

The Preacher's Magazine

VOL. I NO. 10

OCTOBER, 1926

WHOLE NO. 10



E. F. WALKER, D. D.
January 20, 1852—May 6, 1918

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

SERMONS ON ISAIAH

(Twenty of them)

By Rev. P. F. Bresee, D. D.

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Dr. Bresee

This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

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Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

IT was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people."—John W. Goodwin, Gen. Supt.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, Editor

Published monthly by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME I

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MY MOMENTS OF ILLUMINATION

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

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

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

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

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

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

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

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

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

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

"LEST HAVING PREACHED TO OTHERS I BECOME A CASTAWAY"

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

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

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

NOTHING DRAWS AND HOLDS LIKE THE GOSPEL MESSAGE

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

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

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

"SANCTIFIED EGOTISM"

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

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

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

A ONE STRING FIDDLE

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

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

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

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

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

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

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

IX. Selection of Texts—Continued.

IV. Avoid mutilated texts, or mutilating texts.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"CLOSED FOR REPAIRS"

By REV. A. W. ORWIG

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

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

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

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

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

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

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

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

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

Dear fellow-worker, a season of desisting from

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

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

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

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

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

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

5. It is a crushing blow against selfishness.

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

8. It commandeers all alike in quality giving.

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

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

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

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

13. It gives confidence in the practice of prayer.

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

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

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

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

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

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

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

21. It destroys the domination of circumstances.

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

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

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

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

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

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

THE COUNTRY CHURCH

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

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

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

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

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

WHAT THE COUNTRY CHURCH IS

It is a Teacher, giving knowledge to the ignorant.

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

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

It is a Servant, working for all.

It is a Minister, helping all who need.

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

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

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

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

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

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

It is a Sower, sowing seed of the Kingdom.

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

Luke 5:1-7.

Failure.

Faith.

Fruit.

Fellowship.

Fulness.

SUGGESTED OUTLINE FOR AN EVENING SERMON

Spiritual Altitudes.

Text, Col. 1:9-14.

A heart talk.

The issues of life from the heart.

Where men and women really live.

The spiritual life is to be developed in FOUR particulars.

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

CONSTANTLY EVANGELISTIC

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

WHY JOIN THE CHURCH?

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

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

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

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

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

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

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

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

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

VESTIGIA

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

—BLISS CARMAN.

AS DEATH FINDS US SO WE ARE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE UNPARDONABLE SIN

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

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

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

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

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

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

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

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

—ADDISON ALEXANDER.

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

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

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

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

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

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

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

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

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

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

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

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

WHAT IS ENTIRE SANCTIFICATION?

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

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

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

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

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

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

It does not eliminate humanity, but carnality.

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

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

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

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

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

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

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

It does cleanse the heart from "all sin."

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

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

It does "fill with the Holy Ghost."

It does make "more than conquerors."

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

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

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

It does eliminate stinginess, and crown liberality.

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

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

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

The first represses inbred sin; the second removes it.

NO EMOTIONALISM

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

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

GOD'S ILLIMITABLE UNIVERSE

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

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

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

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

"SIN NO MORE"

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

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

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

RESTLESSNESS

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

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

PASTORS TAKE WARNING

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

A BIBLE READING SPASM

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

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

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

YOUR PHOTOGRAPH

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

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

"WHATSOEVER A MAN SOWETH"

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

MAN, THE CROWNING WORK OF GOD

The order of Creation is this wise:

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

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

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

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

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

PASS THIS ALONG TO BOYS

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

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

HOW TO KNOW THE BIBLE

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

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

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

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

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

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

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

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

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

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

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

HOMILETICAL

"The Mind of Christ"

By A. M. HILLS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is the spirit of the great soul winners.

O for a passionate passion for souls!
O for a heart that yearns!
O for a love that loves unto death!
O for the fire that burns!"

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

Are You Willing?

By C. E. CORNELL

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

I. A STARTLING QUESTION.

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

II. A PLAIN QUESTION.

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

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

III. A PERSONAL QUESTION.

No one else can answer it for another.

IV. A SEARCHING QUESTION.

There are many who if they were honest would have to admit that they are unwilling to be made whole. This question compels men honestly to ask their own souls whether they are willing or unwilling.

V. AN URGENT QUESTION.

None so important. It ought to be answered affirmatively at once. To delay is to imperil the soul.

What God Uses to Win His Victories

By C. E. CORNELL

TEXT: 1 Cor. 1:27-29.

I. FOOLISH THINGS.

1. Jericho—Joshua 6:20.
2. Feeding the 5,000—Matt., 14:15-21.
3. Sending Out Twelve Fishermen.

II. WEAK THINGS.

1. Moses' rod—Exodus 4:1-4.
2. Shepherd's Sling and Stones—1 Samuel 17:40-49.
3. Gideon's Army—Judges 7:2-7; 16:20, 21.

III. BASE THINGS—Low born.

1. John B. Gough
2. John G. Woolley

IV. DESPISED THINGS.

1. The Early Quakers
2. The Early Methodists
3. The Salvation Army
Illustrate: When the Salvation Army had 600 officers in jail in 16 countries, the Army was powerful for God and having thousands converted. Persecution made the Army militant and wondrously effective.

V. THINGS THAT ARE NOT.

1. Nothing
2. A worm to thrash a mountain.

The Pardon of Sin

By C. E. CORNELL

TEXT: John 5:14.

THE STRANGENESS OF SIN.

- Its guilt
- Its weight
- Its power

THE PARDON OF SIN.

- Its condemnation
- Its forgiveness
- Its conquest

FREEDOM FROM SIN.

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

THE WHOLENESS OF SALVATION.

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

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

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

An Uttermost Savior

By C. E. CORNELL

TEXT: Heb. 7:25.

I. HE CAN SAVE THE WORST SINNER.

1. The physician makes his reputation by curing a difficult case.
2. The lawyer is classed as a great criminal lawyer when he wins a difficult criminal case.
3. Jesus is a "specialist" on hard cases.

II. HE CAN SAVE THE MOST HOPELESS BACKSLIDER.

1. The individual cannot get away nor forget what God does in the soul.
2. "Go tell my disciples and Peter."

III. HE BLOTS OUT ALL SIN AND TRANSFORMS THE LIFE.

1. He makes men over and as good as new.

Illustrate: The bird with the broken pinion
John Newton
Many a hopelessly lost sinner.

IV. HE CAN SAVE FROM ALL SINNING.

1. Scripture clear and plain.
2. One cannot be saved from sinning, unless saved from sin.
3. All sin out, makes Jesus an uttermost Savior.

V. HE WILL SAVE EVERYBODY.

1. "Whosoever."
2. Cannot save against a man's will.

VI. HE CAN SAVE ALL THE TIME.

1. Margin—"evermore."
2. Conditions make no difference.
3. Unbelief will keep Him out—danger.

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

By C. E. CORNELL

TEXT: Romans 6:6.

I. THE SIN PRINCIPLE.

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

II. THE CARNAL MIND.

"For to be carnally minded is death" (Rom. 8:6).

III. THE OLD MAN.

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

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

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

THE NEW MAN

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

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

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

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

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

"The Old Man"

By C. E. CORNELL

TEXT: Romans 6:6.

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

II. VARIOUS TITLES GIVEN TO INBRED SIN.

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

III. BIBLE NAMES.
 "The carnal mind."
 "The body of sin."
 "The flesh."
 "The old man."

IV. CARNAL MANIFESTATIONS.

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

9. Carnal fear.
 10. A jealous disposition.

V. HOW TO GET RID OF INBRED SIN.
 Human methods—Suppression, growth, reformation, seclusion, education, whitewash, death, purgatory.
 Divine method—The fire of the Holy Ghost.
 "Destroy." "Put off." "Crucify."
 The "old man" of sin is to be completely eradicated, never suppressed.

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

Three I Ams

By C. E. CORNELL

TEXT: John 14:6.

I. I AM THE WAY—THE SOLE WAY.

1. To the Father's heart—to reconciliation.
2. To the Father's character—to God's likeness.
3. To the Father's home—to infinite rest and glory.

II. I AM THE TRUTH TO GUIDE IN THAT WAY.

1. Absolute unalloyed truth—all truth.
2. Especially the truth concerning the Father, "He that hath seen me hath seen the Father."

III. I AM THE LIFE.

1. To energize the soul for its spiritual march.
2. To confer all that is associated with his own experience of life on His people.

I am the way in exile.
 I am the truth in counsel.
 I am the life in reward.

—Expositor.

The "Old Man"

By C. E. CORNELL

TEXT: Rom. 6:6.

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

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

"Neglect"

By C. E. CORNELL

TEXT: Heb. 2:3.

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

"Abnormal Humanity Cured"

By C. E. CORNELL

TEXT: Mark 5:1-20.

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

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

The Prince of Deceivers

By C. E. CORNELL

TEXT: Isa. 44:20.

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

PRACTICAL

THE MINISTER AND BIBLE STUDY

Great Sermons as an Aid to Bible Study

By BASIL W. MILLER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PASADENA, CALIFORNIA.

THREE TRIALS

By A. E. SANNER

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

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

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

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

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

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

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

2. Temptations to discouragement. These may arise from anywhere and everywhere, but often from these sources:

- (a) Unpaid salary,
- (b) Unkept promises,
- (c) Apparent lack of appreciation.
- (d) Slow progress,
- (e) Indifference, etc.

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

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

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

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

Sad, but true. But cheer up. You are going to make good. You must make good. You must settle it now to be big enough to rise above these trials, and face them and handle them. E. g.:

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

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

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

PREACHERS TELLING THEIR EXPERIENCE IN THE PULPIT

By A. W. ORWIG

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

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

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

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

LOS ANGELES, CALIF.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

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

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

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

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

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

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

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

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

"LAID UPON THE SHELF"

By ROY L. HOLLENBACK

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

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

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

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

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

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

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

CAMBRIDGE CITY, IND.

PREACHER PROBLEMS

By C. B. WIDMEYER

Pastoral Visitation

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

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

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

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

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

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

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

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

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

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

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

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

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

PASADENA COLLEGE,
PASADENA, CALIF.

A SCRAP-BOOK COMMENTARY

By H. G. COWAN

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

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

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

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

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

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

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

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

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

FACTS AND FIGURES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following statistics from Australia are of interest:

Figures show the membership of the four leading denominations together with native missionaries and attendants as follows: Anglican, 68 missionaries, 56,000 members and 60,000 attendants; Methodists, 107 missionaries, 51,998 members and 184,000 attendants; Presbyterians, 19 missionaries, 7,500 members and 16,500 attendants; Congregationalists, 35 missionaries and 21,381 members.

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

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

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

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

The *Baptist World Alliance* reports that there are now at least 11,000,000 members of Baptist churches, distributed as follows: In Europe, 625,758; Asia, 313,701; Africa, 64,628; Central America, 59,302; South America, 25,928; Australasia, 31,752; and North America, 8,186,965.

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

In 1900 the number of ministers reported from all denominations with a few minor exceptions, was 143,401 and in 1926 the number was 216,078, a net increase of 72,677. In 1900 the number of members including all beliefs was 27,383,804, and in 1925 there were reported 48,883,756, showing a net increase of 19,499,952.

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

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

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

contributed for the work of Foreign Missions and in 1900 a little less than \$6,000,000. In 1923 it is shown that the annual contributions by missionary societies in the United States alone had reached the grand total of \$45,272,793. And from 1900 when there were 14,374 foreign missionaries in the field, the number had increased to 29,183 in 1923.

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

NATURE'S MISTAKE

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

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

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

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

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

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

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

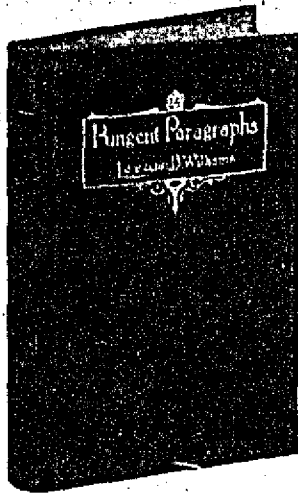
The sons of Aaron were guilty of an unholy breach of God's commands when they brought the strange fire (Lev. 10:1, 2).

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

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

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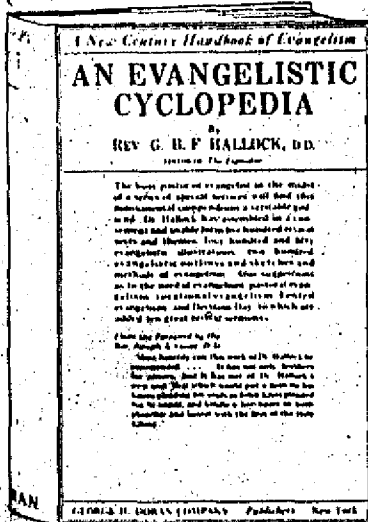
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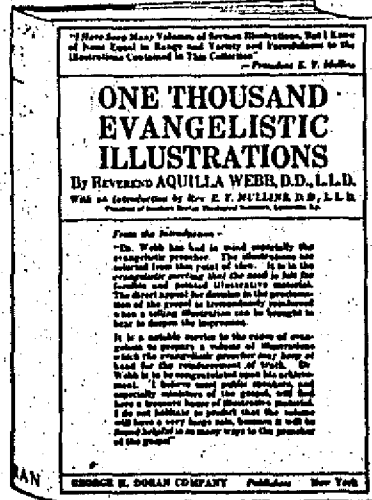
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