

The --- --- Preacher's Magazine

VOL. I NO. 11

NOVEMBER, 1926

WHOLE NO. 11



REV. C. J. FOWLER, D. D.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

PUNGENT PARAGRAPHS

By Leewin B. Williams



A Handbook of Humorous Illustrations, Wit and Wisdom for Ministers, Lecturers, Debaters, After-Dinner Speakers, and for General Reading.

The **Bible Champion Magazine** says of this book "This is an unusual book of illustrative matter. It is not a joke book, far from it. The stories are nearly all laughable, but are such that a wise speaker can use with telling effect in driving home important truths."

At the top of each page there is a short quotation that is a real "burr that will stick in one's wool."

An important feature of the book is the index; titles in CAPS, subjects in Roman. Underneath the paragraphs throughout the book is a cross-index, making it easy to find an abundance of material on short notice, there being 800 to draw from.

Beautifully bound in cloth. Price \$2.00. 320 pages.

Get the book and you will be pleased



CLARKE'S COMMENTARY

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

Price, \$15.00 (transportation extra)

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE.,
KANSAS CITY, MO.

The Preacher's Magazine

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

J. B. Chapman, *Editor*

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

VOLUME 1

NOVEMBER, 1926

NUMBER 11

HOW TO USE THE PREACHER'S MAGAZINE

ONE preacher felt a little discouraged because he "found a sermon outline in THE PREACHER'S MAGAZINE which he could not use." Our idea is that if he found one that he could use, he was fortunate. Even if he found only one, say in each issue, that gave him "a start" in the preparing of one sermon, we are proud of the efficient service that our magazine has rendered to him.

One preacher said, "These outlines are fine, but why do you give so many? Why, a preacher cannot find opportunity to use them all." Our answer is that the same outline that helps one preacher may have little or no value to another, so we give a number in the hope that every preacher will find at least one that will be serviceable to him. Even when one does not find an outline that gives him a "lead," he may get some little help in the working out of some text or theme that he had in his own mind, and that is a great service.

One preacher acknowledges that he is "too poor to buy all the books recommended in 'Here and There Among Books.'" Our idea is that by giving this review service we may be able to help preachers find the books that will best serve their purpose. Every preacher does not need every book, and if he can get an idea of what a book is like he may be able to tell whether he needs it or not. And suppose that our book review should keep a preacher from buying some book that he had intended to buy, well there is the price of his magazine for the whole year saved in one lump. But if it helps him find the book he needs, then there is a fortune which we cannot estimate in money.

One preacher wishes we had more illustrations on holiness. This is the most difficult sort of material to find, but we are on the hunt and in the market and are laboring to pass on all such that we can get.

To summarize for all features and departments: our idea is not so much to furnish "ready made" service to the preachers, as to offer suggestions and furnish "leads." Perhaps our efforts are more or less affected by our own sense of need. Personally, it is not the grind of direct preparation which gives us the greatest concern. Our greatest need is something to give us a start. Sometimes a line has served us a better purpose than a library, for it "set us going," and after that all was fairly easy.

One preacher suggested that the use of THE PREACHER'S MAGAZINE would tend to make our younger preachers dependent. He said he had no such helps when he was beginning and that he had to "dig every thing out for himself." To this preacher we suggest that we hope our young preachers will be able to begin about where he and I left off, and there is probably just as rich mines for "digging" ahead of him and me as there are behind us, you know.

Our own advice is for every preacher to use THE PREACHER'S MAGAZINE all he can and in every way he can, and to use every other "preaching source" he can find. There are always a few people who seem to be afraid that a preacher, especially a young preacher, is going to preach too well. But the facts are that at our best and with all the helps we can get, we are still poor preachers of a great Gospel. If the Gospel were not so great our poor preaching of it would make it ineffective. And every preacher, young and old, is excusable for being so poor a preacher as he is only when he has used every available means to be as good as possible.

We have not only been disappointed in ourselves as a preacher, but frankly, we have been disappointed in about every other preacher we have ever heard. For when we have heard a

truly great preacher, we have said to ourselves, "With so great a Gospel, looks like so great a man really ought to be a better preacher." And we are using our words carefully here. We do not speak of the preacher simply as a teacher, as a poet or as an orator; we speak of him as including all the qualities and factors which go into the making of the best preacher that it is possible for a mortal man to be.

OUR FRONT PAGE PICTURES

The plan of presenting the picture of some noted preacher or missionary on the front cover of *THE PREACHER'S MAGAZINE* each month was Mr. P. H. Lunn's own idea, and it has proved to be a very interesting and profitable feature. Some preachers say that this has been quite as interesting as any other one thing which the magazine has brought to them.

Last month we presented the picture of Dr. E. F. Walker, once a well known Presbyterian preacher, who was early connected with the holiness movement, and was considered one of its very clearest and most forceful preachers. Dr. Bresee once said that Dr. Walker was in the front row of holiness preachers and that that row was a very short one. Some even estimated Dr. Walker as the greatest expository preacher of his day. He was elected as a General Superintendent of the Church of the Nazarene in 1911 and from then until his death served in an ever widening field of evangelism and administration.

As a preacher, he was logical, spiritual, forceful and unusually refreshing at all times. We heard his famous sermon on sanctification at Nashville, Tenn., in 1911, and still think of it as perhaps the greatest sermon we ever heard from the lips of man.

This month we have the picture of Dr. C. J. Fowler who was for many years the president and most active promoter of The National Association for the Promotion of Holiness. His home was at Boston, Mass., but he preached in practically every section of the country and was considered one of the ablest logicians that ever lifted his voice for the defence of holiness as a second work of grace, and thousands revere his memory until this day.

WHICH WAY ARE YOU GOING? WHAT RUNG ARE YOU ON?

THE question of whether a preacher is gaining or failing is really much more important than the one which would describe his position on the ladder. One has said, "It is better to be on the tenth rung going up than to be on the third rung coming down."

If a preacher is gaining and growing, even though he may still need many things that he does not possess, there is hope for him and people who trust him are not likely to be disappointed. But even though a preacher may be classed as "a big gun," if he is past his zenith, if he has lost or is losing his grip, if he shows signs of being on the drift, if his influence is waning, he is a poor buy at any price.

If we take it too literally when they say that the preacher was "at his best," we may doubt whether the words are complimentary. For if he was at his best then, or if he is at his best now, tomorrow he will be on the toboggan slide. A preacher has not reached his best until he ceases to grow. If he is growing he will be bigger and better tomorrow.

This is too delicate a subject to permit of examples, but we have all seen preachers who were on the third rung and coming down, and we have all seen some who were no higher than the tenth rung from the top, but they were going up. And we have all seen a few who never did reach the top at all, for they were still going up when they had to stop for good. And applying the subject to ourselves, it should not be difficult for us to decide which direction we are traveling and which we shall continue to travel, although it is not within every man's power, as men count, to really reach the top. But any way, the direction the preacher is traveling is more important both to himself and to others than the mere matter of how high he happens to be just now. Give me the preacher who is "climbing" every time. If he isn't very high yet, no matter, he is going in the right direction.

DEVOTIONAL

LETTERS TO PREACHERS

By A. M. HILLS

X. *The Different Kinds of Sermons.*

First—The Topical Sermon.

The text, if wisely used, develops into the sermon. It suggests the theme or subject which the preacher wishes to consider. The way the text is treated determines the *kind* of sermon that will be produced.

Speaking in a general way there are three classes of sermons.

1. *The topical sermon*, in which the theme is chiefly prominent.

2. *The textual sermon*, in which the very words and phrases of the text are carefully and critically considered.

3. *The expository sermon*, in which several verses, perhaps an entire paragraph, or a unified section of a chapter, is considered verse by verse in their scriptural order.

Which method a preacher adopts is often decided by the constitution of his own mind. It often, also, is decided by the sermons of the preachers, whom he most admires, and would be pleased to be like.

The wording of the text of a particular discourse may decide its nature in that one instance. The occasion also which calls for the pulpit address may determine its nature.

Some texts are so exalted in theme and so sublime in language that they can only be treated topically. Such an utterance is the sublime exclamation of Moses, "Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11, R. V.). It would be a daring, presumptuous preacher who would choose such a text. He would need the mind and heart of Moses to treat it.

Or that song of Moses and the Lamb, sung by the redeemed in heaven: "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the nations" (R. V. Note, Old V. "Saints"). (Rev. 15: 3). Such a text scarcely admits of

any other than a topical treatment, and few minds should even attempt that.

Such sublime language and exalted themes require, like "Paradise Lost," the exalted imagination and sublime genius of a John Milton to treat them appropriately, and the Christian ages have not abounded in John Miltons. The most of us humble preachers would better wait till we join the heavenly throng before attempting such efforts.

We have said the occasion demands the Topical sermon. When Henry Ward Beecher was called upon to preach the funeral sermon of Abraham Lincoln what other kind of a discourse could have been expected? Or when Massilon preached at the funeral of Louis XIV, or when President Eliphalet Nott preached at the funeral of our great early statesman, Alexander Hamilton, or many other similar occasions, the topical sermon was the one that was natural and appropriate.

Also, on special occasions, as the opening address of a conference or assembly, or of a missionary convention, or a union Thanksgiving Day service, or a Fourth of July address, or an ordination sermon, or a Baccalaureate sermon of a college commencement, the sermon may properly be of this order. Dr. R. W. Dale of Birmingham, England, has given us a volume of "Sermons on Special Occasions," in which the topical method prevails.

We have noticed that men who have an abundant vocabulary and very ready utterance and are exceedingly gifted in imagination, and perhaps are deficient in the logical faculty, ordinarily adopted the topical form of discourse as their model. In such a mind the orator and not the reasoner is predominant. They revel in brilliant periods; abound in striking and impressive utterances and apothegms. They coruscate and sparkle. They mount and soar, it matters not where, if only they are attracting and dazzling their audience and holding their hearers spell-bound.

We have such an orator in mind, a veritable

golden-mouthed Chrysostom. After one of his brilliant sermons a scholarly preacher said to me: "He doesn't stick to his text, but he sticks mighty close to his audience!" It was an exceedingly just observation. In a spurt of eloquence he would mount over the moon and halt and return to earth. In another paragraph he would take a vaulting somersault over the starry belt of Orion, and then check himself, as if saying, "How did I get here?" and reluctantly return to earth. A few minutes later, in another oratorical flight, he would be wandering about in the Milky Way. His open-mouthed excited audience, lost to sublunary things, would follow him, panting with the efforts and filled with amazement at the orator's *matchless power*. When the wonderful address was ended they would take a long breath and exclaim, "What an orator!" And in half an hour they would wonder what it was all about!

We could describe others of this class. We have watched the effects of their "*great discourses*" upon college audiences for more than a quarter of a century, and have measured the results of such preaching, and have watched the abiding effects of such pastorates.

In the light of facts and history let us critically consider the topical sermon, its nature, advantages and disadvantages.

I. A topical sermon is one that is built up on a *theme* or a *topic* rather than on the words or utterances of God. It may have been at an early age of the Christian Church, a kind of protest against the prevalent fashion of Allegorizing, or of verbal quibbling which was wholly unworthy of pulpit address.

But it easily degenerated into a discussion of the theories and speculations of men rather than a proclamation of the express commands and teachings of God. It starts, like a textual sermon, with some truth of Scripture; but the topical sermon develops it in the thoughts and conceptions of men and human opinions, while the textual preacher builds solely on the inspired and express words of the living God.

II. Advantages of the topical sermon.

1. It furnishes an untrammelled opportunity for oratory. If the preacher wishes to build his sermon on the model of an oration and make it a finished work of art he will instinctively adopt the topical method. Pattison remarks: "In the history of preaching the enthusiasm of the rhet-

orician has often conquered the conscience of the messenger, and what are called 'great sermons' are the fruit of that perilous victory. South and Bourdaloue, Robert Hall and Thomas Chalmers preached topically, because they were men in whose nature the orator was predominant."

We put beside this the pointed remark of the prince of soul-winners, C. G. Finney. He said: "A *great sermon* fixes the attention of the audience upon the *preacher*, but a *good sermon* fixes their attention upon Christ."

2. It gives the preacher an opportunity for an exhaustive treatment of a subject. There are no metes or bounds, no restraints, or limitations, to the extent of investigation or discussion. The mind can roam at will over the whole plain of kindred thought. No regard for the text holds the preacher from any flight of fancy or ramble of imagination. He is intellectually free to write what he pleases or say what he will.

3. Topical preaching would tend to a wide outlook of truth and a breadth of view which is wholesome to the soul. Preachers are often very narrow in their mental conceptions of truth and views of life. But they need not be. There is a cure for it in the amplitude of the inspired Word, and in a large way of proclaiming it to the world. There are great conceptions of salvation, and the purposes of God, and His plans for the redemption of our race that should broaden the horizon of any man who is divinely called to preach, till he can see with far off vision, and say with Wesley: "The world is my parish."

III. There are still very serious objections to this kind of a sermon. "Of all methods," says Dr. Pattison, "it seems open to the gravest objections."

1. The topical method of preaching leads directly to an unpardonable neglect of the Word of God. Out of respect to custom a text is taken, which perhaps was not chosen at all till the sermon was finished. At any rate the preacher and his text part company at once, as the "disciples forsook Jesus and fled." The Scripture is forgotten and only the preacher looms before the minds of the audience. The people are listening to his voice instead of the voice of God, and the pews imitate the pulpit. They too speedily learn to neglect the Bible.

2. Topical preaching has not been highly successful in soul-winning. It does not start or promote revivals or make revival preachers. It de-

velops a false conception of the purpose of the sermon, which is to win men from the service of Satan to the service of Christ. The topical sermon diverts the attention of the hearers from God's message to His messenger and thus grieves the Spirit of God.

Many of the great masters of topical preaching have confessed that their preaching was not fruitful in conversions. Revs. Bascom and Munsey were famous transfer preachers, moved from one Southern Conference to another, to fill the leading city pulpits of the South. Their sermons are remarkable specimens of pulpit oratory. Yet one of them when dying mourned that his ministry was characterized by a dearth of souls. Both might have done so.

Dr. John Barrows was for years the pastor of the First Presbyterian Church of Chicago. He was transcendently eloquent and was in constant demand to go up and down the land to preach at the great national assemblies and Y. P. S. C. E. conventions and college commencements and dedications of great buildings. Yet he wrote to his aged mother and she confided it to me that "he envied her pastor, his skill and success in winning souls."

Whoever would be a successful fisher of men must shape his sermons to that end. He must descend from the brilliant generalizations of truth which everybody can assent to with delight and come down to particulars, and make the text a "thus saith the Lord" to the individual conscience and heart of every hearer. It must be as pungent and direct and personal as Nathan's was to David, when he looked his royal auditor in the face and said, "Thou art the man;" or as Paul preached to Felix and Drusilla till they trembled at the awful touch of convicting truth. No distracting "bewitchment of oratory" and no dissipating play of humor must be indulged in that will lessen the grip of God upon the guilty soul.

A few examples of topical outlines may be in place.

I. JUSTIFICATION BY FAITH. (Rom. V:1).

1. Its Nature.
2. Its Grounds.
3. Its Results.

II. GOD IS INFINITELY AND GLORIOUSLY PERFECT. (Deut. 4:35)

Consider:

1. God's Eternity.
2. His Omnipresence.

3. His Imnipotence.
4. His Wisdom.

III. Subject: "CHRIST'S BLOOD IS PRECIOUS." Text, 1 Pet. 1: 19.

1. Comparatively.
2. Intrinsically.
3. Superlatively.

IV. Subject: "THE TRUTHFULNESS OF GOD'S WORD." Text, John 17:17.

Illustrated from:

1. Human history.
2. All established science.
3. Its descriptions of character.
4. Its adaptations to the wants of man.

V. Subject: "AMBITION." Text, Luke 14:7.

1. Ambition is blind in its aims.
2. It is presumptuous in its disposition.
3. It is odious in its results.

These examples are taken from Kidders Homiletics. Take any of these or similar themes and soar as high as you like.

PREACHERS, CONSIDER THESE THINGS

By A. W. ORWIG

Preaching Jesus

WHAT a multitude of other themes are heard in some pulpits! Almost anything but *Jesus!* Or, if he is dwelt upon, it is largely from a historical or merely ethical standpoint. He may be eloquently presented in numerous ways, and yet not really as the Word of God reveals Him. One reason doubtless is because Jesus is not experimentally known by most of such men. They have never felt the pangs of the new birth nor the deep joys of a soul having truly passed from death unto life. They may know a great deal about Jesus, but not vitally know him. The Rev. George Whitefield said he was "persuaded that the generality of preachers talk of an unknown and unfelt Christ."

How greatly some preachers, and among the number the so-called "big" preachers, need to follow the example of the apostles by "preaching the Lord Jesus." It is declared that "they ceased not to teach and preach Jesus Christ." And note these other divine statements: "He preached unto them Jesus and the resurrection;" "The Son of God, Jesus Christ, who was preached among you by us;" "And preached unto him Jesus." Would to God every preacher could truthfully say,

*"Jesus only is our message,
 Jesus all our theme shall be;
 We will lift up Jesus ever,
 Jesus only will we see."*

Very many souls are perishing everywhere because Jesus is not the real "message" of so great a number of preachers. He is not truly "lifted up" as the One willing and "mighty to save." A man said to a certain preacher that for years he had desired to become a Christian, but that none of the preachers ever told him how really to find the Lord. He added: "They preach philosophy, science, current events, and the like, but don't tell a sinner how to be saved, and I have tried alone but always failed. If you will truly tell me how to become a Christian I will become one here and now." And together they knelt in earnest, believing prayer, the man soon finding Jesus precious to his soul.

And many Christians are starving spiritually because Jesus, in all his preciousness and power, is not preached to them. Often the pulpit deals out "a stone" instead of "bread," and people are compelled to say, "They have taken away my Lord." And, alas, sometimes "a serpent" or "a scorpion" is offered in the form of harsh, excited rebuke, or, it may be, in unscriptural and pernicious teaching, calculated to undermine the faith of some and of robbing others of their joy.

A preacher had been discussing, through a long series of sermons, "the relation of religion and science." One Sunday morning he found on the pulpit Bible a card with the following Scripture verse on it, "Sir, we would see Jesus." Feeling the rebuke somewhat keenly, he began to present Jesus to the hungry people, and soon afterward found another card on which was written, "Then were the disciples glad when they saw the Lord."

Most certainly it is the chief business of the professed Gospel minister to seek the salvation of sinners and build up God's children in holiness and divine truth generally. Sad departures from this duty, however, are not infrequent. A bright young preacher one Sunday asked a veteran in the Gospel ministry how he liked his sermon. "I cannot say that I enjoyed it," was the frank reply. "Why? Did it lack logic, elocution or rhetoric?" "No, but it had no Christ in it!" What an unscriptural and low conception the young man had of the real elements of a truly Gospel sermon! But there are others like him,

and they cannot really say, "We preach not ourselves, but Christ Jesus, the Lord."

The great Daniel Webster, while spending a little while in a rural district one summer, was asked why he went to a certain little church where he heard only very ordinary preaching. He replied, "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth."

Men sometimes say they cannot always be preaching Jesus. That depends on how vitally they are related to him, and how studiously and prayerfully they study him. He can be presented in a multitude of ways, as the Holy Spirit continually reveals his charms and as the One who is the inexhaustible Source of every need of the entire man. There is an old saying that every road in England leads to London, and in Italy to Rome; and just so all preaching should lead to Jesus or be centered in him. Charles H. Spurgeon, in referring to his many years as pastor of one church, said, substantially, that if he had preached anything but Christ and related truths, he would have scattered his congregation to the winds of heaven.

A somewhat eminent preacher, while tarrying for a few days in the city in which I live, said to a large company of ministers something like the following on preaching Jesus: "Oh my brethren, permit me to say I am persuaded that, if I had one thousand lives offered me this day by my Master, and told that I might do as I pleased with them, I should not hesitate to answer that every one of them would be spent in preaching Jesus Christ to a lost world." That is indeed the sentiment of every divinely called Spirit-filled preacher of the glorious Gospel of the Son of God. Such a man knows no greater honor or higher joy. Everlastingly and fully preach Jesus.

Fed on Straw

ONCE heard of a man whose horse broke down from sheer weakness, and could proceed no farther. Some one coming up to the man, asked him the cause of the misfortune. The answer was, "My horse was fed only on straw this morning, and now I cannot finish my journey."

The incident aptly illustrates the reason why some people often falter by the way in the

Christian life, and why they are unable to do any really valuable work for God. They do not take proper spiritual nourishment, or at least so very little, as to leave them the veriest spiritual weaklings. Many, instead of feeding on the blessed Word of God, and on other wholesome religious literature, often read so much that is mere straw and stubble, as to be in a continual state of spiritual starvation. Just as those, who do not have sufficient nourishing food for the body, cannot do good and continuous physical or mental labor, so the soul not nourished by the Bible cannot possess true spiritual ruggedness or be efficient in Christian work.

A pastor asked one of the members of his church how she was getting along in the Christian life. Her honest reply was, "Very poorly, and I don't understand why it is so." He then asked her, "Do you study your Bible every day?" To this she replied, "Oh no, but I study it occasionally, when I have time."

Possibly, however, that lady had time, or at least took time, to read other literature which was not food for her soul. And thus do many other Christians. Some read for mere pleasure or pastime, instead of for real mental profit and for spiritual growth. They are like the poor horse who got only straw for his morning meal. And if some awakened sinner should come to them for instruction and to be led to Jesus, how little they could bring the blessed Bible to bear upon the case! And, knowing so little about the Book, how can they appropriate it to their own daily spiritual necessities?

The Bible is the great store-house from which every Christian must constantly draw if he would grow in grace and in spiritual knowledge and strength. We are thus taught in the Bible itself. We are exhorted to let the Word of Christ dwell in us richly in all wisdom. The Apostle John said to some, "Ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He gives us to understand that by having the Word abiding in us we are made strong, and have a good weapon by which to put Satan to flight. That great and good man, the Rev. George Mueller, says that "the Word of God is the food for the inner man." Referring to the fact of his neglect of the Bible in his early ministerial life, he says: "I was a babe in knowledge and grace; I made no progress. I neglected God's own appointed means for nourishing the divine life." The same is true of

some others, preachers and lay-members. The preaching of some men gives evidence that they feed more on something else than they do on God's Word. Some, it is to be feared, sometimes feed even on straw. And so they often dispense straw instead of bread.

"I Cannot Go With These"

DEFEAT, more or less disastrous, usually results from inadequate preparation or wrong equipment in the various vocations of life. The youthful, gallant David realized this when contemplating meeting the giant Goliath in mortal combat. And therefore he wisely rejected the untried and cumbersome armor or equipment offered by king Saul. Concerning the "helmet of brass," "a coat of mail" and a huge "sword" the courageous hero declared, "I cannot go with these." And then, selecting the equipment he had "proved," he fearlessly goes forth to meet the boastful blasphemous monster, and is gloriously victorious.

But let us not fail to notice another most important part of David's equipment. Indeed it was the chief one. It was faith in God. To the defiant, merely humanly-armed Philistine he said, "I come to thee in the name of the Lord of hosts." And he also declared, "This day will the Lord deliver thee into mine hand." And still again he says, "For the battle is the Lord's." And all of us know how quickly and ignominiously the huge idol of the Philistines went down in death.

Should not we, who profess to be engaged in the Lord's battles, or in his holy service, deeply lay to heart whence comes our true help? Of course we have read and heard about it time and again, and realized it when failure has overtaken us. It seems, however, that some persons will not permanently profit by humiliating defeat. They still measurably trust in their own armor. They rely upon their natural talents, their learning, or something merely human. Oh that that they might heartily and in faith declare, "I cannot go with these." That is, not depending upon them apart from God. Of course human qualifications are not to be despised. If truly consecrated to the Lord, they will be all the more effectual. David's sling and the small stones seemed quite insignificant, but they proved to be just the equipment for him, and looking to God for success he got it. Whatever our own

abilities, be they great or meager, let us be sure to depend upon God for victory.

The Scriptures abound in statements as to our utter helplessness in God's work when our own efforts are not accompanied by his blessing. Jesus said, "Without me ye can do nothing." The Psalmist declared, "Through God we shall do valiantly." And we have this significant passage, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Verily "our sufficiency is of God." But we are sometimes apt to overlook the fact. Even the sinless and mighty Jesus declared that "the Spirit of the Lord" was "upon" Him as a preacher. And we also read that "God anointed Jesus of Nazareth with the Holy Ghost and with power." His humanity needed this, notwithstanding he was divine. The same anointing is for all who would be successful in God's vineyard, whether preachers or others.

Some, having a college and theological seminary equipment, are too prone to conclude, "I can go with these," feeling assured of success. But that armor alone is inadequate. They need "the whole armor of God." Nothing whatever can be substituted for a pure heart and the baptism with the Holy Ghost. Secure the highest order of human equipment possible, but see that it be supplemented, or even preceded, with "power from on high."

WHY SOME PREACHERS FAIL

By E. E. WORDSWORTH

ANY man divinely called to the sacred office of the ministry is assured success. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" we believe is applicable to any of God's ambassadors as truly as it was to Joshua. Nevertheless there are many positive failures in the work of the ministry. Perhaps the examination of a few reasons why, will help someone.

1. *Never Divinely-called.* The old Methodist discipline mentions three qualifications for the ministry, namely, "grace, gifts and usefulness." A man may have grace without gifts. He may have both grace and gifts and still lack usefulness. Wesley thought and taught that a man could have gifts of a superb order that would qualify him for high positions in many of the walks of life, and yet wholly lack the ministerial qualifications. We believe Wesley was right in the matter.

When an individual is not wanted by any church for the pastorate, and no calls come in for the evangelistic field, and his services are not desired from any quarter, it might be advisable to ask why. The divine urge, the "woe is me if I preach not the gospel," should burden the preacher's soul. But to be without the gift of preaching while making bold claim to be God's ambassador seems incongruous and inconsistent, and it would seem to reflect on an intelligent God.

2. *Misfits.* It would seem that there are several orders in the ministry. The hortatory gift is not to be despised. In the early Church it was an exalted and dignified gift, and any man so endowed with the gift of exhortation, and using it for God's glory was honored of the Lord. Stephen, the protomartyr, had this gift, and his life and ministry are well known. We have men among us who are called as local preachers, and as such are very useful in their capacity. We could not dispense with them. May their tribe increase! But to put some of these men into the regular ministry to fill a pastorate, or to usher them into the evangelistic field, may be questionable as to its wisdom. We once heard a General Superintendent say, "As long as Tom Brown is a local preacher he has an effective ministry, and is much beloved, but when you make Tom Brown an ordained elder in the Church you destroy his effectiveness and his influence as a minister. Be content to let him serve in his capacity." Right here may be the explanation why some men are carrying credentials from the assemblies, and yet who do not succeed in the ministry are placed in a very embarrassing position when they pose as ministers.

3. *Prayerlessness and Lack of Unction.* A brother minister said to us recently, "That man is a splendid preacher; he is a bright fellow, and a good sermonizer and has a fine delivery but there seems to be no power in his message; what he says is all right, but it has no teeth in it; his trouble is that he is not a praying man." The words of the seraphic Fletcher are worthy of frequent repetition. He said, "It is the unction that makes the preacher." A preacher may be orthodox, but to be without the anointing of the Lord in public ministrations is a very serious lack. The preacher that prays much in private will have the unction when before the audience. Many good men are ineffective because of this great lack.

4. *Inactivity.* Some men can preach real well and acceptably, but as soon as this ministry is ended their effectiveness ceases. A pastor in particular must of necessity be a man of many parts if he would succeed. Pastoral calling is absolutely indispensable to success. The mornings should, as a rule, be given to thorough and assiduous study, and the afternoons to pastoral visitation among his people. Perhaps a good plan is to give fifty per cent of his time in the afternoons among his own church members, and the other fifty per cent of his time to new people. He should visit every member of his congregation, if at all possible, and thus acquaint himself with strangers. A note book will serve him well as he goes around. But for a pastor to sit around, and do nothing, and never really bestir himself when souls are going to hell is inexcusable, and it seems to us that God will hold such a pastor to account at the reckoning day.

5. *Lack of Faith and Vision.* The obstacles

that confront the pastor are tremendous. The difficulties cannot be ignored. It will test the real mettle in any man if he would accomplish something worth while for God and holiness. The world, the flesh and the Devil are dead set against us. But we must rise above them and faith must utilize the seemingly insurmountable difficulties as a challenge. Bud Robinson says, "God cannot do anything with a discouraged man." If this is true of people generally, it is doubly true of the minister. To be discouraged is to be defeated. To believe God, and to be envisioned by Deity is to have victory. "Where is no vision the people perish." A discouraged man will generate discouragement among his flock, but the man of mighty conquering faith will stimulate faith in others. Better look at your own back door if you are a failure. Be hard on yourself. Then trust God as though it all depended on Him, and then work as though it all depended on you. MINNEAPOLIS, MINN.

DOCTRINAL

SPIRITUALIZING AND LITERALIZING PROPHECY

By F. M. MESSENGER

SOME writers spiritualize the prophecies until they leave us little that is tangible or real; we speak with special reference to the prophecies concerning the second appearing of our Lord and of His millennial reign. Isn't it also equally true that some over literalize these prophecies to the extent that they open the door to error, and in some instances, the door has been entered?

We desire first to point out what we deem the error of over spiritualizing these prophecies. We all accept, without question, the literal fulfillment of Old Testament prophecies which relate to the first appearing of our Lord. We all believe that Isaiah's prophecy, "Behold, a virgin shall conceive, and bear a son," was literally fulfilled, although it required a miraculous intervention of God to fulfill it literally. We believe that the promise to Mary, "Behold, thou shalt conceive . . . and bring forth a son, . . . He shall be great, and shall be called the Son of the Highest,"

was literally fulfilled; but some of our brethren will go no farther with us, but spiritualize, while we literalize the balance of the verse, "And the Lord God shall give unto Him the throne of his father David." We might continue to show in what minute details the prophecies concerning the Lord's first coming were literally fulfilled, even to the seamless coat and the gamblers parting His garments among them; but we must forbear for want of space.

God created man a threefold being,—body, soul, and spirit; in his fall man was ruined, body, soul, and spirit. If God made man a material as well as a spiritual being, how will the work ever be completed until man's material, as well as his spiritual being has been restored. If the Bible teaches anything, it teaches the restoration of *all* things, both man himself and the world that he lives in, and this writer as fully expects a completely restored and perfected material body, as he expects a perfected spirit.

We are between two errors: that of gross materialism on the one hand, and that of ultra-spiritualizing on the other. Gross materialism

has hatched out such heresies as soul sleeping, annihilation, carrying a brood of other errors and heresies in their train. Ultra-spiritualism beclouds the second coming of our Lord; it destroys the very pith and heart of the blessed hope held out to us by the Scriptures, and holds out a false hope—unscriptural in the extreme—that this wicked age is growing better, it runs all the way to the extremes of Christian Science, and that awful heresy Occult Science or modern Spiritualism, which is nothing but communication with familiar spirits—demons—so strongly condemned in the Bible. The child of God is walking the tight rope between these errors, and as he leans either way he is in great danger. Hence, we conclude, that it bespeaks danger when we lean too far, either in literalizing or in spiritualizing the prophecies concerning the second appearing of our Lord.

While some can see nothing in the Scriptures concerning the reign of a thousand years succeeding the coming of our Lord, we believe that others emphasize so strongly what the Word says about Israel, Jacob, and the Jews, that they see nothing but Jews passing over into the GREAT tribulation under the Antichrist. These are not necessarily Jews; Jews there will be among them; but these are God's Israel, which includes *all* who have real faith (whether that faith was obtained *before* the rapture, imbibed *at* the rapture, or begotten in the tribulation and suffering *during* the Antichrist's reign); they are God's Israel; they have faith in Jesus Christ, but they are unsanctified and will be without oil in their vessels when the midnight cry is sounded. Whether Jews or Gentiles, whether Catholics or Protestants, they are Israel. Having no oil in their vessels, the door is shut on them, and they have to pass over into the GREAT tribulation, in which some will be martyred and join in the first resurrection (Rev. 20:4) while the others will flee to the wilderness (Rev. 12:6) where they endure such privation and suffering (of which the faith characters in Hebrews 11 are a type) as has never been known.

Among the errors that we have noticed which grow out of this ultra-rigid literalism, this Jew-Gentile teaching, is the doctrine of separating or dividing the spiritual principles of God's plan of salvation, parceling out a different plan to various classes, involving different principles; one for the Jew, another for the Gentile, and another for the Samaritans or the mongrel tribes

of Israel which we designate as the lost tribes of Israel. This idea, as taught by some of the leading exponents of premillennialism, is a most pernicious error. These teachers are already departing so far from God's Word as to say that sinners do not need to repent,—only to believe,—and unless these doctrinaries cease their opposition to the fundamental principles of God's plan of salvation and return to the plain "thus saith the Lord" which inculcates repentance as a basis for regeneration, regeneration as a basis for the necessary experience of entire sanctification, and sanctification as a preparation for glorification, we prophesy that they will soon land in errors and heresies as bad, or worse than that evil doctrine of annihilation.

Two parts of our being are spiritual, one part material. When poor human nature gets its eyes on either the spiritual or the material, it seems as though it could see but one thing at a time, and its tendency is to run headlong on one line until it leaves the track of truth and runs on to the track of error. Reader, Jesus' design is to fashion your vile body after His own glorious (glorified) body. This is the "blessed hope;" but if you must be delinquent at any point, do *not* neglect your spiritual being; see to it that you *know* that you have repented, that you have been born again, and that *since* that crisis in your life, you have definitely sought, and obtained, a clean heart, and that the Holy Spirit *dwells* in you now. "But if the Spirit of Him who raised up Jesus from the dead *dwells* in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you."

With this as your sheet anchor.—a divinely attested knowledge of Christ and His full salvation, you may then enter, with out fear of sidetracking, into that glorious hope of a perfect body, and of seeing the Lord when He comes.

PERILS IN THE WAY OF THE YOUTH OF TODAY

By C. E. CORNELL

TEXT: Psa. 119:9.

1. Parental indifference.
2. Questionable associates.
3. Impure literature.
4. The unquenchable desire for amusement.
5. Lack of spirituality—compromising.
6. Christ and the Church.
7. Strength of moral character.

HINTS TO FISHERMEN

By C. E. CORNELL

A BAIT TO CATCH PREACHERS: BEWARE!

Rev. G. W. Ridout tells of receiving the following letter:

Dear Sir:

"Mr. D. W. Griffith has directed me to extend to you a most cordial invitation to witness his latest motion picture production, 'Dream Street,' now being shown at the Chestnut Street Opera House.

"It gives me great pleasure therefore, to extend this invitation for the Thursday and Friday afternoon or evening performance of this week. If you will kindly present this letter at the box office the treasurer will provide you with complimentary tickets for two seats.

"I hope that you will be able to accept the invitation and that you will enjoy the performance.

"Yours respectfully,

"J. M. ASHCRAFT,

Special Representative, D. W. Griffith."

Dr. Ridout's reply is well to the point. Note it carefully.

Dear Sir:

1. I am a Methodist preacher.
2. When I became converted I quit worldly diversions.
3. The theater and movies I regard as a menace to godly living.
4. I would not like to be found in a theater if the Son of man should come.
5. If I should be found in a theater dead I think my friends would all regard it that I had backslidden, and played the hypocrite, and therefore forfeited my title and fitness for heaven and I would go to a backslider's hell.
6. To attend your movies would compromise my conscience and I could not condemn the wickedness of the thing with the openness that I do now.
7. It would be a bad example for me, a Methodist preacher holding the doctrines of John Wesley and preaching them, to be seen going to or coming from the movies.
8. The movies are playing havoc with the morals of America.

9. Methodists who frequent the movies are not much use at prayer meetings or in revivals.

10. Methodist preachers who go to the movies patronize a thing which Methodism in doctrine and spirit condemns.

What applies to Methodist preachers, pertinently applies to preachers of every denomination. Don't be caught by the Devil's bait.

SUGGESTIONS FOR A SERMON

"Life in a Dead Man's Bones." 2 Kings 13:21.

1. Acquaint yourself with the story, it is of thrilling interest.
2. The marvelous characters of Elijah and Elisha.
3. The influence and power of godly men.
4. Salvation, its effect upon those who find it.
5. Holiness—"Partakers of the divine nature."
6. When Christ shall come, how those in the grave will respond.
7. They will be "caught up" as by a magnet.

EVERYTHING BUT GOD AND THE BIBLE

Acts 4:12

The topics studied in the different classes of one Sunday school are given thus in the church bulletin:

The Mothers' Club Class talked about the social and religious conditions in the lumber camps of the northwest as shown in a recent report of an investigator.

A class of young men discussed, "How far can a man get in the business world and be a Christian?"

A newspaper gives a few sermon subjects which some ministers advertise as their Sunday themes:

"Slip, Slips and Slippers," "Wobbling," "Swat the Fly!" "The Honeymoon," "My Mother-in-law," "The Ass Tied at the Door Without," "Lopsided Folks," "The Sentimental Journey," "Three White Mice," "Pulling Out a Plum," "A Big Hug," "Psychometric Readings," "Street Car Ventilation," "A Joke On the Conductor," "Hallowe'en Tricks and Pranks," "The Doll-makers of Nuremberg." A minister in Columbus announced "A Man With His Nose Out of Joint." Another minister in Dayton perpetrated "The Devil-Man's Life, Death and Funeral in Five

Acts." A minister in California announced "Two Looks At Another Man's Wife."

Topics purely absurd and highly sensational. What miserable substitutes for the preaching of "Jesus Christ and Him crucified."

THE KIND OF REVIVAL NEEDED

The impression is prevalent throughout Christendom that the pressing need of the Church is a downright, old-fashioned, Holy Ghost revival. The characteristics of such a revival are:

1. A revival that begins personally in the hearts of pastors and members of the church.

2. A revival of thoughtful, honest, prayerful reading of the Bible.

3. A revival that will rebuild the broken-down family altars and keep burning thereon the fire of daily, devout worship.

4. A revival that will make all members of the church profoundly solicitous for the salvation of their neighbors.

5. A revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ.

6. A revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the house of the Lord."

7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.

A revival that will meet these conditions will not fall far short of being a genuine, old-fashioned, Holy Ghost revival. God is ready. Are we?

TRUTH, BLOOD AND TESTIMONY

There are three outstanding elements of the gospel of Christ as predicated by the prophetic vision in Isa. 41:13-16.

(1) Truth, revealed truth—divine truth; (2) The blood of the Lamb; (3) The power of testimony. Here is a sublime utterance of Dr. Breese on the blood:

"Another element is blood; the blood of the Lamb. We overcome by the blood of the Lamb and the word of our testimony. I do not know how to measure the power of the blood of Jesus. We measure electricity, steam, and even the power of gravitation. But how shall I undertake to measure the power of the blood of Jesus? The power that stays the hand of eternal justice, that stretches out its wing of mercy over the universe, that can lift a soul over the measureless chasm which is as far as the east is

from the west, from guilt to justification, from darkest midnight to brightest morning, from the mouth of hell to the gates of heaven."

VAIN REGRET

A man died some time since who was employed as a sheep-station hand. All along he had shown a disinclination for the company of his fellows, and would get away by himself. Often he would be heard saying earnestly, "I wish I had entered." The manager at last won from him his story.

As a lad he had been brought up in a Christian home in England, but became the companion of vicious youths who led him astray. One evening when they had planned a robbery he slipped away from them to the door of his home, not liking the enterprise. He was about to enter its security, but when he observed his father about to begin family worship he decided to avoid joining in that exercise and remained waiting outside till it was over.

Meanwhile, some of his companions came up and beckoned him away. He went with them. The robbery was committed; he was arrested and transported to Australia.

As time went on, he became gloomy under the strain of shame and regret, and often he would exclaim, as the memory revived of that fatal waiting outside his father's door, when he would sorrowfully exclaim, "O, I wish I had entered."

And will it not be the regret of many a soul in the darkness of eternity, as memory recalls times when the foot was on the threshold of the kingdom of salvation, "I wish I had entered!"

THE WATER OF LIFE

Mr. C. J. Blanchard, of the Government Reclamation Service, talks inspiringly of the reclamation of the deserts by means of irrigation, of which the Government is doing so much in these days. He shows with the stereopticon pictures of land before and after reclamation; verily the desert blossoms as the rose. In many places this land produces fruit—apples especially—to the value of \$1,800 per acre. This work is of immense value to our countrymen.

Jesus once spoke to the woman at the well of Samaria of the Water of Life. The reclamation of the desert is but a faint illustration of a better reclamation. Jesus' Water of Life, brought into the life of any man not only gives him *new life*, but inspires to *holy living*. No one can es-

timate the possibilities of such a life. They are as wide and deep as God.

SIX MARKS OF A GOOD PASTOR

St. John 10.

1. He is divinely called to the ministry.
2. His labor is crowned with success. The Holy Spirit opens the way into the hearts of his hearers.
3. (V. 3) The sheep hear his voice. He speaks so as to instruct the people.
4. (V. 3) He calleth his own sheep by name. He is well acquainted with his flock.
5. (V. 3) He leadeth them out—Does not lord it over them.
6. (V. 4) He goeth before them—He gives them a good example, etc.,

I am the door, etc., (V. 9).

He shall be *saved* and he shall be *safe*.

SUGGESTIVE SERMON OUTLINE

"The Main Road."

TEXT: John 21:22.

Peter and his relation to Jesus.

Men refuse to follow Jesus because:

1. They stumble over imaginary difficulties that do not exist.
 2. There are so many different opinions.
 3. They are not willing to conform to right-
eous living.
 4. They fear backsliding.
 5. They disregard the value of their souls.
 6. They tried it once and failed.
- They hope somehow to be finally saved.

GOD'S BOOKKEEPING

Three precious B's in God's Word.

God has a *bottle* for our tears. Psa. 56:8.

A *book* for our thoughts. Mal. 3:16.

A *bag* for our transgressions. Job. 14:17.

1. His Memory Book. Mal. 3:16.

Memory signifies intimate relations—pleasant ones.

Detail, Psa. 139:16.

Our unfolding life. Jer. 1:5.

Our tears. Psa. 56:3.

2. His Book of Life. Phil. 4:3.

1. Alive.

2. Worthy.

3. The Book of Judgment.

Memory.

Unconscious records.

Judgments.

A CONSPIRACY OF SILENCE

Miss Julia Richman of the New York Public Schools gives expression to the following valuable statement that is worthy of sincerest thought:

"My experience has shown me that boys and girls are frequently led astray from ignorance of those things which they ought to learn from their parents. Since it is one of the first duties of the school to make up in other ways for inefficient parenthood, it seems but logical that the school should equip boys and girls before they are sent out into life with a knowledge of the more important mysteries of life. In no other way can they have the precautions for their guidance which are necessary to save them from the pitfalls of a large and crowded city like New York. We teach our school children to avoid tuberculosis, we teach them the necessity of cleanliness and godliness, yet we do not safeguard them with the knowledge they need more than anything else. That is the omission we hope to correct. I sincerely hope we will be successful."

Rev. B. W. Miller has recently written for the young people in the *Herald of Holiness* an inspiring article on "Actualizing the Impossible." It reminds me of Robert E. Speer writing in the *Sunday School Times* the song of the Panama Canal Builders:

"Got any rivers they say are uncrossable?

Got any mountains you can't tunnel through?

We speculate in the wholly impossible

Doing the thing that no one can do."

WARNING

Whedon says: "So severe the persecution, so terrible the trial, so powerful the influence of apostasy, and so weak his own nature, that the Christian will with difficulty endure to the end and be SAVED in heaven; but if he hold to his faith in Christ, his salvation is absolutely certain."

THAT KING'S PENKNIFE

Jehoiakim is the King of Judah and Jeremiah is the prophet:

The moral decay of the people is shown by the sins reproved by Jeremiah.

Avarice, moral corruption, shedding innocent blood, falsehood and hypocrisy, bigotry and obstinacy, infidelity and perjury, re-establishing slavery, slander and deceit.

There was no regard for the warnings, but king Jehoiakim took his penknife and cut Jeremiah's roll and burned it in his parlor fire.

HOMILETICAL

Jesus' Intercessory Prayer

By A. M. HILLS

TEXT: "I pray for them" (John 17:9)

This is one sentence of the greatest prayer that ever went from this wicked world to heaven. It was the intercessory prayer of Jesus for His infant Church, offered just a few hours before He died on the cross. Who are the fortunate ones for whom He prayed?

I. THE BIBLE DESCRIBES THEM PLAINLY.

1. Jesus had called them and they had forsaken all to follow Him.
2. They had preached and cast out demons.
3. They kept God's Word (v.6).
4. They believed in Jesus (v.8).
5. They were given to Jesus by the Father who owned them (v.9).
6. Jesus was glorified in them (v.10).
7. The world hated them, because they were not of the world (v.14).
8. And all others who should believe through their word (v. 20). Glorious company! Do these words describe us?

II. NOTICE THE PRECIOUS THINGS FOR WHICH JESUS PRAYED.

1. I prayed that Thou shouldst *keep them* from the Evil One. So many who seemed to start well lose out. They fall by the wayside. They lose love, hope, joy, devotion, loyalty, fidelity, "Continuance in well-doing." O, how we need divine keeping!
2. Jesus prayed, "Sanctify them." They were already Christians and preachers and miracle workers, as we have seen; but they needed more, even the cleansing of sanctifying grace which only God could give. The verb "sanctify" is in the *aorist* tense, which means *immediate* action, not by a slow growth of development but *instantaneously*. The Century Dictionary defines: "Sanctify" thus: "The *act* of God's grace whereby we are cleansed from sin." One of God's acts requires no more time than a flash of lightning. One Greek grammarian calls the "aorist" "the lightning tense." Crosby's Greek Grammar: "The action is represented by the Aorist as *momentary*, as a single act. This rules out all thought of "growing into the experience of sanctification."
3. He prayed for Christian unity (v.21).

This is much-talked about but little experienced because so few are sanctified. "*United*" not so much in church organization as in *faith, fellowship* and *co-operation*.

4. "That the world may believe" (v. 21). Divisions and dissensions are a stumbling block to the onlooking world of sinners, especially on the mission fields. The heathens do not understand why all Christians are not united in one body of believers.

5. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which Thou hast given me."

By and by temptations will be past, the last enemy overcome. The sorrows and trials will be like a forgotten dream. We shall be gathered home. We shall see the King in His glory, and be forever like Him.

Dear Christian: what will you take for *your* interest in this prayer? Has the experience of sanctification for which your Savior prayed been wrought in you? If not, let it be done by the Holy Spirit *in you now!*

Expositional Sermon

By C. E. CORNELL

TEXT: 2 Peter 1:1-11.

I. INTRODUCTION.

The service of Christ a love service. Not mere duty.

Christianity not based upon good works.

II. STRIKING AND IMPORTANT TRUTHS OF THE TEXT

1. "All things that pertain to life and godliness." Including all that pertains to raising us up from sin, its wreck and ruin, to the fulness of God, glory and heaven. How far did man fall?
2. "Be partakers of the divine nature." The child like its parent. Has a resemblance, trait of character, nature. God's children having escaped the corruption that is in the world are God-like. Lust—irregular, unreasonable, inordinate and impure desires.
3. The eight graces. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity (love). Wesley says: "Each preceding grace leads

to the one following, each following tem-
pers and perfects the preceding. They
are set down in the order of nature, rather
than the order of time. For though every
grace bears a relation to every other, yet
here they are so nicely ranged that those
which have the closest dependence on each
other are placed together."

4. "Ye shall never fall"
- Our business to remain steadfast.
5. "An abundant entrance."
- The climax of faithfulness.
- The guarantee of holiness.

A Bible Reading on Satan

By J. E. REDMON

1. Luke 10:18.
And he said unto them, I beheld Satan as
lightning fall from heaven. He was once the
bright and morning star of the celestial city,
but he fell, landing in this earth a Devil.
2. Matt. 13:4.
And when he sowed, some seeds fell by the
way side, and the fowls came and devoured
them up.
He is here represented as devouring the good
and leaving the bad.
3. Ps. 91:3.
Surely he shall deliver thee from the snare
of the fowler. Satan sets traps, catches, cages,
trains and teaches his prey.
4. Matt. 13:25.
But while men slept, his enemy came and
sowed tares among the wheat. Here he scat-
ters among the children of God what he has
captured and trained. Jude says they crept
in unawares, these are spots in your feasts of
charity, these are murmurers, complainers,
walking after their own lusts, these be they
who separate themselves, sensual, having not
the spirit.
5. Peter 5:8.
Your adversary the Devil, as a roaring lion.
He here frightens and destroys those who are
not well established.
How many thousands he has scared from the
battle field, they dodge the issue and hide
away, fearful of bringing his roar their way.
6. Rev. 12:9.
That old serpent.
How many thousand ways he charms today.
Whole towns and cities are captivated by
him. He holds them as a snake holds a flut-
tering bird. It is necessary to break the
Devil's charm to release the folks.
An old-fashioned revival is the best known
remedy.
7. Rev 16:13.
The Dragon.
A fabulous animal, represented as a winged

serpent, can both fly and crawl, has power
on earth and in elements. At this stage he
has people so completely under his control
that they do his bidding. Read the awful
crimes in the daily papers, how can humanity
commit such crimes? He has become their
powerful ruler.

8. Rev. 20:10.

The Devil that deceived them was cast into
the lake of fire. This is his final wind-up,
and all that he has to offer his followers,
realizing that his time is short, he is surely
working hard in these last days.

Searching for the Old Paths

Jer. 6:16.

By ROY S. NICHOLSON

- I. THE NEED FOR OLD PATHS:
 1. We seek another city.
 2. We are Pilgrims here.
 3. The New Ways are insecure
 - a. Modern Theology.
 - b. New Thought.
 - c. Theosophy.
 4. New paths are man-made substitutes.
- II. THE NATURE OF THE OLD PATH:
 1. It is God's will revealed to man.
 2. It is found through reading the Word.
 3. It is same as used by saints.
 - a. Moses traversed it.
 - b. Daniel proved it.
 - c. Jesus trod it.
 4. It is sprinkled with Blood.
 5. New paths are paved with man's faulty
reasonings.
- III. SOME OF THE OLD PATHS:
 1. Way of Holiness.
 2. Way of Faith.
 3. Way of Obedience.
 4. Way of Prayer.
 5. Way of Peace.
 6. Way of Power.
- IV. REASONS FOR TRAVELING THEM:
 1. That we may win Christ.
 2. That we may influence others.
 3. That we shall not miss Goal.

EAST RADFORD, VA.

The New Testament Minister

By I. E. MILLER

1 Pet. 5.

- I. In Ministry.
 - Shepherd—feeder. (v.2).
 - Superintendent—leader. (v.2).
 - Sample—copy. (v.3).
 - Final reward—"Crown of Glory." (v.4).
- II. IN SPIRIT AND EXPERIENCE.
 - Clothed with humility. (v.6)
 - Care free. (v.7).
 - Conquest faith. (v.8).

III. IN PRESENT PROFIT.

- Gracefulness in service. (v.5).
 Exaltation in reproach. (v.6).
 Provision, daily and detailed. (v.7).

IV. IN WARFARE.

- Poise—"Sober." (v.8).
 Prudence—"Watchful." (v.8).
 Pugnacity and triumph, "Resist." (v.9).

V. FOR FUTURE GROWTH AND MATURITY.

- All ministers themselves in school.
 "The course"—"Perfection" (v.10) through "Suffering."
 From the "Captain" down. (Heb. 2:10) and 5:8).
 "Stablish" in faith. (v.10).
 "Strengthen"—in fibre. (v.10).
 "Settle" in faithfulness. (v.10).
 Shout! (v.11).

God's Call to His Children

By D. SHELBY CORLETT.

TEXT: 1 Peter 1:14-15.

I. GOD'S CALL TO HOLINESS IS TO OBEDIENT CHILDREN.

1. They had been brought into the relationship of "children" by being "Begoten again" as shown by vs. 3.
2. This call to holiness is to "obedient" children. Not those who are backslidden, cold or indifferent.

II. AS "OBEDIENT CHILDREN" GOD DEMANDS A SEPARATION.

"Not fashioning yourselves according to the former lusts in your ignorance."

1. The pattern of this separation is shown in 2 Cor. 6:14-18.
2. Strongly implies if they do not heed the call "to be holy," they will go back to former desires.

III. TO WHAT DOES GOD CALL HIS OBEDIENT CHILDREN?

"To be holy, for I am holy."

1. This call to be holy based upon His own character.

"I am holy."

God is holy in his essential character, and desires that His children conform to His character.

"He is holy, harmless, undefiled and separate from sinners" (Heb. 7:26).

2. This call is "to be holy."
 Not to set it up as a goal to work toward; something to aim at; but a principle of the heart; an inward experience of the life by which the character is made holy.
3. As such an experience, it is worked out in our lives.
 "So be ye holy in all manner of living" (R.V.). It is not something hidden in

the heart alone; but an experience that permeates the whole character until it works out "in all manner of living."

The Church Asleep

By D. SHELBY CORLETT.

TEXT: "Awake, awake, put on thy strength O Zion" (Isa. 52:1).

I. ZION, OR THE CHURCH IS REPRESENTED AS BEING ASLEEP.

Note some conditions of those asleep.

1. A self-satisfied spirit (Laodiceans).
 "I am rich and increased with goods, and have need of nothing" (Rev. 3:17).
2. An indifferent attitude toward the advancement of God's kingdom and the salvation of men.

A sleeping person puts forth no effort.

3. Is unconscious of his own danger and that of those around him.

"Knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

4. Power lies dormant when asleep.
 Heartless prayers; intellectual service rather than spiritual service rendered from the heart; inner spiritual consciousness deadened; all are indicative of a sleeping church.

II. SOME CAUSES FOR THIS CONDITION.

1. A wrong interpretation of prophetic statements may cause it. Such as: "Because iniquity shall abound the love of many shall wax cold."

"When the Son of man cometh shall he find faith on the earth?"

"In the last days perilous times shall come."

These statements are given us as warnings and not to be magnified as conditions to dampen our ardor, or cool our zeal.

2. The present spirit of the age.
 This acts as a deadly opiate upon the Church. We must shun it, and keep up the fight against it in order to keep spiritual.

3. The cares of life pressing God's people.
 Even legitimate things such as our work, our family duties, our intellectual advancement, etc., may require so much of our time and attention that they will unconsciously keep us from being spiritually awake.

III. NOTE GOD'S CALL—"AWAKE, AWAKE; PUT ON THY STRENGTH."

1. Awake to the possibilities of the church.
 They are limitless. Baptized with the Holy Spirit the Church is a mighty

power. Should be the greatest power in the nation.

2. Awake to our opportunities. They are boundless.
3. Awake to our responsibilities. Each opportunity brings added responsibilities.

The Glorious Gospel

By D. SHELBY CORLETT.

TEXT: Matt. 11:28-29

I. THE GRACIOUS GOSPEL INVITATION—"COME."

This is the great word of the Gospel, it is used over 1950 times in the Bible.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come" (Rev. 22:17).

II. THE EXCLUSIVENESS OF THE GOSPEL

—"UNTO ME."

Come to Christ, there is none other to save. "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

"I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6).

"Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

III. THE INCLUSIVENESS OF THE GOSPEL. "ALL

YE that labor and are heavy laden."

"Whosoever believeth in him should not perish" (John 3:16).

"Whosoever will, let him take of the water of life freely" (Rev. 22:17).

"Him that cometh to me I will in no wise cast out" (John 6:37).

IV. THE BENEVOLENCE OF THE GOSPEL. "I will

GIVE you."

"Ho every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

"The GIFT of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

V. THE ASSURANCE OF THE GOSPEL. "REST."

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20).

God assures the laboring, the heavy laden one, the one tired of sin and its bondage—"rest" from this sinful condition, this condition of unrest.

VI. THE COMPLETENESS OF THE GOSPEL "And

ye shall find rest to your souls."

"There remaineth therefore a rest to the people of God" (Heb. 4:9).

This is a "second rest" given to those who have come; have found rest from the sinful condition of unrest; have taken Christ's yoke upon them; have learned of Him.

Must We Sin?

1 John 3:8

By E. E. HALE

Introduction—Is the text contradicting? What is sin? How may a professor of religion sin? Answer—word, thought and deed. Only way men or devils sin.

I. WHERE DID SINNING RELIGION ORIGINATE?

1. Theologies of certain early organizers.
2. Professors of religion trying to justify sin in themselves.
3. Satan's greatest attempt to disturb the work of Christ.

II. MUST WE SIN? LET US CONSIDER:

1. Character of God—Holiness.
2. Power of God—Creation, then why not full salvation.
3. The mission of Christ into the world—"Came to destroy works of the Devil."
4. The Bible's testimony.
5. The verbal testimony of saints.
6. Lives that we know that have changed.

III. MUST WE SIN? IS IT NECESSARY?

1. Not if God commands that we live holy. Two duties never conflict.
2. Not if full provision has been made through the atonement (Heb. 13:12).
3. Not if others are enjoying the blessing of holiness.
4. Not if the Holy Spirit now convicts of inbred sin and woos us unto holiness.

The Angel Hastened Lot

Gen. 19:15.

By E. E. HALE

Introduction—1. Who Lot was 2. How Raised. 3. How he obtained his start. 4. Why did he choose the well watered plains?

I. LOT'S FIRST YEAR IN SODOM.

1. No doubt was pious. 2. His piety probably negative. 3. To fail to give testimony means to lose the experience. 4. Mr. and Mrs. Lot induced into Sodom's society, clubs, orders, etc.

II. YOUNG LADIES MARRIED SODOMITES.

1. The curse of evil association.

III. LOT PROBABLY WARNED PREVIOUS TO ANGEL'S VISIT, PROBABLY BY ABRAHAM.

1. But he and wife were now in society.
2. They now had grand children, no doubt.
3. Single girls had friends and beaux.
4. Lot probably had large business interest.
5. Political prestige in his way too.

IV. NOTICE CONDITION OF LOT'S LIFE.

1. Sons-in-law had no faith in him.

2. Deliverance had to be in answer to prayers of someone else.

3. Deliverance had to be supernatural.

4. Angels used persuasion and at last force.

V. LOT'S WIFE CONVINCED BUT NOT CONVERTED.

VI. SECRET OF TRUE RELIGIOUS CHARACTER INCLUDES RELIGIOUS SURROUNDINGS.

Consider—Lot's Warnings and our Warnings.

1. Explicit—City sure to be destroyed—hell is sure.

2. Merciful—Plans made for each to escape.

3. Timely—A time when mercy's doors will close.

4. Lot's wife nearly saved, but lost.

Complete Consecration

Rom. 12:1.

By E. E. HALE

INTRODUCTION—INBRED SIN A REALITY.

1. As indicated by testimony.

2. By doctrine of Christendom.

3. By the Scriptures.

I. WORDS OF TEXT ADDRESSED TO CHRISTIANS. HENCE, A SECOND WORK.

1. "Brethren." 2. A "Living sacrifice"—Living in Christ.

II. WHAT CONSECRATION IS NOT.

1. Not merely a mental assent to holiness.

2. Not merely setting one's self apart for Christian service.

3. Not a determination to perform some laborious task against one's will.

4. Not straining of the nervous system until a certain plane of emotion is reached, or certain signs are obtained.

5. Not laborious pleading with God when the seeker is unwilling to pay the whole price.

6. Not a straining to exercise faith before the price is paid.

III. WHAT CONSECRATION IS.

1. Consecration holds the same place in obtaining holiness that repentance holds in obtaining pardon.

2. The dedication of every future moment of the life to God.

3. Yielding the body with all its members.

4. Yielding the mind with all the sensibilities.

5. Putting all on the altar and taking our hands off.

IV. THE RESULTS OF CONSECRATION.

Primarily the Pentecostal experience termed:

1. The Baptism with the Holy Ghost. Sanctification.

2. Experience of perfect love or heart purity.

3. The blessing of holiness, etc., all of which are synonymous and the experience gives freedom in the spirit, power in service, and additional joy and peace.

V. WHY MORE PEOPLE ARE NOT SANCTIFIED.

1. Lack of preaching holiness, even in holiness churches.

2. Lack of definite testimony by those who possess it.

3. It is sometimes preached in terms too general.

4. In many cases different from previous theological concepts.

5. Some demand that they understand all about it.

6. Some shrink from the reproach.

7. Last but not greatest, is the unwillingness to yield to God.

Storehouse Tithing

Why Practice It?

By C. A. RENEY

1. Because God commands it.

2. Because every interest of the Church is involved.

3. Because it would supply meat for God's House.

4. Because of the benefit that would come to the ministry.

5. Because of the benefit that would come to the Church.

6. Because of added strength it would bring to the officary of the Church.

7. Because of the effect it would have upon the world.

8. Because of the increased stimulus it would give the missionary work.

9. Because it would hasten the return of our Lord.

10. Because God will exact it.

11. Because it will save the Church from the curse that rested on the Jews.

12. Because it is the only plan that fully recognizes man's stewardship and God's ownership.

Gift and Gifts of the Spirit

By C. E. CORNELL

TEXT: 1 Cor. 12:7 and 31.

OUTLINE THE NINE GIFTS OF THE SPIRIT.

1. Their relation to the Old Testament characters, such as Bezaleel, Samson, Balaam, and King Saul.

2. Healing has come down to us, and closely related is the *gift of faith*.

3. Differentiate between the *gift of faith and grace of faith*.

Illustrate: St. Paul *could and could not* heal (Acts 28:8; 2 Tim. 4:20).

THE CORINTHIAN CHURCH ENJOYED THE "GIFTS" OF THE SPIRIT TO A LARGE DEGREE.

1. The Corinthian church *weak*.

2. The Corinthian church *carnal*.

3. The Corinthian church *troublesome*.

Illustrate: Dr. J. P. Thompson says: "Indeed

I should loathe to minister to such a sorry set of Christians as were the Corinthians with all their miracles and tongues. Wrangling about Paul, Apollos and Cephas, running after false teachers, full of envying, strife and division, harboring an incestuous person without discipline, degrading the Lord's supper into a feast of appetite, giving to Paul constant sorrow and anxiety, the Corinthians needed miracles to give them a respectable title to a Christian name; and they so abused miraculous gifts by jealousy and contention that they turned their Sabbath assemblies into cabals of men and women, shouting, singing, praying, prophesying, pell-mell, without decency and order."

THE MORE EXCELLENT WAY—LOVE.

1. The "gift" of the Holy Spirit—abiding.
2. He renovates the heart, and makes the subsoil of the heart *Love*.
3. *Love* is the Christ character; we are imitators.

The *Gift* to be Desired Above the *Gifts*; Because He is A Personal, Abiding Helper Throughout Life.

The Eradication of the Carnal Mind

A sermon suggestion.

By C. E. CORNELL

TEXT: Romans 6:6

There is an old Homeric Legend concerning Penelope, said to be the most lovely woman in all the world's history. Her husband Ulysses went away to war, and was ten years at the siege of Troy, and then after that he wandered ten years. By and by it was said that Ulysses was dead and then the lovely Penelope had many suitors. The royalty sought her hand. But to all she said, "no."

After awhile she became weary and said, "Gentlemen, when I have finished weaving the cloth now in my loom I will give you an answer." She would weave all day and unravel at night. After twenty years Ulysses came and Penelope fell into his arms and cried, "I have been true to you all these years and have never given my love to another."

And so if one longs for the Lord Jesus to come and eradicate the carnal mind he will have many suitors.

1. The world will press its claims, "no."
2. The flesh will press its claims, "no."
3. The Devil will press his claims, "no."
4. To every earthly suitor say, "no."

Then Jesus will come the "fairest among ten thousand" etc., Him you desire above all others,

the "old man" will go out and the "new man" come in, to abide with you forever.

Patience (What most folk are short of)

By C. E. CORNELL

TEXT: James 1:4.

I. THE INSTRUCTION OF THE APOSTLE.

1. Note the preceding verse.

2. *All* are exhorted.

11. WHAT IS PATIENCE?

1. "A gracious temper wrought in the heart of a believer by the power of the Holy Spirit."

2. To suffer whatever pleases God.

III. THE WORK OF PATIENCE.

1. Full fruitage or effect.

2. *Peace* a result of patience.

3. *Joy* a result of patience.

4. *Love* a result of patience.

5. *Tranquility of mind* a result of patience.

IV. BEING BORN OF GOD.

Patience begins.

The *victory* of the regenerated life.

The *shortage* of the regenerated life.

Illustrate: Read Wesley page 222.

V. THE "PERFECT WORK" OF PATIENCE.

Evidently the *perfect love* of God.

When does this occur? Subsequent to conversion.

An instantaneous work.

Read Wesley page 223.

Ten Evidences of the New Birth

By MARY LEE CAGLE.

TEXT: "Ye must be born again" (John 3:7).

- (1) Witness of the Spirit (1 John 5:10; Rom. 8:16; Gal. 4:6).
- (2) Led by the Spirit (Rom. 8:14).
- (3) Peace with God (Rom. 5:1).
- (4) New creation (2 Cor. 5:17).
- (5) Love the brethren (1 John 3:14; 1 John 4:10; 1 John 4:7).
- (6) Separate from the world (1 John 2:15, 16; 2 Cor. 6:17, 18; John 15:19).
- (7) Keep God's commandments (John 14:15; John 14:21; 1 John 2:3, 4).
- (8) Do not commit sin (1 John 3:9; 1 John 5:18).
- (9) Love our enemies (Matt. 44:45).
- (10) Desire holiness (1 John 3:1-3).

Neglect of Means of Grace

By JAS. H. JONES.

TEXT: John 20:24.

INTRODUCTION:

1. The incomplete meeting—Thomas not there.
2. A meeting blessed with Christ's presence.

I. WHY NOT THERE:

1. Indifference.
2. Distaste.
3. Laziness.
4. Pleasure.
5. Business.
6. Selfishness.
7. Pure Spite.
8. Shifting Responsibility.
9. Morbus Sabaticus or Sunday Sickness.

II. RESULT:

1. Lose more than we gain.
2. What do we gain?
3. What do we lose?
 - (a) Meeting Christ.
 - (b) Faith—then unbelief sets in.
 - (c) Confidence—will not believe.
 - (d) Unless recovered—heaven at last

III. MEANS TO BRING US BACK:

1. The Word of God.
2. The Holy Spirit.
3. Preaching of the Word.
4. Providences of God.
5. Humble Repentance.

“Take Heed”

By R. W. HERTENSTEIN.

I. TAKE HEED OF GOD.

1. To the Lord (Hos. 4:10).
2. For the Lord hath chosen thee (1 Chr. 28:10).

II. TAKE HEED WHAT YOU DO.

1. What ye do (2 Chr. 19:6).
2. And be quiet (Isa. 7:4).
3. That you do not alms before men (Matt. 6:1).

III. TAKE HEED WHAT YOU HEAR.

1. What you hear (Mk. 4:24).
2. Therefore how ye hear (Lu. 8:18).

IV. TAKE HEED HOW YOU TREAT THE OTHER MAN.

1. Everyone his neighbor (Lu. 9:4).
2. That ye despise not one of these (Matt. 18:10).
3. Ye be not consumed one of another (Gal. 5:15).

“The Double Cure”

By R. W. HERTENSTEIN.

“Cleanse your hands ye sinners
Purify your hearts ye double-minded”

—James.

- I. Sinners—Dirty hands and unclean hearts.
- II. Formalists—Full hands and an empty heart.
- III. Justified—Clean hands and an impure heart.
- IV. Sanctified—Clean hands and a pure heart.
- V. Sanctification in Action—Full hands and a full heart.

CONCLUSION.

1. Use our will—lead ourselves back.
2. In this age of carelessness and indifference—God forbid that we lose an interest in this means of grace.

The Three Men of Romans

By R. W. HERTENSTEIN.

I. “NATURAL MAN”

1. Has sins unforgiven.
2. Has moral cowardice.
3. Has fear of hell.
4. Has no rest.
5. Has no experience.

II. “CARNAL MAN”

1. Has justification.
2. Has moral shrinkage.
3. Has unholy fears and anxiety.
4. Has rest.
5. Has a mixture of joy and carnal sorrow.

III. “SPIRITUAL MAN”

1. Has the Comforter.
2. Has moral fixedness.
3. Has perfect love.
4. Has holy rest.
5. Has the joy of gladness.

ILLUSTRATIONS**OBEDIENCE**

Years ago when still a lad in a Military School in England, I had a desire to live a martial life, and so strong was that desire that at an early age I joined a well known regiment of Highlanders.

On the second morning after arrival at the Barracks at Edinburgh, I, in company with a number of other recruits, was ordered to parade at a certain place that we might receive instructions.

We were lined up, a sorry looking lot compared with the smart trained soldiers around us, and the Sergeant-Major, having first taught us how to stand correctly, said, “Now, fellows, I am going to teach you the first duty of a soldier. The first duty of a soldier is OBEDIENCE.”

That seemed a very easy lesson to learn, at all events it was easy to remember, and before dismissing us for the day the officer told us to parade again at the same place the following morning when we would be taught the second duty of a soldier.

We paraded the second morning and after asking us what was the first duty of a soldier the officer said, “Now, I will tell you what the second duty of a soldier is.” Imagine our surprise

when he said, "The second duty of a soldier is OBEEDIENCE."

We were then told to parade on the following day when we would be instructed as to the third duty of a soldier, and lo and behold at the appointed time we were told that the third duty of a soldier was OBEEDIENCE. In other words we were taught that a soldier has nothing else to do but to OBEY.

In after years I have gone into the Barrack rooms at night and have heard young soldiers say in their sleep, "The first duty of a soldier is obedience." So thoroughly was it impressed upon their minds.

It has often been helpful to me in my life as a Christian, to remember that THE FIRST DUTY OF A CHRISTIAN IS OBEEDIENCE.

How much easier it would be for us all as Christians if we would remember that to obey is better than sacrifice.—E. T. ROWE.

HEART PURITY

(Acts 15:8-9).

Wesley tells of a lady by the name of Elizabeth Mann who was ill-tempered, peevish, irritable, and fretful by nature. One day the Holy Spirit laid the axe to the root of the tree and ever after, Wesley said, he knew her as a sweet, devout loving, tender, kind, peaceful woman. She had heart purity; a perfect cleansing.—E. E. WORDSWORTH.

CARNAL DEATH

(Rom. 6:6-8).

A man got the idea into his head that he was physically dead, and so the boys thought the advisable thing to do was to give him a decent burial. A rough box was secured, and the man placed within, and the funeral procession started for the burying ground. A passerby, knowing the men who were taking the man to the burying ground, asked them what they were doing, and they replied that the man within the improvised coffin claimed to be dead physically and they believed that the advisable thing to do was to give him a place somewhere under the sod, and they were now taking him for burial. Said the passerby, "Well, I am mighty glad to see you take him away, for he is a public nuisance anyhow." It is said that the man arose in his coffin and said in reply, "If I wasn't dead I'd lick you to a frazzle." Evidently he was not quite dead yet. Some people claim to be dead carnally, but the movements of the old man in his casket indicate the contrary.

Dr. Bresee was so dead to fame, money, self and sin that he constantly prayed, "Lord, keep Bresee out of sight."

The Roman Church tried to bribe Luther with gold, position, power, and offered him the cardinal's hat, but he was dead to it all.

A tract peddler was so well converted and sanctified that when grossly insulted with the full expectation that he would retort and show anger of spirit, he calmly said, "Friend, the man you have been talking to has been dead for twenty years."

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24).—E. E. WORDSWORTH.

SERMON SEED

By T. M. ANDERSON

FOREWORD: In this department we shall labor for the benefit of those who preach the Gospel of a Full Salvation. We shall follow the expositional style of sermonizing which will hold us to the immediate context in most cases. Because of limited space we can only hope to be suggestive in thought. Every man must clothe these outlines in his own words and use them as best suits his taste and style of delivery. All are free to make any changes desired. Let all my readers accept these as their own.

OUR MOTTO: Study to shew thyself approved unto God (2 Tim. 2:15).

TEXT: "Because he hath set his love upon Me" (Psa. 91:14).

INTRODUCTION. This text shows the reward of affection when seen in the light of its context which is verses 14-16. Within scope of these verses is the seven-fold phase of the will of God. It is God's will expressed in seven promises. Those who would benefit by these promises must set their love upon Him. Let us consider then:

I. WHAT IT MEANS TO SET ONE'S LOVE UPON HIM.

1. "I will say of the Lord, He is my refuge.
2. He is my fortress.
3. He is my God; in Him will I trust" (v. 2).

II. NOTE THE PROMISES WHICH HE HATH MADE.

1. I will deliver him. From all sin. All temptations. All trials.
2. I will set him on high. Honor, exaltation. Sin debases; but grace uplifts. Made kings and priests unto him.

3. I will answer him when he shall call. Thus we see the open door through answered prayer. God to answer every call.
4. I will be with him in trouble. Assurance of the divine presence in every trouble of body, mind or heart.
5. I will deliver him and honor him. Deliverance with honor means God will vindicate the saints before their enemies. It means they shall be resurrected in honor, a deliverance from death.
6. With long life will I satisfy him. This is eternal life, which is only long enough to satisfy a soul redeemed. It can be applied to this life in the body also.
7. I will shew him my salvation. This means *eternal salvation*.

TEXT: "If a son, then an heir of God through Christ" (Gal. 4:7).

Introduction: Everything depends upon one's relation to God. His creatures may benefit because He has made them for His pleasure; but none are heirs except they be sons. "If a son, then an heir of God."

I. WE WILL ESTABLISH THE PROOF OF SONSHIP.

1. If a son it is because God sent His son to die for us. We are sons only by His merit and shed blood (Verses 4, 5).
2. If a son it is because something has been done in us. "God sent forth the spirit of His Son into your hearts crying, Abba, Father." (Verse 6).
3. If a son then it is because we are no more servants to sin and Satan. (Verses 7, 8).
4. If a son then we have the fruit of the Spirit. (5:22,23).
5. If a son then we have the help of the Spirit against the carnal mind. Such walk in the Spirit and have victory over the flesh. (5:16, 17). Every regenerated person has dominion over the carnal mind, but not deliverance from it.
6. If a son then we will expect to be made holy through the Spirit, and not by works, or our will, or growth. (5:5).

II. SUCH ARE HEIRS OF GOD THROUGH CHRIST.

1. God Himself shall be their inheritance. All He is in person and possessions, is theirs.

2. They are to have an inheritance among the sanctified. The experience of sanctification is an inheritance. In it is the will of God. What spiritual riches God has willed is in the experience.
3. They have an inheritance with the saints in light. (Col. 1:12). Eternal life is their inheritance.

TEXT: "That ye might be filled with the knowledge of his will" (Col. 1:9).

I. THIS FILLING IS SUBSEQUENT TO THEIR REGENERATION. Proof:

1. They had faith in Jesus. (Verse 4).
2. They had love for all the saints; and love in the Spirit. (Verses 4,8).
3. They had a hope laid up in heaven. (Verse 5).
4. They had the fruits of the gospel in themselves. (Verse 6).

II. WHAT IT MEANS TO BE FILLED WITH THE KNOWLEDGE OF HIS WILL.

1. It is to have wisdom and spiritual understanding in what God's will is in the riches of His grace. Too many are living below their privileges. God wills a gracious fulness of soul.
2. It means a full knowledge of His will for our life's work and calling. One should be assured that he is in His will in all things, and in all places, and at all times.
3. It is in order that one may walk worthy of the Lord unto all pleasing. That is, to live so as to be a pleasure to God. To so live one must know His will fully. (Verse 10).
4. It is in order to be fruitful in every good work. Fruitbearing glorifies God. To be fruitful in all lines of life one must have the fulness of His will done in him. (Verse 10).
5. It is in order to an almighty strength, (Verse 11). Such can only be victorious always. They have all longsuffering and patience with joyfulness. They are full of joy in all times because they have strength to bear all trials and temptations.
6. It is in order that one may give thanks in all things. Be ever filled with praise and thanksgivings. (Verse 12).

PRACTICAL

THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER

Bible Study for Teaching

FUNDAMENTAL to Christian activity is amons must be rock-ribbed with its truths. knowledge of the Bible. As ministers our ser- Our messages must resound with the authority of inspiration. Our conversation must be made sacred with the injunctions and commandments of Scripture. But after we have preached from the pulpit, and in clarion tones declared the judgments of God, Sunday after Sunday, there remains another phase of ministerial labor—the teaching process. Our sermons are pedagogical as well as inspirational—they must inform as well as inspire. Too often we emphasize the inspirational to the detriment of the informational. But in that institution for teaching the Bible—the Sunday school—the minister must play a leading role. Herein his talents shine. At present our greatest pastors are also teaching in the Bible school. Some preachers are more at home with an adult class, while others find their place in the young people's classes, or with the children.

The training of the young is paramount to successful Christian work. The youth of today becomes the leader of tomorrow. The Church school of the present is the Church of the future. If we hope to build well, the firm foundation in the Sunday school must be well laid—the children trained in Christian beliefs, taught the truths of the Word of God, grounded in the fundamental verities of God's Oracles. In this the minister fills a useful part. But to do so, he should be trained, well informed concerning the Bible, accurate in his knowledge of its contents, its structure and its history. This phase is too many times considered unimportant and for it the pastor takes but little pains in preparation. He would not think of preaching with as little study as he does for teaching in the School. And as a result the children are being lost to the Church, lost to Christ, and lost to a vision of world evangelism.

For successful teaching the minister should

be acquainted first with the doctrines of the Bible, its history, its geography, its great characters. He should be informed as to the gist of the different books, their particular messages, and an analysis of their contents. Too often the message of the separate lesson is lost because the teacher knows only the truths of that lesson, and is unable to illuminate it with other passages, and to develop similar truths from other personages of the Word. Moreover he should know how to make the application of the lesson to individual needs, and to different classes. The child ten years old needs a different form of biblical instruction from the older man or woman, and the teacher must be able to interpret each message in terms of the life, the interests and the development of the pupil. But to do so the Bible must be known thoroughly. How often a little lack of geographical facts hampers the lesson's application; or a lack of a knowledge of historical passages or the structure of the tabernacle or temple destroys the teacher's power to interest and attract the learner. To teach well, know the Bible. To interest the class, be filled with unusual facts concerning the Book and customs of Bible times and lands. The difference between mediocrity and success is due to the difference in such knowledge.

General material. There are numerous text books designed specifically for Sunday school teachers dealing with a general knowledge of the Bible deemed necessary for successful Sunday school work. In the various Teachers Training Courses books dealing with an analysis of the Old Testament, its books, and history, and the New Testament, its doctrines, the life and teachings of Jesus and Paul are included. Suffice it to say that every minister should be familiar with the general contents of these books, prepared by leading Sunday school workers with the explicit aim of furnishing materials needed to interest pupils. All denominations have such courses and hence the books along this line are too numerous to mention. No minister should feel equipped for work in the Bible school unless he is acquainted with this information.

Specific material. Along with this general knowledge of the Bible many Bible Teacher's Magazines are printed. Through the past few decades *Peloubet's Commentary* for Sunday School Teachers has been a classic. With this is *Tarbell's*. Dr. Torrey of the Bible Institute has prepared for several years what he terms "The Gist of the Lesson." *Arnold's* Sunday school lesson helps are also published yearly covering the several lessons in a practical manner. Then the material in our own *Bible School Teacher's Journal* is without equal from the standpoint of developing the spiritual messages from the various lessons during the year. Dr. Snowden, of the United Presbyterian Church, true to the fundamentals, also prepares a Sunday School Teacher's Journal or book of lesson helps. In all these brief comments on the text of the lesson are found; then practical lessons, the gist of the lesson, the lesson outlined, light from Oriental lands on the lessons, the historical background, connecting links between the several lessons, and similar material follows. With the aid of such helps for teaching the minister, as well as the lay teachers, is fairly well equipped for the training of our youths in the things of Christianity.

We are taking the training of the child in religion entirely too lightly. No teacher in the public school with such a small amount of training in general education, and specifically in those subjects to be taught would be tolerated. We demand of our teachers who are to train the mind the best mental equipment possible, but those who are to train the soul, furnish the heart, are allowed to teach with little or no specific knowledge or general training. There is small wonder that over twenty-seven million youths of the land are now without any form of religious instruction—the Church has failed to take seriously this matter of teacher training and preparation. As a result those who start in the Sunday school drop out by the thousands by the time they are from twelve to fifteen years of age.

The problem of how to hold pupils in the Bible school will be largely solved when we train our teachers efficiently. Discipline likewise becomes an easy matter when the teacher knows the art of teaching, making interesting the lesson. To captivate the attention of the class it is necessary first to know the lesson and by thus knowing and rightly applying the lesson

there will be no trouble in discipline, attention, or scholars being absent.

To teach well, know the lesson; understand the Word of God; be grounded in its truths; point out its glories. The greatest lessons in righteousness are thus imbedded in the child's heart.

A NEGLECTED FIELD

By D. SHELBY CORLETT

WE have a host of young people in our churches of the early teen age who are to a great extent being neglected. Generally speaking there is very little of the regular services of the church that will appeal to them, or that many of them will understand. The time of the average pastor is mostly given to the adult, but the youth of his congregation is largely neglected. He puts in his time preparing sermons for the adult mind; his preaching services, twice each Sabbath, are for the adult; the prayermeetings are for the adult; the children attend, many times because their parents compel them to do so, still there is little in any of these services that appeals to them.

A pastor who had just within the past few months taken a certain charge was telling me of the condition of his young people. He said it was very hard to get them to stay for the church services, and they seldom attended prayer-meeting, excepting those who were spiritual and more mature. Upon investigation he said he found that a former pastor, though a splendid man and a good preacher, had felt called to preach such "deep" sermons that he entirely overshoot the young people and children until they had lost interest in the church service. There may be occasions when such "deep" preaching is best, but when it is the custom to have sermons so deep that the young people and children do not understand them, we may well suppose that a great number of the older people have missed also. This condition was contrasted in a conversation with another pastor. He is probably one of the most successful soul winners of our church, and a pastor most successful with young people and children. In speaking of his new pastorate and speaking kindly of his predecessor he said: "I am here to preach the gospel in the simplest manner I know." One pastor's ambition was to be a "deep" preacher; and he failed with his youth; the other's ambition was

to preach the gospel in the simplest way he could, and he was successful. I have heard a number of the great preachers of our day, and most of their greatness has been marked by their simplicity.

But a little comparison of the time used for the adult and the children may be helpful in this discussion. The pastor usually prepares two sermons each Sunday with the adult saint, or the hardened adult sinner in mind. He prepares his prayermeeting message for this group also. And gives the obligation of helping the children and youth to the Sunday school officers, the N. Y. P. S. leaders, with a possible **Rally Day**, or **Children's Day** sermon, or an occasional "five-minute" sermon to the children, sandwiched in the service somewhere. We can safely say that one hundred and fifty sermons and addresses are prepared each year by our pastors, mostly with the needs of the adults of his congregation in view; while scarcely one tenth of this time has been given to the preparation of those sermons and addresses which will be helpful to the youth of his congregation.

Our revival meetings are usually conducted along the same lines, mostly for the adult, with one or more children's services sandwiched in between the Sunday school hour and the morning preaching service. The evangelist proudly reports his meetings by saying, we took so many into the church, "most of them heads of families." But he would be somewhat chagrined to report, there were twenty children converted or sanctified in the meeting. If he reports at all, his report would run something like this: "This meeting did not come up to our expectations, the results were not what we desired, only about twenty children were converted or sanctified." Or we have frequently read a report like this: "There were so many at the altar, including children." "Only" so many children, "including" children. But who are these children? They are to be our heads of families, they have, in the beginning of their lives, given the freshness and vigor of their lives to God; they have not spent their youthful days in sin and now come giving what is left of their lives to God. Their "souls" are not only saved, but their lives are saved for the service of God. God help us to have the proper conception of these youth and place a proper estimate upon their value to the church.

Where is there a more fertile field for the planting of the "word" by the "sower," the

gospel preacher, than in the minds of the youth of his congregation? I think we can safely say that from one third to one half of our congregations are made up of young people under twenty-five years of age, so why should not these younger people receive at least a proportionate amount of the pastor's time, that the older people receive. Here are the plastic minds of the youth, ready to receive the gospel message and more ready to respond to its appeal than the older one, so why should they be neglected? There is no more fertile field in the work of the pastor than in the youth of his church; and sorry to say, there is scarcely a field so neglected.

It has been estimated by those who have made a careful study of the situation that most people who are converted, are saved before they are twenty-one years of age, and as the ages increase the percentage of those who are converted decreases. So this being the case, the youth of our church is the most fruitful field for the pastor's ministry. Life insurance agencies tell us that the average boy of fifteen may be expected to live forty-five years, and the man at fifty may expect to live less than twenty years. Suppose a wide awake pastor succeeds in getting twenty of his boys and girls converted and sanctified; what has he done? The aggregate of these lives is nine hundred years; which means that he has brought nine hundred years of service to Christ; nine hundred years of good influence to the community; nine hundred years of pure living and noble effort; nine hundred years of prayer and praise;—nine hundred years is almost equal to the life time of Methuselah. He has saved twenty boys and girls, twenty men and women, twenty old men and women—twenty lives for Christ. Compare the fruitfulness of the lives of this twenty with twenty that may be saved at fifty, with less than twenty years each to live. Less than four hundred years of lives, mostly of men and women whose bodies have been wrecked because of the service of sin; men and women the useful part of whose lives have been spent in the service of sin. We are glad to see them saved, they should be saved; but we need not neglect our youth.

It has been estimated in recent years that the church is losing seventy-five per cent of her youth between the ages of twelve and eighteen, that out of every four children in the church and Sunday school at the age of twelve only one remains at the age of eighteen. Losing seventy-

five per cent of those who have an average of forty-five years each to live. These lives we are losing may be saved, at least a large percentage of them, if we would only take a more genuine and loving interest in them. Why will we permit our youth to slip through our fingers practically unnoticed, and then expect to bring them back through revival effort as mature men and women? It is not being done. We must do something to save our youth.

History abounds in the examples of the lives of men who have been saved in their youth.

Polycarp, we are told, was converted at the age of nine; Matthew Henry at eleven; Dr. Isaac Watts at nine; Bishop Hall at eleven; Robert Hall at twelve; Alfred Cookman at ten; Francis Asbury at fourteen; Bishop McCabe at eight; John Inskip at sixteen; Adam Clarke at seventeen; Dr. P. F. Bresee at eighteen; and many others who have been outstanding in leadership of the Christian Church have been converted in their youth.

It is indeed a fruitful field. Shall we neglect this very fruitful field? We must not. Let us become more seriously concerned for this neglected field—our youth.

THREE DANGERS

By A. E. SANNER

I WISH to name to you what I feel are three serious dangers confronting the Nazarene preacher. You will note that I do not mention fanaticism among these. Fanaticism is a danger, but I believe formalism is a more serious danger. Every life will have its own moral weakness and against these each soul must guard and watch for itself. It will be plainly obvious that no set rule of "three dangers" for all lives may be given. I only give it as an observation that these three dangers have been the instrumental cause of multitudes of wrecks, both of preachers and laymen. Every soul is wise to know its own moral weakness, and fortify that point by the grace of God, until no attack of Satan can beat it from the sure ground of safety. But here *are* three serious dangers:

- (1) Compromise,
- (2) Professionalism,
- (3) Wrong attitude toward the opposite sex.

Compromise! What subtle poison and death thou hast borne! "Shall we do evil that good may come? God forbid." Judas was not the

last man who sold his Lord for money. For worldly gain, prestige, fame, place, hundreds of preachers have sold out—sold a good conscience, compromised principles, compromised convictions. When a man goes down morally, he usually goes out. But when a man compromises he usually goes on preaching, spreading the poison of death, blighting the lives of thousands and heaping upon his own head the greater damnation.

A noted pastor in the West, a pastor of a large influential church in an influential city, recently visited and talked with one of our promising young pastors, taking charge of the new Church of the Nazarene, organized in that city. He talked something as follows: "I have been observing your people in various places. You have some splendid pious people. And you boys are zealous in a commendable way. But you will learn as you grow older in years and experience that you cannot keep it up. In a few more years your church will be just like ours. I used to preach holiness myself, preached it for many years, but I found it didn't succeed. And you will find you will be able to do more good in the world when you quit placing the emphasis as you do now." This writer has done most of his work of twenty years in the West. And I can truthfully say the western woods are full of preachers in the various churches who once preached holiness. But now they mention it no more. In most instances the compromise has been (as they said) for bread and butter.

Another sad fact I know: I have had years of acquaintance with various holiness schools, Loth Nazarene and interdenominational, and it is a sad fact that a number who have gone through the holy fires of these institutions, have later out on the fields, turned aside from the rugged way for the shekels. The holiness way cannot be popularized, and the *EASIEST* way is to die to this old world, and once for all take the safe way of being true to the *CALL* and *VISION* given by the Lord.

Professionalism is perhaps the most subtle danger of all. One may not compromise doctrine nor lower the moral standard of his life, yet become a professional. This may not be an imminent danger for the young fellow, but I'm told it is an insidious foe to the preacher who is reaching middle age or older, and has added years of experience and acquaintance. There is after all a program followed, a sameness of form and ceremony. So the holiness preacher, espe-

cially pastor, will have to make up his mind to fight formalism and professionalism. Determine to stay out of ruts. Always be on the lookout for new texts, new messages, new thoughts, new illustrations. Keep ever determined to have fervency and unction in your own life and ministry and the goal always in view "to present every man perfect in Christ Jesus."

Our third division is a delicate subject to discuss, but in mentioning dangers, this one must be SPOKEN OUT LOUD. A number of men,*preachers of national reputation in the holiness movement, and scores of lesser lights have gone down because of questionable attitudes or relations with the opposite sex. On the other hand, many women called of God to some place in His work, have ruined their lives by giving them to ungodly men. I want to say a thing hard, so I'll put it down in the next paragraph alone.

A preacher of either sex, who will permit or indulge any questionable acts with the other sex, IS A FOOL.

The young pastor will do well to have a care in the other home, at the altar, giving advice in the domestic troubles of others, etc. It is believed that the confessional box ruined the morals of the priesthood of the Catholic church. Well, if you are a well-beloved and respected pastor, there are many who will make your ear another confessional box. You must be well-beloved, and you must sympathize with the needs of your people, and listen too, but not without care and proper reservation. Build a good strong fence beyond which you will not go. Let that fence be the line of propriety and safety. The married pastor is the safest and most useful, and has the advantages on his side. "It is not good for a man (and a pastor is a man) to live alone."

THE PASTOR'S SUPER SIX

By N. B. HERRELL

(In our first article we introduced the pastor's super six, in the second we dealt with the starter, in this article we will consider the spark plugs.)

THE spark plug in the pastor's super six is faith. Just as the spark plugs in an automobile connect the electricity and gasoline in proper relations to give the greatest possible power for driving force—just so, faith connects the pentecostal fire and human devotion in such a manner as to give the super six church the necessary power for service.

Not long since we were driving across country in a first class auto and all at once she began to miss and splutter and fail in driving force. We examined the spark plugs and bought one new connecting wire that runs from the timer to the spark plug, but to no avail, she continued to miss and splutter. We were trying to fix it ourselves. After all our pretensions we had to confess that we did not know where the trouble was and called a mechanic. He came out in a hurry, listened a minute, tried out the spark plugs, and began to examine the timer box while we tried to tell him that the trouble was with the spark plugs. However, he went right on into the timer and began to tear it apart. We felt that he did not know his business but having exhausted our ability we tried to keep still inasmuch as we had called him to fix it. Finally, after he had the timer off and all apart he said "This little piece is broken and we will have to replace it with a new one." We felt foolish and no doubt lost our wise look and said "Y-e-s." He got the small piece and put it in, replaced the timer and said, "Start her." We did, she went and he said, "One dollar, please." We paid gladly and went on our way with power for service. While the cause was in the timer the effect showed up in the spark plugs.

Pastors of super six churches will find similar trouble at times but the proper kind of a mechanic (evangelist or District Superintendent) will soon locate the trouble and repair it though it takes some new parts.

Dirty spark plugs will cause a loss of power but this can soon be overcome by removing them and scraping off all the carbon. However, the church will have to stop while this is being done. When the carbon of false doctrine, indifference, etc., gets on the spark plugs (faith) it requires a bone scraping revival to remove it. The process seems cruel but the effects are pleasing.

Again, when a spark plug breaks there is no cure aside from a new one. Trying to mend broken spark plugs is as trying as it is hopeless. We have watched some pastors tinker with old burned out spark plugs only to become discouraged and disgusted and quit the ministry. When spark plugs go bad throw them away and get new ones. Patching up old broken down church members is poor business. Either run them into a revival for a complete overhauling

and reconditioning or junk them if they are beyond hope.

The revival is the best of all methods to clean spark plugs. However, if only one is missing personal work will many times repair it and save so much expense and effort.

Perhaps it would be well to call attention to the fact that spark plugs work best when they are hot. They are made for the fire and operate best when all ablaze, especially that part that is down in the heart of the engine. Hot hearts, cool heads, and plenty of power is a fine thing for pastors who drive super six churches.

*If your super six, my brother
Would stem the tide of stormy weather;
Keep your spark plugs always clean,
Have plenty of juice and gasoline.*

HERE AND THERE AMONG BOOKS

By P. H. LUNN

IN the Foreword of her new book "Spiritual Adventuring" (Cokesbury, \$1.00) the author Bertha Conde, gives a hint concerning the predominating motif of the chapters that follow. She says, "The time has come to face the challenging teachings of the living Christ. Every capacity of spirit, mind and body is needed to make vivid to the world the triumphant personality of the Christ who freed men from sin by his death, and opened untold possibilities for spiritual adventure by his resurrection."

That's rather a bold interpretation of the quest of spiritual things—adventuring. It suggests romance—and by the way, didn't someone write a book entitled "The Romance of Right Living?" Adventuring requires the pioneer spirit, hardihood, courage; and now that we stop to consider a bit, the Apostle Paul did lead an adventurous life.

But rather strange it is—this book isn't a dynamic piece of writing—nothing martial or heroic in its atmosphere. It is deeply devotional and has a gentle, wooing note throughout. It gets hold of you though; with a quiet impulsion that leads to new resolves and higher ideals.

Chapter VIII is fraught with rich thoughts. The subject is Spiritual Alchemy and the theme is transformation. Early in the chapter we read this arresting statement: "Spiritual power is judged not by what people claim, but by what they use in transforming daily experience into spiritual values. A little farther on we find:

"This is such an unstable world that we are not sure of anything unless it is transmuted into spiritual treasure."

In another chapter speaking of "The Uniqueness of Jesus' Way" we read: "It is not surprising that some people are afraid to commit themselves utterly to Jesus' way of life. They fear it would involve them in a complete revolution." This writer surely has a real insight into spiritual values. Her book is like a cool spring beside the traveler's dusty way.

To say that a certain book represents a real contribution to the literature on any subject at all, is, in this day, saying a great deal. But we have before us Catherine Booth-Cliborn's recent book "Love and Courtship" (Doran, \$1.00). The author is the eldest daughter of the late General William Booth and a sister of General Bramwell Booth of the Salvation Army. One of her reasons for writing the book is found in the Introduction: "On no subject, perhaps, have we gone so far astray as on the subject of love—love which results in marriage, home and children. The home is the most valuable asset of a nation and forms the true foundation of an empire."

The book is written both from the social and the religious point of view. Her chapter headings are worthy of enumeration: Divine and Human Love; Parents and Relatives; Flirting; Conditions for Engagements; Engagements; Broken Engagements—Legitimate and Illegitimate Reasons; To the Disappointed and Brave.

Most young people are sadly without ideals and a true estimate of values in this matter. This book will at least start them thinking. Here is a trenchant paragraph: "The highest factor in love and courtship is the spiritual; for marriage is more than a physical bond, deeper than an outward agreement. It involves spirit and soul, not body alone; nor is it spirit and soul without the body. It is the perfect mingling of the hopes, sentiments, and ideals of two beings. In this light all substitutes for marriage, however gilded, are *prostitution*. True marriage is in one world, all the rest in another: they differ as light from darkness."

"Church Administration" (Doran, \$2.00) is credited to Rev. Wm. H. Leach, a Presbyterian minister who for some years has given particular attention to this subject. He founded and edits Church Management, the ministers' trade journal. The book is a survey of modern executive methods in church work. Whether it's

a healthy indication or not is a much mooted question, but we must admit that a minister these days, in order to "put it over" must be an executive of no mean sort.

The book is divided into five parts with each part thoroughly covered: (I) The Minister as a Leader. (II) The Services of the Church. (III) Special Programs. (IV) Publicity. (V) Administrative Detail.

It is this reviewer's humble judgment that while the finest administrative machinery and the highest type of executive leadership will never produce a church "terrible as an army with banners" in the conflict with the powers of darkness, yet it is possible that a Spirit-baptized ministry and a zealous people will fail to produce the highest possible results on account of hit-or-miss planning and faulty administration in other respects.

Your reviewer goes a step farther and makes bold to say that if he were a pastor, this book would find a place in his working library. It is suggestive and filled with ideas and in this highly competitive age one must have ideas, original or borrowed, for without ideas, the mind is a bleak, barren field.

We thought it had all been said but now comes Frank E. Allen with another study of Evolution, "written to instruct, encourage and strengthen the faith of those who are troubled by intellectual doubts growing out of today's discussion." The book, "Evolution in the Balances" certainly has a decidedly practical turn. Its efforts to refute the evolution theory is based on a discussion of such subjects as: Are There New Species? Embryology; Comparative Anatomy; Human Fossils, etc.; Testimony of the Mammoths, etc.

We feel satisfied in our minds that a minister should decide either to let Evolution entirely alone and stick to the positive preaching of the gospel or he should make a thorough and intelligent study of both material and Theistic evolution. Nothing puts a minister in a more pitiful position or so much subjects him to the scorn of intelligent listeners as for him to launch a tirade against the evolutionists and their claims ending up with saying, "But we know better; we believe the Bible." Again permit me to say, "If I were a pastor," if so, I would want to be able to discuss intelligently the teachings of evolution and to refute it with Scripture, science

and reason. The book we are discussing would furnish a good foundation for such an intelligent discussion.

The Free Methodist Publishing House has made a valuable contribution to missionary literature by bringing out "Life in Mozambique and South Africa," by Rev. J. W. Haley (\$1.25). The book gives an intimate account of a missionary's life and experiments in the Dark Continent. We noted the absence of tiresome and easily forgotten statistics and a special emphasis upon little every-day incidents that make the book so very readable and at the same time give the reader a "first hand" word picture of actual life on the mission field. The book is well and generously illustrated.

CHURCH PUBLICITY

By M. LUNN

In searching the Scriptures we find that Christ was a keen observer of the customs and activities of others than His own followers. "For the children of this world are in their generation wiser than the children of light." We are advised to be wise as serpents and harmless as doves. Has the Church shown wisdom in not using every possible avenue to appeal to men and women in order to win them for God and the Church? Evidently the Church of Jesus Christ is awakened to the possibility of printers' ink as evidenced by the report which, on account of the splendid suggestions, *we publish*.

Church Publicity Conference of the Chicago Church Federation.

By LAURENCE H. HOWE

In the meeting of the Chicago Church Federation, held October 25, an address was given by Mr. Charles Stelzle, chairman of the Church Advertising Department of the International Advertising Association, on how to advertise the Church.

Among other things he said:

1. Assume that the public knows nothing about the Church. Take nothing for granted but begin at the very bottom in your advertising campaign.

2. Assume that the Church does not know its community. This will necessitate a survey to ascertain the status of the field occupied by any particular church, and this will of itself determine the nature of the advertising best adapted to that field.

3. The Church must create an atmosphere

A PREACHER'S Working Library

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

Clarke's Commentaries (6 vol.)	\$15.00
Matthew Henry's Commentaries (6 vol.)	17.50
Bible Commentary (1 vol.) by J. F. & B.	3.50
Strong's Exhaustive Concordance	7.50
Cruden's Concordance	2.25
Treasury of Scripture Knowledge	3.00
Peloubet's Bible Dictionary	2.50
Nave's Topical Bible	7.50
One Thousand Evangelistic Illustrations	1.50
Funeral Sermons and Outlines	1.50
Pastor's Funeral Manual	1.75
Advertising the Church	1.25
Historical Geography of Holy Land	2.00
Moffatt's New Test. (Parallel Edition)	2.50

Preacher's Requisites

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

COMMUNION SERVICES

Pastor's Individual Communion Outfit. Contains tray of six glasses, flask and bread plate; all in handy Morocco leather case, size 6½x2½x3¼ in. Price \$8.25

For prices and description of regular Individual Communion material send for special circular and price list.

COLLECTION PLATES

We have a substantial wicker collection basket in two sizes: No. 1, 10 inches in diameter; 3 in. deep, \$1.25. No. 3, 7 in. in diameter; 2 in. deep, \$.75.

Aluminum Collection Plate. 10 in. in diameter, finished in imitation walnut, baked enamel. A substantial, economical plate with walnut appearance; plush bottom. Price \$3.60

MISCELLANEOUS

Book Rack. For Bibles and hymn books. Made of plain oak with dark, golden oak finish. Size 24 in. long. Price each \$1.00

Challenge Dictionary Holder. For large dictionary or for large Strong's or Young's Concordance. Complete description furnished on request.

Price \$8.50 plus transportation

Envelope Holder. To be attached to backs of pews or chairs. No. 18. Oxidized Copper finish. Inside dimensions, 2¾ in. wide by 2¼ in. deep Per 100, \$12.00

Pastor's Funeral Outfit. Consists of Manual and four small hymn books all, in neat cloth case with clasp and handle. If complete manual is not desired the Manual and song books may be had separately.

Complete Outfit, \$2.90

Funeral Manual. Contains 260 pages with Scripture selections, poetical quotations, sermon outlines, committal services also 78 pages of appropriate hymns. Bound in flexible morocco leather. \$1.75

Hymns of Hope. These little hymn books contain the same hymns found in the Funeral Manual. Bound in limp cloth. Each .25

Pastor's Pocket Record. Used by pastors of all denominations. Has space for recording following items: 63 church officers, 714 members; 6426 pastoral calls; 42 communion services; 126 baptisms; 84 marriages; 105 funerals; 273 sermons; 63 addresses; 168 new members; texts suggested; themes for consideration; new books; engagements; money received and how disbursed, etc. .75

MARRIAGE CERTIFICATES

Suitable for framing; all printed in attractive colors.

No. 81. 12x15 in.	\$.25
No. 82. 14x17 in.	.35
No. 84. 15x20 in.	.40
No. 86. 11x14 in.	.20
No. 87. 11x14 in.	.20
No. 88. Folder style. 6¼x10. With envelope	.25
No. 89. Folder style. 6½x10. With envelope	.25
No. 187. 12x16 in.	.15

WEDDING BOOKLETS

A Token of Our Wedding. Size 5x7 in. Twelve pages with colored decorations; appropriate Scripture quotations. Each in envelope. .25

Our Wedding Day. Size 5¼x7¼ in. A beautiful 12 page booklet printed in harmonious colors. Each in envelope. .40

Bridal Bells. Size 5¼x7¼ in. A dainty book with choice designs; artistic coloring and best quality paper; 16 pages with board binding. Each in box .75

Our Wedding Book No. 2. Size 8¼x10½ in. Rare designs with coloring in water color effect. Covers of fine vellum stock. A decidedly distinctive book of 24 pages. Each in box \$2.50

BAPTISMAL CERTIFICATES

No. 1A. For Adults, 13x15½ in.	\$.25
No. 1C. For Children, 13x15½ in.	.25
No. 171. For Children, 12x16 in.	.25
No. 177. For Children, 12x16 in.	.15
No. 179. For Children, 9½x12½.	.15

Each .07; per doz. .75

BAPTISMAL BOOKLET

No. 5B. Very pretty and convenient. Eight pages and covers; Beautiful color work. For children only. Each .25; per doz. \$2.75

LOOSE-LEAF BINDERS

We can furnish all styles and sizes of loose leaf binders suitable for pocket note books, sermon notes, solo books, etc., etc. Write for prices.

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVENUE
KANSAS CITY, MO.

Oxford Testament and Psalms



Here is good news for every one who would like to obtain a specially high-grade Oxford New Testament and Psalms at a *remarkably low price*. Through a special arrangement with the Oxford University Press, publishers of the famous Oxford Bibles, we have secured a limited supply of these beautifully-bound Oxford India paper New Testaments and Psalms (King James Authorized Version). The instant we saw a copy we knew we would quickly dispose of all we could secure. In every regard they are the last word in bookmaking, and best of all, they cost no more than the ordinary kind because of the special arrangement we have been able to make.

SPECIMEN OF TYPE

Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

SPECIAL FEATURES

THE BINDING—The soft, antique-grained French Morocco leather cover is as pleasant to the touch as it is to the sight. The fine-grained leather lining of the cover adds to the flexibility of the binding. It is sewed with silk, and pure gold has been used on the edges. The headbands and bookmark are of silk.

THE TYPE—No effort to read this wonderfully clear, black faced type. No broken letters or worn type, proper spacing between type lines and careful printing, are the reasons why this Oxford Testament, in addition to the heavy face of the type, is so easy to read.

THE PAPER—The famous Oxford India paper, conceded by all to be the thinnest and most opaque paper used in Bible making, has been used. In these Oxford Testaments the print does not show through and the pages can be turned easily.

Page size $4\frac{1}{8} \times 6\frac{1}{4}$; only 5-16 in. thick; weight 5 oz.

If you are not entirely satisfied when you see this beautiful volume, return it and your money will be promptly refunded.

No. 0417x Our Price \$3.60

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

Matthew Henry's Commentary On the Whole Bible

A Storehouse of Biblical Information



Today, in the guise of Science, the Bible is being fiercely attacked on every hand. Its infallibility is questioned through the voice of Higher Criticism. Is, then, Christianity on trial before the world today? Will coming generations subscribe to a new faith?

Never since the dawn of Christianity has there been a greater need for true believers in the Word of God to hold fast to their faith; never a more urgent need for a clear, intelligent understanding of the Bible as *right now—TODAY!* What the world lacks is old-fashioned devotion—staunch beliefs—the inspiration that can be found only in God's Word. After the strife of criticism it is a relief to find comfort in the calm, helpful interpretations of Matthew Henry, whose Commentary is second only to the Bible itself.

MAIL COUPON TODAY

Please send me, prepaid, the 6 vol. set of "Matthew Henry's Commentary." If I am not satisfied I will return the set in good condition at the end of seven days, you to return my money. Otherwise I agree to send you \$3.00 per month until the purchase price (\$18.50) is paid in full.

Name

Address

I enclose \$5.00 as first payment.

I enclose \$17.50 cash payment for set.

SEND \$5.00 NOW

Balance on Easy Payments

Fill out and mail coupon and we will send you, express prepaid, the full 6 vol. set of "Matthew Henry's Commentary." If you are not delighted with the books—if for any reason at all you do not wish to keep them—return the set in good condition at the end of seven days and we will refund your \$5.00. If you keep them, pay \$3.00 per month, total cost of set being \$18.50. If you prefer to pay cash send only \$12.50 balance.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.