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VOL. I NO. 9

SEPTEMBER, 1926

WHOLE NO. 9



WILLIAM CAREY
1761—1834

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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<p><i>Vision of the horns.</i></p> <p>trees that were in the bottom; and behind him were there "red horses," speckled, and white.</p> <p>9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.</p> <p>10 And the man that stood among the myrtle trees answered and said, "These are they whom the LORD hath sent to walk to and fro through the earth."</p> <p>11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.</p>	<p>ZECHARIAH.</p> <p>B.C. 520.</p> <p>CHAP. 1.</p> <p>A ch. 6. 2.</p> <p>B Or, bay.</p> <p>C Ps. 91. 11.</p> <p>D Heb. 1. 14.</p> <p>E Ps. 103. 20.</p> <p>F Ps. 102. 13.</p> <p>G Rev. 6. 10.</p> <p>H Jer. 25. 11.</p> <p>I Dan. 9. 2.</p> <p>J ch. 7. 5.</p> <p>K Jer. 29. 10.</p> <p>L Joel 2. 18.</p> <p>M ch. 8. 2.</p> <p>N Isa. 47. 6.</p>	<p><i>Redemption of Zion. 833</i></p> <p>fray them, to cast out the horns of the Gentiles, which "lifted up their horn over the land of Judah to scatter it."</p> <p>CHAPTER 2.</p> <p>I LIFTED up mine eyes again, and looked, and, behold, a man with a measuring line in his hand.</p> <p>2 Then said I, Whither goest thou? And he said unto me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."</p> <p>3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,</p>
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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 1

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NUMBER 9

THE PREACHER'S BACKGROUND

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

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

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

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

WINNING SOULS THROUGH THE EYES

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

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

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

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

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

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

MAKING THE APPEAL PERSONAL

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

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

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

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

The same editor, speaking along the same line says:

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

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

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

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

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

PREACHING ON THE EBB TIDE

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

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

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

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

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

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

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

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

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

A FEW THINGS A PREACHER OUGHT TO DO

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

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

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

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

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

PREACHING AND THE DEVOTIONAL LIFE

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

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

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

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

WHAT DO YOU THINK OF THE PREACHER'S MAGAZINE?

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

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

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

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

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

1. Sit right down and send one dollar to The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., and say, "This is for the renewal of my subscription to THE PREACHER'S MAGAZINE. I want it for the year 1927."
2. Mention the Magazine to some preacher brother and take his subscription and send it in for the new year.
3. Send me a sermon outline, an apt illustration, a list of sermon themes, or any other preacher material that you are willing to pass on to your brethren in the ministry.
4. Drop me a personal line and tell me what you like about the Magazine and what you think would be an improvement, if we could find a way to include it.

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

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

VIII. *Selection of Texts—Continued.*

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

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

We would therefore suggest:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What wonderful texts! And how happily wedded!

"ACCORDING TO HIS CONSCIENCE"

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

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

"Yes, sir."

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

"Yes, sir."

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

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

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

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

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

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

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

Balaam had an accommodating conscience, and

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

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

THERE'S NO POCKET IN A SHROUD

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

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

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

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

A LOVELY EXPERIENCE

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

WHAT IS PRAYER?

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

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

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

Prayer is faith laying hold on God's promises.

Prayer is hope realizing its fruition in anticipation.

Prayer is love coming into the holy intimacy of communion.

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

Prayer is weakness leaning on omnipotence.

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

Prayer is the heart's trysting time with God.

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

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

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

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

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

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

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

LIGHT SHINING OUT OF DARKNESS

William Cowper wrote the following significant and beautiful poem:

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

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

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

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

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

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

GREAT THOUGHTS ON PRAYER

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

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

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

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

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

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

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

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

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

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

SOME EVIDENCES OF BEING FILLED WITH THE SPIRIT

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

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

God's Church triumphant.

God's people victorious.

Satan defeated, Christ exalted.

A PSYCHOLOGY DEFINITION

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

THE SUPREMACY OF HIS CARE

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

HIS CARE

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

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

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

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

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

FOR SUNDAY EVENING

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

TEXT, Mark 7:15-23.

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

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

IN FLANDERS FIELDS

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

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

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

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

MOTHER

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

As 120 clergymen met together, and were talking over their religious experiences, one hundred assigned as the means of their conversion their Christian mother. The mother rocks in the cradle not merely her child, but the fate of nations.

"I am rich in having such a jewel (a Christian mother)

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

A FATAL LAUGH

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

HOMILETICAL

THE ANCHOR OF THE SOUL

By W. B. WALKER

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

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

I. Hope is Our Anchor.

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

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

II. The Recommendations of the Anchor.

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

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

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

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

3. This anchor will hold us steadfast in the

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

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

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

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

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

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

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

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

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

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

DURANT, OKLA.

HOLINESS, GOD'S INEXORABLE REQUIREMENT

By W. W. CLAY

TEXT: Heb. 12:14.

I. INTRODUCTION:

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

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

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

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

II. WHY GOD DEMANDS US TO FOLLOW HOLINESS.

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

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

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

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

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

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

2. It means we must let everything else go

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

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

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

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

Man an Eternal Debtor

By A. M. HILLS

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

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

I. AS CREATED BEINGS WE ARE DEBTORS.

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

We therefore owe Adoration.

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

II. WE ARE DEBTORS FOR OUR PRESERVATION.

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

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

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

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

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

IV. WE OWE TO HIS SOVEREIGNTY OBEDIENCE!

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

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

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

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

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

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

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

Our soldiers, defenders of their country.

Doctors, nurses, firemen.

"God so loved"—John 3:16.

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

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

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

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

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

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

Remarks!

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

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

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

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

O how shamefully sinners treat God!

No adoration for Him as our Creator.

No gratitude for Him as our Preserver.

No reverence for Him, as our Father.

No obedience for Him as our Sovereign.

No service for Him as our Master.

No love for Him as our Savior.

No worship for Him as our God.

The angels stand amazed!

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

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

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

Seven Indictments Against Religious Professors

By P. L. PIERCE

TEXT: Amos 6:1-7.

Introduction

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

I. "Lie upon beds of ivory."

Extravagant in the fineness of their furniture.

II. "Stretch themselves upon their couches."

Humored themselves in the love of ease; laziness.

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

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

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

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

V. "Drink wine in bowls."

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

VI. "Anoint themselves with chief ointments." Extravagant with perfumes and cosmetics: must have the best, the imported, expensive kind. More interest in preparing the face to be admired by folks, than preparing the heart to be approved of God.

VII. "Not grieved for the affliction of Joseph" No concern for the Church, though it was in distress and in peril.

Conclusion:

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

DALLAS, TEXAS.

The Victory of Faith

By E. E. HALE

TEXT: 1 John 5:4.

INTRODUCTION:

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

I. VICTORY IMPLIES CONFLICT.

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

II. NATURE OF VICTORY.

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

- III. FAITH MAY BE INCREASED OR DECREASED.
1. Increased by means of grace.
 2. Decreased by refusing to be led by the Spirit.
 3. By giving attention to false doctrines.

A Call to Sleepers

By E. E. HALE

TEXT: Eph. 5:14.

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

- I. SLEEP AND DEATH IMPLY:
1. Independability.
 2. Unconsciousness of surrounding.
 3. No use of powers or vision.
- II. A CALL TO SLEEPING SINNERS.
1. His dreams of peace and safety.
 2. His dreams of worldly fame, riches, power, etc.
 3. Desires to wait for feelings and seasons.
- III. A CALL TO BACKSLIDERS.
1. God's attitude toward the Prodigal Son.
 2. God's dealing with Jonah.
 3. The call of God reminds the backslider of his past blessings.
- IV. A CALL TO THE REGENERATED AND UNSANCTIFIED.
1. A hesitating in "crossing Jordan" necessitates a camping in the wilderness. The example of Israel.
 2. The call answered implies: (a) A blessing to the one who answers the call. (b) Also help for others who may be reached only by a sanctified life of influence and service.
- V. HOW THE CALL MAY COME.
1. Through favorable or unfavorable circumstances.
 2. Through the Word of God.
 3. The call of the Spirit.
 4. Call of the Church.
 5. The individual Christian.

A Greater Than Solomon Is Here

TEXT: Matt. 12:42.

By E. E. HALE

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

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

The Coming of the Comforter, With His Benefits

By E. E. HALE

INTRODUCTION:

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

CONCLUSION:

How to Possess the Comforter (Luke 24:49).

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

"Our God"

By E. E. HALE

TEXT: Daniel 3:17.

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

II. A GOD OF LOVE.

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

Illustration: The Prodigal Son.

III. A GOD OF JUSTICE.

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

IV. A GOD OF POWER.

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

CONCLUSION: Power of our God's salvation.

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

A King's Dying Charge

By B. F. HAYNES

TEXT: 1 Kings 2:1-3.

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

Secret of the Lord

By B. F. HAYNES

TEXT: Psa. 25:14.

- A. Nature's best things are secret. Steam, electricity, gold and gems.
- B. God's best things are secret and revealed only to those who are willing to pay the price. Not by observation, education or evolution, but by divine revelation, they come to the soul.

Repentance, Regeneration, and Sanctification.
- C. The best things are followed by other things. Salvation in its fullness is a thing of constant development.
- D. Gift of faith.

Faith

By C. E. CORNELL

TEXT: Mark 11:22.

- I. FAITH. ITS MEANING.
 1. It recognizes God's ability.
 2. "Laughs at impossibilities."
 3. Seeks only the glory of God.
- II. FAITH PRACTICALLY APPLIED.
 1. The individual.
 2. The church.
 3. The world.
- III. FAITH CONDITIONS.
 1. Salvation begun is faith begun.
 2. Perfect faith—holiness.
- IV. FAITH. THE "GIFT" OF FAITH. THE "GRACE" OF FAITH.
 1. "Gift" a divine bestowment.
 2. "Grace" a constant exercise of the soul, that salvation may be enjoyed, and maintained.
- V. FAITH. TRIUMPHANT.
 1. Overleaps every difficulty.
 2. Is beyond human reasonableness.

(Illustrations) Jericho, Abraham and his only son Isaac, Daniel.

(Illustration) A missionary in China dug a well for much-needed water. He dug deeper and deeper each day, but no water. The Chinese said that God did not answer the missionary's prayer. He continued to *dig* and *pray*. Finally when almost ready to give up, he struck a stream of abundant, cool, refreshing water. God does honor faith and prayer.

"Out of Egypt Into Canaan"

By C. E. CORNELL

TEXT: Deut. 6:23.

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

Expositional Sermon

By C. E. CORNELL

1 Peter, chapter 3.

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

The Certainty of a Religious Experience

By C. E. CORNELL

TEXT: 1 JOHN 3:14.

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

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

- I. THEIR DIRECT TESTIMONY.
- II. THEIR INDIRECT TESTIMONY—THE SPIRIT WITH OUR SPIRIT.

Their mode of procedure is this: They examined the Scriptures for marks and evidences of their regeneration.
- III. THE CERTAINTY OF A RELIGIOUS EXPERIENCE IS INDISPUTABLE.

An experience that is not *knowable*, is not worth paying taxes on.

A Story in Three Chapters

By C. E. CORNELL

TEXT: Luke 15:11-24.

MAN'S FOLLY

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

MAN'S WISDOM

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

GOD'S MERCY

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

—REV. J. M. KECK.

Suggestive

By C. E. CORNELL

Why are not all Christians sanctified wholly?

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

Tithing

By C. E. CORNELL

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

- I. MONEY AND OUR RELATION TO IT.

(See "Christ Our Creditor," the best book

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

Expositional Sermon

By C. E. CORNELL

TEXT: 1 John 1:7.

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

An Expository Sermon

By C. E. CORNELL

TEXT: Hosea 6:3.

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

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

Christian Perfection

By C. E. CORNELL

TEXT: Eph. 4:11-16.

INTRODUCTION—THE DIVINE COMMISSION.

- To whom? (See text.)
 - The Christian character of the Ephesians.
- I. DEFINITION OF CHRISTIAN PERFECTION.
- What is Christian perfection?
 - Is there such an experience?
 - Wesley wrote voluminously on this subject. See his great book on "Christian Perfection."
- II. WHAT CHRISTIAN PERFECTION WOULD MEAN FOR THE UNIVERSAL CHURCH.
- Unity.
 - Faith.
 - Establishment.
 - Growth.
 - Perfect love.
- III. CHRISTIAN PERFECTION IS THE TRUE BELIEVER'S HERITAGE. HOW TO OBTAIN IT.
- There must be a *desire* for it.
 - There must be a definite *consecration* for it.

The Bible Hell

By GEORGE HARPER

TEXT: Luke 16:23.

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

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

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

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

IV. WHAT JESUS SAID AND PREACHED ABOUT HELL.

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

V. SOME CONCLUSIONS.

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

PRACTICAL

THE MINISTER AND BIBLE STUDY

By BASIL WILLIAM MILLER

Bible Study for Sermonic Material

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PASADENA, CALIFORNIA.

THE PREACHER AND HIS HEALTH

Hypertension. (The blood pressure)

By C. E. HARDY, M. D.

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

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

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

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

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

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

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

SEVEN WORDS TO UNLOCK A TEXT

By VERNON L. WARD

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

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

THREE ATTRIBUTES

By A. E. SANNER

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

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

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

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

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

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

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

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

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

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

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

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

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

WHAT SHOULD A PREACHER READ?

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

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

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

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

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

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

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

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

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

Read poetry. Bailey wrote:
"Poetry is itself a thing of God—

He made His prophets poets, and the more

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

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

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

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

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

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

grounds for the intellectually hungry.—*Free Methodist.*

CHURCH PUBLICITY

By M. LUNN

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

FIFTY DOLLARS FOR ADVERTISING

By Laurence H. Howe

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

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

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

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

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

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

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

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

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

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

HARVEY, ILLINOIS.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FACTS AND FIGURES

By E. J. FLEMING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tobacco in Various Lands

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

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

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

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

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

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



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