hundred years that have passed. This was Lancelot Andrewes, successively Bishop of Chichester, Ely and Winchester. One of his 'self examinations' reads, in part:

"Do I pray, if not seven times, as David; yet at least thrice, as Daniel?"

"If not, as Solomon, at length, yet shortly, as the publican?"

"If not, like Christ, the whole night, at least for one hour?"

"If not in sackcloth, at least not in purple and fine linen?"

"If not on the ground and in ashes, at least not in my bed?"

"Do I give, if not as Zaccheus four-fold, at least, as the law commands, with the fifth part added? (Ley. 5: 16.)"

"If not as the rich, yet as the widow?"

"If not above my power, yet up to my power?"

GOD'S IDEA FOR HIS CHURCH

"That ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

1. "Speak the same thing." Unity of mind, the cross of Christ uppermost.

2. "No divisions." No schism.

3. "Perfectly joined together." No disharmony, perfect tune.

4. "The same mind." An interior mental state, seeing "eye to eye."

5. "The same judgment." Exterior purpose, as exhibited in action and practice.

6. How wonderfully suggestive and beautiful. This is God's idea for His real Church. I fear, that many fall short of it.

THE GLORIOUS SECRET

Rev. A. B. Simpson tells of his experience. He says: "The Apostle Paul tells us that there is a secret, a great secret which was hidden from ages and generations (Col. 1:26), which the world was seeking after in vain, which wise men from the east hoped they might find, and God says it is now made manifest to his saints;" and Paul

went though the world just to tell it to those that were able to receive it; and that simple secret is just this: 'Christ in you the hope of glory.'

"The word 'mystery' means secret; this is the great secret. And I tell you today, nay, I can give you, if you will take it from Him, not from me—I can give you a secret which has been to me, oh, so wonderful! Years ago I came to Him, burdened with guilt and fear; I tried that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcoming me and my temptations too strong for me. I came to Him a second time, and He whispered to me; 'Christ in you' and I had victory, rest and blessing.

"Then the body broke away in every sort of way. I had always worked hard, and from the age of fourteen I studied and labored and spared no strength. I took charge of a large congregation at the age of twenty-one; I broke down utterly half a dozen times and at last my constitution was worn out. Many times I feared I should drop dead in my pulpit. I could not ascend any height without a sense of suffocation, because of a broken-down heart and exhausted nervous system. I heard of the Lord's healing, but I struggled against it. I was afraid of it. I had been taught in theological seminaries that the age of the supernatural was past, and I could not go back from my early training. My head was in my way; but at last when I was brought to attend 'the funeral of my dogmatics,' as Mr. Schrenck says, the Lord whispered to me the little secret, 'Christ in you;' and from that hour I received Him for my body as I had done for my soul. I was made so strong and well that work has been a perfect delight. For years I have spent my summer holiday in the hot city of New York, preaching and working amongst the masses, as I never did before; besides the work of our home and college and an immense mass of literary work and much besides. But the Lord did not merely remove my sufferings. It was more than simple healing. He so gave me Himself that I lost the painful consciousness of physical organs. That is the best of the health He gives. I thank the Lord that He keeps me from all morbid, physical consciousness and a body that is the object of anxious care, and gives a simple life that is a delight and a service for the Master, that is a rest and joy."

FAITH IN BIBLE VITAL TO THE NATION

The foundations of American society and government rest so much on the teachings of the Bible that "it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

This is the sentiment of President Coolidge, expressed in a letter to a Washington churchman. Mr. Coolidge deplores the fact that at times it appears as though a "popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life."

The spiritual and literary values of the Bible are extolled by Mr. Coolidge in such lofty expression of sentiment, that his words are quoted herewith as a conspicuous example of high appreciation of the Holy Book:

Everyone who has given the matter any thought, knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming into contact with it, and wherever it goes it raises the whole standard of human relationship.

This is an eloquent, forceful tribute to the Book of books. It is well that the President of the United States—the highest public official in the republic—thus should bear testimony to his faith in the Bible and to its essentiality in preserving the best in government and in social relations in this land. The verity of Mr. Coolidge's observations about the Bible and its influence is patent to all.—Editorial in the Star-News, Pasadena, Calif.

THE PREACHER'S WASTEBASKET

Every well-regulated preacher's study has a wastebasket. The wastebasket is an essential, but while this is so, it is not the part of wisdom to throw everything into the wastebasket. To the wide-awake pastor, there is much mail of importance, that from a cursory glance, does not look very important. It is wisdom on the part of the preacher to carefully read all mail with a view to information, instruction, and to store up in the mind illustrative material for future use.

We have known of a number of preachers to hastily look through the mail, and anything that appeared cheap, an advertisement, or an appeal, to "fire" it into the stove or the wastebasket. This is an unfortunate habit. It is better to read all mail carefully, and it is still better to thoughtfully and promptly answer all mail, even though the letter may require some effort to furnish statistics and the like. The writer has made a practice,—over a period of forty years—to read all mail and of thoughtfully answering all that required an answer. This practice has brought much useful information and great blessing, besides showing a degree of courtesy. The time spent to do this has been considerable, but withal, it has been worth all its cost of time, strength and money.

The average preacher is "pestered" with all kinds of appeals. Advertisements of bookcases, filing cabinets, typewriters, duplicators, second-hand books, second-hand clothing, but not often a wastebasket. Then there is the appeal for money to assist worthy projects. The writer, when in the pastorate, has received as many as 75 separate appeals for money in one year. One cannot respond to many of these without facing financial bankruptcy. But they ought not to be ruthlessly and impatiently thrown into the wastebasket; if you cannot do more, read the appeal, and then say God bless the faithful people who are trying to advance the kingdom of God. It costs little to put up a heart-felt prayer.

The preachers in general, are considered "easy marks" and very gullible by sharpers who prey on the public. These men sell stocks, of various kinds, oil stocks, rubber stock, copper stock, and a thousand and one other investments—offering as much as 500 per cent profit on the investment of some money. It looks good to the preacher, and he nibbles, then bites, and then he is hooked. All of these schemes can be read, rejected and shunned. Any business propositions that offer exorbitant profits are almost certain to be "humbugs." These ought to be read, but put into the wastebasket and then burned. There are legitimate business propositions, but the preacher,—if he is successful—must say, "This one thing I do, I must preach the gospel, that is my job." To engage in speculative schemes is almost sure to wreck the preacher. The desire to "get rich quick," must be crucified, despite our poverty. The wastebasket is the garbage-can for these wild-cat schemes.

Literature cleverly worded, skillfully phrased, beautifully illustrated and handsomely printed

is the proverbial heritage of the preacher. Book offers—most entrancing,—"just the book you need,—the great book that you cannot possibly get on without, is now offered you at a remarkably low price;—only 500 copies left;—hurry if you desire a copy. Just sign the dotted line and put your check in for \$1, the remainder to be paid in monthly installments; you'll never feel it." But where to get the initial dollar is the rub. Neither are subsequent dollars in sight.

Very often the preacher will receive plain white envelopes with seductive suggestions for lightening his mental tasks: "Helps for Busy Pastors," "Pointed Sermons for Every Occasion," "Practical Illustrative Sermons,"—so much per dozen. Such material can be properly classified as "Helps for Lazy Preachers." A preacher who is too lazy to study and read good books, has missed his calling. A recent writer has said: "The only items that make for sermonic success are books that require more than one reading, the story of adventure in many lands, missionary annals, and Christian biography—a few volumes that demand midnight oil and much of the noonday sun. And with these should go a stirring around among the people, feeling the pulse-beat of Main Street and the heart-throb of the common people from suburb to suburb—and moments of devotion and quiet talks with God. Canned homilies are not welcome—for the preacher or the congregation. We are not echoes but heralds." Put the "canned" sermons in the wastebasket.

It might be profitable for the preacher to dig down deep in his "Old Barrel" and resurrect a number of dusty, musty, antiquated discourses, and lay them carefully on the edge of the table where an accidental push will land them in the wastebasket. This class of sermons belongs there. The modern pastor, to make himself effective must study, meditate, and pray. Explore the unexplored depths of truth; keep an active mind open to the great spiritual and intellectual themes of the world. Originality is a scarce article; most of us are imitators. Give the people something juicy, fresh, solid, telling. There may be a few pearls in the "barrel" that can be exhibited to advantage, but most of the "barrel" stuff belongs in the wastebasket.

But there are some things that should be kept out of the wastebasket. Do not "fire" the "official" calls, especially those of Foreign Missions. They embody the heart cry of those, who, amidst peril and loneliness represent us on the

fields. No official call is made without an absolute necessity. The very heart of our men is often put into these appeals; to throw them into the wastebasket is nothing less than ruthless, if not criminal. Keep them out of the wastebasket and cheerfully and heartily respond, whether little or much. Our representatives—the godly missionaries—are doing heroic work. There are not so many of them, but they are heroes. The things that they are doing cannot be told in a tabloid item or a squib. Read the "New Acts of the Apostles," let your very nature absorb their courage and spirit; read their heart cry to us at home—comfortable, well-fed, and surrounded by our families, while they live on a scant salary, in uncomfortable quarters, with lizards, scorpions, centipedes and snakes, besides, superstitious and wicked, degraded men and women everywhere. Keep their agonizing heart cry out of the wastebasket.

Then there are hospitals, jungle schools, and numerous wayside philanthropies. The Mission to the Lepers, The American Bible Society, all these accomplishing stupendous things in the name of our adorable Lord. City Missions, Homes for unfortunate girls and women,—these who furnish the inspiring statistics of the kingdom of God on earth. When their leaflets and circulars and booklets and tracts come to your table, do not glance over them, but read them, or file them away for future reference. They come from devious routes and painstaking efforts; they are freighted with the utmost importance; they cost money and effort—get the valuable knowledge they contain to your people; they need it to put them in substantial sympathy with heroic Christian service. The wastebasket for trash, but not for gold.

PARAGRAPHS FOR PARENTS

"I doubt if any reward in the world is as great as that enjoyed by parents who have successfully trained children. There are multitudes of such parents—men and women who have taught their children both *not* to do and to *do*, both to be and not to be. For, contrary to mere theorist, training demands both the negative and positive. Yes and No are great words and when used wisely are a mighty instrument for character building."

"I find that most delinquent and wayward children and youth are without home training and have inadequate religious instruction or none at all."

"The vast majority of those who had good

parents, true homes and genuine religious instruction stand the test. Those who in the early teens made a conscious decision to live as Christians and kept the decision alive have stood the test in overwhelming numbers."

"When I hear the question, 'But what can you do about it?' I know that there is no adequate answer without religion. How to get our youth into vital contact with it presents a challenge as great and as worthy of high endeavor and deep devotion as that which in the past met the searchers of the heavens."

—MARGARET SEATTER in *The Christian Herald*.

OBEDIENCE ABSOLUTELY NECESSARY FOR THE BUILDING OF STERLING CHARACTER

"The best lesson that a boy can learn at home, that a pupil can learn at school, or that a collegian can learn at college is the lesson of obedience, respect for constituted authority. It counts for more in the upbuilding of character than acquaintance with the spelling book or familiarity with the classics, the sciences or the philosophies. The spirit of obedience is the material of character, and character is capital, while scholarship is only an implement to be put at the service of capital."—DR. CHARLES H. PARKHURST.

THE BOOMERANG!

A piece of money, gold, all gold,
An "eagle" met a common cent;
And strutting snobbishly about,
Boasted everywhere it went!
It bragged of its intrinsic worth,
Its value in the market-place,
Of prominence on wedding days,
And of its bright, attractive face!
(Could it have read the penny's thought,
It would have turned entirely "blue."
The penny saw a "yellow" thing
From heart to rim, and that all through!)
Proud, peacock-like, it put on airs,
Assuming such superior birth;
And strutted just as dandies do
Who think they own the whole big earth!
The modest cent both saw and heard,
And smarted under such abuse;
Then used its hard-hit Indian head
And said, "Aw, brother, what's the use?
You may be worth far more than I,
But I do much you never do;
I'm popular, please put that down,
While few acquaint themselves with you!
And what is more, I'm better too!
A million witnesses can swear
I and my kind all go to church;
But who has ever seen you there?"

—REV. WILLIAM WOOD.

HOMILETICAL

THE UTMOST SAVIOR

By A. M. HILLS

TEXT: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Hebrews 7:25, R. V.).

The epistle to the Hebrews is a long drawn out comparison between the Jewish and the Christian dispensation. Its purpose was to lead the Jews to stop rejecting Christ and Christianity. It teaches:

1. Christ was greater than Moses. Chapter 3.
2. Greater than Joshua. Chapter 4.
3. Greater than Aaron. Chapter 5.
4. Greater than Abraham. Chapters 6 and 7. Chapter 7:17. Other priests changed by death. Christ was a priest forever.

Verse 23. Other priests were many: Christ's priesthood was unchangeable.

Verses 26 and 27. Other priests had to offer sacrifices for their own sins; Christ was holy, harmless, undefiled, separate from sinners, etc.

Verse 27. They offered daily sacrifices. He gave Himself once for all.

Verse 28. They had infirmities. "He was the Son, perfected forevermore."

Chapter 9:12. They shed the blood of lambs and bulls and goats. He shed His own precious blood that "cleanseth from all sin."

Verses 12, 24, 25. They entered the holy place once every year with the blood of others. He "once in the end of the world, with His own blood, entered into heaven itself, now to appear in the presence of God for us," "to put away sin."

Chapter 9:9 and 10:1. Their sacrifices never could make the worshiper perfect and his conscience clean. But our eternal High Priest and Savior "is able to save to the uttermost" (7:25).

"For by one offering he hath perfected forever them that are sanctified" (10:14). No greater, more perfect or more complete Savior could be desired.

I. CONSIDER THIS UTMOST SALVATION.

The words for "uttermost" in the Greek, are very significant. They mean to save "entirely," "completely," "perfectly," "forever," "to the end of every possible need." Wesley interprets thus: "Able to save from all the guilt, power and consequences of sin." Adam Clarke: "Able to save in the most perfect manner, so that nothing shall be wanting to complete the salvation." "Able to save" to all

intent, degrees and purposes; and always, and in and through all times, places, and circumstances; this seems to be the particular meaning because of what follows, "He ever liveth to make intercession for them." Delitzsch says: "It means perfectly, completely, to the end, in every way, in all respects. Every need is done away." Hallelujah! What a Savior. Such a salvation must mean:

1. Exemption from the ultimate penalty of actual sins. "Jesus who delivereth us from the wrath to come" (1 Thes. 1:10).
2. Salvation from any more sinning. "He was manifested to take away sins." "Whosoever abideth in him sinneth not" (1 John 3:5, 6).
3. From the guilt of sin. "There is therefore no condemnation to them that are in Christ Jesus" (Romans 8:1).
4. Salvation from the defilement of sin (Titus 3:5 and Rev. 7:14).
5. Salvation from the power of sin (Romans 6:14).
6. Salvation from "the sin-principle"—that carnality that causes all other sins. "Being made free from 'the sin-principle' ye became servants of righteousness" (Romans 6:18). "Being made free from the 'sin-principle' and become servants to God, ye have your fruit unto sanctification, and the end, eternal life." "The blood of Jesus Christ cleanseth us from all sin" (1 John 1:7).

II. WHY IS CHRIST ABLE TO DO THIS?

1. Because He is the infinite Son of God. "Thy throne, O God, endureth forever" (Hebrews 1:8; Romans 9:5).
2. Jesus said: "All power is given unto me in heaven and in earth" (Matthew 28:18). Then He has all the power there is, and if He can save from any sin, He can save from all sin. Moreover, if He cannot save us, we being willing, from all sin now, what reason have we to believe that He can ever save us in any other world?
3. He made a perfect and complete atonement. "His blood cleanseth us from all sin" (1 John 1:7). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9, R. V.).
4. Because "He ever liveth to make intercession for us" and to baptize us with the

Holy Spirit and fire, to burn the dross of sin from our hearts and fill us with the Spirit (Hebrews 7:25, Mal. 3:3, Matthew 3:11). A drop or two of quicksilver poured upon a silver or gold coin will be quickly absorbed by it. The quicksilver will spoil the shine and the ring of the coin, and destroy its value. It takes a high degree of heat to expel the quicksilver. So it takes the fire of the Holy Spirit to cleanse and restore the heart.

III. WHO CAN HAVE THIS GREAT SALVATION?

"Them that draw nigh unto God through him." Then, reader, throw away all self-righteousness; cease trusting in all other help and "Come." It implies unconditional obedience, and a surrendered life. Only faith in the all-prevailing name of Jesus can obtain the prize.

In a Kansas town there was a revival in a Methodist church. Among the converts were "Drunken Jim" and his two daughters. They all joined the church on probation. The saloon men would get around Jim and get him drunk. He would cry and repent and beg the church to hold on to him. He would promise to be a man, but he seemingly could not stand. His two beautiful daughters graduated from the high school and were called "Drunken Jim's daughters." He drank on, wasted his fortune and was on the borders of delirium tremens.

Brother Rhodes went to the town with a little tent to hold a holiness meeting. One night the meeting had closed and every light was out but one. Poor Jim came forward, half drunk and said: "Mr. Preacher, did you say that God could sanctify a man and take the appetite for sin all out of him?" "Yes sir, brother, it is true." "Then," said Jim, "you have got a seeker on your hands right now." They gathered around him and prayed all night, and prayed him sober and to God. He begged the Christians not to leave him. He was all unstrung and on the borders of delirium, and his nerves were clamoring for drink. The doctor and health officers came and tried to take him away and give him drink. Jim cried, "Go away and leave me with these holiness people. You never helped me." They watched him and prayed for him for three days until he was sanctified, and the vile appetites were gone. He became a miracle of grace, and a mighty Christian worker, and an ornament to the community.

This is the kind of salvation this poor world needs, and a million people can testify that "Christ can save to the uttermost all that come unto God by him."

THE BRAZEN SERPENT

By ARTHUR F. INGLER

Text: John 3:14, 15.

I. OCCASION OF THE BRAZEN SERPENT.

1. Israelites bitten by fiery serpents,—(See Numbers 21:6).
2. Fiery Serpents defined:
 - (a) Color,—like fire.
 - (b) Bite,—produced burning pains.
3. Confession of the Israelites' sins,—speaking against Moses and Jehovah.
4. Serpent's bite likened unto sin and its results.

II. OCCASION OF CHRIST'S BEING LIFTED UP.

1. All men are bitten by sin and are rebels.
2. Sin defined.
3. Man's only hope,—to confess and forsake sin.
4. Acceptance of the remedy (blood of Jesus) by faith.

III. RESULTS OF OBEYING MOSES.

1. They looked and lived and were saved from physical death.
2. They left the infested region and journeyed toward Canaan.
3. They reached the promised land and possessed it,—their inheritance.

IV. RESULTS OF LOOKING TO JESUS CHRIST.

1. Forgiveness of past sins and delivered from sin's power.
2. Leave old associations and "go on unto perfection"—our spiritual Canaan.
3. All Christians should enter into spiritual rest—"the rest that remaineth to the people of God."
4. Insured against eternal death by receiving eternal life (John 5:24).

THE DIGNITY OF SONSHIP

By C. E. CORNELL

Text: 1 John 3:1-4.

I. THE STATEMENT OF THE NICOLAITANS.

"The Nicolaitans taught that the regenerate man might so know God as to deliver his material body over to all licentious indulgence and yet remain pure. Our apostle now declares that to be anti-Christianity." True regeneration is not salvation in sin, but salvation from sin.

We are regenerated as children of nature, we are regenerated as children of God, the beginning of spiritual life.

II. "BEHOLD! . . . MANNER OF LOVE."

Love—peculiar to the Christian. God's love in the heart.

III. SONSHIP A SIMILAR TERM TO REGENERATION.

1. Sonship as a relationship of security. Paul at Corinth: "For I am with thee and no man shall set on thee to hurt thee" (Acts 18:10).

2. Sonship as a relationship of maintenance—means of support. God said to the children of Israel: "The eternal God is thy refuge; and underneath are the everlasting arms" (Deut. 33:27).
3. Sonship as a relationship of confidence. "It is God that girdeth me with strength and maketh my way perfect" (Psa. 18:32).
"What time I am afraid I will trust in thee" (Psa. 56:3).
4. Sonship as a relationship of pleasure. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). "That your joy might be full" (John 15:11).
5. Sonship as a relationship of hope.
- IV. "EVERY MAN . . . PURIFIETH HIMSELF."
1. Has a hatred for sin.
2. Has a love for holiness.
- V. HEART PURITY.
1. Pleases God.
2. Preserves humility and simplicity.
Illustration: James Russell Lowell's poem, "Dara."
3. Preserves in danger.
4. Exalts the deliverer.
Illustration: Dr. Grenfell, the Congregational missionary, laboring in Labrador. Many times in imminent peril of losing his life, but miraculously delivered.
- VI. AN IMMEDIATE INHERITANCE.
1. The danger of delay.
2. The joy of immediate acceptance.

SIDE LIGHTS ON THE TEXT, OR, GEMS FROM GENESIS

By WILLIAM HESLOP

Genesis is a name taken from the Greek. It means "beginning" "generation."
It contains over two thousand years of history. Written by Moses, it is the seed book of the Bible.
Divisions: 1. Creation, 2. Fall, 3. Flood, 4. Babel, 5. Abraham, 6. Isaac, 7. Jacob, 8. Joseph.
Genesis begins with holiness . . . "In the beginning God." Then comes the fact of sin . . . "Void and darkness." Then we have the work of the Holy Spirit, . . . "The Spirit of God moved or brooded." This is followed by the "Word of God," . . . "And God said."
Thus we have holiness, sin, the work of the Holy Ghost, and the Word of God.
The Holy Ghost and the Word of God produce I. CONVICTION, "Let there be light."
Light and the gospel compared:
1. Both came from God.
2. God is light and the gospel is light.
3. Both dispel darkness.
4. Glorious and yet simple.
5. Both are pure and wholesome.

- II. SEPARATION. "God divided the light from the darkness."
III. RESURRECTION. "Let the dry land appear," and at once the earth shoots up out of the dark waters of death, and when light comes to the sinner and this is followed by separation then we too shoot up into "newness of life," for "ye must be born again."
IV. FRUITFULNESS. "Let the earth bring forth fruit." The Fruit of the Spirit is love, joy, peace, etc.
V. SHINING. "Lights to shine." "Let your light so shine." "Ye are the light of the world."
VI. MAN. "Man in our image . . . our likeness." God begins everything, everywhere, everytime in holiness and it is His plan and His purpose through the work of the Holy Spirit and the Word to bring everything back to holiness.
The Image of God in man. Adam was like God.
1. In being a spirit. God is spirit. God breathed into him His own breath or Spirit.
2. In being perfect and holy. "His work is perfect."
VII. DOMINION. "Be fruitful and multiply and replenish the earth . . . and subdue . . . and have dominion." From conviction to holiness and on to dominion. "If we suffer we shall also reign."

God first came down to create and then to save.
God spake in creation but suffered in saving. God made man by breathing into the dust. He saved him by His blood.
Death blows in Genesis One and Two:
1. Death blow to Atheism. "In the beginning God."
2. Death blow to Evolution. "God created."
3. Death blow to Christian Science. "The earth . . . dry land . . . seas," i. e., matter.
4. Death blow to Roman Catholicism (celibacy). "It is not good for man to be alone."
5. Death blow to Socialism (state ownership). "Therefore shall a man leave . . . and cleave . . . they shall be one flesh."
6. Death blow to Unitarianism. "God . . . the Spirit of God . . . the Word of God . . . US . . . OUR image."
7. Death blow to Mormonism and Polygamy. "Cleave unto his wife," not wifes.
8. Death blow to divorcement. "CLEAVE unto his wife." Christ allows divorce only in the case of uncleanness or adultery. All other divorces are of the devil and will land people in trouble here and doom hereafter.
Consider Adam and Eve.
1. Their primeval purity and blessedness.
2. Their temptation and fall.

3. Their arrest and punishment.
(a) Sorrow.
(b) Sweat.
4. Their expulsion from Eden.
5. God provided covering (skins instead of fig leaves).
Genesis and Geology.
Geology agrees with Genesis: (1) In giving vegetation first place in creation. (2) In giving fish and fowl the second place in creation. (3) In giving vertebrate animals the third place in creation. (4) In giving man the fourth place and last in creation. (5) Geology knows nothing of the countless centuries that some accord to man. There is no authenticated specimen of prehistoric man known to science.
GENESIS AND BIOLOGY.

Says a modern scientist dealing with the study of biology: "The whole field of the microscope is crowded with moving bodies that incessantly shoot backwards and forwards, or twirl and spin in ceaseless activity. Whence comes all this active life? It was there that the theory of spontaneous generation took its last stand; it was here that it took its most desperate resistance, here also it has been most signally defeated. Science now reiterates the dictum that there can be no life without antecedent life. Life involves a creator."

THE CLEANSING OF THE LEPER

By ARTHUR F. INGLER

TEXT: Lev. 13, 14:1-32.

INTRODUCTION:

Leprosy is used in Scripture to typify sin, especially indwelling sin. It brings out clearly sin's terrible and destructive nature. To show us how terrible it is, God gives us two long chapters in the Old Testament, besides many shorter passages, and in these He pictures and describes its subtle nature and ruinous effects. We do well to give close and undivided attention to a rehearsal of the facts.

Leprosy is deepseated in man, not only in his head where it appears but in the heart, the fountain of his affections. Out of the heart spring the issues of life. As leprosy ruined the body so sin ruins the soul, making the life barren and unfruitful. It is like the bitter spring at Jericho whose waters had polluted and ruined the land.

Sin, like leprosy, afflicts the person himself as well as the garments he wears and the house he lives in. These aptly suggest spirit, soul and body—and all are provided with a cleansing and a strict command given thereto concerning each.

1. The inner person, of the heart.
2. The outer garments, of the life.
3. The common house, of our daily associations. (Let us look at the disease and the cure.)
I. THE CHARACTER OF THE DISEASE.—"IT IS A PLAGUE OF LEPROSY." Vs. 2.

1. It makes its victim unclean. Vs. 3.
One spot was enough to make him utterly unclean. Sin is such an awful thing that to offend God in one point is to be guilty of all. Gal. 3:10; Rom. 3:23. All men are lepers for all have the inheritance of sin, all are diseased, all need a cure.
In this passage, if the disease was only skin deep it was not reckoned uncleanness. Infirmities are not sins but weaknesses which we have inherited because of the sins of our forefathers, which may be a lifelong handicap. (Cite examples of infirmities.) But we are dealing with a disease that can be cured and the remedy is at hand. Notice in verse four the slowness of the priest to condemn the supposed victim. He was quarantined to await developments.

2. It brings judgment. Vss. 8, 44. There was no appeal from the decision of the priest. No man can cure leprosy by *absent treatment*, and no man can cure himself from sin by thinking he doesn't have it.

3. It brings separation. Vs. 46. So long as he is a leper he cannot have communion with God or His people. See Eph. 2:12, 13. In order to save the lepers, Christ went outside the camp and died with one on each side of Him.

II. THE DISEASE MUST BE CONFESSED. There were four things by which a leper was known, and which reveal the true character of a sinner before God.

1. His clothes were rent. This indicated misery and nakedness. How evident was this condition in Adam and Eve after they had sinned and had hid themselves! "Men love darkness rather than light [they seek the hiding places] because their deeds are evil."

2. His head was bare. He was defenseless, and exposed to the burning sun. "The sinner has no defense before an offended God. His deeds will be made manifest to all."

3. His lip was covered. Indicating that his breath was polluted, and his mouth was stopped so far as self-justification was concerned. However much he may have boasted in other days of his morality and good works, he now has nothing to say for the law has put him outside the camp.

4. His cry was "UNCLEAN." The priest pronounced him unclean. He believed him and confessed to the truth. He accepted his condemnation and took his proper place. This is the great lesson that is so hard for humanity to learn. Some men will not acknowledge their true condition and, so long as they do so, there is no hope of their recovery.

III. THE MANNER OF RESTORATION. As the leprosy shows the sin, so the way of restoration reveals the divine method of salvation. Note the various acts:

1. Outgoing of the priest. Lev. 14:3. The leper cannot come in, so the mediator must go out.

The sinner is blind and cannot find his way back to God. Jesus Christ, our great High Priest, went forth to seek the lost sheep.

2. An offering made, Vss. 4, 5, 6. Christ came out from the Father, then gave Himself a ransom for all. The killing of the one bird, and the dipping of the other in its blood, and letting it fly to the heavens is sublimely typical of Christ's death and resurrection, and of His ascending into heaven by His own blood. Indeed it was a new and living way.

3. Sprinkling of the blood. Vs. 7. The leper must come into personal contact with the sacrifice made for him. The blood sprinkled by the priest signifies that the application of Christ's death to the sinner is God's work. He who imputed our sins to Christ can alone impute and impart righteousness to us.

4. Word of the priest. He alone who pronounced the leper unclean can now pronounce him clean. It is God that condemns and it is God who justifies. The sinner that repents and believes receives the *witness of the Spirit* that God accepts him.

5. Personal Cleansing. Vs. 8. The cleansing of Jesus' blood leads us to put away all filthiness of the flesh and spirit. Those justified before God by faith should justify themselves before men by their works.

6. Restoration. "After that he shall come into the camp." After what? After the sprinkling of the blood, the washing, and the shaving. (John 1:7.) The final restoration ceremonial took place on the eighth day,—the day symbolic of the new creation.—2 Cor. 5:17.

7. Consecration. Vss. 14-18. The blood and the oil put upon the ear, hand, and foot betoken redemption and consecration. After the blood of atonement (the work of Christ) comes the oil of anointing (the work of the Holy Ghost). That which was bought by the blood is now claimed by the Holy Ghost. The rest of the oil was put upon his head, indicating that the cleansed one shall also have the poured-out Spirit upon him.

Our ears, hands and feet,—in fact the whole man, must have the anointing that abideth if he would stay cleansed from sin and be always at his best in the King's service. Cleansing is the negative side of entire sanctification while the anointing is the positive side. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

SERMON SEED

By T. M. ANDERSON

Text: *Let us draw near with a true heart in full assurance of faith* (Heb. 10:22).

I. Let us consider the objective. What is it to which we are exhorted to draw near? To this answers are difficult to find. Some

have supposed that death was meant. Others that it was the throne of grace. Others that it was God. The context shows me that it is the Judgment that the apostle has in mind. At the conclusion of his exhortations in verses 23-25 he mentions the Approaching Day. We are warned of sinning willfully in verse 26, and shown the terrible-ness of judgment in verses 27-31. Thus we find what fitness is necessary to pass the judgment of God. Also to be among those who look for Him to appear the second time (9:28). Yet it can be urged that there are in the text the proper qualifications to meet death, to approach the throne of grace in prayer, and to be a true worshiper of God.

II. Let us see the grounds for the full assurance of faith.

1. The will of God which Jesus came to fulfill (verse 7). In this we see that God has willed that man might be holy. "By the which will we are sanctified" (Ver. 10).

Thus faith can be fully assured that holiness is the will of God.

2. The sacrifice of Jesus has provided the remedy for sin. By the offering of the body of Jesus we are sanctified. By one offering he hath perfected forever them that are sanctified.

We have boldness to enter into the holiest by the blood of Jesus. By a new and living way. Thus faith has full assurance in His atonement (Verses 10, 14, 19, 20).

3. We have the witness of the Holy Ghost to the covenant that God was to make (Verses 16-18).

III. To draw nigh in the full assurance of faith is to experience that which we see to be the grounds of faith.

1. "A true heart in the full assurance of faith." That is a heart that is made true or pure by appropriating by faith all which God has provided, and willed. In this we pass from the provisional to the experiential. What is provided must become actual in experience of heart.

2. This true heart experience is one where the heart is "sprinkled from the evil" conscience. That is, it is purged from all conscious sense of evil. Such a worshiper has no more consciousness of sin.

Sin has no more place in him. Under stress and trial and divers temptations he has no stir or conscious sense of sin within. He is purged of all.

3. A true heart is one that experiences what the new covenant promised. He has put his laws in their hearts. He has written the min their minds. They have no more sins of broken laws to be remembered. They are forgiven of all their past offenses; and by the unwritten law they do no more evil for which to be forgiven. There is no more offering for sin. By the one offering he has perfected forever them that are sanctified. This does not mean that one cannot sin again. Rather it means that one should not sin again. Provision is made not only to cleanse and forgive, but to keep clean the soul that forgiveness need never be sought.

IV. Let us note the manner of keeping in such a state.

1. We have an high priest over the house of God (Ver. 21). There must be a continual looking unto Jesus for aid. He must save us to the uttermost extent of our earthly life. Look to Him in prayer, in faith, in love, and in hope daily.

2. Heed the exhortations for practical living.

(a) Let us hold fast our profession without wavering, or doubting. Let not faith be hindered by doubt. Yield not under any trial, but hold your profession steadfast unto the end.

(b) Let us consider one another to provoke unto love and good works. Let no one fail to aid the other brother. Let not any thing cause a break between each other.

(c) Do not forsake the assembling of yourselves together. Be diligent to attend the preaching of the Word. Do not stay away from the place of worship because of persecution or for pleasures of another sort.

TEXT: *I will give you rest. And ye shall find rest unto your souls* (Matt. 11:28, 29).

The great truth of Soul Rest is here separated into its two phases:

I. The first is a resting of the weary and heavy-

laden soul. The sinner is thus burdened and enslaved in sin. To obtain this phase of rest several things are necessary.

1. The sinner must feel his weariness and heavy burden to such an extent that he desires to unload all and be free. Tired not only in sin but tired of sin. A desire to have done with it. A disgust with it such as the prodigal felt. So long as the load and labor of sin afford pleasure, the sinner sees nothing better. But when it piles up until it wearies but does not compensate, and it burdens, but does not grow lighter with the passing days, one who can feel this is ripe for relief.

2. The sinner must come unto Him.

(a) Let the sinner come with his sin to Him. Be not foolish enough to think you must rid yourself of sin before coming. Jesus wants the job of taking away the sins of the sinner. He will remove the load.

(b) Let the sinner come by the route of repentance. Show sorrow in God's sight for sin. Contrition of heart.

(c) Let such as come restore to every man that he has sinned against. Let him right himself with men. Let his coming be over the route that John Baptist preached. That was the way to Jesus for the sinner.

II. The second phase of this rest is that of the rest found for the soul which has come to Him and received rest from his burden and bondage of sin. It is then something different than rest from the weariness of the load of sins.

1. It involves a second crisis. "Take my yoke upon you." In place of the load of sin, one takes the yoke of Christ. To be yoked with Christ involves a union of purpose, of heart-oneness, and a separation from all other yokes or ties to things and persons. Two thus yoked have all things common. To find rest this union with Him must be taken. This crisis must be met. But He tells us that His yoke is easy, and His burden is light. His love and Presence make it thus.

2. "And learn of me" (The word learner is the same as *disciple*). He said and be *discipled* of me. Thus the element of

this rest is that of having Christ reveal Himself to the soul. Rest is not found in doing nothing. Persons who have nothing to do are the most restless souls. The restlessness of hell is because the damned have their characters fixed so they cannot do anything but suffer. But rest comes from doing that and knowing that by revelation which ever enlarges life. It is a change of the mind from the activities of sin to the restfulness of holiness, the normal state of the soul.

(a) What we are to learn of Him is here shown. "I am meek and lowly in heart." Jesus sums Himself up in these two virtues. In fact when He has been analyzed these two heart virtues are the essence of His nature. Now to learn this heart of Christ means not merely to know about it; it means to experience it; to obtain it as a heart experience, thus to "so learn Christ." Every revealed virtue of Christ is a possible experience of a redeemed soul.

(b) Let us consider His heart of meekness. The essential of meekness is a resigned will. A will resigned to suffer, to toil, to endure, to be mistreated and falsely accused. A will so resigned to God that He could entrust you with the earth as an inheritance, yet you would possess it only to the glory of God. Put all the resignation in the will of Jesus to the will of God and man and you have His meekness.

(c) Let us consider His lowliness, His humility. He, our Lord and Master, had never a show of selfish pride. Thus to learn His lowly heart is to die to pride, the root of the self-life. Need I say more? This second crisis involves the death of the self will, and the death of the self-pride. To be as free from these as was Jesus. And you shall find rest unto your souls. When self-will and pride are gone there goes with them all that causes restlessness of soul.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Tide of God's Grace

The Bay of Fundy tide presses up the Annapolis Valley. It floods those vast stretches of brown mud; it lifts the vessel from its cradle in the clay and whispers to it—as the incoming tide laps along its keel—the call of the deep. It presses far inland up every creek and vale, giving to the landscape new outlook and increased beauty; it deposits that mineral treasure that has made the dykelands of our Evangeline country famous for production. Everywhere it comes on its gracious ministry; everywhere but where men have built dykes to keep it out. The trouble with the Christian world of our day is that we have built too many dykes against the all-pervading Spirit of God.—A. L. HUDDLESTON.

Buying Up the Opportunity

When William Duncan was a young man he gave himself for the missionary cause. When the time came for him to begin his work, the missionary board sent him to a little Indian village in Alaska called Metlactla. It was a sore disappointment to him, for this village was the most unlikely place. The Indians were low and ignorant, a miserable, dirty tribe. After William Duncan had labored there for forty years, Dr. Charles R. Brown visited the place and found "every Indian family in its own house, with all decent appointments of home life. You will find a bank, a co-operative store, a sawmill, a box factory, a salmon cannery owned and operated by these Indians engaged in profitable industry. You will find a school where Indian boys and girls are taught to read and write, to think and live. You will find a church where an Indian clergyman is preaching the gospel of eternal life, and an Indian musician, once a medicine man, beating a tom-tom, is now playing a pipe organ, while a congregation of Indians sing the great hymns of the church to the praise of Almighty God." And this all came about because William Duncan overcame his initial disappointment, and did his best in the place God saw fit to put him: Vicarious Suffering

There was a great religious and military leader in the Caucasus by the name of Schamyl, who died in 1871. Bribery and corruption were so bad among his followers that, in order to stop it, he gave a command that whoever should be guilty would be punished with a hundred lashes. A culprit was brought before him. It was his own mother. Schamyl shut himself up in his

tent for two days, fasting and praying. He came out pale and haggard. He called his followers together and had his mother brought before him, and told the soldier to lay on the lashes. Five cruel blows were laid on when Schamyl called "Halt!" He had his mother removed. In her place he knelt, and gave strict command to the soldier, under pain of penalty, not to diminish the blows, but to lay on the ninety-five remaining blows as severe as usual. Many in the crowd when they saw the bleeding back of their master, cried, "How merciful!" while some cried, "How just!" He was both. But what of that guilty mother? Was she punished? She did receive five cruel blows, but was it anything like as cruel as seeing her punishment laid on her son? Everyone of the remaining ninety-five blows went across her heart, and she carried those heart wounds till her death. From this the followers of Schamyl caught a vision of how deeply just their master was. He would not change his laws and lightly forgive, but he did something better; he saved the integrity of his laws and yet saved the guilty. He could not lightly forgive—he was too inherently just for that; nor could he refuse to save his mother—he was too inherently loving for that. In the cross God is both just and merciful—so just that the penitent soul is punished with a punishment more severe than any other: the pain of having wounded love. But he is so merciful that the penitent soul is set free, he goes through life with a song, with an abiding joy; he is forgiven, saved.—E. STANLEY JONES.

Those Difficult Words

At one of the meetings for Christian workers (during the first Northfield Conference) Mr. Moody presented a very high ideal for the ministry, and spoke severely of those who failed in their sacred calling. His words were very pointed, and a young theologian who was present winced, and spoke out ingenuously:

"Mr. Moody, I don't see any such ministers as you describe." It was a frank and outspoken remonstrance, but not rude. Quick as a flash came the retort:

"You are a young man yet; you will see many of them. Tarry in Jericho until your beard be grown."

The reply was unjust and it hurt, yet there was too much life in the meeting for stopping. In writing of the scene, a friend says:

"It went on with a clear sense that the evangelist had dropped a little from his standard of

loving courtesy to his guests. He could have ignored it; the tide of his eloquence was full. Yet the most eloquent was to come. In my heart has ever since been written a memory which brings moisture into my eyes yet, and ranks itself unquestionably as the greatest thing I ever saw Moody do.

"Friends," he said, "I answered my dear young friend over there very foolishly as I began this meeting. I ask God to forgive me and I ask the forgiveness of my brother." And straightway he walked over to him and took him by the hand. That meeting needed no aftermeeting. It was dramatically and spiritually made perfect. The man of iron will proved that he had mastered the hardest words of all earth's languages, "I am sorry."—Selected.

Spurgeon's Conversion

C. H. Spurgeon, the great London preacher, was a seeker after God for years before he found Him. So great was his agony of conviction that he resolved to visit every place of worship in the town where he lived in the hoped that he might hear something that would help him out of his trouble. Yet all the sermons he heard left him in deeper darkness.

"At last," he relates, "one snowy day—it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street and turned down a court and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much, I did not care. So, sitting down, the service went on, but no minister came. At last a very thin looking man came into the pulpit and opened his Bible and read these words: 'Look unto me, and be ye saved, all the ends of the earth.' Just setting his eyes upon me, as if he knew me all by heart, he said, 'Young man, you are in trouble.' Well, I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands, he cried out, as only I think a Primitive Methodist could do, 'Look, look, look! It is only look,' said he. I saw at once the way of salvation. Oh, how I did leap for joy at that moment. I know not what else he said—I did not

take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me. Oh, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable.

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

Answered Prayer

In the year 1872 Mr. Moody, the famous evangelist, went to England, but with no thought of conducting meetings. He hoped to rest and to sit at the feet of some of England's great preachers. But God had ordered otherwise, for one day at the close of the service in the Old Bailey prayermeeting, the Rev. Mr. Lessey, pastor of a church in the north of London, asked him to preach for him the next Sabbath. Mr. Moody consented.

As related by his biographer, "The morning service seemed very dead and cold. The people did not show much interest, and he felt that it had been a morning lost. But at the next service, which was at half-past six in the evening, it seemed while he was preaching as if the atmosphere was charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words, though he had not been much in prayer that day and could not understand it.

"When he had finished preaching he asked all who would like to become Christians to rise, that he might pray for them. People rose all over the house until it seemed as if the whole audience was getting up.

"Mr. Moody said to himself: 'These people don't understand me. They don't know what I mean when I ask them to rise.' He had never seen such results before, and did not know what to make of it, so he put the test again.

"'Now,' he said, 'all of you who want to become Christians just step into the inquiry-room.' They went in and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised and so was Mr. Moody. Neither had expected such a blessing. They had not realized that God can save by hundreds and thousands as well as by ones and twos.

"When Mr. Moody again asked those who really wanted to become Christians to rise, the whole audience got up. He did not even then know what to do, so he told all who were really in earnest to meet the pastor there the next night.

"The next day he went over to Dublin, but on Tuesday morning received a dispatch urging him to return, saying there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

"After some time what was perhaps the secret of this marvelous manifestation of the Spirit's working was revealed. There were two sisters belonging to that church. One was strong, the other was bed-ridden. One day as the sick woman was bemoaning her condition the thought came to her that she could at least pray and she began to pray God to revive her church. Day and night her prayer went up to God.

"One day she read in a paper an account of some meetings Mr. Moody had held in America and, though she did not know him, she began to pray that God would send him to her church. On the Sunday morning Mr. Moody preached, her sister went home and said: "Who do you think preached this morning?"

"She suggested the names of several with whom her pastor was in the habit of exchanging. Finally her sister told her, 'It was Mr. Moody, from America.' 'I know what that means,' cried the sick woman; 'God has heard my prayers.'

"Mr. Moody believed that it was this revival that carried him back to England the next year."

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Last month we presented a series of suggested topics from the book of Galatians. We are presenting this month a series from the book of Ephesians.

THEME—Our Possessions in Christ.

Exposition of Ephesians 1: 4-13.

I. We are chosen in Him to be holy. Vs. 4.

II. In Him we have redemption. Vs. 7.

1. The Forgiveness of Sins.
2. Through the Riches of His Grace.

III. In Him we have obtained an inheritance. Vs. 11.

IV. In Him we have trusted. Vs. 13.

V. In Him we are sealed by the Holy Spirit. Vs. 13.

THEME—Spiritual Enlightenment.

Text—Ephesians 1: 18, 19.

- I. To know the hope of His calling.
- II. To know the riches of His inheritance in the saints.
- III. To know the exceeding greatness of His power.

THEME—Dead in Sins.

Text—Ephesians 2: 1-3.

- I. One dead in sins walks according to the course of this world. Vs. 2.
 1. Thus ruled by the prince of the power of the air.
 2. Is possessed of the spirit of disobedience.
- II. One dead in sins fulfills the desires of the flesh and mind. Vs. 3, f. c.
 1. In his conversation or behavior.
 2. By obeying sinful lusts.
- III. One dead in sins is by nature the child of wrath. Vs. 3, l. c.

THEME—How Men Are Saved.

Text—Ephesians 2: 5-9.

- I. Regenerated—quickened from the death of sins. Vs. 5.
- II. Raised up to communion with Christ. Vs. 6.
- III. Saved, not by works—lest any should boast. Vs. 9.
- IV. Saved, by grace—so all must trust. Vs. 8.

THEME—Reconciled by the Cross.

Text—"And that he might reconcile both unto God in one body by the cross." Ephesians 2: 16. A careful study of the context will reveal a series of contrasts.

- I. By nature we were aliens from the commonwealth of Israel. Vs. 12. Through the cross we are brought nigh to God. Vs. 13.
- II. By nature we were strangers to the covenant of promise. Vs. 12. Through the cross we are reconciled to God. Vs. 16.
- III. By nature we have no hope and are without God in the world. Vs. 12. Through the cross we have access to the Father. Vs. 18.

THEME—The Temple of God.

Text—Ephesians 2: 19-22.

- I. Jesus the chief corner stone of the temple. Vs. 20.
- II. The foundation, God's revelation to the prophets and apostles. Vs. 20.
- III. The temple a holy communion. "Fellow citizens with the saints." Vs. 19.

IV. A living, progressive institution.

"Groweth unto a holy temple in the Lord." Vs. 21.

V. The purpose of the temple.

"An habitation of God through the Spirit." Vs. 22.

THEME—Spiritual Re-enforcement.

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

THEME—The Indwelling Christ.

Text—"That Christ may dwell in your heart by faith." Ephesians 3: 17.

- I. Christ's indwelling made possible through faith. Vs. 17, f. c.
- II. Christ's indwelling establishes one. "Rooted and grounded in love." Vs. 17, l. c.
- III. Christ's indwelling enlarges one's vision. "That ye may be able to comprehend with all saints," etc. Vs. 18.
- IV. Christ's indwelling reveals the mysteries of the love of God. "To know the love of Christ which passeth knowledge." Vs. 19, f. c.
- V. Christ's indwelling gives access to the fullness of God. "That ye may be filled with all the fullness of God." Vs. 19, l. c.

THEME—How God Answers Prayer.

Text—"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." Ephesians 3: 20.

TITBITS OF MISSIONARY INFORMATION

PERU

By D. H. WALWORTH

Peru has a total population of about 5,000,000 inhabitants, but this is hardly more than an estimate, it may be a million more, because the savage tribes have never been counted. These all must look to the Church of the Nazarene for "holiness, without which no man shall see the Lord."

The Church of the Nazarene in Peru has taken the responsibility for the evangelizing of some 600,000 souls plus—a great unknown quantity of Aguaruna Indians.

The northern boundary line of our mission territory in Peru begins at the Pacific ocean and follows the Peruvian-Ecuadorian frontier to an unknown point beyond our present mission among the Aguaruna Indians. The southern boundary begins at the Pacific ocean at Malabrigo and follows clear political boundary lines to the Marañon River and Bellavista near Jaen, thence theoretically as the crow flies to Barranca on the Marañon river. The two boundary lines have never been joined. Future boundaries on our

The mission house at Pomara for work among the Aguaruna Indians is built native style, being a long, oval-shaped house of huge dimensions with an immense thatched roof. To "go out into the front yard" one must descend a steep bluff about twenty feet. And if you leave by way of the "front gate" you must step into a dugout canoe, because the "front fence" is the Marañon river.

Some of the applicants for entrance into the Nazarene Bible School in Monsefu, Peru, cannot write and can scarcely read, yet no one can doubt their call to the ministry. Our grammar school had to be closed and has not yet been reopened because of lack of money to pay the support of the needed teachers and students.

In the great Evangelical Congress in Montevideo it was revealed that Peru is the most Roman Catholic and most difficult nation to evangelize in all Latin America. The climate is very hard on all foreigners. A wise general always masses troops at the difficult points along the battle line. Our field in Peru should never have less than twelve missionaries on the field and two on furlough at any time.

An eight-day Annual Native Assembly has been held for the past eight years in Mosefu, Peru. It is intensively evangelistic, and hundreds attend, especially in the night services. In the beginning plans were made for the gradual training of the natives for the time when they would have their regular annual district assemblies for the handling of the business of the Church of the Nazarene in Peru. Last year the brethren elected their own district treasurer and district secretary, thus effecting a better organization.

The last comparative report of all our mission fields shows that the Peruvian workers distributed more tracts and other good literature, in-

cluding the Word of God, than any other of our mission fields. The seed has been sown, the harvest is white, where are the reapers? Mighty

AS SEEN BY ONE OF OUR MISSIONARIES AT THE FRONT

By ROGER S. WINANS

Some fifteen years ago a Nazarene preacher moved to one of the southwestern states for the sake of his wife's health. He found a few people who were hungry for holiness, or already had the experience. A revival, a church organization, and a cheap tabernacle on rented lots in the center of the town was the outcome of his efforts. This pastor held, like many others, that he was doing missionary work just as truly as any missionary in Africa or China, and that therefore he was really entitled to missionary money from Headquarters, but that owing to the arbitrary rulings of missionary leaders he could not secure the desired finances. The only remedy was to keep the attention of his membership centered as much as possible on the urgent local needs, and send in to Headquarters as little money as possible. The second pastor to this little flock held the same theory but in a modified form.

One of the more spiritual members of the church ventured the following explanation of the situation: "If our pastors were more enthusiastic about foreign missions we would be more enthusiastic about their support, and as a result the church would prosper financially. The false impression which has been created that our preachers are stingy or selfish has created stinginess and selfishness in the membership."

This little church continues to exist to this present day, but has never prospered.

In one of our districts it was my privilege to act as messenger boy and errand runner for one of our faithful pastors for a short time, making trips to a nearby village where there were prospects of bringing about a church organization. Before the time came to pitch the tent and hold the meeting I was gone, and never made the acquaintance of a single member of the congregation. My interest in this little group led me to look up their standing in the minutes of their district assembly last year. Small membership, fair support for pastor and district superintendent, but not one cent for foreign missions or the general interests of the church. Did I make a mistake in acting as messenger boy for that good pastor?

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Studies in the Gospel of John

Before we make a study of the picture of Christ as presented in the Greek Testament, it is necessary to devote some time to the Gospels by John and Mark. We have shown that a knowledge of Luke's writings in the original, instead of weakening our belief in the trustworthiness of the New Testament, strengthens it. Once critics dared assert that if one knew this work in the original Greek, superior scholarship forced him to deny the authenticity of his statements. No longer is such a position tenable. Two problems now face us: that of John's Gospel, more especially establishing its authorship and something as to the date of its formation, and a brief study of Mark's Gospel in light of recent knowledge. After these are solved, then we can go as the critic affirms with a scientific belief in the doctrines concerning Christ and the supernatural. If Mark and John stand the scientific tests of modern scholarship, as Luke does, then the affirmations of the Gospels concerning Christ, and the divine origin of Christianity must be accepted.

The Fourth Gospel challenges our interest from every point of view. It is a masterful work of art, and as some have said, "It is the supreme literary work of the world." Robertson writes, "It has the dramatic quality of Shakespeare, the simplicity of Homer, the profundity of Job. There are only thirty pages of it, but it tells us more of Jesus than the Synoptic Gospels and all other books in the world. The vocabulary is limited and the Greek is simple, though accurate, vernacular *Koine*, while it breathes a Hebrew soul. It is the Holy of holies of religious books." This is the evaluation of the Gospel of all ages and for all Christians by the greatest New Testament Greek scholar of our century.

The external evidence as to the authorship of the Gospel is much stronger than it once was. Irenæus in his letter to Florinus (about A. D. 100) tells of his being a disciple of Polycarp, and of "the accounts which he gave of his intercourse

with John and others who had seen the Lord." Polycarp was martyred A. D. 155, and was a Christian follower of Christ for eighty-six years, and a personal follower of John the Apostle, as he says. He was not simply alive when John wrote the Gospel, but in his epistle quotes the First Epistle of John. Irenæus quotes the Fourth Gospel one hundred times, and credits it to the Apostle John. He also accepts the other three Gospels as those according to Matthew, Mark and Luke. Theophilus of Antioch (about A. D. 180) in his three books to Autolyceus, a heathen, quotes John by name as one of the apostles. So also Clement of Alexandria, head of the catechetical school there from A. D. 189 onward, quotes the four Gospels over four hundred times, and cites John's Gospel by name. Going back to Asia the evidence is still stronger. The *Diatessaron* of Titian is a blended harmony of the Gospels, and it begins with the first verse of the fourth Gospel and closes with the epilogue of this Gospel. The date cannot be later than A. D. 160 or 170. This shows that the Gospel of John has general acceptance by this time. Lightfoot and Zahn, the English and the German scholars of the past century, have proved the genuineness of the seven shorter Epistles of Ignatius. The date of these is A. D. 109-116. Zahn writes, "This dependence of Ignatius upon John has been used as an argument against the genuineness of the Ignatian letters." This but shows the influence of the Gospel on Ignatius writing at this early age. Hence the Gospel must have been in existence by the close of the first century, and attributed to John the Apostle. Hayes says, "All the discoveries of the past century proved to be favorable to the Johannine authorship of the book. No discovery has given aid to the opponents of that fact."

The relation of the fourth Gospel to the Apocalypse has caused special trouble because of the many linguistic features of the Apocalypse. Beyond a doubt there is some room for criticism as any one who is familiar with the Greek of the two can see. In the latter there are many lapses in case and number, loose and irregular handling

of the infinitives and participles. Such solecisms are common, Robertson points out, in the more illiterate papyri of the *Koine*. On the other hand the language of the Gospel is wondrous for its beauty, though its range is limited. These differences have been thought to be due to a difference of authorship. It has been suggested by the critics that a John, the Presbyter, wrote the Apocalypse, and that the author of the Gospel is unknown. This is the theory of Moffatt, in his *Introduction to the Literature of the New Testament*, who is more popularly known because of his recent translation of the Bible into plain everyday language. A good discussion of the linguistic peculiarities of John's writings can be found in Robertson's *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 133ff, which book should be owned by every student of the New Testament Greek (It can be purchased from our house for \$8.50). Along with these linguistic peculiarities it has been charged that a philosophical theory colors the Gospel. This objection is easily answered by commending John for trying to interpret Jesus to the thinkers of His day, which is the case with reference to the philosophy of the Logos. As to the linguistic oddities of the Apocalypse as compared to the other writings of John, many of these disappear when one thoroughly makes a study of them. In reality back of the differences in the style of the two books, there is a fundamental linguistic unity that binds them unbreakably together.

Again the fourth Gospel has been discredited because of its many differences in comparison with the Synoptic Gospels. It has been stated by Bacon of the Yale Divinity School that either the synoptic picture of Jesus is correct or that of John. If one, then the other is false. But on the other hand Moffatt, a critic also, who ranks as one of the leading scholars in his field, says that the day is past when one can play off one against the other in a hope to discredit thus either the first three Gospels or the last one. Suffice it to say on this point that at present modern scholars in this field are divided against themselves, but even from a linguistic standpoint alone there is nothing to discredit either, for their pictures supplement each other, as we hope to show in a later article.

On the other hand as was suggested by Lightfoot of the last generation the fourth Gospel reveals traces of having been written in the Aramaic, for the Greek seems to have been cast in a Hebrew mold. Schlatter in *Die Sprache und*

Heimat des vierten Evangelisten has pointed out the Semetic character of this Gospel by citing rabbinic parallels to the language of much of it verse by verse. Dr. Burney, professor at Oxford, states as his firm conviction that the book was written in Aramaic. This would, if proved, greatly strengthen the position of the unity and the authorship of John of the Gospel. For Jesus, though he spoke Greek on most occasions when in communities where Greek was used, ordinarily among the Jews spoke the Aramaic. Mark translated some of Jesus' Aramaic sayings into Greek. "The New Testament as we have it is Greek, the current *koine* of the first century as the papyri prove. But it is impossible to cut the New Testament entirely free from its Semetic environment," writes Robertson in *The Christ of the Logia*. In the future the scholar that speaks with assurity concerning the New Testament must not only be trained in Greek, but he must know the Aramaic, and even the Syriac will be of great assistance to him, since the first translation of the New Testament was in that language. Papas states that Matthew wrote the Logia of Jesus in Hebrew (Aramaic) which each translated as he was able. It is now maintained by many scholars that this was the Q of criticism (with which we shall deal later), the non-Markan source common to our Matthew and Luke. Some scholars also argue that Mark was also written in the Aramaic. Burney suggests that the Aramaic *de* which has so many different shades of meaning may lie behind John's use of *ina* in the Gospel and even of *oti*. If such is the case, that the Gospel was written in Aramaic the authorship and unity are surely affirmed to have been from John.

There have yet been no cases suggested from an historical or a linguistic standpoint that disproves the Johannine authorship of the Gospel. Our position is thus strengthened, we can believe with greater certitude in that marvelous personage Jesus which we see so deftly and so divinely portrayed by John the beloved.

Where then has modern criticism from purely historical and linguistic principles arrived? Have critics robbed us of a single book? Have they eliminated a single doctrine? Have they disproved one historical statement of the New Testament? In no one case has criticism been able to take from us a book affirmed to be divinely inspired, a doctrine basic to any book, or to prove that a mistake was made in a single historical reference. Knowledge but strengthens our orthodox position; accurate scholarship but brings us

to the scientific foundation of the matter. When one reads the mighty works of such men as Lightfoot, Zahn, Wescott, Hort and Robertson, men who have been recognized in their fields the world over to be the leading scholars, it but gives him more assurance that the onslaughts of criticism will avail nothing, and that the New Testament will go on conquering and to conquer. PITTSBURGH, PA.

THE PREACHER'S ATTITUDE TOWARD THE CRITICAL STUDY OF THE BIBLE

By FLOYD W. NEASE

WHEN once it is determined what Biblical criticism is, what are its fruits, and the methods employed, the attitude of the evangelical minister will be easily discerned. And let no one assume that the term is used commonly without equivocation even by those who are other than members of the laity. The term Biblical criticism is never used by some of us except as an introduction to a discussion of infidelity and as a precursor for the vehement utterance of certain stock phrases decrying the justly condemned German rationalism. However Biblical criticism, as properly understood, deserves better treatment at our hands.

One of the most important branches of theology is properly termed the science of Biblical criticism. All who use the Bible should be "critics" in the sense of constantly using their "judgment" on what is before them.

In the early stages of the science, Biblical criticism was devoted to two large branches, the Lower and the Higher. The Lower Criticism, or as it is now more generally called, Textual Criticism, had for its task the study of the text of Scripture and included investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that it might be made certain that we have the original words as they were written by the divinely inspired writers. If the term is so used, Erasmus, Bengel, Tischendorf, Scrivenes, Wescott and Hort may be properly called lower critics.

The higher criticism, on the other hand was used to designate the study of the historic origins, the dates, and authorships of the various books of the Bible and that great branch of study which, in the technical language of modern theology, is known as introduction. It is thus seen to be a very valuable branch of Biblical science having

the highest significance as an auxiliary in the interpretation of the Word of God. It is just such work as every minister or Sunday school teacher does when he takes up his Peloubet's Notes, or his Stalker's "St. Paul" or Geikie's "Hours with the Bible" to find out all that he can with regard to the portion of the Bible he is studying. Such study is not only desirable, but indispensable for every evangelical minister.

Having gone thus far, it is necessary to declare ourselves in hearty accord with the words of Canon Hague: "No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the higher criticism. It demands at once the ability of the scholar and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures and without scholarship no one can investigate historic origins." There is a higher criticism that is at once reverent in tone and scholarly in work (Green, Orr, Bissell, Munhall, Moller, Anderson, Parker, Kennedy, Harne, Urquhart).

It is an admission that cannot be made without reluctance, but one forced from every lover of "the faith once for all delivered," that the great host of the leaders of higher critical research have conducted their investigations in such a manner and have been imbued with such a spirit that the outcome is totally subversive to faith and trends toward the elimination of the supernatural from the Bible, the humanization of Christ and the deification of man. When thus conducted, higher criticism becomes destructive, and is the foe of evangelical belief and, at its worst, the ridiculer of Christian experience.

The leaders of modern destructive higher criticism are men with a strong bias against the supernatural. The men who have been and are the voices of the movement are notoriously opposed to the miraculous. From the days of the origin of the modern critical movement by the Dutch rationalist and philosopher Baruck Spinoza, including the early English representative Hobbes, and the Frenchman Astruc, embracing the German critics from Eichhorn to Baur and Strauss, numbering also the British-American group led by Davidson, Driver and Briggs, not one leader of this movement has been willing to accept in any proper sense the supernatural element in the Scriptures—all have been men who have based their theories of judgment, evaluation and interpretation on their own subjective theories.

The outcome of such a movement, while diver-

sified in numerous details, eventuates in the destruction of the Christian system of doctrine and of the whole fabric of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or a portion of the book that the destructive critics have proved (?) to be a forgery or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case of course it would be out of the question to accept it.

Before we consider further the fruits of the destructively critical attitude, it will be well, if possible, to locate the roots of the tree, the tap root, if it can be found. What, then, is the fundamental principle, the axiom upon which the destructive criticism proceeds? It is upon the idea, as Renan expressed it, that reason is capable of judging all things, but is of itself judged of nothing. The formative force of this higher critical movement is a rationalistic force and the "whithersoeverness" of the most rationalistic is eagerly pursued by those leaders who should have learned that it is essential that we "cast down imaginations, and every high thing that is exalted against the knowledge of God, and bring every thought into captivity to the obedience of Christ." The anthem of their marching forces has for the refrain and central idea "Where it (reason) leads, I will follow where'er the path may be." And their advance, if so it be, is made forgetful of the fact that the entire history of our race is the history of millions of men gifted with reason who have been in perpetual conflict one with another, and that in not a few cases "the greater the power of reason has been, the greater has been the error." And it is with such reason that sentence is to be passed upon a divinely given book!

It is not easy to say who was the first destructive critic. Some would give the doubtful honor to Diabolus himself; certainly it is not modern by any means. But in recent times there has emerged a doctrine which has given a thousand-fold impetus to this obnoxious criticism. I refer to the hypothesis popularly known as evolution. Of course evolution, cosmic and biological, is not new; its rudiments may be traced back at least five or six centuries before Christ to the first dawnings of speculative thought in Thales of Miletus and Heraclitus the "weeping philosopher" of Ephesus. But in modern times a new hold has

been gained by the doctrine and its status at present is such that it presumes to dictate terms to the whole intellectual world.

The German philosopher, Hegel, who made evolution the central idea of his doctrine, declared that "the march of God through history" was the total significance of the world. This was a reviving of a principle for which the whole rationalistic world was evidently waiting. Vatke discovered in the Hegelian philosophy of evolution a means of Bible criticism. The Spencerian philosophy, aided and re-enforced by Darwinism has tended to establish a principle which makes the whole world to be in a state of flux and flow. Species, once accepted as individual and inviolable products of special creation, were declared to be unstable, mutable and changing. The astronomical world was shown to be a constant succession of nebular and changing solar systems. Philosophy accepted the principle and truth was found to be unstable, and values were declared to be subject to the criterion of usability and "cash" considerations. Standards of ethical qualities, such as honesty, virtue, rightedness and justice are not established forever in the nature of the universe and in the character of God, but are changeable and changing in the intermingling of men and are finding definition only in experience—human experience.

It was too much to assume that any barrier whatever could bar the principle, for which universal application was claimed, from the field of theology and Biblical criticism. It is what one would expect from a theologian whose method is avowedly rationalistic when we find Professor Jordan stating "the nineteenth century has applied to the history of the documents of the Hebrew people its own magic word evolution. The thought represented by that popular word has been found," he says, "to have a real meaning in our investigations regarding the religious life and theological beliefs of Israel." Dr. Franklin Johnson declares that "were there no hypothesis of evolution there would be no higher criticism." The "assured results," he affirms, "have been gained, after all, not by an inductive study of the biblical books to ascertain if they present a great variety of styles and vocabularies and religious points of view. They have been attained by assuming that the hypothesis of evolution is true and that the religion of Israel must have unfolded itself by a process of natural evolution." That the principle of evolution with its naturalistic and psychological

elements is the basis of Old Testament criticisms is freely admitted by Dr. Albert C. Knudson in his "Religious Teachings of the Old Testament."

The application of the criterion of reason, in the light of the principle of evolution, and according to the individual judgment of the investigator must be depended upon to give us the "assured results" of biblical study. It is unfair, to expect agreement, for there is "no king . . . [authority] in Israel [critical investigation], every man doeth that which is right in his own eyes," he reaches his own conclusions. Thus we find Wellhausen certain of twenty-two different authors—all of them unknown—for the books of Moses, while Kuenen is satisfied with sixteen. The noted English critic, Canon Cheyne, is said to divide the book of Isaiah into one hundred and sixty divisions, and all by unknown authors and scattered over a period of four and one-half centuries. The same illuminating method has enabled these critics to discover that

The Jehovah of the Old Testament is some heathen God introduced by David.

Abraham either never lived or was a Canaanite chief—more likely a myth.

The twelve sons of Jacob are very probably the twelve months of the year.

As to Moses—there never was such a man.

And so it goes. Archimedes only asked for a fulcrum and a lever long enough and he would agree to move the world; these critics only ask that you allow their principle of evolution and the basic axiom of the adequacy of the human reason, and they will change every doctrine of Christian theology and remove the last vestige of idolatry in Christendom, i. e., faith in an infallible and inerrant book, "The Bible."

It is unnecessary for me to suggest the results of critical investigation in the study of the New Testament. With the historicity of the Gospel narratives largely, if not totally, discredited, the miraculous subtracted from it, first and last, the virgin birth, the deity of Christ, the resurrection, and the significant elements of the atonement barred by their "principles or canons of interpretation," the New Testament is devitalized and shrinks to the status of an Elizabethan drama.

Toward destructive criticism, criticism of the type just mentioned, the evangelical minister can have but one attitude, that of unalterable opposition. There can, however, be no virtue in ignorance and he can not afford to be uninformed concerning the issues and the principles underlying

ing the modern controversy over the Bible. The preacher is a specialist and as such he must know his field and his text book. Certainly it is a serious error to spend one's time studying about the Bible and neglect to study *the Bible*. Yet to literally be a man of "one book" today unfits the preacher to be a leader of a people awake to the problems of modern life and investigation; moreover, he will himself soon reach the limit of his own comprehension and fail in the effort to lead his flock into new pastures.

May we, then, for a closing moment turn our back on the destructive distortion of biblical criticism and consider what a minister may hope to find in a devout reverential pursuit of the science under consideration. A brief enumeration of the topics to be treated will perhaps suffice to indicate the breadth of the field and to furnish a hint of the interest to be found in them.

Biblical archaeology; biblical geography; natural history, hermeneutics; apologetics; evidences of authenticity; authorship; dates; circumstances surrounding the writings; problems considered and the character and conditions of those addressed; such problems as these cannot be without interest to a thoughtful minister.

The practical application of the critical method to the preacher's problems will stimulate greater effort than their abstract consideration could possibly do. And the light shed upon his Bible by the facts of introduction will be of inestimable value. Personally, I very much doubt whether anyone can deal intelligently with, say, the First Epistle of John without a considerable knowledge of the background of the writing. What explanation which is approvable can be given the first chapter, or any chapter for that matter, without a knowledge of Gnosticism and its bearing on the contemporary church. The prologue to the Fourth Gospel and numerous passages in the writings of St. Paul will be greatly illuminated if the then current doctrines of Alexandrianism are known. Until one has discovered by critical investigation on his own part or that of another that 1 Corinthians is not indeed the first epistle which St. Paul directed to the church at Corinth, one can hardly get a synoptic view of the writing. Then if one may add some knowledge of the heterogeneous nature of the membership, the attack on the Pauline apostleship, and the peculiar moral problems of Corinthian life, it will greatly enhance the grasp of the discussion. Knowledge of the last epistle will enable the student to understand that

1 Corinthians is composed largely of answers to specific questions and efforts to correct actually existing errors and malpractices. A pathway through the entire epistle, as clear as daylight, is at once opened when one knows that some of the questions asked the Apostle had to do with the desirability of marriage or celibacy among Christians; the relation between master and slave, the eating of meat offered to idols; decorum in public worship; St. Paul's desires regarding a proposed collection; a schismatic condition existing over what we would term the call of the pastor; the relative value and significance of the gifts of the Spirit; proper observance of the supper of the Lord or the love feast; the place of women in a church newly hewn out of heathendom in the first century; and tinging every discussion the consideration of an insidious attack upon the Pauline apostleship by certain members of the Corinthian group. Not a few of these problems could be anticipated by one who had some knowledge of the facts revealed by the science of biblical criticism.

In the sense that the minister should give attention to such considerations as these, much more consideration than I think we customarily accord them, every minister should be a biblical critic, and as such, his pastoral ministry will be greatly enhanced in effectiveness.

May I suggest some questions which have occurred to me during the course of the writing of this paper. Some have suggested themselves long since:

1. Should a preacher ever preach his doubts? If he should not, would the consideration pertaining to destructive criticism find more than an incidental treatment in his public ministry?

2. When helpful texts on Old and New Testament introduction are easily available should not the minister be conversant with the outstanding facts of the subjects? And, should he not find some systematic way of instructing his laity regarding the salient points of the critical controversy?

3. Is any preacher's library complete until he has included in it a set of critical commentaries as well as those of a homiletical and exegetical variety?

4. Would it not be helpful if into the hands of our younger ministry there could be placed a carefully selected and classified list of the more suggestive works on biblical criticism and comment to aid them in building up their libraries and to direct their reading until they attain the experi-

ence and background necessary to select and read discriminatingly?

5. Is it basically more fair for the representatives of fundamentalism to assume that the liberals are a set of knaves than for the latter to assert that the fundamentalists are ignoramuses and fools?

SOME MEDITATIONS CONCERNING EVOLUTION

By J. WARREN SLOTE

EVOLUTION, according to Webster, is an unfolding, a manifestation of related events in a natural or orderly succession, a thing or series of things evolved. Evolution, as interpreted and advocated in current philosophical and theological thinking may mean one of several things. The agnostic and atheist interpret it to mean that all things evolved from an original bit of matter which contained the principle of expansion and reproduction, and when asked concerning the origin of that bit of matter, with its generating, reproducing and expanding power, they may even go so far as to say that the bit of matter, pregnant with life, the principle of expansion and power of reproduction, was the result of chemical reaction in the atmosphere. The theistic thinker interprets it to mean that all things evolved likewise from a bit of matter, but he allows that God made that original bit of matter, and placed within it the power of generation and the principle of reproduction, went off and left it, and that everything which now is has evolved of its own accord from something which has been before it, that everything now is in the process of development, and that when all things have been fully evolved or developed, which may require countless ages, the fullness of time will be reached, at which time the millennium of peace, blessedness and perfection will come into its own. The teachings of evolutionists differ considerably, especially as to details, so that this does not include a statement of this line of thinking in all its ramifications; it is, however, in short, a general statement sufficiently comprehensive for the present purpose.

Practically all the conclusions of those who follow the lines of evolution in their thinking are the reasonings or deductions from certain facts which are the results of research in the various fields of higher education. No intelligent person will dispute the facts which have been discovered through research, although some of us may be

slow to agree with the reasoning and deductions from those facts. For example, some time ago some scientists found some large bones in a certain western country where they were working. They put these bones together as best they could; and those engaged in the research then concluded that they were the remains of an animal which had lived in the prehistoric age, the species now being extinct. It would be folly to dispute the finding of the bones, or the fact that they were the bones of a certain kind of animal, for those were facts, quite evident. The question was whether or not the animal was the kind of animal the conclusions of those scientists led them to suppose, and if so when that animal had lived. In this particular case, it happened that a farmer living nearby was found who remembered that a very large elephant owned by a circus which had died a half century before, was buried on his father's farm at that very spot. These bones were doubtless the bones of that very elephant. There was no occasion to doubt the fact of the bones, but when all the facts were known, the conclusions were far different from what they were with the evidence only partially in and the facts partially known. Thus we need not doubt the results of research in any field where evidence is conclusive, for we are sure that when research has concluded its work and procured all the facts relative to any given case, so that the deductions can be correctly drawn, those conclusions will agree with the statements of Scripture. A very noted archaeologist has stated that nothing ever discovered, with all the facts in hand, has been known to contradict any statement of Scripture, but that on the other hand scores of monuments stand to confirm Biblical statements. We are, therefore, willing to rest our case by accepting the Scriptures as they are by faith, believing them to be accurate and having confidence that any pages we do not now clearly understand will be perfectly plain when we have progressed far enough in our material knowledge and spiritual comprehension to understand the conditions under which they were written, and the purpose for which they were written to those for whom they were intended; and we believe further that in the meantime we can get some, yea, much, value from them by studying their application to us.

But why do we not accept the conclusions of those who follow the evolutionistic trend of thinking? There are several reasons:

First, we believe it requires more faith, if that word may be used in the sense of taking things

for granted, to believe that this world—with all its beauty, its design, its movements, its harmonious actions—evolved from an original bit of matter—speck of protoplasm, original cell, or whatever you choose to call it—than to believe that God, an all-wise, intelligent Being, with all power, made it by creative fiat. When I say we believe it easier to believe God made it by creative fiat rather than that it developed from a speck of protoplasm, or cell even with inherent life and power of reproduction and development, I am disallowing the position of the theistic evolutionist. If I should contend against the agnostic or atheist, whose position is hardly worth considering, I should say we believe God made the world by creative fiat because it is easier to believe in God and that He made the world than to have faith enough to believe that the world grew out of nothing or developed from matter which originated through chemical combustion, the origin of which elements producing chemical combustion no one will even dare to attempt to explain. Some time ago I placed this argument before a very learned evolutionist in an eastern city. Imagine his reasonings when he said, "This happened so many billions of years ago we need not bother ourselves about how it came to be." What a wonderful premise on which to base such an important deduction as that of the existence of all things, concerning which philosophers have speculated for ages!

There is a second reason why we cannot quite acquiesce in the conclusions of the evolutionists, whether they be agnostic or theistic. They say man developed from the animals or through a line of beings with bodies similar to those of the animals. If so, why are not human beings now in the process of development? They say the development is so slow it cannot be noticed, but we say, if their deductions are correct, there should be some evidence of such development—some humans in the process of development to which they could point to demonstrate their contention. It seems to us as though the human race degenerates instead of improves, if left to itself. Certainly our civilization has advanced in some material things, as the result of education; but even at that, it is not certain that our civilization as a whole is more advanced than that of the ancients. We admit we have a different civilization. We have the telephone, the auto, the radio, the aeroplane, but can we compare in our intellectual achievements with the philosophers of Greece or with the planning of Roman or even Babylonian

generalship? Admitting that we are far beyond those of olden days in matters of education and material achievement, does that prove that man has really advanced? Or to put it more clearly, that he is evolving? You can educate an ape to eat with a knife and fork, to smoke a cigaret or a pipe, and to do various other stunts which indicate a condition of high understanding. Even then, the ape is still an ape, and there is no indication that all apes will smoke cigarets or eat with knives and forks, or even that such apes as have learned that and do it when commanded will develop into men. The point is simply this; Education does not prove evolution, or even improvement in its best sense. Man's nature cannot be evolved by material development. If we are to have conclusive proof that man is evolving, we must see that he is becoming better morally as well as mentally. Who would say that mankind is better now morally than several centuries ago, or even than in the days of Egypt, or of Babylon, or of Rome? I suggest that those who so contend read history carefully, and then study moral conditions today, and conclude.

There is a third reason why we are rather slow to accept the conclusions of the evolutionists, and that is because those conclusions mean that man in the process of development, will evolve of his own accord, and consequently needs no Savior to save him from his sins; in fact, a man who is a thorough-going evolutionist cannot be logical and believe in sin. All that may be wrong is simply an erroneous way of doing things, which has been handed down either in principle or practice and will be outgrown as the individual evolves. Of course, some evolutionists point to Jesus Christ as the great example and teach that we should follow Him, but this is poor advice, based on mistaken logic for if the gospel record be true, Jesus was deity; He claimed that for Himself, on many occasions, even stating that He and the Father were one. Logically, He was either deity or He was a hypocrite pure and simple. If He was deity, then the position of the evolutionist has no foundation, and if He was not deity, and He was a hypocrite and an imposter, why should we follow the suggestion of the evolutionist and endeavor to imitate Him? The fact is, evolution logically does away with the deity of the Son of God, with His miraculous birth, with sin, with the fact, yea, even with the necessity of the atonement, and with all the benefits coming to us therefrom. The interpretation of the term, "atonement," by the evolutionist is so foreign to the

biblical interpretation that it should not be in the vocabulary of the evolutionist. To be perfectly frank, he should coin a new word to convey his meaning, just as the Apostle Paul coined a new word to express the content of divine benevolence when he wrote of it in the thirteenth chapter of the first epistle to the Corinthians. Evolution does away with the Bible as God's Word, for God hath not spoken, and all the Bible can be is a record of man's outreaching towards infinity and his impressions and experiences in a quest for spiritual things. We cannot agree with the evolutionists on this point, for we believe God sent His Son into the world to die for the redemption of mankind, and that God's Spirit moved upon men of old and inspired them to write the Scriptures to help us understand the purpose of the coming of His Son into the world, in fact the meaning of all God's dealings with the race.

And so we might go on indefinitely but it is not necessary. To the evolutionist, we suggest that he state what he believes without clothing his ideas in expressions which have been current in religious life for centuries. If the evolutionist will say what he believes, in language which the ordinary layman can understand, there will be few adherents from the ranks of thinking Christians, for no man can accept the teachings of modern evolutionists, and at the same time retain his faith in the Bible. This writer believes most people will prefer to retain their faith in the Bible and reject the claims of evolutionists, if they understand them, rather than to reject the Bible, and accept the teachings of the evolutionists.

But why argue against the foibles of the evolutionists? Jesus said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here is the command of Jesus to His early disciples and it is His command to us. What we need to do is to embrace and understand the positive message of the gospel, tarry for the anointing power, and then go forth in personal evangelism to the ends of the earth, proclaiming the good news of salvation from sin, death and hell. If we accept and understand the gospel, and experience it, evolu-

tion will not bother us; if we get the divine unction, and proclaim the gospel, evolution cannot stand before us; instead, as did the fishermen and others of the first century, we will capture the citadel.

Would it not be wonderful if every preacher and layman could and would have the gospel in his heart, and in his mind, and the love of God permeating his being, and the unction of the Holy Spirit, on his testimony so that they would go forward with one purpose, viz.: to carry the knowledge of His sufferings, His death and His resurrection to every creature on the earth! I should say it would be indeed a Legion, clear as the sun, fair as the moon, and terrible as an army with banners!

CHICAGO, ILL.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

SEVERAL years ago I talked with an old gray haired preacher—a veteran of the cross—who, in a gentle, non-censorious spirit spoke of the dearth of outstanding preachers in the holiness ranks of today. Since then, especially, I have paid more attention to the structure and plan of sermons to which I have listened. Every preacher who is of any account at all wants to be a good preacher. I have met some who did not care or want to be known as visiting pastors, others who did not aspire to be financiers and publicity men, but they all aspired to be good if not great preachers.

I was led into the foregoing train of thought by picking up Henry Sloane Coffin's book, "What to Preach" (Doran \$2.00). This volume contains four lectures delivered to theological students in Scotland. The author is professor of Homiletics and Pastoral Theology in Union Theological Seminary and is well known both here and across the water. He has evolved a happy and somewhat different method of dealing with the mechanics of preaching and heads his four lectures as follows: Expository, Doctrinal, Ethical, Pastoral and Evangelistic Preaching.

I suppose almost every preacher excels in one particular field of preaching and the tendency might be to become top-heavy along that one line, a pastor, especially.

There isn't a great deal of generalizing in this volume but Dr. Coffin's purpose is to give work-a-day suggestions that will help the preacher to

find material for sermons in each one of these four classifications.

The following quotation under "Expository Preaching" is a good sample of the helpfulness of these lectures and incidentally it indicates the author's stand on the much mooted question of novelty and the sensational in the church program (Yes, holiness preachers and churches are not immune from this new-fangled panacea for dwindling crowds and falling interest).

"Or suppose he (the preacher) arranges courses, as hosts of his predecessors have, in the questions which are asked on the pages of the Gospels. I say these are not novel courses, and indeed why should a preacher seek novelty when there is so much ignorance of the contents and meaning of the Bible, and the well-worn highways serve to show where preachers have found the most rewarding material? The cult of novelty in the pulpit may easily deprive a congregation of the great staple experiences of the Christian faith. Let a man look at the familiar passages with his own eyes, and interpret them in the light of his own observation and experience, and they will come with sufficiently fresh meaning and power to hold his most seasoned hearers' attention and win home to their hearts and consciences."

Here's a splendid suggestion in the same lecture: "Expository preaching is not without its dangers. One is that of seeming to be dealing with the past rather than the present life of God in the world. Preachers are apt to start with the situation in the passage of Scripture. It is better to begin with something contemporary, and then relate that to the historic treatment of a similar matter in the Bible."

Dr. Coffin opens his discussion of Doctrinal Preaching by a straight-from-the-shoulder defense thereof: "The preacher who would teach religion must give his people an interpretation of God's life with men; he must preach doctrine." . . . "A preacher must teach what Christian fellowship with the Unseen is, what believers find in their relations with God, how communion with Him is established and maintained."

What do you think of this statement? "Dr. Lyman Beecher wrote to one of his sons: 'Have one sermon a week that will tax your intellect and the intellect of your hearers.'" I'm indulging right now in a moment of reflection wondering in how many cases last Sunday morning congregations left the service to "think on these things."

Under "Ethical Preaching" the author cites

John Foster, a preacher of a century past: "In the department of Christian morality I think many of those who are distinguished as evangelical preachers are greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, temper, forgiveness of injuries, the improvement of time, and investigate specifically its principles, rules, discriminations, adaptations. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful." Many practical suggestions follow in this lecture.

Pastoral and Evangelistic Preaching are treated thoroughly and withal from a sympathetic point of view. There's not a bit of talking down or the suggestion of either professionalism or dogmatism. All four lectures breathe a spirit of desire to discuss certain problems and to suggest a solution or two, all of it with the aim of rais-

ing the standard of the means which God has ordained for the salvation of men.

The acid test of a sermon is to reproduce it in cold type and send it forth. If there is aught of merit, of originality, of thought in it, it's a masterpiece. If these qualities are absent the printed sermon is inane, "words, mere words." I have just had the pleasure of scanning through a book of sermons, "The Face of Christ and Other Sermons" by Rev. W. W. Weeks (Doran \$1.75) which are remarkable for their force and charm—qualities, each one of which would elude the easily-satisfied preacher, to say nothing of the difficulty of fusing them in one sermon. These sermons have a style that lures one on from chapter to chapter and marks the author as a master craftsman. The very titles are appealing: "The Face of Christ," "Hedged," "The Song of the Saved," "Faith's Ultimatum," "Morning Star Christians," "The Wings of God," etc. I must confess to a slight prejudice against volumes of sermons but before this one I quickly capitulated.

Pastors who contemplate a winter series of Bible studies, either at the mid-week prayermeeting or with a class of students and workers will do well to investigate "A Guide to the Study of the English Bible," by H. E. Spence and James Cannon (Cokesbury \$1.25). A text book in every sense of the word. It is stripped of all superfluous material and gives the bare outlines. Obviously it is intended for earnest students who ask not that their fare be pre-assimilated but who come with a thirst for learning and a determination to dig.

"Know Your Bible," by Amos R. Wells, the present author of Peloubet's Select Notes on the Sunday School Lessons (Wilde \$1.00) is just a bit different from the ordinary books of Bible questions and answers. The book contains thirty series of quizzes with fifty questions in each series. A topical index listing the questions under twenty-one different classifications. Another special feature is the ruled lines by means of which answers may be written following the questions. An interesting and helpful book for young people and adults and especially fine for Sunday school teachers.

My attention first was called to "Every Member Evangelism" (*Sunday School Times* \$1.50) by one of our pastors who had read the book and

was enthused over its message so timely for the church of today, including our holiness churches. In no sense is the book a superficial treatment of the subject. Its thoroughness is seen at a glance by looking over the table of contents: Part I—THE DIVINE PROGRAM; "Scripture Exposition," "Practical Application," "Satanic Opposition." Part II—THE DIVINE PURPOSE; "This Program Will Save the Church," "This Program Will Reach the Lost." Part III—THE DIVINE POWER; "The Empowering Life of Christ," "The Overflowing Love of Christ." APPENDIX—"Every-Member Evangelism in Operation," "Organizing for Revival Meetings," "Making This Program Permanent," "The Divine Dynamics."

Obviously, it is a book of methods emphasizing the divine dynamics that must be exerted to make these methods worth while and effective. The following sentence reveals the author's appreciation of present conditions: "One thing is sure, however, and that is that the present situation must change very radically for the better soon, or the present decline cannot be stopped. Any loss of conviction concerning the eternal verities throws wide open the door for the entrance of worldly living and worldly methods, and all these things together are killing the church."

Under the heading, "Organizing for Revival Meetings," Dr. Conant outlines the steps necessary to properly prepare for, to carry on and to conserve the results of a revival.

The book is so full of good things that it is a discouraging task to select excerpts for quoting. It seems that every paragraph is vital and pertinent to the subject under discussion. It is indeed a tremendously worthwhile book.

In "The Seven Finalities of Faith" (*Sunday School Times* \$1.50) Dr. A. Z. Conrad presents the essential doctrines of the Christian religion under seven heads or divisions: God Is, God Created, God Spoke, God Came, God Redeemed, God is Here, God is Coming Again. These, the author maintains, are "the seven segments of the complete circle of Christian doctrine."

Dr. Conrad has no pussyfooting extenuations for the modernists or those who by human reasoning would strip our Christian religion of its supernatural elements. His book, "Christianity at the Crossroads," is a scathing indictment of modernism and a stirring challenge to the Christian Church to rally to the defense of her standards.

Isn't this paragraph rugged in its truth yet

beautiful in its style? "The lure of the supernatural is persuasive and powerful. The fires of a boundless hope cannot be wetblanketed by a naturalistic philosophy. Modern educational programs and processes tend to opiate the very faculties which are reaching out after God, but belief still persists. Intoxicated by unprecedented mastery of nature, mankind is applauding the superman, but there is still a sober remnant whose unyielding hold on the invisible and the eternal is powerfully influential. Ossified by selfishness, refrigerated by indifference, the heart of humanity still calls for a vision of after-death realities. Since God parted the curtains of His universe and visibly walked among men in the person of Christ, faith in the supernatural has energized the imagination and vitalized human will."

This is right to the point: "Christian people to whom the Bible is in reality the Word of God, have a perfect right to object to having their children taught that certain unbiblical doctrines

BARGAINS

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

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

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

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

DR. BRESEE'S

Sermons on Isaiah

Twenty of them



A volume of 178 pages; cloth covers; attractive and durable.
\$1.00, delivered

HAZARENE PUBLISHING HOUSE
Kansas City, Mo.

of the origin of life that are unsupported by facts are true. There is nothing consistent in teaching the Fatherhood of God as the very essence of Christianity and in the same breath denying that God is the Author of our being."

The author's deep-seated convictions as to the vital importance of the essential elements of Christian faith in the teaching program of the church and the necessity of inculcating them in our children and adults as an antidote to modernism and atheism in church, school and press, are apparent on every page.

This book is full of material for preachers.

FACTS AND FIGURES

By E. J. FLEMING

The 1926 Hand Book of the Churches shows that the twenty-eight Protestant evangelical denominations constituting the Federal Council of the Churches of Christ in America reported the following grand totals:

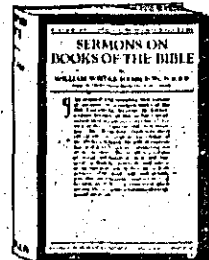
Number of churches, 147,252; ministers, 116,644; members, 22,455,594; Sunday schools, 143,993; Sunday school members, 16,392,020; total amount raised for all purposes, \$439,363,524.53. Of the

total amount raised for all purposes, the Methodist Episcopal Church leads with \$97,020,767.00 (figures for 1925); the Protestant Episcopal Church, \$88,604,943.81; Presbyterian Church, U. S. A., \$57,382,988.00.

There are at present 125 chaplains serving in the United States Army with their credits as follows: Colonel, 1; Lieutenant Colonel, 4; Major, 6; Captain, 110; First Lieutenant, 4. Army chaplains are distributed as follows: Roman Catholic, 23; Methodist Episcopal, 19; Presbyterian, U. S. A., 11; Protestant Episcopal, Northern Baptist, Southern Methodist and Congregational, 9 each; Disciples, 8; Southern Baptist and Lutheran, 7 each; scattering, 14.

The number of chaplains in the Officers' Reserve Corps as of December, 1925, was 1,146. Of that number Roman Catholic, 224; Methodist, 213; Presbyterian, 167; Episcopal, 166; Baptist, 137; scattering, 241. Included in the total of 1,146 are 38 colored chaplains, of which 14 are Methodist Episcopal; 13, Baptist; 6, Presbyterian; 2, Episcopal; scattering, 3.

There are 85 chaplains in the United States Navy, distributed as follows: Presbyterian, 16; Catholic and Methodist, 15 each; Baptist, 14; Episcopal, 11; scattering, 14.



SERMONS ON BOOKS OF THE BIBLE

By Wm. W. Hamilton, D. D. Something new in a book of sermons! The result of the author's experiment in preparing and presenting a series of sermons on the books of the Bible in such a manner as to hold the attention of an audience so varied in age and interest as the usual Sunday morning congregation. The venture was received with unusual interest and unexpected appreciation, followed by request and urgings to publish the series in book form.

Volume 1 has eighteen sermons, one on each book from Genesis to Esther; 300 pages Price \$1.75

Volume 2 has ten sermons, from Job to Daniel inclusive; 237 pages Price \$1.75

A PREACHER'S Working Library

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

Clarke's Commentaries (6 vol.)	..... \$18.00
Matthew Henry's Commentaries (6 vol.)	..... 17.50
Bible Commentary (1 vol.) by J. F. & B.	..... 3.50
Strong's Exhaustive Concordance	..... 7.50
Cruden's Concordance	..... 2.25
Treasury of Scripture Knowledge	..... 3.00
Feloubet's Bible Dictionary	..... 2.50
Nave's Topical Bible	..... 7.50
One Thousand Evangelistic Illustrations	..... 1.50
Funeral Sermons and Outlines	..... 1.50
Pastor's Funeral Manual	..... 1.75
Advertising the Church	..... 1.25
Historical Geography of Holy Land	..... 2.00
Moffatt's New Test. (Parallel Edition)	..... 2.50

Preacher's Requisites

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

COMMUNION SERVICES

Pastor's Individual Communion Outfit. Contains tray of six glasses, flask and bread plate; all in handy Morocco leather case, size 6 1/2 x 2 1/2 x 3 3/4 in. Price \$5.25

For prices and description of regular Individual Communion material send for special circular and price list.

COLLECTION PLATES

We have a substantial wicker collection basket in two sizes: No. 1, 10 inches in diameter; 3 in. deep, \$1.25. No. 3, 7 in. in diameter; 2 in. deep, \$.75.

Aluminum Collection Plate, 10 in. in diameter, finished in imitation walnut, baked enamel. A substantial, economical plate with walnut appearance; plush bottom. Price \$3.60

MISCELLANEOUS

Book Rack. For Bibles and hymn books. Made of plain oak with dark, golden oak finish. Size 24 in. long. Price each \$1.00

Challenge Dictionary Holder. For large dictionary or for large Strong's or Young's Concordance. Complete description furnished on request.

Price \$8.50 plus transportation
Envelope Holder. To be attached to backs of pews or chairs. No. 18. Oxidized Copper finish. Inside dimensions, 2 1/4 in. wide by 2 1/4 in. deep. Per 100, \$12.00

Pastor's Funeral Outfit. Consists of Manual and four small hymn books all in neat cloth case with clasp and handle. If complete manual is not desired the Manual and song books may be had separately. Complete Outfit, \$2.90

Funeral Manual. Contains 260 pages with Scripture selections, poetical quotations, sermon outlines, committal services also 78 pages of appropriate hymns. Bound in flexible morocco leather. \$1.75

Hymns of Hope. These little hymn books contain the same hymns found in the Funeral Manual. Bound in limp cloth. Each .25

Pastor's Pocket Record. Used by pastors of all denominations. Has space for recording following items: 63 church officers, 714 members; 6426 pastoral calls; 42 communion services; 126 baptisms; 84 marriages; 105 funerals; 273 sermons; 63 addresses; 168 new members; texts suggested; themes for consideration; new books; engagements; money received and how disbursed, etc. .75

MARRIAGE CERTIFICATES

Suitable for framing; all printed in attractive colors.
No. 81. 12x15 in. \$.25
No. 82. 14x17 in. .38
No. 84. 15x20 in. .40
No. 86. 11x14 in. .20
No. 87. 11x14 in. .20
No. 88. Folder style, 6 1/4 x 10. With envelope .25
No. 89. Folder style, 6 1/4 x 10. With envelope .25
No. 187. 12x16 in. .15

WEDDING BOOKLETS

A Token of Our Wedding. Size 5x7 in. Twelve pages with colored decorations; appropriate Scripture quotations. Each in envelope. .25

Our Wedding Day. Size 5 1/4 x 7 1/2 in. A beautiful 12 page booklet printed in harmonious colors. Each in envelope. .40

Bridal Bells. Size 5 1/4 x 7 1/4 in. A dainty book with choice designs; artistic coloring and best quality paper; 16 pages with board binding. Each in box .75

Our Wedding Book No. 2. Size 6 1/4 x 10 1/4 in. Rare designs with coloring in water color effect. Covers of fine vellum stock. A decidedly distinctive book of 24 pages. Each in box \$2.50

BAPTISMAL CERTIFICATES

No. 1A. For Adults, 13x15 1/2 in. \$.25
No. 1C. For Children, 13x15 1/2 in. .25
No. 171. For Children, 12x16 in. .25
No. 177. For Children, 12x16 in. .15
No. 179. For Children, 9 1/2 x 12 1/2 in. .15
Each .07; per doz. .75

BAPTISMAL BOOKLET

No. 5B. Very pretty and convenient. Eight pages and covers; Beautiful color work. For children only. Each .25; per doz. \$2.75

LOOSE-LEAF BINDERS

We can furnish all styles and sizes of loose leaf binders suitable for pocket note books, sermon notes, solo books, etc., etc. Write for prices.

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVENUE
KANSAS CITY, MO.