

— The —
Preacher's Magazine

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WHOLE NO. 19



John Knox
1505—1572

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

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THE PREPARATION AND ENDURANCE OF THE PREACHER

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

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

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

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

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

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

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

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

THE PREACHER'S TASK

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

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

The *Baltimore Sun* has this to say:

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

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

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

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

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

JOHN KNOX

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

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XIX. Parts of the Sermon

THE CONCLUSION.

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

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

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

The conclusion is the last supreme effort to move the will of the hearer to obey God. As the introduction started the battle, so the conclusion should be the final assault that decides the issue.

The great English Commoner, John Bright, said, "The only part of my speech that I prepare is the conclusion. I always know how and when I am going to stop." This is the case with lawyers and great orators. They strive for the decision of the judge or the jury or the favor of the vote of the people. William Jennings Bryan won his first nomination for the presidency of the United States by a masterful oration with a conclusion that thrilled the country. In twenty-four hours he was the most famous young man in all the world.

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

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

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

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

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

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

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

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

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

Condemn the wrong, and yet the wrong pursue."

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

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

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

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

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

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

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

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

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

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

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

AS THY DAYS THY STRENGTH

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

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

—London Christian World.

HINTS TO FISHERMEN

By C. E. CORNELL

THE BOOK OF JOB

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

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

SERMON SUBJECTS AND TEXTS FROM THE BOOK OF JOB

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

—C. E. C.

JOB'S OUTLINE OF A DEVOUT LIFE

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

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

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

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

SLOGANS FOR YOUR BULLETIN BOARD

- "Right is a bigger word than success or failure."
- "Christians are like pianos, grand, square, upright, and are no good if not in tune."
- "Another bit of good advice is 'never start anything you can't stop.'"
- "Sometimes the wolf rides on the running-board."
- "A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life."
- "Attendance upon the services of the church is 'good medicine' for both soul and body."
- "Prayer links one on to the Ruler of the Universe."
- "The only successful substitute for brains is silence."
- "A discouraged man is a defeated man."
- "Do good constantly, patiently, and wisely, and you will never have cause to say that life is not worth living."
- "Gold cannot buy character."
- "You would better try again, this time you may succeed."
- "The wonder is that anyone ever thought of the phrase, 'the quick and the dead' before the age of automobiles."
- "This church is not a cold-storage house."

THE SEVENTH FROM HEAVEN

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

But Enoch was the seventh from Adam—that

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

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

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

COMPILERS OF THE OLD TESTAMENT

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

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

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

THREE OUTSTANDING PERILS

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

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

LATE NEWS ABOUT PALESTINE

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

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

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

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

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

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

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

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

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

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

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

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

SERMON SUBJECTS AND TEXTS FROM THE TWELFTH CHAPTER OF ROMANS

- What is Complete Consecration? (Rom. 12:1).
- The Danger of World Conformity (Rom. 12:2).
- The Perfect Will of God (Rom. 12:2).
- Thinking White (Rom. 12:3).
- The Body of Christ (Rom. 12:4, 5).
- Diversity of Gifts (1 Cor. 12:8-10; Rom. 12:6).
- Preaching and Teaching (Rom. 12:7).
- The Value of Exhortation (Rom. 12:8).
- Unostentatious Giving (Rom. 12:8).
- Ruling with Diligence (Rom. 12:8).
- Mercy and Cheerfulness (Rom. 12:8).
- Unhypocritical Love (Rom. 12:9).
- The Warmth of Brotherly Love (Rom. 12:10).
- Christian Earnestness (Rom. 12:11).
- Showing Patience in Difficult Places. (Rom. 12:12).
- The value of Persistent Prayer (Rom. 12:12).
- Sharing in the Necessities of the Saints (Rom. 12:13).
- The Gracious Grace of Hospitality (Rom. 12:13).
- Showing Good for Evil (Rom. 12:14).
- Rejoicing and Weeping (Rom. 12:15).
- Set Your Mind on Lofty Things (Rom. 12:16).
- Personal Conceits (Rom. 12:16).
- Letting Your Life Tell for Christ (Rom. 12:17).
- Strive for Peace (Rom. 12:18).
- Give a Wide Berth to Wrath (Rom. 12:19).
- The Danger of Personal Vindictiveness (Rom. 12:19).
- Killing the Enmity in the Other Fellow (Rom. 12:20).
- Not a Christian Avenger, but a True Christian Conquerer (Rom. 12:21).
- Love is Wiser than Wisdom (Rom. 12:21).
- Disarming Your Foes (Rom. 12:21).

—C. E. C.

HE'S DEAD ALL RIGHT

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

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

THE ENORMOUS COST OF CRIME

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

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

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

JOY

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

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

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

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

And make a joyful noise unto him with psalms (Psa. 95:1).

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

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

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

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

JOY IN EXPRESSION

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

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

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

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

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

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

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

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

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

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

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

POLITICS RAMPANT, A NATIONAL DISGRACE

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

HOMILETICAL

BE FILLED WITH THE SPIRIT

By A. M. HILLS

Text: Ephesians 5:18.

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

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

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

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

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

III. CHRISTIANS NEED THE BLESSING OF GOD.

Indwelling sin makes us unlovely and unchristlike. This is removed by the Holy Spirit.

IV. CHRISTIANS NEED THIS BLESSING TO DISCHARGE THEIR TRUST.

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

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

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

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

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

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

VII. THIS BLESSING BROUGHT POWER.

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

VIII. HOW SHALL WE BECOME FILLED?

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

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

Theme: An Uttermost Salvation—84wp

AN UTTERMOST SALVATION

By P. P. BELEW

Text: Heb. 7:25.

INTRODUCTION:

1. Statement of the theme.
2. Significance of the term "uttermost."
 - I. CHRIST THE MEDIATOR. (Heb. 7:25; Ac's 4:12).
 1. By virtue of His superior being.
 - (a) Greater than the universe (Heb. 1:10-12).
 - (b) Greater than the prophets (Heb. 1:1, 2).
 - (c) Greater than Moses (Heb. 3:3-6).
 - (d) Greater than the angels (Heb. 1:4, 6, 13; 14).
 - (e) The God-Man (Jno. 14:9; Heb. 2:17, 18).
 2. By virtue of His superior sacrifice (1 Peter 1:19; Heb. 9:13, 14).
 3. By virtue of His superior priesthood.
 - (a) Holy (Heb. 7:26, 27).
 - (b) Unchangeable (Heb. 7:23-25).
 - (c) Meritorious (Heb. 8:6; 9:24; 10:11-14).

II. THE CONTENT.

1. Negative—Deliverance from sin (Matt. 1:21).
 - (a) Its guilt (Isa. 1:18).
 - (b) Its power (Rom. 6:14).
 - (c) Its nature (Rom. 6:6).
 - (d) Its condemnation (Rom. 8:1; Jno. 5:24).
2. Positive.
 - (a) Communion with God (Rev. 3:20).
 - (b) A state of usefulness (1 Cor. 3:9).
 - (c) Eternal life (Jno 17:3).

III. SOME EXAMPLES.

1. The Apostle Paul.
2. Jerry McAuley.
3. Valentine Burke.

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

THE BAPTISM WITH THE HOLY GHOST

By P. P. BELEW

Text: Acts 1:4, 5.

INTRODUCTION:

1. The text one of Christ's last statements.
2. The baptism with the Spirit no less definite than water baptism.

I. THE NEED—REFLECTED IN THE APOSTLES.

1. A sectarian spirit (Luke 9:49, 50).
2. A vindictive spirit (Luke 9:51-56).
3. A self-seeking spirit (Mark 10:35-45).
4. A self-saving spirit (Matt. 16:21-23; 26:56).
5. A compromising spirit (Matt. 26:69-75).

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

III. THE EFFECTS.

1. Purification (Matt. 3:11, 12; Acts 15:8, 9; Rom. 15:16; 5:5).
2. Illumination (Jno. 14:26; 16:13, 14).
3. Power (Acts 1:8).
 - (a) For preaching (Micah 3:8).
 - (b) For testimony (Jno. 15:26, 27).
 - (c) For prayer (Jude 20).
 - (d) For exploits (Judges 14:5, 6, 19; 15:14, 15).

CONCLUSION.

PENTECOST, BEFORE AND AFTER.

By A. M. HILLS

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

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

I. NOTICE WHAT THE DISCIPLES WERE BEFORE PENTECOST.

1. They were Christians. They had believed on Christ (John 17:8).
2. They had been given to Christ (John 17:9, 11, 12).
3. They had preached the gospel and cast out demons (Luke 9:1; 10:17).
4. Their names were written in heaven (Luke 10:20).
5. They were hated because they were not of the world (John 17:14).
6. But they had been fickle and frail and self-seeking. They failed Christ on the awful night before, and on the morning of the crucifixion.
7. After the resurrection and the ascension they were all with one accord in one place, humbling themselves in prayer, and

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

II. SUDDENLY THE SOUGHT-FOR BLESSING CAME

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

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

III. NOTICE THE RESULTS THAT FOLLOWED.

1. They were all filled with the Holy Spirit. He came to live in them the holy life. "I live, yet not I, but Christ liveth in me" (Gal. 2:20).
2. They were illuminated to understand the Scriptures and the plan of salvation. Before, they blundered and had mistaken views; now they understood and were inspired teachers of others.
3. They were endued with power according to the promise of Jesus (Acts 1:8).
 - (1) They had power over themselves. They were not upset by every crook of the finger, or accusation or persecution or imprisonment.
 - (2) Power with God (John 14:13, 14).
 - (3) Power over men to bring them to Christ (Acts 2:41, 47). They overturned heathenism and planted Christianity. The same power can make the individual Christian and the churches victorious now.

THE SON OF GOD

By R. J. KIEFER

Exposition of Hebrews, first Chapter.

He is the Son of:

1. AUTHORITY.
 1. Formerly spoken by prophets now spoken by the Son or in His Son.
 2. He brought a message.
 3. He was the message Himself.
 4. He is the last Word.
2. RICHES.
 1. Appointed heir of all things (v. 2).
 2. Sonship.
 3. Heirship.
 4. Lordship.
3. POWER.
 1. Master Builder, by whom He made the worlds (v. 2).

2. Laid the foundations of the earth (v. 10).
3. Upholding all things by the word of His power (v. 3).
4. Purged our sins by Himself (v. 3).
4. BEAUTY.
 1. Brightness of His glory (v. 3).
 2. So much better than the angels (v. 4). They are servants, but he is the Son.
5. GREAT PERSONALITY.
 1. Express image of His person (v. 3).
6. A GREAT NAME.
 1. More excellent than the angels
 2. Michael means "Like God." Gabriel "Hero of God." Raphael means "Healing of God," but his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace, through His name mankind is saved and divinely healed.
7. OMNIPOTENCE.

Verse 10.
8. MAJESTY.
 1. Prophet (vs. 1 and 9). Spoke by His Son and anointed above His fellows.
 2. Priest.
 - (1) Set down at the right hand of God (v. 3).
 - (2) (v. 5 and 6).
 3. King.
 - (1) Throne forever. v. 8. Scepter of righteousness is the scepter of thy kingdom.
9. IMMUTABILITY.
 1. They perish but thou remainest (vs. 11 and 12).

TEMPTATION OF JESUS

By R. J. KIEFER

Text: Matt. 4:1-11.

WHO TOOK PART IN TEMPTATION.

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

PLACE OF TEMPTATION.

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

FIRST TEMPTATION—ON APPETITE OF THE BODY.

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

SECOND TEMPTATION—SPIRITUAL NATURE.

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

4. Attack the divinity again, "If thou be the Son of God."

5. Devil uses Word because Christ said Man must feed on it but misquotes it. Psal. 91:11, 12.

6. Rebuttal: Thou shalt not tempt the Lord thy God, forcefully asserting that He is God.

THIRD TEMPTATION—COVETOUSNESS AND POWER.

1. Devil is aggressive, takes Him up on high mountain.

2. Shows the kingdoms of the world and the glory of them.

3. Bribery if fall down and worship.

4. Rebuttal: Get thee hence Satan.

VICTORY OVER ALL.

1. Devil leaves Him.

2. Angels came and ministered unto Him.

HOLINESS IN PHILIPPIANS

By URAL T. HOLLENBACH

Text: Phil. 2:1-9.

I. THE SOLID FOUNDATION FOR HOLINESS.

"Consolation in Christ." The reconciliation of the cross brings us into the favor of God. His pardon is our consolation.

II. THE BEAUTIFUL STATE OF HOLINESS.

"Comfort in Love."

The presence of the Comforter.

The fullness of divine love.

Comfort in thought of Christ's coming.

Removal of that which is contrary to love.

III. THE EFFECTIVE CAUSE OF HOLINESS.

"Fellowship of the Spirit."

No holiness apart from the Holy Spirit. He is the Comforter.

Fellowship comes by walking in the light.

The cause of the comfort of love is the incoming of the Spirit.

IV. THE DELECTABLE FRUITS OF HOLINESS.

"Bowels and mercies" vs. 1.

"Fullness of joy" vs. 2.

"Having the same love" vs. 2.

"One-accordness" vs. 2.

Single-mindedness vs. 2.

Humility vs. 3. Not strife or vain glory.

V. THE EXPERIENTIAL WAY INTO HOLINESS.

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

Humble yourselves. Confession of inbred sin.

The death of the old man.

The filling with the Holy Ghost.

FAITH IN GOD

By URAL T. HOLLENBACH

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

I. THE FAITH.

1. Definition (Heb. 11:1).

Substance.

Evidence.

2. Not simple faith.

Clothed with love (1 Cor. 13:2; Gal. 5:6).

Not naked faith:

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

II. SOURCE OF FAITH.

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

III. MEASURE OF FAITH.

1. No faith.
Reasons for lack of faith—sin, (Deut. 32:20); spiritual stupidity (Mk. 4:40).
Misplaced faith (Luke 8:25).
3. Little faith. Better than none (Matt 6:30).
Symptoms—anxiety about money and temporal things (Matt. 16:8).
Causes—failure to consider God's care of lilies, sparrows.
Peter on water—circumstances.
4. Great faith.
Instances: Centurion's servant (Luke 7:1-10). Mother of demoniacal daughter (Matt. 13:25-28).
5. Man full of faith.
Stephen.
Barnabas.

IV. POWER OF FAITH.

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

V. RESULTS OF FAITH.

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

PRAYER

By A. M. HILLS

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

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

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

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

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

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

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

V. And not to faint.

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

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

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

COMING TO GOD

By PAUL HILL

Text: Heb. 11:6.

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

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

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

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

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

SERMON SEED

By T. M. ANDERSON

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

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

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

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

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

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

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

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

Keep in mind that it is derived from Him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is walking by the rule of a new creature.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

A Life of One Dimension

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

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

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

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

The Father's Sacrifice

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

Guardian Angels

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

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

O Death, Where is Thy Sting?

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

Here Am I, Send Me

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

That They May Be One

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

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

The Fullness of the Spirit

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

Personal Work

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

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

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

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

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

THEME—A Mighty Deliverance.

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

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

THEME—A Divine Gospel.

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

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

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

THEME—The True Nature of Justification.

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

THEME—Crucified with Christ.

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

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

THEME—True Christian Passion.

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

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

THEME—Christian Liberty.

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

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

THEME—Forms versus Vital Christian Experience.

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

THEME—The Spirit Filled Life.

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

THEME—True Christian Brotherhood.

Text—Galatians 6:1-6.

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

THEME—The Law of Harvest.

Text—Galatians 6:7-9.

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

THEME—Boasting in the Cross.

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

- I. The cross Paul's only cause for boasting.
 1. Others despised the cross, Paul gloried in it.
 2. He boasted in the cross, above his own powers of will; his own life, above everything else (see also 1 Cor. 15:16).
- II. The reason for his boasting in the cross. A double crucifixion.
 1. The world crucified unto me.
 2. I crucified unto the world.

Prayer Meeting Suggestions**THEME—The Christian Crown.**

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

Missionary Sermon Suggestions**THEME—Christ's Vision of the World.**

Text—Matt. 9:36-38.

THEME—The Task of the Church.

Text—John 4:35 with Matt. 13:38.

Suggestions for Sunday Morning Sermons

THEME—Loyalty to the Church.

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

THEME—Standards: Christian and Worldly Contrasted.

Text—Matt. 5:44-48.

THEME—Our Heavenly Heritage.

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

THEME—Spiritual Recreation.

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

TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The article is worth your reading.

Brief Items From Japan

By REV. WM. A. ECKEL

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

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

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

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

From The Argentine

By REV. FRANK FERGUSON

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

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

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

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

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

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

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

Items from Europe

Protestant schools in Jugoslavia have been closed by the government.

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

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

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

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

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Luke the Historian and Modern Research —Continued.

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

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

1. *Points of chronology in Lukan writings.*

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

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

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

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

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

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

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

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

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

B. Law in the colonies. Here Latin was used in municipal deeds and trials, though Greek was the language of commerce and every-day life. There was no senate (*boule*) in the colonies, but councils (*decuriones* in Latin) and the officers were called magistrates (*prætores* in Latin, in the Greek *strategoi*), according to Acts 16, 20, 22, 35. At Philippi they were sarjants (*ραβδουχοι*). The form of Roman law was insisted upon by the masters of the poor girl (16:21), while Paul shows the various items that the rulers (*archons*) had violated (16:19, 37). Herein Luke rightly understood Roman law. In Antioch of Pisidia, another colony, Paul did not stay to face "the chief men of the city" (*τους πρωτους της πολεις*) (Acts 13:50), the technical title for the city officials. At Lystra, another colony, Paul and Barnabas had trouble at the hands of the jealous Jews. The Jews stirred up the Gentiles against them and a mob (*orme*), a "rush," as a modern football team, against them. Here there was no trial. At Corinth, another colony, Paul was arraigned. The charge before the court was "This man persuades men to worship God contrary to law" (Acts 18:13). "Roman law was strict about the introduction of new religions," states Robertson. Christianity had no legal status before Roman law. It was technically unlawful (*religio illicita*). Gallio threw the case out of court as being a question of Jewish theology, because Paul sated that he followed the way of the fathers (Acts 24:14). For a moment this decision gave Christianity a legal standing in Achaia, as a *religio licita*.

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

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

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

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

PASADENA, CALIF.

THE PREACHER, A MAN OF GOD

By CHARLES BAUERLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ABRAHAM AND LOT

By C. B. JERNIGAN

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

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

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

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

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

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

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

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

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

"Abraham believed God, and it was counted unto him for righteousness—Who against hope believed in hope—and being not weak in faith—he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform" (Heb. 4). You could track him across the desert by the ascending smoke of the sacrifice on his altar. Everywhere he stopped it is said: "And there builded he an altar, and called on the name of the Lord." He prayed, he believed, he obeyed.

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

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

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

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

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

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

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

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

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

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

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

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

WHY WE SHOULD STUDY THE PROPHETIC WORD

By REV. A. W. ORWIG

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

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

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

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

involves the glorious teaching of the second coming of Christ!

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

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

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

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

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

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

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

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

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

LOS ANGELES, CALIF.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Indigestion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FACTS AND FIGURES

By E. J. FLEMING

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

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

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

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

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

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

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



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HIS LIKENESS

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

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

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

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

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

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

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

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

ONLY A COG IN A WHEEL

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

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

What place do you fill in life's machine,
Are you using your gifts aright?
Today have you wrought some truly fine
thing,
Can you claim to have fought a good fight?
Will it be said that you played the game,
That your life was productive and real?
Or will the world say, as it goes on its way,
He was only a cog in a wheel?

—Grenville Kleiser.

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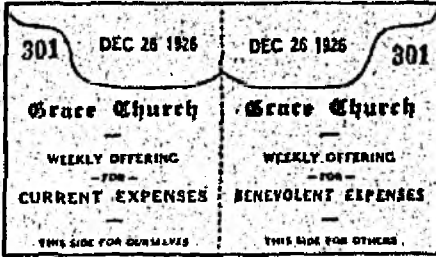
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	Price per set		Price per set	
	White	Manila	White	Manila
25-49 sets	\$.20	\$.18 $\frac{1}{2}$	\$.19	\$.18 $\frac{1}{2}$
50-109 sets17	.16 $\frac{1}{2}$.16	.15 $\frac{1}{2}$
110-209 sets16	.15 $\frac{1}{2}$.15	.14 $\frac{1}{2}$
210-309 sets15 $\frac{1}{2}$.15	.14 $\frac{1}{2}$.14
310-399 sets15	.14 $\frac{1}{2}$.14	.13 $\frac{1}{2}$
400-750 sets14 $\frac{1}{2}$.14	.13 $\frac{1}{2}$.13

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For

Date

Amount

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