

The --- --- Preacher's Magazine

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WHOLE NO. 5



DWIGHT LYMAN MOODY
1837-1899

"He that doeth the will of God abideth forever."

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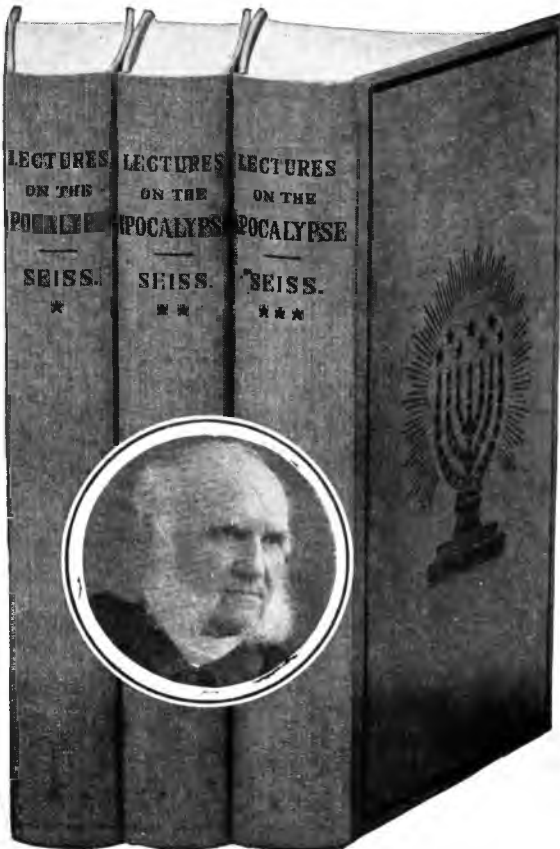
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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 1

MAY, 1926

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DO MEN GET PAY FOR COMING TO YOUR CHURCH?

ROGER Babson, in his Special Letter for March 1926, and on the subject "Why More Business Men do not Attend Church," says, "When the churches have been keen for theology, organization, ritual, political power, wealth or buildings—*that is, to obtain success by acquisition*—the churches have lost their influence and have suffered. When, however, the churches have forgotten these things and been content to give men faith, courage and inspiration—*that is, to obtain success through prayer*—then power, growth and material prosperity have been showered upon them. . . . The law of supply and demand applies to church attendance the same as the law of gravitation applies to church structures. . . . People no longer go to church for economic instruction, political discussion or for amusement. . . . In all these branches there are experts who know far more about their subjects than do the preachers. One trouble with the churches today is that they are endeavoring to dispense things which people can get more readily from much better equipped sources, and are failing to give the help that they are supposed to supply and which people cannot get elsewhere.

"Yes, the churches continue to be the only source where man can get faith, courage and inspiration. Moreover, these are the three things for which business men are craving today. They are told that they can get these things by attending church; but when they go to church, instead of getting this bread they are given a stone. Instead of enabling men to get away from business when at church on a Sabbath morning, the preacher too often puts business up to them in another form. They are talked to about politics or economics, if not given a discourse on theology or appealed to for money.

"We are not criticizing any of these things and believe in holding special evening services in the interests of these and other good objects; but we don't believe in bringing these things into the Sunday morning service of worship, which should be devoted mainly to prayer and giving men faith, courage and inspiration. Of course, some preachers will say, 'If I have a special week-day meeting in the interest of the Near East or some other good cause, no one will come, as the people are not interested therein. Therefore, I must put it in on Sunday morning.' At first thought this seems logical, but isn't it like a grocer advertising Quaker Oats just to get the woman in and then trying to sell her some unknown brand? No practice will so quickly kill a merchant and drive away trade from a store; and the same principle applies to preaching and churches.

"Business men know what is right and what they ought to do and ought not to do. They know that they should not misrepresent their goods or their real estate, abuse their employees, or neglect their families. All these and other things we know only too well. What we need when attending church Sunday mornings is to get injected into us courage to resist the temptation, faith to cease from worry, and inspiration to do the hard thing."

Mr. Babson is a layman and no doubt speaks from his own personal point of view as such, but does he not also represent the men and women who sit in your church from Sunday to Sunday? What do these people need and expect from the church and from you as the preacher and do they really get what they come after? If they do they will be quite likely to come back; and if they do not they will probably drop out pretty soon without going to the trouble to tell you why. Perhaps they could not put their reason into words any way, but the fact is they quit because they did not get pay for their time and trouble in coming to your church. But the

things the people want, if Mr. Babson is correct, are the things they ought to have, so may we not stir ourselves out to give them the faith and courage and inspiration which they seek?

THE FAULT OF AUTOBIOGRAPHY

One's own experience is his greatest treasure, and yet how few of us can make any proper use of it? The experience of the modest man is usually somber and ordinary and the telling or writing of it stirs neither his own nor the hearts of others. On the other hand, the imaginative man has many vivid experiences, but these are more apparent to him than to others, and so he is open to the charge of exaggeration, if not to that of falsifying.

Just the other day a heartless newspaper man said "I see that Texas is grooming Col. House for the presidency, but after reading his recent letters in the papers, it seems to me that he is ineligible because of the tradition which limits aspirants to two terms." In other words, readers of Col. House's letters do not get any other idea so clearly as that Col. House was the most important character connected with the Wilson campaigns and the Wilson administration.

And yet most preachers seem inclined to "introduce" themselves pretty often to their congregations and to tell of their remarkable successes in other places, and the markets are flooded with books which could all be listed under the common title "The Story of My Life." Perhaps about the best we can do is to observe the great advantage of personal experience as preaching material, warn against the dangers of over-using and mis-using such material, and then leave it to the preacher's judgment.

TAKING CARE OF YOUR MATERIAL

VERY early in his work as a preacher, the wise man will make arrangements to preserve the material which he gathers from the various available sources. There is, perhaps, no filing system that is perfectly adapted to everyone. This matter is much the same as books in that it must be worked out and adapted by each person for himself. But a beginning should not be delayed, for the process is intended to be of life time duration, and finally you will value your early clippings and selections as among your best.

A good scrap book is indispensable to a proper preservation of much material, and it is one of the simplest ways of taking care of a small amount of material and of certain kinds of material right along.

And notes and outlines and Bible readings and all sorts of original material should be carefully preserved in such form as to make them instantly available.

Just as one's economical prosperity is determined more by his ability to save than by his power to earn, so the preacher's wealth of material is determined by his power to preserve in available form rather than by his extensive opportunities for reading and acquiring.

Every young preacher will be greatly profited by visiting the libraries of a few elderly, scholarly brethren and obtaining from them some ideas on selecting, acquiring and preserving preaching material. And any experienced minister will be glad to give you the advantages of his experience in this matter.

THE FINALITIES OF FAITH

Speaking in the Founder's Week Convention at Moody Bible Institute, Chicago, Dr. A. Z. Conrad, who for more than twenty years has been pastor of Park Street Congregational Church in Boston, chose as his subject "The Seven Finalities of Faith;" and these he defined as follows: "God Is," "God Created," "God Spake," "God Came," "God Redeemed," "God Is Here," and "God In Christ Is Coming Again."

We think this crisp summary is well worth thinking about. Stanley Jones, the Missionary, is reported to have said, "We cannot defend everything at once," and we all know that it is possible for a general to scatter his troops over more territory than he can hold against the enemy. It is sometimes wiser to make fewer propositions and make them stronger. We do not need a longer creed, but rather we need a stronger creed, and perhaps there is a relation between length and strength.

DOCTRINAL

THE TONGUES MOVEMENT IN HISTORY

(Continued)

By H. ORTON WILEY

4. *The Irvingites.* Edward Irving has been called "one of the most pathetic and tragic figures among all the tongues people." He was a minister of the Caledonian Church, a congregation of Scottish people in Hatton Garden, London, and while there was the center of the religious public's attention. So great was his popularity as a minister that it became the fashion among the elite of London to attend this church to hear Irving preach.

Edward Irving later became interested in the study of prophecy and preached the imminent return of the Lord. He soon came under the influence of a group of people who professed to prophesy and to speak in tongues, and soon the great church that had been built to accommodate the throngs that came Sabbath after Sabbath to hear Irving preached, ceased to be the center of interest and instead it became the rallying center for the curiosity seekers and religious cranks of the times.

When the tongues first appeared, Irving himself while regarding them as something supernatural was yet loath to have such manifestations in the public congregation. It was in October, 1831 that the first manifestation of the tongues occurred in the public congregation. A Miss Hall who for some time had spoken in tongues, was suddenly seized with a desire to speak and being unable to restrain herself rushed from the congregation to the vestry, and another seized with the same attack rushed out of the main door. The peculiar sounds could be heard by the congregation, and the great audience of between fifteen hundred and two thousand people arose in their seats and were soon in violent disorder. Irving did his best to quiet the congregation and finally succeeded.

But this was only the beginning. From one extravagance to another, they soon attempted the formation of the holy Catholic Church, introduced the use of holy water, and incense, formed a hierarchy of the ministry consisting of Apostles,

Angels, Evangelists, Helps and other officers, sent messages to the Pope of Rome, the King of France and the Emperor of Austria with many other fanatical notions. The unlearned and unstable people wrought the ruin of the great man, and when the hierarchy was formed, Irving himself was brushed aside, and counted unworthy as becoming one of the Apostles and was consequently ordained as the "Angel of the Church in London." He died on a Sabbath day in December, 1834,—a great man led into error and failure by a fickle people seeking strange signs and viewing these manifestations as indications of exalted piety.

5. *The Mormons.* When the tongues first appeared among the Mormons, they were regarded as a manifestation of the Devil. The Mormons had been troubled with peculiar manifestations of this nature, and on the arrival of Joseph Smith at Kirtland, he called the church together and stated that "if a man arose in meeting to speak, and was seized with a kind of paroxysm that drew his face and his limbs in a violent and unnatural manner, and if he gave utterance to strange sounds, which were incomprehensible to his audience, they might rely upon it that it was the spirit of the Devil."

It was in January 1833, only a little over two years after this same kind of phenomena occurred in London among the Irvingites, that it appeared also among the Mormons. This time however, it was not regarded as a manifestation of the Devil but as a mark of divine favor. They had long claimed to be endowed with the peculiar gift of healings, but their many failures had rendered these gifts no longer interesting to the people at large, and this new gift appeared in time to revive their spirits and attract the attention necessary to make new converts. The following account is from Mr. Higby, quoted by Mackie and is interesting in that it contains their rule for speaking in tongues.

"About the tenth of April following, R. Cahoon and D. Patton came again to the place. A meeting was called, and previous to the meeting, they said that someone would speak with

tongues before they left the place. Accordingly he set himself to work at that meeting to verify his prophecy. During the meeting he said, 'Father H., if you will rise in the name of Jesus Christ, you can speak in Tongues.' He arose immediately, hesitated and said 'My faith fails me.' Said Paton, 'You have,—speak in the name of Jesus Christ,—make some sound as you list, without further thought, and God will make it a language.' The old gentleman, after considerable urging, spoke and made some sounds, which were pronounced to be a correct language. Several others spoke in a similar manner, and among them was myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some in speaking in tongues, was a medium between talking and singing—and all, I am now convinced, a mere gibberish, spoken at random and without thought. We had another shortly after, at which there were present several others, besides those of the Church,—Cahoon spoke in unknown tongues, as he pretended, going on at considerable length, which Patton interpreted. The next time these men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoken by others. *The rule is this: "Rise upon your feet and look and lean on Christ; speak or make some sound; continue to make sounds of some kind and the Lord will make a correct tongue or language of it."*

IMMORTALITY

By LESTER RICHARDSON

THE mass of intelligent humanity always has believed in the truthfulness of a future state, however variously they may picture it to themselves; and all religions, whether natural or revealed—we might almost say all laws political, social, or moral in barbarous as well as civilized communities—are based upon the expectation of immunities and penalties hereafter, in greater or less degree appropriate to earthly conduct and preparation.

Job's question, "If a man die shall he live again?" had its origin in the garden of Eden, when the curse was pronounced on man as a penalty for his first sin.

History shows that nations have in some degree endeavored to solve the question of a life beyond the grave. Immortality was believed in in Egypt as is evident from ceremonies depicted in pictures on the walls of their tombs. The tomb was called

"The Eternal Dwelling;" the departed "Living," and the coffin "The Chest of the Living." Only evil spirits were spoken of as "dead." An image of the god Osiris placed in the deceased's tomb carries a hoe, pick and bag of wheat, indicating that the departed is engaged in useful employment. Again in their Scriptures is found the statement, "Thy soul rests among the gods, respect for their immortality dwells in their hearts."

The Hindoos too believed in the eternal in man as the Veda clearly implies. "He who gives alms goes to the highest place in heaven, he goes to the gods;" and "Oh, Maruts, may there be to us a strong son, who is a living ruler of man; through whom we may cross the waters on our way to the happy abode; then may we come to your own house." These and other passages in the Veda indicate a belief in immortality held by the Hindoos.

Roman thought in regard to immortality is inculcated in the words of Cicero, "For I am not one of these modern philosophers who maintain that our souls perish with our bodies," and in his quotation of Apollo, "The souls of men are divine and when they have quitted the body a return to heaven is open to them least difficult to those who have been virtuous and just."

The feast of Lemuria held in May in which the evil spirits are exorcised from houses and homes shows a belief in the existence of the soul after its departure from the body.

Greece, the center of learning, clearly and emphatically teaches the immortality of man. Socrates felt that all the powers and susceptibilities of his inward nature were in conscious adaptation to the idea of immortality, and that its realization was the appropriate destiny of man. Furthermore, he was convinced that a future life was needed to avenge the wrongs and reverse the unjust judgments of the present life; and needed that virtue may receive its just reward and that the course of Providence may have its amplest vindication.

Socrates was not the first to advocate the idea of immortality, yet he was the first man to put it on a philosophical basis. In his last speech just before he drained the poison cup, he said, "For we must remember, oh men, that it depends upon the immortality of the soul whether we have to live to it and care for it or not. For the danger seems fearfully great in not caring for it. Yea, were death to be the end of it all, it would be truly a fortunate thing for the wicked to get rid of their body and at the same

time their wickedness. But now since the soul shows itself to us immortal, there can be for it no refuge from evil and no other salvation than to become as good and intelligent as possible." Again, "Then, Cleves, beyond question the soul is immortal and imperishable, and our souls will truly exist in another world."

Creds of various religions teach, directly or indirectly, that man lives beyond the vale of death. Confucius does not expressly teach immortality, in fact, in his writings it appears that he purposely avoids it. The word death does not occur in writings of Confucius and when one dies, he is said to have returned to his family. The spirits of the good, he says, were permitted to visit their ancient habitations and to visit ancestral halls and places as were appointed by their descendants to receive homage and confer benefactions. Therefore, Confucius taught a future existence of the soul in spirit form.

Buddhism also implies the doctrine of immortality. Buddha taught an "Eternal world of absolute beings" which "We can arrive at" when "evil" and its cause "desire" shall have passed away. Hence the possibility of man's reaching the eternal.

Islam teaches predestination to an eternal hell or to paradise which of necessity demands that man be immortal else he could not inhabit eternity.

The African in his superstitious fear of objects both animate and inanimate believes the soul of man is eternal, because in the transmigration of souls there must be continued existence or there can be no identity of the soul in passing from the human body to animals or stones.

The American Indian buries with the dead warrior implements necessary for his use in the "Happy Hunting Ground."

Just as God raised up the Romans to preserve law, so he raised up the Hebrews to conserve religion. Therefore, we will look at the view of the doctrine of Immortality as believed by the Hebrews. That the Hebrews knew of the doctrine of Immortality is evidenced by the fact that the nations round about universally believe it; the Egyptian believed it and as the Hebrews were in servitude in Egypt they could not but have learned it through them. The superstitious practice of necromancy, against which Moses affixed a death penalty points to their knowledge of it. Inasmuch as the patriarchs and prophets must have learned it from heaven, and

they taught the people directly, the Hebrews could have learned it through them; and last the Hebrew idea of an immaterial soul makes their knowledge as well as their belief in Immortality possible.

That the Hebrews believed in Immortality is clear from allusions to it made in the Old Testament. The passage, "Enoch walked with God and was not for God took him" is indication of Immortality. Jacob in answering Pharaoh's question in regard to his age says, "The years of my pilgrimage are an hundred and thirty. Few and full of sorrow have been the days of my life; and they have not attained to the years of the life of my fathers in the day of their pilgrimage;" thus comparing life on earth to a pilgrimage to a far country.

Immortality is a moral question and therefore cannot be proven mathematically like the sum of two plus two is four, or the proposition that the square of the hypotenuse is equal to the sum of the squares of the other two sides. It must be proved just as we will prove that truth is right, duty imperative, virtue obligatory and love Godlike. We can as well be assured that man is immortal as we are of the fact that truth is reputable, and justice is right.

The soul's desire for immortality is proof of its existence. Man as a whole has a desire for a continual pursuit of knowledge. Yet who in this intellectual chase has reached the desired goal. We have thirst and water to satisfy it; hunger and food; eyes and light; ears and soul. Will not the God who provided the compliments of these desires also provide the complement of the soul's desire for immortality?

The inequality of rewards and punishments in this life demands immortality. History and present conditions both evince this fact. The wicked and abominable are unpunished, while those celebrated for virtue and piety are often the most afflicted of our race.

If there is no immortality and we prepare for it, we do not lose anything, but if there is immortality and we do not prepare for it, then we have lost all. Hence, the safest course we can follow is to prepare for immortality for in so doing we cannot lose anything, but on the contrary have the possibility of gaining everything.

The opinion of everybody is grounded in this truth. The whole world goes on in the assumption of the truth of immortality. The burial ceremonies of pagan countries, the universal fear of death, the longings of the human heart,

science's admission of the impossibility of annihilation; are all proofs of the universal belief of immortality.

There is a world which no one can explain, hence there must be a God, God and immortality are inseparable. Therefore, immortality is a reality. The instinct of the soul testifies to this, and God the author of both the soul and the instinct has revealed this to man both by nature and Holy Writ.

The soul is immortal because it is incorporeal. There are two kinds of existence; one compounded and the other simple, the former subject to change, the latter unchangeable, one perceptible to sense, the other comprehended by mind alone; one visible, the other invisible. When the soul employs bodily sense it is confused, when it abstracts itself from the body it attains to knowledge which is uncompounded, unchangeable and immortal. Therefore, the soul being uncompounded, incorporeal and invisible must be indissoluble—that is, immortal.

Furthermore, the soul is immortal because it has an independent power of self motion—that is, it has self-activity and self-determination. No arrangement of matter or configuration of body can be conceived as the originator of free and voluntary movement. That which derives its motion from something else may cease to move and perish, but that which is self-moved never ceases to be active and is the cause of motion to all other things that are moved. Whatever is continually active is immortal. This self-activity is the very essence and true notion of the soul. Being thus essentially causative it partakes the nature of a "principle" and it is the nature of a principle to exclude its contrary. That which is essentially self-active can never cease to be active; then that which is the cause of motion and change cannot be extinguished by the change called "death."

If the soul can conceive an immortality it cannot be less than immortal. If by its very nature it has hopes that will not be bounded by the grave and desires and longings that grasp eternity, its nature and destiny must correspond.

The utmost capacity of the soul has never yet been tested on earth. Philosophy has spread open her wide fields for the range of the human soul. The deep mysteries of nature have been explored. The sublime doctrines of revelation surveyed and the rich promises of an endless life have been grasped by the soul as the pledge of an undying hope and a blissful immortality.

Can it be that powers so noble, so lofty and capacious are designed just to begin to unfold themselves on earth and then like a bubble bursting on the bosom of the sea disappear forever? Has infinite Wisdom and Power created an intelligence so highly endowed merely to flutter a brief moment on the surface of the earth and then sink back into nonentity? Can we suppose that all that has ever been great and majestic in the human soul has passed into eternal unconsciousness? Reason and every ennobling hope within us and every attribute of God above us forbid the hypothesis that this lofty nature is born today to perish forever tomorrow.

Hear the afflicted saint of Uz say, "I know my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Again the language of the sweet singer of Israel, "My strength and my heart faileth; but God is the strength of my heart, and my portion forever." "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Just as nature springs forth from death into life crying, "This mortal shall put on immortality," in the budding flowers, springing grass, and leafing trees, so is the soul in its longings, aspirations, and hopes, answering the call of Him who said, "Whosoever believeth in me shall never die."

Hear the apostle say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "For to me to live is Christ and to die is gain." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Christ says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." To the dying thief on the cross, "This day shalt thou be with me in

Paradise." Finally, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

THE FIRST SABBATH DAY OF THE YEAR 2 OF THE EXODUS

By REV. H. G. COWAN

THE Children of Israel were one year, lacking two weeks, out of Egypt, and had come to Abib 1 of the year 2 of the Exodus, or the first day of the first month of the second year after their departure from the land of bondage. They were still in the wilderness of Sinai. It had been a most eventful year for them, having witnessed their deliverance from Egypt, their progress through the wilderness unto Sinai, the giving of the law, the sending of the manna and other gracious provision for their needs, and the preparations for the building of the tabernacle and its furnishings for the proper worship and service of God. The Aaronic priesthood had been appointed and consecrated, the offerings and sacrifices provided for, and the altars and other equipment built, together with the tabernacle which was to enclose all and be the place where God should meet with His people.

A notable day had come, when the tabernacle was to be reared up and all its furnishings put in their proper places. Among the articles of furniture placed in the tabernacle was a table made of acacia wood and covered with gold, as were all its attachments, and its dishes of pure gold; this table was placed in the north side of the tabernacle, in the holy place, and its use was to hold the shewbread which was placed upon it every Sabbath day. The shewbread was to be the portion of Aaron and his sons, the priests, who were to eat it in the holy place. Now all this was done by God's command, as may be seen by reference to Exodus 40:1-33. The tabernacle was reared up that day, and all its furnishings placed in it, including the table and the shewbread placed upon it. The making of the table is described in Exodus 25: 23-30, and the making of the shewbread the time and manner of its placing on the table in Leviticus 24:8, 9. "Every sabbath he shall set it in order before the Lord continually." This marked Abib 1 of the year 2 of the Exodus as a Sabbath day.

But, says an objector, if the tabernacle was

reared on Abib 1, granting that it was a sabbath day, it would prove a violation of the sabbath law, "in it thou shalt not do any work." This work was what the Lord commanded, and not the ordinary occupation of man's choice. "The priests in the temple profane the sabbath day [in the labor of offering sacrifices], and are blameless" (Matt. 12:5), and the labor of rearing the tabernacle and placing its furnishings in order was that which the Lord commanded.

But, again says the objector, although the shewbread was to be placed on the table every sabbath day, yet the first placing might have occurred on some other day, when everything was ready for it, then the practice was continued on the sabbath days. But to continue is to keep on doing that which was done before, not to begin something new. "Without interruption," "unceasing," "uninterrupted succession," "constant succession," are some of the definitions of the word "continue" and its derivatives. In this case there was an uninterrupted succession of placing the shewbread on the table on the sabbath from the sabbath of Abib 1, not from the day after the sabbath, or some other day.

But we are not confined to the dictionary for proof that Abib 1 of the year 2 of the Exodus was a sabbath day, for there is historical proof of the most convincing kind that God did not plan to have His work done on "any day." A reference to Exodus 40:1-33 will show that everything was done by Moses on that day by a preordained plan, that nothing was left to chance or arrangement by an afterthought, but that every detail of the work had been carefully planned beforehand by God. Moses had been specially enjoined by God, "And look that thou make them after their pattern, which was showed thee in the mount" (Exodus 25:40), and the record of the completed work is, "Thus did Moses: according to all that the Lord commanded him, so did he" (Exodus 40: 16). And seven times in the record of the work of that day, it is said that it was done "as the Lord commanded Moses," and this includes the placing of the shewbread upon the table, which was to be "set in order before the Lord continually every sabbath."

But what is the evidential value of Abib 1 as a sabbath day? It is a sign board showing the way through the sabbaths of the year, being the first of fifty-two regular, weekly sabbaths. The seventh day of the week was the sabbath, but being on a fixed date in the month the week was

movable, going forward one day with the change of the year. Thus Abib 1 was always a sabbath day, but in the year 2 was one day ahead of what it was in the year 1, just as January 1, 1927, will be on Saturday, whereas January 1, 1926, was on Friday. And all the other sabbaths of the old Hebrew year occurred in the same order, being on fixed dates in the months, but in a movable week, so that there is no agreement between the weeks and months of the ancient Hebrew calendar and those of the modern Gregorian calendar with a sabbath on a fixed day of the week, but varying as to the day of the month in each year.

Of the other sabbaths of the ancient Hebrew year the dates of twelve are given, namely Abib 15, 22, 29; Iyar 6, 13, 20, 27; Sivan 4; Tisri 1, 10, 15, 22. It may be seen that these occur in the regular, seventh-day order, except Tisri 10, the day of Atonement, which was a day for fasting and affliction of soul, whereas the regular sabbaths were feast days, and fasts and feasts are inconsistent one with the other and never occur at the same time. There are certain writers who have much to say about the "annual sabbaths" of the old Hebrew year; but the day of Atonement was the only "annual sabbath" of that year, separate and apart from the regular weekly sabbaths. It did not occur in the regular, weekly order, and had no successor in the year. But all the feast day sabbaths and those between them, with the exception of Tisri 10, were weekly sabbaths, in a movable week, but on fixed dates in the month.

The conclusion to which we may arrive, therefore, from this study of the ancient Hebrew sabbath, is that if Abib 1 occurred on Saturday in the year 1 of the Exodus, it must have come on Sunday in the year 2, and the claim of present day sabbatarians that Saturday is the true sabbath is dissipated in thin air.

THE BACKSLIDDEN PREACHER

By C. E. CORNELL

Of all sad men, of all men who are to be pitied, of all men who are despicable in the sight of heaven, it is a preacher who is backslidden. We knew one who was brilliant, who had revivals for many years of his ministry, but he persisted in slipping aside and having a smoke on the sly. This pernicious habit led to other sins domestic and otherwise, until he was utterly backslidden, and confided in the writer by telling him that for two long years he had preached

with an empty heart. He belonged to one of the great denominations, served a great city church and from all appearances was prosperous, *but he was backslidden for two years.* He and his wife strenuously opposed holiness, and she was more or less worldly. Their children were proud, haughty and worldly. What a picture!

We suspect that throughout the universal church that there are not a few preachers just like the one described above; preachers preaching *with an empty heart.* How can a preacher cease to have family prayer, go into the lecture field, smoke on the sly or otherwise, encourage a worldly family, forsake the secret place of prayer, have spells of petulance and temper, without being backslidden? We have met more than one such. Jesus gives a fearful picture of these. "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7:21, 22).

THE PREACHER WE WANT

By E. M. CORNELIUS

*Please send us a preacher to our little town,
Who'll stand at his post the whole year 'round:
Who'll unfold the Scriptures and preach as he
should,
And always say things that will make us feel
good.*

*Not one who's too stout nor one who's too thin,
But one whose appearance will help him to
win:
Not one who's too short nor one who's too tall
But one whose dimensions will satisfy all.*

*O give us a pastor for our little church,
Who for food for souls will make diligent
search;
Who'll visit the sick folks, the well and the poor,
And receive every caller that knocks at the
door.*

*One who is humble and never will grumble,
No matter what comes as his lot;
Who without any money will keep sweet as
honey
And be thankful for that he has got.*

PRINCETON, IND.

DEVOTIONAL

LETTERS TO PREACHERS

By A. M. HILLS

V. Sermons by the Wayside

MANY think of sermons as great oratorical efforts delivered in a formal way from a pulpit. Sometimes such efforts are very effective. They often move vast audiences, and arouse many hearers to make choices that shall tell on their eternal destiny.

But, alas! Many able sermons are often preached by prayerful and gifted men without visible results. Nobody knows it to their sorrow more than the preachers themselves. It has always been so. Moses and Aaron were the best two preachers in all the world. But they preached six months to Pharaoh with no apparent result but to harden his heart and bring upon him a deeper damnation.

What a series of discourses Isaiah preached to the people and nations of his day. No nations and few people were saved and his salary was a martyr's crown. Jeremiah preached with immortal eloquence and his pay was a prison and the tears he shed over "the slain of the daughter of his people."

Jesus preached as man never preached and often the results were only the curses and revilings of His audience, His ministry ending at last on the cross! So great sermons by great preachers do not always win golden opinions and the submission of hearts.

But many times the wayside sermons are the most effective. We want no better illustration again than the experience of the Master. Twice in His public ministry He preached unexpectedly to an audience of one (if anything could be unexpected in that Superhuman Life). In each instance He won a soul. And reading critically all that is recorded of His wonderful ministry we cannot find that He ever delivered but two other addresses, namely "The Sermon on the Mount" and the conversation in the upper chamber, that were so masterful and so fruitful of good to mankind.

Take the first one—His address to Nicodemus. Nothing will live longer in human thought.

Nothing could be more important. The first sentence with which Jesus broke the midnight stillness so astonished Nicodemus that he was nearly breathless.—"Verily, verily, I say unto thee, except a man be born again [from above] he cannot see the kingdom of God."

You see, it was a general, universal statement, applying to the cultured and noble man before Him, and to every other man however exalted by race or natural endowments or culture or official position. It was so plain, so uncompromising, so opposed to all human pride and self-sufficiency! It set at naught all self-righteousness and all human excellence and morality as a fitness for heaven.

No wonder Nicodemus was amazed and cried out, "How can these things be?" And multitudes of others are just like him. They do not want to hear about the necessity of regeneration and sanctification to make one like God. A *distressingly* learned Chicago professor said some years ago, "Modern technique under the influence of the family, the school and society must take the place of regeneration and sanctification!" Indeed!

But did Jesus withdraw His utterance to please the learned and the great? No, no! In John 3:3 He taught birth from the human mother and from the Holy Spirit. He repeated the same thought in verses 5 and 6.

Here let me observe in passing. Many have erroneously supposed that the phrase "born of water" in the fifth verse refers to baptism and teaches "baptismal regeneration."

But a scholarly writer justly observed: "It has no more reference to baptism than to Napoleon Bonaparte or the planet Mars. It is a childbirth phrase, the same that is taught in Isaiah 48:1. It meant nothing but 'born of the mother and born of the Spirit.'"

Jesus taught Nicodemus further, that this new birth was a mystery and that it came about by faith in a crucified Savior. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; That whosoever believeth in Him should not perish but have

eternal life. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:14-18).

What a sermon. 1. We must all be born again to see the kingdom of God. 2. It is a spiritual mystery. 3. It comes by faith in a crucified Savior. 4. It was brought to us by the love of God. 5. It is provided for all mankind. 6. The one who does not believe in this crucified Savior is lost forever! And such a sermon was preached to an audience of one! But it is the most widely known passage in all the Bible and it has been the doorway to heaven for hundreds of millions of souls.

In the very next chapter of John we have the great sermon of Jesus preached to one fallen woman at Jacob's well. She was argumentative, pert, quick-witted, full of race-pride and—*full of sin*. What an opportunity she gave the Savior to try the gospel He came to bring to the world, on a lost soul.

No doubt He purposely sent all His disciples away to the market. He wanted to be alone with that needy person that He might the more successfully reach her heart. Had there been a third person present she would have hedged and played a part and concealed the spiritual longing of her soul. Such a course will be taken by every wise Christian worker; he will want every temptation to concealment removed and will refuse to be turned aside from the main issue by any debate or frivolous and inconsequential remarks.

Jesus took the occasion and the water of Jacob's well for a theme and taught her.

I. That "*Every one that drinketh of this water shall thirst again.*" No worldly good, no earthly pleasure, nothing of time and sense can permanently satisfy. Not merely the body but the *soul* must have an abiding satisfaction that can come alone from God.

II. He taught her, "*Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.* In other words, Jesus can give a restless hungry heart an inner experience which, like an artesian well, ever renews itself, because forever supplied from the heart of God—the infinite fountain of all good.

It is always sin that parches the spirit and dries up the fountains of joy. But Jesus can satisfy because He can forgive sin and sanctify and fill the cleansed heart with His own abiding presence and peace.

III. He said to her: "The hour cometh and now is when *the true worshipers shall worship the Father in spirit and truth*; for the Father seeketh such to worship Him." "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

This was one of the profoundest truths Jesus ever uttered and He made it *to one sinful woman*. It taught her, and all of us, that God is not a tribal or local Deity, and that true worship is not confined to place or to any form of priestly ceremony or liturgy. Such limited notions are to be displaced by the sublime thought of an Omnipresent Father, who can be worshiped anywhere, by any sinful soul, who desires to find salvation and God. What an appeal it made to that sinful woman to be told that the infinite heavenly Father was willing to receive and was even *seeking* the worship of her poor heart.

IV. He declared with greater plainness of speech than he had ever used before to this lone woman that He himself was "*The Messiah, the Savior of the world.*"

She opened her heart at once to accept the truth and received Jesus. For very joy she forgot her water-pot and ran to the town and told her neighbors and all she met that she had found Christ. She was a live and effective missionary the first hour of her salvation!

*"I heard the voice of Jesus say,
Behold, I freely give
The living water, thirsty one,
Stoop down and drink and live."*

*"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."*

—HORATIUS BONAR

We have a suspicion that this is a lesson the ministers of our day most need to learn, namely, how to preach these wayside sermons.

We have always endeavored, when it was possible, to have a conversation with a person alone, and we have won a multitude of souls in that way. Looking back over a ministry of more than a half century we are convinced that it is a most fruitful form of evangelism.

Once we were out walking for exercise and met a man in the road and began to talk with him about his spiritual state and his need of Christ. He told me about his longing for salvation and his difficulty. Left an orphan in early life he was brought up by an uncle who was a Unitarian and did not believe in the Deity of Christ, and when he tried to seek Him for salvation the old doubts came up. We gave him a message on John 7:17 (R. V.), "If any man willeth to do his will, he shall know of the teaching." He knelt right there in the road and gave his heart to God and joined the church the next Sunday with his wife and two sons.

We made arrangements with a father that his grown up son should ride to church with me. He was converted during the ride and became a minister of the gospel.

One of the most effective preachers and pastors Methodism ever produced, in his old age wrote a book on soul-winning. In it he said: "If I had to win a thousand more souls to insure my own salvation I would undertake to win them by dealing with individuals. What we need is thousands of evangelists in boots," who can preach wayside sermons.

THE IMPORTANCE OF SYSTEMATIC STUDY

By W. B. WALKER

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

I WANT to call your attention to systematic study in the life of the preacher. If it is necessary for public school teachers to spend money for books, and attend state Normals, it is equally as important for preachers of the gospel to spend money and time for a better preparation for efficiency.

If we are to study systematically, there must be REGULARITY AS TO HOURS FOR STUDY. The morning hours are without doubt the best time for deep study and meditation. During these hours the mind is fresh, in a rested condition, and more active, and can more easily understand and remember things read. The great preachers of history have been men that devoted the early hours of the day to diligent study and prayer.

Then again, if we are to study systematically, we must have a PLACE TO STUDY. A place to study is as necessary as a time to study. No preacher can study as he ought when children are running

across the floor, and the door bell ringing by frequent callers. If there is no study in the church or parsonage, an office should be rented, if finances will permit. A preacher needs privacy for quiet hours of study and prayer, and should not be interrupted by callers. By all means the preacher should have a private place for study, meditation and prayer.

This brings us the thought, WHAT TO STUDY. In the first place, we should study our Bible. The Bible should have first place in the preacher's library. It is very alarming how little of the Bible some preachers know. In these last and awful days we need more Bible preachers. We cannot be Bible preachers without diligent study of its sacred truths. The Bible should be studied systematically, analytically, and by subjects. It looks very embarrassing to a preacher and his congregation to turn from page to page in his Bible, during his sermon, in search of scripture to prove his points. He should form the habit of memorizing his scripture, and thus he will be a more effective preacher.

Not only should a preacher study the Bible systematically and memorize it correctly, but he should STUDY OTHER BOOKS. Books should be bought even at a sacrifice of other things. Books are not a luxury to the preacher, but a vital necessity. Books to the preacher are as necessary as food and clothing.

The very best books should be purchased. Money, time, and energy should not be wasted in reading useless books. Only a look at a preacher's library will tell the kind of preacher he is. Books have more to do with moulding the preacher than any other force, except God. The preacher does not always know what books contain the information that he needs. Often we are compelled to wade through many muddy waters to reach the bubbling fountain of needed information. Hence, one great difficulty is in purchasing the right books. If we preachers only had someone to select for us the books that we need, it would save us much unnecessary reading and money.

One great man said, "He that loveth books is never without a friend." Good books are friends. They talk to us when earthly friends cannot. They talk to us during the stillness of the night. If a preacher is a great reader, he will never run out of sermon material. Sermons will be longing for a time to be delivered. The preacher that reads widely, meditates prayerfully, and observes carefully will wonder when he will have

time to preach the many sermons that cry for deliverance. It is poor readers that run out of sermons.

All preachers may not have a college degree, but all can have a well-rounded education. In these days of opportunity, there is no forgiveness for ignorance in the ministry. There are only two things that will keep a preacher from having an education, and that is **POOR HEALTH AND LAZINESS**. The preacher that has had any educational advantages at all, can by systematic study, so apply himself, that in ten years, he can have the equivalent of an A. B. degree, in general information and knowledge.

Some may say, "I haven't sufficient money to buy books." This is no real excuse, for Abraham Lincoln, and others of renown, did most of their studying with borrowed books. It has been said that Lincoln walked twenty miles after working all day, to borrow a set of commentaries, and read nearly one hundred pages returning home. He had a hunger for knowledge, and of knowledge, he would not be denied. If our hunger for knowledge was as intense as Lincoln's, we would have an education at any cost.

One very serious difficulty with some preachers is, that they cannot be still long enough to study. It is a very serious thing to begin reading a book, but before finishing it, turn to another, only to repeat the same thing. A book should be read so carefully and understood so correctly, that an intelligent examination could be taken on its contents. The preacher that makes it a habit of turning from the reading of one book to another without finishing either, is likely to be the preacher that begins a project in his church, but forsakes the proposition before finishing it, and goes to still another, to repeat the same. Such a preacher is a good beginner, but a poor arriver.

I have known preachers to remain in the course of study for nearly fifteen years, and wonder why the Assembly didn't ordain them. The preacher that has good health, and sufficient money to buy books, ought to be ashamed to face the District Assembly, having failed to bring up the course of study.

On the other hand, there are those that have completed the course of study as outlined by our church, but feel that the days of hard study are past. We should be more studious after reaching ordination than before, as more is expected of us. The four years' course of study is the least

thing that the church expects of her preachers educationally.

In the next place, I want to consider the **PREACHER WITH HIS CORRESPONDENCE**. If we expect to be efficient ministers of the gospel, we should practice writing and spelling correctly. Some preachers write so poorly, and spell even worse.

With dictionaries and other helps at our command, there is no excuse for bad writing and spelling. I once heard a District Superintendent say, that he received a letter from one of his prominent pastors, with fully a dozen misspelled words. We should form the habit of writing our letters paragraphically. To write and spell correctly will greatly improve our English in the pulpit.

I recognize the fact that many of us were reared with an environment that was not conducive to good English. Expressions were heard and used that were not correct, and thus made deep impressions on our plastic minds, that are very hard to overcome. It is as natural to express early impressions as to breathe. But many of those early impressions can be corrected and overcome by careful watching, and the constant use of right words.

Not only should a preacher study books systematically, and spell and write correctly, but he should **STUDY HIMSELF**. We should carefully analyze ourselves; we should know our self. In the first place, we should analyze our best traits. Many of us have but few, but regardless of the ruggedness of our character, there are some good things in our favor. The apostle Peter had a very rugged character, but taking him as a whole, he was among the most successful apostles.

But to study our best traits is not sufficient. We must carefully analyze our defects, or to express it in another way, it means a careful study of those things in us that if not corrected and overcome, will defeat us in the great work whereunto God has called us. It is one thing to have the call to preach, but still another thing to succeed in that calling. Just because we have the call of God to the ministry is no sure guarantee that we will have success. There are certain elements to success that if properly complied with certainly bring success. Every preacher should know his weak points, and strive to make his weak points strong. No doubt one reason that some of us are not more successful is because we have not striven to improve and correct the

things in our make-up that tend to defeat us in the work of the ministry.

In the last place, we should study systematically, **HOW TO BE EFFICIENT LEADERS.** We should study during the morning hours, but study human nature in the afternoon. No doubt many of us would have accomplished greater things for our Lord and His kingdom, had we known better how to lead the people. There is such a thing as leading people, and still, let them feel, that they are having their way. Human temperaments and dispositions are so varied, that hardly any two can be led in the same way.

The preacher is pre-eminently a leader. To know books, and preach strong and powerful sermons, and fail to be efficient leaders, means failure, as far as the big things of the ministry are concerned. A preacher should buy books on leadership, but the best book on the subject is, **THE BOOK OF HUMAN NATURE.** May the Lord help us to be more efficient leaders, stronger and better preachers.

DURANT, OKLA.

PREACHING FOR THE GLORY OF GOD

By REV. A. W. ORWIG

CERTAINLY there should be no other kind of preaching. And that means that the salvation of the unsaved and the up-building of Christians should be the only motive of every preacher of the gospel. But alas! this does not always seem to be the case. As to the guilty ones, may we not ask, "Lord, is it I?" The apostle Paul said, "If I pleased men I should not be the servant of Christ." And he also declared, "Nor of men sought we glory."

The divine command is, "Do all to the glory of God." In nothing is it more applicable than to the work of the ambassador of the Lord Jesus Christ. Oh, how he should be exalted and self-abased and crucified! An eminent and very useful preacher once declared that at one time he sought the praise of men more than the glory of God. And when the great "Welsh Revival" was in progress, some years ago, its human leader, Evan Roberts, on one occasion suddenly and quietly left the service, simply because the curiosity and expectancy concerning him were so very distasteful to his consecrated soul. Then a godly young woman arose and exclaimed, "Whom are you after, Evan Roberts or Jesus?" And the meeting proved more than ordinarily successful because only the glory of God was sought. Verily

our constant aim should be "that God in all things may be glorified through Jesus Christ."

ILL-OMENED DREAMS OF SEVERAL PREACHERS

An old incident is that that distinguished Rev. Dr. Bonar had a dream that some angels analyzed his motives as a preacher of the gospel. To his astonishment they found fourteen parts of selfishness, fifteen parts of sectarianism, twenty-two parts of ambition, twenty-three parts love to men, and twenty-six parts of love to God. Deeply humbled, he very earnestly sought a perfect desire to glorify God only.

Quite a number of years ago I very intimately knew a preacher (now deceased) who dreamed that he had died and ascended to the gate of heaven, expecting a welcome entrance. But an angelic being said to him, "You cannot enter now. Go back to the earth and preach for *the glory of God alone*, and some day you may be admitted." He had told the solemn and inauspicious dream to a friend, but it afterward came to my knowledge.

A far sadder occurrence was that of another preacher who dreamed that a popular ministerial friend of his approached him and said, with great emotion, that he had just dreamed that he died at four o'clock in the afternoon and that he was lost! To this the other preacher, in his dream, solemnly and alarmed, replied, "*Lost! Why?*" The mournful answer was, "Not because I did not preach the real gospel, but because I sought the applause of men more than the glory of God, and verily I have my reward!" The first mentioned preacher of the two, dreaming that while he was on his way to church for the evening service, was met by a friend who asked, "Have you heard of the sudden death of the able minister, Doctor —?" The reply was that he had not, but still agitated by his strange dream, inquired as to the *time* of the death. "At four o'clock this afternoon," was the reply.

Of course all the three preachers were most intensely glad that their *dreams* were not dread *realities*. But that they were delivered from all seeking of their own glory can scarcely be questioned. And what a great mercy on the part of God thus to warn his servants! It may be, however, that God, according to his sovereign will, does not always warn all who prostitute their high and holy calling largely in self-exaltation. The sacred Scriptures inform us that some highly gifted men, able gospel preachers and even miracle-workers, will be rejected by the Lord.

HOMILETICAL

WINDOWS TO LET IN LIGHT

Compiled by STEPHEN S. WHITE

A CLEVER American writer once wrote a story of an old Negro preacher who wore a Prince Albert coat on which the Ten Commandments were embroidered in many colors. (These words are taken from Dr. Lynn Harold Hough's recent book: "Evangelical Humanism"). The old negro's exterior might have made a very significant impression upon his brethren. The externals or apparel of religion as well as that of many men do often catch the eye of the public. But it is very different with God. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." If we would obtain His attention and favor, we must permit Him to transform our hearts or inner lives.

Dr. R. W. Dale, the great English Theologian and Preacher of a not far distant past, is said to have declared that his life really began when he ceased thinking of himself and began thinking of Christ. This brings to mind the words of Paul when he said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

Dr. Frank Crane writes thus of one part of a story which was written by a famous Hungarian: "A scientist on a lonely island created the 'robots' or mechanical men and women. They were without souls, mere machines to do the labor of the world. In the end they became human and the point where they demonstrated that they were human was where one robot was willing to die for another. There they ceased to be machines and showed human sympathy and kindness." "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Sacrifice lies at the very heart of Christianity. Without it we cannot rise to the high level of true humanity.

The Main Street of the Bible is holiness. All other streets of the holy Scriptures lead into it. If you desire to live on the central highway of divine truth, seek and secure the blessing of entire sanctification. "And a highway shall be there, and a way, and it shall be called the way of holiness."

Ohio places a white cross along the main state roads where some person has been killed in a motor mishap. It is said that a person will encounter many of these on a fifty-mile drive in that state. The same plan is to be followed by the Kiwanis Club of Oklahoma City, Oklahoma, in marking the place of the death of any person of that city. All of this is done as a part of a "safety first" campaign. It is a solemn warning to all motorists who would be careless. Oh! that we had some such concrete method by which we could mark the time and place of moral and spiritual tragedies. If we could only indicate by some definite means those who have recklessly or carelessly permitted opportunity after opportunity to slip by to their own undoing. Perhaps such a plan would cause more of the young and tender-hearted to decide for God before it is too late. "The harvest is past, the summer is ended, and I am not saved."

The oldest known will in the world, that of Uah, executed in 2548 B. C., is commented on as follows by the editor of the *Daily Oklahoman*: "All through the document there runs the story of a good and bestowing brother. He built the house, he gave most of the personal property. He is not named anywhere as a beneficiary, but always as a contributor." Uah's benefactor was no blood kin to him. He was an outsider. Let us turn our minds to Christ. He is our Elder Brother and yet He is no blood kin to us. However, He is our Everlasting Benefactor. He has always been a contributor to us and not our beneficiary. He gave Himself for us and with Him has come every good and perfect gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is said that three-fourths of the accidents are on the safest roads, roads which are straight and well-kept. Too great a feeling of security causes the drivers to yield to a temptation to speed and take risks. The care with which they drive around curves and over the more dangerous sections of the roads is not observed. This fact has a spiritual application. "Wherefore let him that thinketh he standeth take heed lest he fall."

A certain writer has called our attention to the way chickens act when a plate of meat is placed before them. They stand around and look at the filled plate for a time and then one grabs a piece and runs. Immediately all of the other chickens begin to chase the chicken which has the piece of meat. They forget all about the meat which still remains in the plate. This is a very fitting illustration of covetousness. Covetousness is really nothing more than selfishness. Too often we occupy ourselves with an attempt to rob our neighbor of his possessions or experience instead of going direct to the storehouse of nature and of God for our supply. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Occasionally a snake is found along the road choked to death with a half swallowed rabbit. He has killed himself by being a glutton. If we become a glutton as to Mammon or material goods we shall surely choke ourselves to death spiritually. "Ye cannot serve God *and* mammon." Material goods are legitimate in their place. but if we center our attention upon them, serve them, bow down to them, make them our god they will destroy us spiritually.

Marconi claims that within two years the problem of television will be completely solved. Already we have the gigantic telescope which brings the infinite distances within the circle of our vision. Also, the microscope has come to reveal to us the infinitesimal. The X-ray lays bare the secrets of the human body. But television will make it possible for us to penetrate with our vision the mountains, the forests, and all such opaque substances. This is all very wonderful, but God has always possessed television. God's all-seeing eye easily penetrates the night or the depths of the human heart. "If

I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness and the light are both alike to thee."

There are many self-serving stores in our cities of today. People are not waited on by clerks, but they go in and serve themselves. God's store-house is full of rich blessings but it is operated under the self-serving plan. If you would possess these blessings you must have the faith and energy to go in and help yourself, that is, you must take the initiative. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The traffic signals which are operated on the main business streets of most of the large cities of today may convey to us a spiritual lesson. The word "stop" appears in a setting of red. This signifies that there is danger for us if we move in that direction. We may not always realize it, but the stop sign or check of the Holy Spirit has a red setting. There is danger in going on after we have felt the check of the Holy Spirit. The term "go" has a setting of green. To move when it appears means safety. So it is when the Holy Spirit whispers "go." It may not always seem best to us, but let us always remember that no harm can come when we are on a mission for him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "All things work together for good to them that love God, to them who are the called according to his purpose."

I heard P. P. Claxton, former U. S. Commissioner of Education make a very natural and yet rather unique use of the great image of Nebuchadnezzar's dream. Of course he lifted it completely out of its prophetic setting. The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. A stone which was cut out of the mountain without hands smote the image on its feet which were of iron and clay. Thus the image was destroyed and the stone that smote the image became a great mountain and filled the whole earth. The image was smitten on its feet which were of iron *and* clay. Its foundation was faulty and that resulted in its destruction. Above everything one's foundation must be strong. This reminds us of the man of whom Christ told us in the Sermon on the Mount.

He built his house on the sands and it fell when the storm or crisis came. But the man who built his house upon the rock withstood the storm. "The fear of the Lord is the beginning of wisdom." We must commence with or build on the "fear of the Lord," if we would be successful in life.

There are many cleansing agents which we employ on our bodies, our clothes, and our houses. Among these toilet and wash soaps, the "Gold Dust Twins", Dutch Cleanser, lemon juice and salt for ink spots, cleansing acids and acids for erasing ink, and lye may be mentioned. These cleansing agents vary much in their effectiveness, but all have some value when used properly. In the moral and spiritual world we find that about as many means of purification have been suggested and tried. Education, environment, Eugenics are among the most important. Many men seem to think that either one or all of these instrumentalities will do the work, will cleanse individuals and society. But they are sadly mistaken. There is but one successful cleansing agent for the moral and spiritual nature of men and society. This is the blood of Jesus Christ, the only begotten Son of God. The blood can remove the deepest ink-stains of sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If we walk in the light, as he is in the light, . . . and the blood of Jesus Christ his Son cleanseth us from all sin."

SERMON OUTLINES

"Thinking and Making Haste."

By A. M. HILLS

TEXT: "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to observe thy commandments" (Psa. 119:59-60).

We learn from the biographies of others. The text gives us a very abbreviated autobiography of how a man got recovered from a life of sin, and learned to walk in the way of holiness. It will be good for our study.

I. HE SAYS "I THOUGHT ON MY WAYS."

How the Devil hates to have a man or woman think on his or her ways! Even a half-hour's honest reflection would startle many. Satan knows it. So he rushes them along from a busi-

ness to dissipation; from dissipation to excess; from indulgence to pleasure;—music, laughter, revelry, excitement, sleep. The next day and every day repeating the same mad round.

No time for the Bible, meditation, self-examination, or prayer. This man thought on his ways, and what they were bringing him to. You try it.

Child: Are you as conscientious, as obedient to parents, as pure in thought and speech as you were a year ago?

Young Woman: Are you as reverent toward God, as modest in behavior, as chaste in speech and thought now and then?

Young Man: Are your habits as good as they used to be? Can you look your mother in the eye and make a confidant of her?

Middle Aged: You are twenty-five years nearer the eternal world than you used to be. To what is your journey leading you?

II. "AND TURNED MY FEET UNTO THY TESTIMONIES."

Reflection showed him that he was in the wrong path, and he *about-faced*. "I turned my feet." People talk about "Moral inability" and "Impotence of the human will." Nonsense! This man put his *will* into his *feet* and *turned them*. The prodigal son said: "I *will arise* and *go to my father*," and he did.

I knew a man in Colorado, the greatest soul-winner in the state. Once he was a western desperado, drunken, gambling, unclean wretch! One night on the way to a house of sin, God said: "Stop, don't you dare to cross the street." He *turned* square to the right, to the Salvation Army Hall and was saved and sanctified and became a giant for God.

Saul the wicked persecutor "Turned his feet."

Jerry McAuley, just out of Sing Sing "turned his feet." God helped him because he cried to be helped.

III. "I MADE HASTE AND DELAYED NOT."

He was not deliberate about "*turning his feet*." There are times when extreme deliberation is suicide. It was so in the case of the Titanic, over fifteen hundred perished! Nobody knows how soon the bark of life may sink. So make haste. I appeal to children and young people.

B. Fay Mills tested an audience in Portland to see when they came to Christ. One thousand and one hundred came before they were twenty years of age, only 180 between twenty and thirty years of age, only thirty-five between thirty and forty years of age, only fourteen between forty and fifty years of age, only eight between fifty and sixty years of age, and only two after sixty years of age!

There was a state Sabbath school convention in Detroit, Michigan, in 1895. Dr. Patterson said, "The Sabbath school is the harvest field of

the church, and childhood is the time for conversion. He tested the audience to prove it. Two thousand had come to Christ before they were twenty years old, only 144 had come to Christ between twenty and thirty, only twenty three had come to Christ between thirty and forty, only two had come to Christ between forty and fifty, and only two of any age after fifty! Those facts say eloquently: "Make haste" to come in early life! Oh, parents, still out of Christ, with families coming up, "Make haste and delay not" for their sakes. Let them go out into the world with the memory of prayers of godly parents.

Dr. Dixon tells of a lawyer who was urged to come to Christ. He said, "I am too busy; I am running for Congress and building a railroad. I know it is important; but I cannot come now." Three years later a minister was sent for to help him die. He was dying of delirium tremens and cursing God with every breath. Three years too late!

IV. HE DELAYED NOT TO OBSERVE THE COMMANDMENTS.

1. "My son, give me thine heart."
2. "Believe on the Lord Jesus Christ."
3. "Be filled with the Spirit."
4. "Be ye holy, for I am holy."

God plans to fill His heaven with sanctified people.

A. B. Earle, Evangelist: "I was in a meeting in New York. One of my best hearers was Postmaster Wilkinson. But he would not decide until last day and last hour and last few minutes. Then he fairly ran to the altar and was saved. He put his name on my book and wrote, "All the rest of my life for Christ Jesus." He went out on the street and to his business and lived just forty-five minutes! Oh, if he had come thirty years before! He had wasted his life; but at last *"he turned his feet and made haste to observe the commandments."* Just in time to find a willing Christ.

"The Indefensibility of Sin."

By C. E. CORNELL

TEXT: Matt. 22:12.

Like the unrobed guest at the wedding feast, the sinner has no defense to offer for his sin.

I. FROM THE STANDPOINT OF KNOWLEDGE HE CAN MAKE NO DEFENSE.

He knew better; for of the provision all had been told.

What he did, he did despite what he knew. This we may charge against humanity at large.

Of sin, its power, its effect, humanity has knowledge.

II. FROM THE STANDPOINT OF ABILITY HE CAN MAKE NO DEFENSE.

He was not asked to buy, but to receive.

There is no reason why we should not conquer sin, for God is ready to furnish all needed grace.

The coward says, "I can't." The Christian says, "by God's help, I can."

III. FROM THE STANDPOINT OF THE JUDGMENT VISITED UPON HIM HE CAN MAKE NO DEFENSE.

It was deserving, fitting, adequate.

We shall never be able to quarrel with God's justice. The righteous Judge doeth right.

* The consequences of sin are self-wrought, self-afflicted; we can only accept them in silence.

"The Second Coming of Christ."

By C. E. CORNELL

TEXT: St. John 14:3.

I. INTRODUCTION

Importance of the subject.

II. IT IS DUE TO THE WORLD'S EXPECTANCY.

1. His first advent; the world on the tip-toe of expectancy.
2. The cry of the world is for one who can right the wrongs, and unravel the tangled religious skein.

III. IT IS THE SOUL-HUNGER OF THE PEOPLE EXERTING ITSELF.

1. The cry of the soul.

The soul must have the "Living Bread."

2. The real church mourns her absent Bridegroom; substitutes will not satisfy.

IV. IT IS THE MODERN MOVEMENT OF THE HOLY SPIRIT.

1. This is His age.
2. He is the *revealer* of Christ.
3. We honor Him when we receive Him.

"True Religion."

By C. E. CORNELL

TEXT: Matt. 5:20

INTRODUCTION

Contrast the religion of the Scribes and Pharisees with what Jesus taught.

I. THE PHARISEES

Originally, the holy people among the Jews. They had woefully degenerated. Now formalists, sticklers for the letter of the law.

2. THE SCRIBES

They knew all about the Holy Scripture. They read it and learned it, they knew every word of it. And yet, though they knew all about it, they did not know it.

3. WHAT CHRIST SAID ABOUT HIMSELF.

No other man could say and be sane.

"I am meek and lowly in heart."

"I will give you rest."

"I, and my Father are one."

"He that hath seen me hath seen the Father."

"I will raise him up at the last day."

True Religion embraces the above characteristics.

"The Sigh of God."

By C. E. CORNELL

TEXT: Deut. 5:29.

I. INTRODUCTION

The associate Scriptures.

Deut. 32:29; Psa. 81:13; Isa. 48:18; Matt. 23:37.

II. "O THAT THERE WERE SUCH AN HEART IN THEM!"

1. Implying they ought to have such an heart. Ask Me for it, I will give it to them.

2. The heart, its relation to life.

III. "KEEP MY COMMANDMENTS"

1. What is meant.

2. God's commandments not unreasonable.

3. Commanded to be holy.

IV. "THAT IT MIGHT BE WELL WITH THEM."

1. Well here, in active life.

2. Well hereafter, eternal life.

V. THE SIGH OF GOD FOR US

1. We can meet it.

2. We must strive for it.

(*Illustration*) A student's surrender.

"It will be remembered that Hannah Whitehall Smith was summoned to Princeton a few years ago by the announcement of the sudden death of her son in the Senior class at Princeton College. He was a young man of unusual influence and promise. The secret of his life was made known to all in the following surrender, which he had written out, signed, and which was found in a little book that he carried in his pocket:

"I take God the Father to be my God; I take God the Son to be my Savior; I take God the Holy Ghost to be my Sanctifier; I take the Word of God to be my rule; I take the people of God to be my people; I likewise dedicate my whole self to the Lord; and I do this deliberately, sincerely, freely and forever."

"The Loveliness of Christ."

By C. E. CORNELL

TEXT: Songs of Sol. 5:16.

I. ALL COMPARISON IMPOSSIBLE

Moses	Daniel
Abraham	David
Joseph	Isaiah
Elijah	Paul

II. HE WAS PERFECTLY HUMAN

He had compassion and sympathy for humanity.

He enters into our twentieth century lives. "Touched with a feeling of our infirmities."

III. HIS HUMBLE MINISTRIES

The woman at the well.

The "woman" accused.

(*Illustration*), Bishop Woodcock's little heroine who at eight years of age had to care for the family.

IV. HIS PERFECT POISE

The mob

In the midst of His enemies.

The cross.

V. HOLINESS OF HEART AND LIFE

We act like Him

In naturalness

In sympathy

In humble ministries

In compassion

In love.

Sainthood

By H. M. CHAMBERS

TEXT, "All the saints salute you, chiefly they that are of Cæsar's household" (Phil. 4:22). (Scripture lesson, Phil. 2:1-8.)

This is a text of encouragement. The encouragement of mutual and appreciated fellowship.

Three facts are in this text. 1. Sainthood; 2. Sainthood on speaking terms; 3. Sainthood under difficult circumstances.

1. SAINTHOOD. The word comes from the Latin, "sanctus," meaning holy. This is the Divine call. "Wherefore holy brethren, partakers of the heavenly calling—" (Heb. 3:1). This shows it is a condition to be reached here, not to be deferred until death. We are called to be saints. Every church should be a saint factory. Otherwise it is missing its calling.

We must have sainthood as our established base of operations or quit. An army without an established base is a failure.

2. SAINTHOOD ON SPEAKING TERMS. All the saints *salute*. Fellowship develops some of the most valuable qualities of sainthood. It is not necessary to be a monk, a nun, nor a hermit in order to be a saint. Heaven will be found to be a place of rapturous sociability.

Therefore, we must warm up to sinners. Make them and others welcome at church. Greet strangers. Don't be stiff and formal. Be sympathetic and heartsome.

Saints salute. They are not at loggerheads. In a divided church something is interfering with sainthood. It appears that the "old man" is not dead (Matt. 5:23-24).

3. SAINTHOOD UNDER DIFFICULT CIRCUMSTANCES. Here comes a letter with a special delivery stamp

on it, sending greetings out of one of the most difficult places for sainthood to exist. Cæsar (Nero) was the embodiment of infamy. His court was the carnal fallen world in miniature. The worst excesses, the foulest vices were welcomed and encouraged within his household. However, some of these depraved wretches, breathing an atmosphere heavy with the opiates of hell, became saints and lived the life, even though called to seal their testimony with their blood. Therefore, "Christianity is designated to give us a sublime mastery over circumstances, rather than to allow circumstances to become our masters."

Parable of the Sower

By B. F. HAYNES

SCRIPTURE: Matt. 13:13-24; Luke 8:5-15. Paul's Prayer, 2 Thess. 3:1.

I. PARABLE GIVES THREE WAYS OF OBSTRUCTING WORD.

1. Not understanding. Matt. 13:19.
 - (a) Inattentive from pre-occupation.
 - (b) Caught away by criticism.
2. Tribulation or persecution. Matt. 13:20-21.
 - (a) Power of habit.
 - (b) Fear of not holding out.
 - (c) Evil associates.
 - (d) Persecution from family or friends.
 - (e) Persecution from employers, either expressed or expected.
3. Care of this world. Matt. 13:22.
 - (a) The ruling fad or sensation or topic.
 - (b) Politics, pleasure or social cataclysm.
4. Deceitfulness of riches.
 - (a) Its possession.
 - (b) Its pursuit.
 - (c) Speculation.

II. THREE CLASSES OF HEARERS.

1. The unimpressed.
2. The transiently impressed.
3. Those with deeply implanted, but finally supplanted impressions.

III. THEY HEAR AND UNDERSTAND AS FOR ETERNITY. Matt. 13:23.

1. All hinges on the hearing.
2. Take heed therefore that ye hear.

Eagle Saints.

By B. F. HAYNES

TEXT: Deut. 32:11-12; Ex. 19:4.

1. Eagles are stronger than other birds. Christians are stronger in faith and hope.
2. Eagles have elevated aspirations and instincts, fly high, build nests high on crest or crags.

Eagle saints have citizenship in heaven (Job 39:27-20).

3. Eagles are royal birds. We are children of a King. Crowns and principalities await us.
4. Eagles have great courage and subtlety. We should be courageous and subtle in meeting foes. Can accomplish the seemingly impossible.
5. The eagle goes forth to prey about noon when the men are gone home from the field. We should be wise, timely, discreet and tactful.
6. Eagles maintain their lives and celerity to a great age. (Psa. 103:5).
7. Eagles are great watchers; can see from afar with very small, but penetrating eyes; so we are made to watch for our Lord.
8. We are to be gathered to Him (Matt. 24:26-28; Luke 17:34-37; Rev. 4:5-11; Rev. 5:8-10).

Pentecostal Baptism

By B. F. HAYNES

TEXT: Acts 1:8; Luke 24:49; Acts 2:1-4.

- I. A trial of faith, to have to wait. They remembered his words (Jno. 13:10-11; Jno. 15:3; Jno. 17:6, 8, 9, 14-16).
- II. Trial greater because they did not know how long they had to wait.
- III. Gracious offices of ten days. Time to recall delinquencies.
 - (a) Intolerance of John, Luke 9:49-50.
 - (b) Peter's denial and profanity.
 - (c) James' and John's anger and fury at inhospitable villagers. Luke 9:51-58.
 - (d) Peter, James and John, their ambitious contention. Luke 9:46-48.
- IV. They wait. Spirit falls, cleanses and empowers—Then:
 1. 8000 converts in two days.
 2. Peter cured of cowardice.
 3. John cured of intolerance.
 4. Peter and John cured of revenge.
 5. James and John cured of ambition.

The Biography of a Saved Sinner

By C. E. CORNELL

TEXT: Rom. 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

- I. JUSTIFICATION.
 - (a) "Being made free from sin."
- II. CONSECRATION.
 - (b) "And become servants of God."
- III. SANCTIFICATION.
 - (c) "Ye have your fruits unto holiness."
- IV. GLORIFICATION.
 - (d) "And the end everlasting life."

HINTS TO FISHERMEN

By C. E. CORNELL

A SERMON OUTLINE

Text: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (1 Cor. 1:30).

1. Wisdom—Salvation from ignorance.
2. Righteousness—Salvation from the guilt of sin.
3. Sanctification—Salvation from the power of sin.
4. Redemption—Salvation from the presence of sin.

NOT THREE FEET FROM CALVARY

"There is not a text in the Bible three feet away from Calvary. God has put nothing in His Book that is not within easy reach of His dying Son. Nothing will come into your life that will not be under the outstretched hand of the cross. So in everything, through everything tell men of the 'Prince of Life.'"

TEN SECONDS OF EXPOSURE

We heard of a man preserved in vinegar who claims to be sanctified. Sour holiness is not apt to be catching.

"Lie not one to another." My business friend, be careful you do not lie when you advertise.

"In hell he lifted up his eyes, being in torment." The no-hellites would like to modify this or get it out of the book entirely. But it is still in the book.

"In everything by prayer." Note the word "Everything." Now really, my friend, do you pray about "everything"?

The Bible speaks about long suffering, and nowhere refers to short-suffering. The short kind seems to be plentiful, but the long kind is rather scarce and high priced. The quality is worth all it costs. You might get a little if you would try.

GOD WRITES ON CROOKED LINES

An ancient Portuguese proverb says, God can write on crooked lines. Man may attempt to defeat His will, but he never succeeds. The will of God will be done; but great is our loss if we miss the opportunity of doing it, and great is our guilt of we attempt to frustrate it.

THE CHURCH RECORD

A preacher would exercise the greatest care in the keeping of the Church Record. Each Church of the Nazarene should have a prepared Church book, published by our Publishing House. The pastor or someone should keep the Record very carefully. In my judgment the pastor ought to do this. When new members are received, make sure to get names correctly and in full as well as properly spelled. It is not wise to call off a list of prospective church members by saying, "Brother" Peters, "Mr." Smith and wife, "Sister" Jones, etc. There may be a number by the same name. Get the "initials" of each person and call the full name and address. The Church Record is to last a number of years and ought to be carefully kept for the present as well as the future. A hint to the wise is sufficient.

STREET MEETINGS

In every community where possible, arrangements should be made to hold open air meetings. Often someone will be reached by the gospel or Christian testimony, that cannot be reached in any other way.

But plan carefully for this kind of work. Do not display your eccentricities nor howl your peculiar wail on the street corner; sinners do not understand and get the wrong idea of spiritual religion. Use your sense, mind the Spirit and exalt the holiness of God. Some few folks when they go on the street think they must cut up all sorts of didos, much to the disgust of those who look on, and with positive injury to the cause they desire to represent.

Use only the very best speakers, those who have good voices, and who can talk intelligently. Make street meetings a power for salvation.

SUGGESTIVE SERMON TEXTS FROM THE PSALMS

For he will give his angels charge over thee, to keep thee in all thy ways. *Psa. 91:11.*

I laid me down and slept; I awaked; for the Lord sustained me. *Psa. 3:5.*

God is angry with the wicked every day. *Psa. 7:10.*

The wicked shall be turned into hell, and all the nations that forget God. *Psa. 9:17.*

The poor committeth himself unto thee; thou art the helper of the fatherless. *Psa. 10:14.*

The wicked . . . God is not in all his thoughts. *Psa. 10:4.*

Our fathers trusted in thee: they trusted, and thou didst deliver them. *Psa 22:4.*

He maketh me to lie down in green pastures (tender grass). *Psa 23:2.*

Worship the Lord in the beauty of holiness. *Psa. 29:2.*

Let them shout for joy and be glad. *Psa. 35:27.*

Thy righteousness is like the great mountains. *Psa. 36:6.*

Mark the perfect man, and behold the upright: for the end of that man is peace. *Psa. 37:37.*

PERTINENT PRAYER POINTS

W. R. Gregg gives the following prayer points that are well to consider.

True prayer scatters seed for the greatest blessing the world knows. Are you sowing for a great harvest?

Regard God at least on a par with friends. "The companions hearken to thy voice, cause me to hear it."

Wandering thoughts in conversation are not conducive to intimacy in friendship; nor, in prayer, to fellowship with the Father.

Prayer is a "renunciation of independence." If we are self-sufficient, why pray?

"Hear my voice, O God, in my prayer." Too many whispered conversations heavenward. Speak up.

Prayer flows from the consciousness of our inferiority and His superiority, of our helplessness and His power. It is an original and nearly irresistible instinct, precisely that which makes a child run to the mother, and the weak entreat the strong.

PRAYERS THAT PIERCE THE SKIN

The Christian Advocate published the following pertinent note.

For some time a revision of the Book of Common Prayer has been in process in England. Some extremely effective prayers from the revised Prayer Book, called *The Gray Book*, are given by Percy S. Malone in the delightful column which he conducts in *The Churchman* under the heading "Gargoyles."

We give here a few of these penetrating prayers as stimulants to personal devotion. These peti-

tions do not move in the deep grooves in which so many prayers lose ninety per cent of their effectiveness. All too frequently prayers which we make ourselves and those to which we listen in the pulpit act as soporifics instead of awakeners. They are lullabies when they should be alarm clocks. Consider how challenging such petitions as these are from the revised Prayer Book in which the congregation prays to God to deliver them:

"From the cowardice that dare not face new truths, the laziness that is contented with half-truths, and the arrogance that thinks it knows all truths,

"From lack of reverence for Truth and Beauty; from prejudice and sentimentalism,

"From being dull and pompous; from being rude and offensive and ill-mannered,

"From the blasphemy of cynicism about our brethren made in the image of God; from all false pride, ignorance, and contempt,

"From all uncleanness and unwholesomeness; from selfishness, slackness, and self-indulgence,

"From the false piety which cannot *laugh*; from being self-centered in our pity; from being narrowly ecclesiastical; and from loving systems more than we love Thee,

"From the disloyalty of being satisfied with things as they are, in the Church and in the world; and from failing to share Thy indignation."

Many of these petitions if taken deep into our inmost hearts would start revolutions in our habits and ways of thinking and living.

BEAUTIFUL TO DIE THIS WAY

A number of years ago there lived in Allegheny City, Pa., a very prominent physician by the name of Dr. John F. Cooper. He was a leading physician and connected with many of the first class hospitals. At the time of his death he was seventy-six years of age. He bade his sons a cheerful good night and retired. The next morning when one of his assistants called, there was no response; she gently opened the chamber door and peeped in to see the aged saint upon his knees. Not wishing to disturb him, she quietly retired, but the stillness of the figure troubled her and she returned to discover that the good, old man was dead.

How beautiful to meet the "Angel of Death" while communing with God. Could one wish for anything better? While speaking with Him who listens to the simplest prayer, to sweep into His presence is comforting. Is there an infidel

anywhere upon the earth that could object to dying this way?

ILLUSTRATIONS AND PERTINENT COMMENTS FOR THE PREACHER

LEAN HARD

Child of my love, lean hard,
 And let me feel the pressure of thy care,
 I know thy burden, child; I shaped it;
 Poised in mine own hand: made no proportion
 In its weight to thine unaided strength.
 For even as I laid it on, I said:
 I will be near, and while she leans on me,
 This burden shall be mine not hers:
 So shall I keep my child within my circling arms
 Of my own love! Here lay it down, nor fear
 To impose it on a shoulder which upholds
 The government of worlds. Yet closer come:
 Thou art not near enough. I would embrace thy
 care.
 So I might feel my child reposing on my breast.
 Thou lovest me? I knew it. Doubt not then:
 But, loving me, LEAN HARD!

IT'S A JOY

To have spiritual freedom.
 To pray without ceasing.
 To read the Bible daily.
 To stand true in trial as well as sunshine.
 To relieve the suffering and assuage sorrow.
 To be always about the Master's business.
 To have a personal interest in the souls of
 others.
 To triumph over all temptation.
 To gain heaven at last.

THE WILL OF A DRUNKARD

"I leave to the world a ruinous example.
 "I leave to my parents all the sorrow possible
 to bear.
 "I leave to my brothers and sisters all shame
 and dishonor.
 "I leave to my wife a broken heart, and a dis-
 graced life.
 "I leave to my children poverty, wretchedness,
 and the memory of a father in a drunkard's grave.
 "No drunkard shall inherit the kingdom of
 God."—Gal. 5:19-21.

MEMORIZE THE WORD

We urge upon every minister, and for that mat-
 ter every individual Christian, the importance of
 memorizing the Word of God.

It will fortify you against the attacks of the
 enemy, give you a rich experience, enlarge your

faith, make you versatile and fresh in testimony,
 and give you skill in handling the "sword of the
 Spirit."

It will freshen your memory as well as make it
 elastic and usable. Begin by taking a single
 verse, then a couple of verses until you can re-
 tain and readily memorize a whole chapter. Re-
 view each day until it is thoroughly fixed in the
 mind.

This is so important and so delightfully help-
 ful, that we trust that some one who shall read
 this will begin at once.

THE VALUE OF MIND TRAINING

If I had my life to live over again, there are
 at least two things that I would do. I would
 commit the Scriptures to memory and then quote
 them accurately, and I would commit the old
 hymns and the very best poetry that I could find.

Dr. J. M. Buckley, for thirty years the editor
 of the *New York Christian Advocate* and one of
 the brainiest men that Methodism ever produced,
 began as a young man to memorize poetry. He
 became so proficient, that he could read a poem
 of twelve verses once and then quote them ac-
 curately. He would recall legislation by the
 General Conference that passed thirty or forty
 years ago and quote verbatim. He had trained his
 mind until these astonishing feats were accom-
 plished.

Two of my brethren of First Church, Los
 Angeles, after they had passed fifty years of age,
 memorized forty or fifty chapters of the Bible and
 could quote them accurately. If any one has the
 pluck to stick to it, the mind can be made to
 work and behave itself. The value of memoriz-
 ing the Scriptures and the hymns is of inexpressi-
 ble value to the minister. A preacher who can
 quote Scripture and poetry, may not be scholas-
 tic, but he will be able to hold attention.

SOME CHARACTERISTICS OF THE DEVIL.

He is active.

He is ceaseless.

He is very subtle.

He is never discouraged.

He plans to GET YOU, if he can.

He is always trying some new form of tempta-
 tion.

"Resist the devil and he will flee from you."

PRACTICAL

THE MINISTER AND BIBLE STUDY

Methods of Bible Study, Continued

By BASIL W. MILLER

1. The *historical method* of Bible study yields valuable results for the minister. In the revelation of God to man there is a progressive unfolding of truth; the truth revealed in the earlier ages containing the seed of which that of the later periods is the enlargement of the unfoldment. In the first books of the Old Testament we find the spring of truth, and as the years pass on this becomes the sweeping river of revelation. It is thus well to study the topics of the Bible historically. In Scofield's Reference Bible this plan is used in the treatment of all topical studies. The minister can take any topic, as salvation or grace, run the references in their chronological order, and in this manner understand better the different stages of the revelation of the topic until the perfect age of the New Testament is reached. It will be found that these subjects to Moses, to David, to the prophets, contained but the seed of what the New Testament is the fruit.

The "ambassadors of God" should also be acquainted with the books of the Bible in their chronological order. In other words we should study the books chronologically as we do the history of nations. After one has placed each book in its proper historical period, great advantage is obtained in learning the facts of the history of the different nations that had intercourse with the races and people of the Bible in their respective periods. This can be done by taking any period of the Word of God, studying the several nations mentioned by the books of this age in order to learn all the Bible has to say concerning them, and after this making a special effort to learn of their activities during this period from the writers of profane history.

In this arrangement falls the process of dividing the Book into its several periods such as: the antediluvian; the patriarchal; the years of the Egyptian captivity; the wanderings in the wilderness; possessing Canaan; the age of the judges; the period of the kings, with their divisions; the

years between the Testaments; the life of Christ; the time of the activities of the apostles, including the life of Paul, with a study of his missionary journeys.

Many good books exist treating the Bible from a historical standpoint, outstanding among these are Smith's, "*Old Testament History*," and "*New Testament History*;" Sell's, "*Bible Study by Periods*."

2. The *biographical method* of Bible study is especially rich in affording sermons on the characteristics of God's great men. The minister that makes a study of the lives of God's holy men of old will never lack for refreshing and inspiring sermonic material. To make our messages life-like we must fill them with the glory of the saints of the past. The methods of biographical study are varied and numerous. One of the most favorite is the chronological plan, consisting of following the details of the chosen life as they occurred. Begin with the first mention of the person you are studying and become acquainted with all the activities of his life. Here the man thing is historical accuracy in knowing the incidents. The minister cannot be too careful on this point. Many of us in preaching are not certain of the correct order of the incidents in the lives of our Bible characters. This weakens the force of our message. Be accurate in details.

Another form of this method is made up of searching for leading characteristics, qualities and spiritual lessons from the holy men. Most of the men of the Bible have their true messages for our age composed of one outstanding characteristic. Abraham is the personification of faith and obedience; Moses of separation and communion; Samuel of faithfulness; Enoch of communion; Elijah of prayer, etc. Find the leading soul quality of each man of the Bible; trace out the sources of their defeats; learn of their prayer life; find the spring of their strength; meet them as ordinary companions. It will be surprising the store of sermon material that is derived from such a study. Here are individual messages, series of sermons from the several men of the Scriptures,

filled with lessons on spiritual power as applicable to present day conditions. A very happy series of sermons or prayer-meeting talks can be formed from your biographical study of the Bible.

There are certain books on Bible characters that the minister should be more or less acquainted with. These are F. B. Meyer's books on Bible characters, Matheson's works on "*The Representative Men of the Bible.*" But best of all is the Bible. The power of Meyer's books consists in the great spiritual truths he is able to bring out from the many incidents of the lives of the saints; that of Matheson's in his beautiful descriptions of the qualities of the characters.

3. The *geographical method* is especially valuable in helping one to be able to locate readily the important places of the Bible. This type of study goes hand in hand with all the other methods. For as the minister delves into the truths of the Book he should study the geographical facts thus discovered. Many preachers of years of experience are not acquainted with the map of Palestine, and are unable to locate even the principal cities spoken of by Jesus. It is well to buy any good Bible geography, of which many exist, and go through it studiously chapter by chapter. Such a book treats of the different nations of the Bible during the several periods of sacred history, the principal cities, mountains, plains, rivers, etc. The life of Christ by all means should be studied from a geographical standpoint, tracing out the cities He visited, and what He taught and did at each place. The same is true of the life of Paul. Learn the nations and cities he visited, the places where the several epistles were written. Interesting sermons are often found in such geographical information. One can preach on the mountains of the Bible, drawing spiritual lessons from the activities that have taken place on each; on the holy places and occasions of old.

In conclusion on methods of Bible study, let us say, learn the Book. Master its precepts. Be at home in its nations and cities. Conquer its truths. Appropriate its lessons. Live in this majestic treasury of God's truth. Know its holy men. Dwell in its solemn sacred places. Associate with its leaders on age-remembered occasions. Make the Bible pivotal to all your thinking, fundamental to your ministry. Feed the congregation on the mastered truths of this Book of God. Then your ministry as the years pass will deepen and broaden out into a mighty God-blessed stream

of holy glory, a benediction to your congregations and an electric blessing to the world.

SAN BERNARDINO, CALIF.

THREE QUALITIES

By A. E. SANNER

THESE are a number of qualifications in grace and experience which the holiness preacher MUST have. Some of these have been mentioned in previous articles, and others will be noted later. But there are other "qualities" or "helps" which will enter into his success, or if absent, their lack will enter into his failure. There are several such "qualities" but for the present occasion we invite your attention to three:

1. Definiteness,
2. Industry,
3. Sense.

Definiteness—this is a quality or trait the holiness pastor will find a real asset. What could be more disgusting to the people than a time-serving, temporizing, apologetic, holiness preacher? It is the lack of a definite conviction and a definite message which as much as any one thing has caused many a pulpit to lose its hold on the people. The pussy-footer has no place in the Nazarene or any other holiness pulpit. According to a recent number of the *American Magazine* there was once a preacher who was so afraid of offending someone in his congregation that he devised a creed containing a loophole for everyone: "You must believe, as it were, and repent in a measure, or you will be damned to some extent." Of course he pleased no one. The *Pathfinder* lately had editorially a statement like this: "What we need in the pulpits today is a bunch of Theodore Roosevelts—men with convictions and a message, who are ready to speak out with a punch." Yes, sir, that's it. The holiness preacher to succeed must be definite in his *convictions*, definite in his *message*, and definite in his *objective*. He simply cannot put across a message on any subject he doesn't *feel*, nor can he arrive if he has no objective. In these things he must be positive. He must be insistent. He must be a messenger with the other man's message, and not speak his own notions, but the Word of the Lord. The people love a positive, earnest man, who believes his message intensely and speaks it with authority.

Take finances: Here the preacher must be definite, fair, frank and straight-forward. He must take his official board and his church en-

tirely into his confidence, and be perfectly fair and frank with them concerning all church finances. The appeal must have sense and reason back of it, with the truth, the whole truth, and nothing else but the truth told. He will find it the better and easier way to raise money.

Again, our preachers must be industrious. We might as well confess up. It is generally conceded by our enemies that the holiness preacher is lazy. Said a layman to this writer once, "What's the matter with our preacher? He crawls up on that seat out there, and sits there, immovable, with his head down, for hours at a time, by actual count. If you can't jar him loose, we will have to have another preacher." Sure Who would want a fixture like that for a pastor. A friend recently told me of a report he once heard given by a preacher in an assembly over which Dr. Bresee was presiding. The young preacher went on to report how he and his wife had prayed and fasted and spent many hours on their faces, crying and weeping over the people within his charge, and (boo! hoo) he couldn't understand why they hadn't been able to get hold of the people and have better results. But Dr. Bresee kindly said and asked: "Brother, it is well to cry and weep over the people, but did you also make dust with your heels?" There must be time for prayer, meditation and study. But the successful pastor can never take it all out in these devotions. He must visit his people. If you are a Nazarene, see the Manual "Duties of the pastor," and decide if a lazy man can get by with that program there outlined. He must visit other people not members of his church. He must become acquainted. He doesn't love tobacco smoke, but he must be willing sometimes to let the stuff be blown on him, when establishing the "point of contact" with some sinner for whom Christ died, and for whom this preacher works to save. He must be able to go into a hotel lobby or a place of business minus a "holier than thou" attitude, and be a man among men, yet kept from the evil. He must respect and reverence old people. He must be cheerful and friendly with the young people. He must love children. Not put it on—it won't put on with the little fellows anyway. He must have a warm heart for the children. If he has they will know it, and acknowledge it. They will draw near him, and cling to him. And, their parents will think *he* is a *nice* preacher. He must visit the sick. If it is necessary and expedient

he must be ready to do more than pray for them. He must be ready to take off his coat, or put on overalls and put on a practical demonstration of the love, mercy and kindness he preached about in the pulpit the other Sunday. If necessity of the case calls upon him—he **MUST** do it, and he ought to do it gladly and joyfully. He must help those who are in trouble as much as lies within him. He must stand by the fellow who has fallen into disgrace, stand to help, if possible, him for whom others have little regard or sympathy. He must secure charity for those who are in want. He must keep busy, and be alert to grasp every opportunity of any sort that opens the way for him to a soul's salvation.

Last of these three "traits," but not least, I would mention "sense." The holiness preacher must have sense in his head and he must use it. He must visit, but not visit too long. Visit, but not at the wrong time. Be friendly and "at home," but don't make himself obnoxious. Remember when they say "Now, just be at home," it is a courtesy to be interpreted not literally, but approximately. Don't get too "handy" around a place and arrive at the place of criticism. He must be careful in his attitude towards the opposite sex. He must be careful with reference to money matters. He must not be a beggar. He must not eat too much. Be pleasant in conversation, yes, but don't talk too much. Not as was said of one preacher, "He carries around with him an inexhaustible stock of talk." He must not preach too long. Dr. Chapman recently wrote in an editorial that any pastor who makes it a habit to preach beyond 12:15 p. m., Sundays, will be fighting a losing game. Dr. Chapman is right. Don't bore the people with an interminable list of announcements. "Don't bawl and squall until all out of breath-ah and making sport-ah for the Philistines-ah." Mix sense and salvation.

PREACHER PROBLEMS

By C. B. WIDMEYER

The Preacher and his Books

BACON says, "Some books are to be tasted, others to be swallowed and some few to be chewed and digested. Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not."

The preacher's library is his work shop. Books to the minister may be likened to tools to the laborer. A preacher should have a well selected library, for good books are like good friends, they must be chosen. It is necessary for a preacher to make a wise selection of books, for they will help him to build his own character as well as the character of others.

One has said, "Of the making of many books there is no end." When a preacher decides to build or buy his library, he will find a wide field from which to make the selection, for there are books and books. Books should not be chosen because they are cheap, but rather because they serve the purpose of the minister. The preacher should not seek to build a large library for this may prove a hindrance rather than a help. In a library or five or ten thousand volumes much time will be consumed searching for information.

The preacher should possess such books as will help him in understanding the Scriptures, in building the sermon, and providing him with a good supply of illustrations. Just enough books should be selected to meet the demands of the owner and should be so classified and arranged that the minister can lay hold of the book that is desired. Each book should have a place on the shelf, and should be kept in that place. Some preachers have an abnormal taste for accumulating books and seem to think that a large library is a proof of wide reading, but this does not always follow. Books are not placed on the shelves to be looked at, and seldom used. Then too, beware of the man with one book, for that person will certainly be deficient in the preparation and presentation of the sermon. There is just as great a danger in having too few as too many books.

The minister should know how to use his books. Some system should be adopted whereby he may readily and quickly bring together the information found in reading. A system of marking or perhaps better have a large book in which numerous subjects will be listed, and then as information is found, list book and page under the subject as arranged in the large book.

The writer does not mean to discourage a person who desires a large library, but if one is an omnivorous reader care must be taken lest too much time be spent to prepare the mental and the spiritual be neglected. However a minister must have a reasonably large library if he would reach the highest point of usefulness. But always

give attention to quality rather than quantity. One has well said, "The press has become a powerful engine for either good or evil, and in view of this fact it is necessary for a wide-awake preacher to keep himself fairly acquainted with books and periodicals that are influencing the age in which he lives." A few suggestions may be helpful at this point.

The preacher should, first of all, secure and read carefully the leading books by the leading men of his own denomination. Not only these books be read, but periodicals published by the church. This is necessary if one would keep in touch with the life and spirit of the denomination. If a preacher reads extensively from the publications of other denominations he will soon lose the ideal and spirit of his church, and as a consequence will soon find himself out of touch with his brethren, and he will fall to criticising rather than constructively building the work of the church. Furthermore if the preacher does not read and use the books of his own denomination, his people likewise will not read.

A preacher must exercise great care as to the type of books that he reads, for reading influences the thinking. Perhaps more preachers have been influenced toward Modernism by this means than any other. German, French and even English writers know little of the spiritual life of the American Church.

In the preacher's library there should be found the leading poets; a few, but very few of the best commentaries; also a well selected series of Church histories, for as Bacon says, "Histories make men wise." Church history must be carefully studied by every preacher, for here is where the preacher will gather his facts. The preacher will do well to specialize in this department.

Someone has asked, "Should the preacher have any books of fiction in his library?" To answer this question one must know what is meant by fiction. One might read some from the works of Dickens, Scott, etc., and find some valuable material. But most modern novels are valued by the number that can be sold, and should have no place in the preacher's library, or in his time devoted to personal culture. Then as to the answer about books of fiction, the writer would say a large no and a small yes.

Each preacher must work out the problems of his library gradually. Buy useful books and use the books that are purchased. In the words of

Emerson we should say, "Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire. I had better never see a book than to be warped by its attractions clean out of my own orbit, and made a satellite instead of a system."

WHAT THE PASTOR EXPECTS OF THE EVANGELIST

By ALFRED CHRISTENSEN

FIRST, the pastor expects the evangelist to be *God-Commissioned*. Local conditions such as discouragements, partial failure and the year-around hardships of a pastorate should not be considered a call to evangelize. Nor should a successful pastorate and a burning zeal to reach more people be considered a divine call. We are in need of more successful pastors than evangelists. However we prefer an evangelist that has had a successful pastorate, so that when he says, "If I were pastor I would do so and so" it will have more weight.

Second, the evangelist should be a more capable man in the pulpit than the pastor. He should be an extraordinary preacher. The evangelist's hands are tied when the people say, "The pastor preaches better." The evangelist is not expected to do calling and the things that a pastor is expected to do, therefore his only chance to reach the people is from the pulpit, if he fails here, he is a failure. The reason the pastor calls an evangelist is because he is unable to carry out his program and he depends therefore on the evangelist.

Third, the pastor expects the evangelist to treat his congregation courteously. It is very embarrassing to newcomers to have them signalled out as goats and such like. God has not delegated this form of judgment to anyone but Himself. It is not ours to divide the sheep from the goats. Often evangelists will resort to clap-trap methods and uncalled for tests to create enthusiasm and get seekers. Bodily exercise, and loud preaching are not unction and holy fire, they may be but human heat. Again, please do not ask the congregations to wave handkerchiefs and throw their germs over the audience, to prepare them for your message. If the gospel of Jesus Christ does not cause the fire to burn in the heart, and holy laughter and shout to come forth, please do not resort to other spectacular things and call it the workings of

the Spirit. Evangelists have injured the standings of local churches by such things.

Fourth, the pastor does not want the evangelist to spend too much time on the Achans. Because results are not being realized, do not always blame the church, it may be you. We can have results, Achans or no Achans. Paul proved it. There will be Achans after we are gone. We want you to reach new people for the church. To me a report that the church was greatly blessed and no new born babes in the kingdom is a report of failure. Again please be careful how you preach away the confidence of God's lambs. It is better to settle them than to unsettle them. Advise the chronic seekers to seek in private. A warmed over church, chronic seekers, and the muddling up of people's experiences leaves a very bad impression in a community. It is a poor way to advertise full salvation and God's keeping power. It is unkind to make Christians feel the guilt of condemnation because they are not on the mountain top shouting. Because one did not get it as you did and does not act as you do is no evidence he hasn't got Him. The Holy Spirit has different manifestations.

Fifth, be a booster for the local church with its several interests, such as prayermeetings, Sunday school, church paper, the tithe and the like. Do not steal the affections of the people that belong to the pastor, help him all you can. Do not forget to help him string the fish that were caught during the revival. Do not hold the people so late that they will not come back. You can sleep late but they cannot. Some of your messages would be more effective if shortened. In closing, let me ask the question, Is it fair to expect as much money for a three weeks' meeting as the pastor gets for three months? We would use our evangelists more if they were more reasonable with us.

THE PASTOR'S SUPER-SIX

By N. B. HERRELL

THE starter in the pastor's super-six is of very great importance to the success of his work. With a carefully planned schedule announced to the public, it is necessary that his starter works well, for once he disappoints his expecting and hopeful congregation he will find it hard to regain the lost confidence. In dealing with this subject we call your attention to the fact that three things are outstanding in a super-six church. First, *the sermon*; second, *divine wor-*

ship; third, *faithful stewardship*. All preliminaries leading up to the sermon are merely the starter. Therefore, the pastor of a super-six church must not spend too much time cranking on the starter. The machine is standing still while he cranks the starter. Real speed is only made when he begins to preach with the Holy Ghost sent down from heaven.

The public has a right to expect the church to live up to its announced schedule. When the sermon is announced for eleven o'clock the pastor should be on the dot. Not eleven fifteen or eleven thirty, but eleven o'clock. Too much time is spent on preliminaries. Cranking on the starter has taken the joy out of many a trip. Cranking out announcements for thirty minutes besides the collection, and special song or songs, is enough to kill any sermon. We are crying for shorter sermons. Nine-tenths of our trouble is with our starter. We wear the people out waiting for the machine to start. We have been so bored by some pastor's grinding on his starter that all we could think of was the time that was wasted and especially after we had past twelve thirty o'clock.

A story goes like this: A mother took her son of five summers to Sunday school and stayed for the sermon. After a long drawn-out cranking on the starter, the pastor announced his text and began to preach. It was twelve fifteen and the boy was weary and hungry. He said to his mother, "Let's go home." "Be quiet, honey," she replied, "he will soon be through." At twelve thirty, the boy growing more restless said, "Mother, let's go home now." She patted him and said, "He will stop in a few minutes." The pastor paused a moment and took a full breath at which the boy said, "Look mother, he is filling up again." She quieted him again, but soon the boy, with tears in his eyes, said, "But mother, he makes my stomach hurt." The trouble was not in the length of the sermon but in the thirty minutes he lost in getting started.

The merchant, milk man, mail carrier, and others who serve the public, create and hold the interest of the people. First, by what they have to sell, second, by faithful service. The pastor's super-six is the greatest asset to a community. He deals in things eternal. Of all the public enterprises, the church is at the front. Both as to quality of goods and service the pastor and his super-six are to lead all other enterprises. Therefore, well planned, timely, thought-provoking schedules for the pastor's super-six should be

well announced and then the pastor should see to it that the schedule is lived up to.

In planning the schedule for the pastor's super-six, it should be made subject to the sermon. Preaching the gospel is the heart of divine worship and any weakness of this point will be felt all through the church. For the gospel to drift from preaching to entertainment is sure death to the church. Nothing must overshadow the sermon. How refreshing to the worshipers to see the pastor step on the starter of his super-six and hear the hum of harmony and see the co-operation in service until they find themselves lost in wonder, praise and devotion to the Lord of glory. The time seems all too short for the services and the sermon was so well-timed and served that even the interest of the children was held until the last. Yes, the starter in the pastor's super-six is very important to the success of the day's journey.

*If I was the pastor of a super-six car,
I'd have a starter that was super in power;
When the clock hand pointed to the schedule rime,
I'd crank up the starter and leave on time.*

*With my engine running smoothly, I'd know no
fear,
I would honk my horn, and push in the gear;
I'd step on the gas, as I pulled down the spark,
And shout all aboard for Salvation Park.*

*I would start her off easy, with my gears in low,
And develop my speed, as on I would go;
I would change her to high, as on we would ride,
And drive her on schedule, my super-six pride.*

SOME BOOKS I HAVE READ

By H. G. COWAN

The first book I will mention is the last one read, and it is one in which every pastor may feel an interest. It is entitled, "The Preacher's Problems," by Hugh Latimer Elderdice, A. M., D. D., LL. D., President of the Westminster Theological Seminary, Westminster, Maryland, and is issued by the Methodist Protestant Book Concern, Baltimore, Maryland. The author was a friend and a schoolmate of mine, at Western Maryland College, Westminster, Maryland, over forty years ago. I knew him as an earnest, sincere Christian student who graduated with success from his *alma mater* and from Yale, was a successful pastor in Maryland, and for thirty years or more has been the successful president of the school of which

he is now the head. His experiences in the pastorate and in school work, added to his native ability, have abundantly qualified him for the authorship of the book under consideration, and in the six chapters (or lectures, for the contents are a series of lectures delivered to ministers) almost every phase of preparation, perils, pulpit, parish, poise, and the preacher's invisible salary is considered and set forth in a simple, conversational style that grips and holds the reader's attention to the end. The treatment is practical, rather than doctrinal, therefore the book should be acceptable to the pastors everywhere, and I recommend it to our pastors as a useful addition to their libraries.

In "The Lord's Day From Neither Catholics Nor Pagans," the author, Rev. D. M. Canright, shows clearly that neither the popes nor the pagans of Rome had anything to do with the setting apart of Sunday, or the Lord's Day, as a day of rest and worship on the part of Christians, but that the day was so observed from the time of the Apostles, in memory of the resurrection of Christ, which is confirmed by the united testimony of the Scriptures and Church history. Where my book, "The Scriptural Sabbath," stops, Mr. Canright's work continues and shows "the complete testimony of the Fathers," the action of all the various councils, and clears up the much disputed edict of Constantine, in 321 A. D., forbidding labor on Sunday and the holding of court in towns. He shows that Sunday rest and worship on the part of Christians dates back to the resurrection, and was an established institution in Constantine's day, and that his edict required the pagans in the Roman Empire to rest on that day, a feature of civil life before unknown to them. The papacy was not established at the time, and far from the Lord's Day, or Sunday being a Roman Catholic institution, the decree of Constantine and the action of all the principal councils in favor of Sunday rest originated in the territory of the Eastern, or Greek Church, which has never acknowledged a pope, and which contained the old and original apostolical churches of Jerusalem, Antioch, Cæsarea, Ephesus, Galatia, and many other churches which were organized by the apostles or their fellowlaborers and immediate successors. After reading "The Scriptural Sabbath," which shows that the Hebrew Sabbath was a movable festival at the feast of Pentecost, from one day of the week to the next, and that Saturday

worship on the part of the Jews did not become established before the fourth century A. D., it will be well for our people to get and read Mr. Canright's book which gives a complete history of the Lord's Day observance from the beginning and down through the centuries of Church history.

FREEWATER, MONT.

CHURCH PUBLICITY

By M. LUNN

Last month we devoted most of our discussion to TYPE. Now we are to consider some of the fundamental principles of display, balance, etc.

To display an advertisement is to emphasize it or certain portions of it, in order that certain things may be accomplished: (1) attracting the eye of the reader, (2) making the advertisement easier to read, (3) drawing attention to certain important parts. Display can be secured through: (1) illustrations, (2) type arrangement, (3) border and (4) white space. Use all four whenever possible. In all church advertising—newspaper, circular, card—use a picture of the church, the pastor, the evangelist or singer. Folks, big and little, are interested in and attracted by pictures. For type arrangement most preachers are dependent upon the printer. See to it that he doesn't use too many type faces. Have him use different sizes, also bold and italic type for display. If you can confine your advertisement to one "type family" so much the better. The headline may be considered an exception. This, especially where no illustration is used should stand out. Some printers dote on fancy borders. Beware of them! (The fancy borders, we mean). A border should harmonize with and complement the typographical arrangement of the advertisement. A border that is too ornate distracts from the ad to the border, whereas it should be subordinate. You wouldn't put a fancy, showy frame around a beautiful picture lest the picture be cheapened.

White space costs money but it is worth it. Without it an advertisement or circular or card looks crowded and hard to read. White space makes an ad "stand out," look attractive and inviting. Provide plenty of white space.

Be careful of overdisplay. If you attempt to display five or six things in an ad and have that many lines set in bold type, there will be no contrast but instead a mere jumble and a hard to

read advertisement. Display lines should serve to catch the eye and lead on to the smaller type giving details of your announcement. Most folks are prone to make a confusing conglomeration of

an ad by overdisplay. The following examples will illustrate what we are trying to say.

The following is a copy of a card, $3\frac{1}{4} \times 5\frac{1}{2}$ in., taken from my files. The names and location, of course, have been changed:

Old Fashioned Revival

FIRST CHURCH OF THE NAZARENE

340-44 Walnut Street Jonesboro, Mo.

Evangelist J. M. Smith of Chicago, Ill.

Prof. and Mrs. A. R. Miller of Kansas City, Mo.

SONG LEADERS AND SOLOISTS

S OUL STIRRING
OUL SAVING
TRAIGHT GOSPEL
EARCHING SERMONS
GOOD MUSIC

WELCOME!

Oct. 22 to Nov. 5
Each Evening 7:30
Sunday 11 a. m., 2:30
p. m., 7:30 p. m.
Bible study at 10 a. m.
Each Day except
Monday and Saturday

The above is a striking example of a conglomerated advertisement. We have tried to improve it in the following rearrangement:

Old Fashioned Revival

FIRST CHURCH OF THE NAZARENE

October 22 to Nov. 5th

Evangelist J. M. SMITH of Chicago, Ill.
Prof. and MRS. A. R. MILLER, of Kansas City, Mo.

Soul stirring, Soul saving, Straight Gospel
Preaching with inspiring music.

Services each evening at 7:30, Sunday at 11 a. m., 2:30 p. m. and 7:30 p. m. Bible study at 10 a. m. every day except Monday and Saturday.

The church is located at 340-44 Walnut Street, Jonesboro, Mo.
A cordial welcome awaits you.

Balance. The upper part of an advertisement should be stronger in display than the lower part. About three-fifths of the "density" of your advertisement should be above the center and two-fifths should be below. If you use an illustration put it at the top and if it is not the width of the entire ad put it in the upper left hand corner. In other words the center of attraction should be where you want the reader to start. If the reader's attention first is attracted to the bottom or over to the right, the eye must back up in order to start where your message commences. This means effort and you must follow the line of least resistance.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Much has been written on prayer of late but there is room always for a contribution to this subject by Dr. R. A. Torrey. In his new book "The Power of Prayer" (Revell \$1.75) he treats this vital theme more fully than most writers. The book deals with prayer in its relation to all departments of Christian life and activity, which include the definite results which definite and determined prayer may be expected to produce; what prayer can do for the churches, and *all* nations; how to pray so as to get what is asked for; praying in the name of the Lord Jesus; praying in and through the Holy Ghost; hindrances to prayer and the relation of prevailing prayer to a revival of religion throughout the world.

A reference book which every preacher and Bible student should own is "The Bible Text Book and the Bible Student's Manual" a new edition of which has been brought out by Geo. H. Doran Co. (\$1.35). Such a volume is invaluable for a systematic search of the Scripture on any particular subject. In addition to the Text Book section the book has an Index to the Gospels, Prophecies and Allusions to Christ, Table of Hebrew Times and Festivals and other valuable information.

Dr. J. A. Huffman's book, "The Progressive Unfolding of the Messianic Hope" (Doran \$1.50) should have a special appeal to the readers of this magazine, because of the fact that he is a distinctly "second-blessing holiness" man—Dean of Marion College School of Theology. Dr. Huffman traces the expectation of the coming of the Messiah from its earliest introduction to the ap-

pearance of Christ, and on down to the present conception regarding His reappearance. It is a book that sets in order and clarifies the record of the Scripture revelation on the doctrine of Christ's coming, and as such is most important to all who read and teach the Bible.

A special book for preachers is T. H. Darlow's "At Home in the Bible" (Doran \$2.00). An English clergyman, Dr. J. D. Jones writes in the British Weekly: "I should like to put it into the hands of all young preachers to help them realize how deep a well the Bible is, and to show them, as they start their ministerial career, what preaching ought to be. For the book deals with the great and central things of our Gospel, and it deals with these great things in a great way."

All of which the reviewer heartily endorses.

Dr. S. D. Gordon of "Quiet Talks" fame has given us another addition to his series, "Quiet Talks About the Healing Christ" (Revell \$1.25). Everything Dr. Gordon writes has the stamp of his original, distinctive style. He discusses the following questions: "Is it Christ's will to heal men today? Does God send sickness and disease? How does Christ heal? How may Christ's healing be expected? In addition he deals with the human side of healing and health, that of God's school of suffering, and, in conclusion, the much mooted question of the actuality of Satanic intervention and power to effect physical healing. From a devotional standpoint the book is inspirational. Also it is packed with thought-provoking suggestions and striking assertions.

FACTS AND FIGURES

By E. J. FLEMING

The Year Book of the World Sunday School Association just from the press lists 347,000 Sunday Schools in existence with 350,000 officers and teachers and 29,000,157 pupils.—Sel.

Paris is to have a new Mohammedan mosque which will cost more than 6,000,000 francs. The building will be one of unusual beauty and will be accessible to the more than 30,000 Mohammedans who live in Paris.

The Bible has been translated into 827 languages and dialects. Four hundred years ago when William Tyndale put the Bible into English the number of translations was limited to 14. It is said that there have been 260 transla-

tions during the last 25 years. The old book is not dead yet.—Sel.

An exchange says, "There is increasing interest in the sixty-five story building that is being erected by Oscar E. Konkle, in gratitude for the recovery of his son, Howard Konkle, who is now a student in Colgate University. This building will house a hotel, with 4,500 rooms, a church auditorium, a hospital and a bank. Ten per cent of the earnings of the building will go for missions. The prices of rooms will be comparatively inexpensive. Drinking and smoking will not be allowed. The cost of the building will be \$14,000,000."—Sel.

The latest Roman Catholic statistics claim a population for that church of 345,000,000, of which more than one-eighth, or 43,000,000, is to be found in English-speaking lands. It is claimed that there are 18,000,000 Roman Catholics in the continental United States, and almost 10,000,000 more in the colonial possessions of this country. The Roman Catholic population of the British empire is set at 15,000,000, of which only 2,000,000 are in England. The division between continents gives the number of Catholics in Europe at 190,000,000; Asia, 15,000,000; Africa, 3,000,000; America, 112,000,000, and Australasia, 2,000,000.—Sel.

In 1922 there were 57 persons lynched by mobs in the United States, in 1923 there were 33, in 1924 there were 16, and in 1925 there were 17. The 1925 lynchings were distributed among the states as follows: Alabama, 1; Arkansas, 1; Louisiana, 1; Missouri, 1; Utah, 1; Virginia, 1; Florida, 2; Georgia, 2, and Mississippi, 6.

It is reported that nine out of the fifteen colleges supported in China by American mission boards show normal or increased enrollments in all but three. Yenching University, Peking, has 550 students, its maximum limit, and Shantung Christian University has 380 students. Most encouraging reports were received from the University of Nanking, Canton Christian College, Hangchow Christian College and West China Union University.

It is reported that the strike of the 158,000 anthracite miners, which has recently been ended by a "peace without victory" for either side, is estimated to have cost \$1,000,000,000, including wages, profits, loss of railroad revenue and wastage due to the shut-down of the mines for five and a half months. In wages alone it cost the miners \$1,150,000 per day.

Antioch College has been making a careful study over a considerable period of time of the effect of tobacco on scholarship. It was found that 31.8 per cent of the non-smokers failed to maintain required grades, while 62.3 per cent of the heavy smokers similarly failed. It was found that heavy smokers have lower grades than light smokers. Heavy smokers average 3.00; light smokers, 3.23. Of non-smokers 31.8 fall below diploma grade; of the light smokers, 43.00 per cent; and of heavy smokers, 62.3 per cent. Smokers remaining in college fall steadily in scholarship—from 3.56 to 3.31 in three years. Non-smokers maintain a nearly uniform average. The report states "It is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency."

Prosecutor Remy of Indianapolis, Indiana, shows some figures from his records that in 10 years the average age for burglars decreased from 29 years to 21; robbers, from 28 to 21; and murderers, from 32 to 25. It is his belief that the apartment house has much to do with juvenile crime. "He does not blame booze, but says that the adults furnish the bootleggers. Three-fourths of the movie fiends—those who go several times per week—are under 24 years of age, and a study shows that fully 85 per cent of the films use vice, crime and sex scenes in their scenarios. The habitual movie fan has it all brought to him; there is no healthy exertion but instead an unhealthy stimulation of the senses. There are, it is true, many moral sequences in the plays, but the suggestible adolescent is liable to miss the moral in the submergence of his rational faculties by appeals to instincts that have not yet been habituated to restraint."

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