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WHOLE NO. 30



P. P. BLISS

**Author of "Let the Lower Lights Be Burning"
and other immortal hymns.**

From "George C. Stebbins: Reminiscences and Gospel Hymn Stories," by George C. Stebbins, published by Doubleday, Doran & Company, Inc.

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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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THE DEMAND FOR BETTER PREACHING

CHARLES FISKE, in Scribner's Magazine, says, "Sometimes one marvels, when the sermon is over, that so many persons still go to church. It is true that much of the criticism of the pulpit is unjust. I myself listen to many speeches, as well as make many, and I cannot see that the average lawyer is a brilliant pleader, or the average after-dinner speaker or noonday luncheon orator a shining success; but making all allowances, it cannot be denied that the clergy do not, as a rule, think very clearly, or make their teaching as well as their preaching definite and effective."

The writer then goes on to deplore the general tendency toward sensationalism which he has observed in the efforts of the preachers to attract crowds. But attention is also called to the fact that there are indications that the people generally want and appreciate clear, definite, logical, informing preaching, and that no factors are as good and as lasting as sincerity and truth. The pulpit cannot cope with the world in the field of cheap thrills and questionable sensationalism. If it cannot offer something with a better foundation and a more enduring nucleus it will lose in the race in which human interest is the prize, and it deserves to lose.

The pathetic part of the story is not that so many of us are mediocre preachers or worse, but that so few of us are as good preachers as we are capable of being. Some good preachers preach such a poor gospel that they do but very little good, while some preachers preach a good gospel so poorly that the good gospel has but a small chance. And some of us are inclined to turn the attention of listeners to the poor gospel that good preachers are preaching and thus to avoid the criticism which we deserve for having preached a good gospel in such a poor manner.

In fact we sometimes wonder if some of us are not still living in a sort of atmosphere of superstition, after all. We know the gospel we preach is the true gospel and we depend upon its doing its work without the full co-operation we are capable of giving. We say that no matter how splendid the arguments, how faultless the diction and how fanciful the elocution, if the content is not truth and if the Spirit is not present, the effort is vain. But such reasoning was never intended to become the defense of carelessness and want of organization and proper effort. Just as grace alone cannot make saints without the co-operation of manhood, so the true gospel languishes without a proper human channel, and the unction of the Spirit must rest upon *something* and *someone*, it cannot ride upon the thin air.

And when we are not superstitious we swing clear over to the other extreme and become the worshipers of talent and genius and great natural ability. If we think we possess any of these, then we depend upon them. If we do not think we possess them, then we excuse ourselves and adopt a passing and inefficient standard for ourselves. But the fact is that talent, genius and ability are usually about forty-five per cent application and forty-five per cent hard work—only ten per cent is made up of qualities that we do not all possess.

In practice we expressed our fear that a certain minister of our acquaintance did not take his work and calling as seriously as he should. But we were shocked when informed that his own statement was that it required but thirty minutes for him to prepare to preach.

Now it is well to be able to preach on short notice in an emergency, but if a man can preach at all with a little preparation, he can preach better with fuller preparation.

And we would not speak alone of preparation, but of execution also. We would have every preacher make the best preparation possible and then in all sincerity we would have him do his very best every time. There is said to be a general rebellion against long sermons, but let it be known that objection to the length is also an objection to the depth and quality. No one ever objected to the length of the sermons of Spurgeon or Finney, and yet each was in the habit of preaching from one to two hours. Every preacher preaches too long when the impression of his listeners is that he preaches too long. But if he can preach long and no one find it out, let him preach as long as he will. There is simply a demand for better preaching, brother, and it is fortunate for you and me that there is. There is only one way for us to meet a situation like that, and that is for us to just become better preachers.

HAVE YOU SENT IN THAT OTHER SUBSCRIPTION?

Last month in "A Special Appeal from the Editor," we asked each of our present subscribers to mention The Preacher's Magazine to some brother preacher and solicit his subscription. A good many are responding, and we appreciate this co-operation very much. All we ask is just more of it.

The Nazarene Publishing House undertook the publication of this Magazine upon the earnest and continued request of the editor, and we feel a great sense of gratitude to it for this favor. But we never expected that the Publishing House would spend more money than it received on the venture. The Manager did not expect any profit, but we did not expect any loss. The Manager will be grateful if we increase the subscription list until the expenses of the operation are met, and we shall not be content to do less. The Publishing House suffered a loss of between seven and eight hundred dollars during the year 1927, and we have set for our standard a thousand new subscriptions for the present year so that this year will at least break even.

Our field is limited. We have confined the subscription list to preachers, and have adapted the Magazine entirely to preachers. It is strictly a "shop paper," and therein is its strength. Our files are full of letters of commendation from subscribers and we are striving to make each issue better than the one before it. If we could get to other preachers with the appeal, we believe they would want the Magazine and that they would subscribe for it. But we have no way, except through present subscribers, to get to them.

Busy pastors, regular evangelists, licensed ministers and local preachers will appreciate the Magazine. Do you not know one such to whom you can speak and from whom you can secure a subscription? Get him to order his subscription to begin with the January issue and that will give him the six numbers at once and the others in the order of publication, and this will please both him and the publishers.

P. P. BLISS

Philip Paul Bliss, better known as P. P. Bliss, was born in the country in Clearfield County, Pennsylvania, July 9, 1839. Although his early advantages for the development of his musical talents were meager, yet he made the best of every opportunity, attending every musical convention possible and while yet a very young man was recognized as one of the professional convention leaders.

About 1873, through the influence of Mr. Moody, Mr. Bliss and Major Whittle were led to give up their business pursuits and enter the evangelistic field. Mr. Bliss then gave his attention more than ever to writing hymns suitable for evangelistic work. In 1875 he assisted Mr. Sankey in editing the first book of the series called "Gospel Hymns" and a year later the second number of that series was published.

His songs were doubtless written under inspiration since they have lived down through years and are still dear to the hearts of Christians the world around. His purpose in life seems to have been to give forth the gospel by this means.

"Hold the Fort," written upon hearing the incident of Sherman sending word to his soldiers, who were being pressed hard by the enemy, "Hold the fort, for I am coming," soon became a great favorite both at home and abroad.

"It is Well With My Soul" and "Eternity" were both written about the same time. It is believed "Eternity" was the last song Mr. Bliss ever sang, having used it in Peoria on the last night of the meeting there. On the return trip from Rome to Chicago, where they were to assist Mr. Moody in meetings, Mr. and Mrs. Bliss met their tragic death.

"Hallelujah, What a Savior" gives a clear-cut presentation of the atonement. "Free from the Law" is said to have done more to break down the prejudice that existed against Gospel hymns in Scotland up to that time than anything else, as its teaching was so scriptural and in such perfect accord with the teaching of the Scottish divines. This song was used at the time of Moody and Sankey's first visit to Scotland.

Who has not felt the solemn appeal contained in the words of that invitation hymn, "Almost Persuaded," which has no doubt been the means of bringing many souls to Christ.

Among the writers of Gospel hymns, he holds a place of pre-eminence; he was a song leader of great prominence by reason of his native gifts, and his leading was without display or any attempt at attracting attention to himself. He sang with a humble spirit, playing his own accompaniment on the organ. His life was spent unreservedly giving forth of those talents with which he had been endued in an effort to draw a lost world back to a loving Father.

LET THE PREACHER BE HIMSELF

THE Watchman-Examiner says, "Did you ever realize that there are many kinds of folks to be ministered to? The preacher that suits one class is abominated by another class. Some people demand dignity, others like their preacher to be free and easy. . . . Let ministers go right on and do their work in their own way the best they can."

This should not be warped into an excuse for stubbornness or into a defense for inefficiency or made into a hiding place for laziness and indifference. But people have a tendency to discount any preacher who is not like "their preacher," and a preacher may be tempted either to imitate the favorite or to needlessly discount himself because he is not like him. But it takes different types of preachers to reach different types of people, and God, who knows the people, calls His preachers.

Of course every preacher cannot succeed everywhere. In fact we have never known even one preacher who can succeed everywhere with equal degree. But God has a place for every preacher and when the preacher finds and fills that place he is as great a success as any other preacher.

And then, again, let the preacher forbear wanting to make other preachers like himself. If God has blessed his efforts, let him rejoice, but if he thinks that God blesses only those of his type, let him look about himself for a little and he will find that it is not so. God blesses some preachers who are slow and deliberate, but He also blesses some who are fiery and emotional. He blesses some who are scholarly, but He also blesses some who are "unlearned and ignorant men." Let us not attempt to make others like ourselves. It is said that one approached a great preacher and, thinking to insult and hurt him, said, "I don't like you and I don't like your way of doing things." But to his surprise and chagrin, the great one replied, "I do not blame you. I don't like myself and I don't like my way of doing things. But I have prayed to God to change me and He has only partially answered my prayers. It seems therefore that you and I will have to ask for more grace that we may be able to endure me and my way of doing things, for awhile yet." Would not a soft and sincere answer like this disarm wrath and make friends of our enemies in many instances where defenses are futile?

But we started to say, let every preacher be himself. Let him be his very best self. Let him not ruin even a poor style by imitating a better one. Let the changes that come be real changes and let the preacher be better in order that he may appear so.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

Introduction

THROUGH the centuries the Church has been shaken by numerous conflicts within her ranks over her credal statements, her dogmas concerning doctrines, polity and organization. Every age has presented its peculiar errors; and each century has seen the rise of doctrines which are unconfirmed by the standard of all theological tenets, the Word of God. As the ages passed on these untruthful doctrines were labeled by the Church fathers, and set aside as unworthy of the sanction of the Church. In many cases councils were called to formulate the true definition of doctrines under contest, and to state with certitude the position of orthodoxy on the dogmas of Christianity. Though a heterodox theory would be sufficiently answered by one age, its power would reassert itself in another, usually under a different cloak, only to be answered once more by the scholars of the Church.

Numerous erroneous doctrines have arisen, which bade fair to shake the credal foundations of the Christian religion; but through it all a divine hand guided, and the erroneous theories soon lost their prestige, and the theological and philosophical background of the Church returned to normalcy. *Arianism*, in the contest concerning the nature of the Trinity and the position of the Son to the Father, affirmed that Christ was but a creation of the Father. The Council of Nice adopted a confession of faith which declared that the Son was of the same essence (*homoousios*) as the Father. But through the succeeding eras this doctrine has been faced time and time again; though from the Nicene Council on there has been no community of Arians, nor any creed of Arianism in Christendom, as an accepted, affirmed doctrine of the true Church.

The doctrine of *Pelagianism* has caused the Church much difficulty; its outstanding tenet being that sin can be regarded only as an act of the individual will, that Adam was created

moral, and his sin affected himself alone, and that all men are born moral, without the taint of carnality, or depravity. On the other hand the *Arminian* doctrine, or as restated in the Wesleyan revival, is the accepted position of historical Methodism concerning depravity, or original guilt, "In Adam all have sinned, and all men are by nature children of wrath."

Socinianism, in its original conception, taught that Christ was miraculously born, that He had a transcendent fellowship with God in heaven during His life, and that after His resurrection He was exalted above every other creature. It did declare that even with all these distinctive virtues Christ was still man, and not essentially God. In its historical development, Socinianism is the father of modern Unitarianism, which denies the divinity, the true deity of Christ. As the ages passed this doctrine underwent numerous restatements and slight changes, but as is the case today, it was always marked with the distinctive feature that it made Christ to be only a man.

From the standpoint of Christian perfection as taught by Wesley, *Antinomianism* still presents itself as an opposer of the true doctrine. This theory separates the observance of morality and the performances of good works from the life of the Christian. It affirms that we are saved by faith, that the righteousness of Christ is imputed to us through faith, and that our good works do not aid in salvation. This view goes hand in hand with Calvinism concerning the imputation of the righteousness of Christ to the believer, and the dogma of the perseverance of the saints. This affirms that a believer, accepted by Christ, may commit the most iniquitous of deeds, and still the imputed righteousness of Christ maintains his status as a child of God.

Calvinism, briefly, affirms that the atonement is limited to the predestinated, that the human will is not free in its choice, and that all the elect shall finally be saved irrespective of their acts, and those who are not among the elect, or predestinated, shall finally be damned, irrespective of their deeds.

Naturalism, or *rationalism*, through the centuries has existed in one form or another. It affirms that God does not exist, that the material universe is all, that man is only a material mechanism, that the mind of man is sufficient as a standard of purity and of morals. Naturalism has appeared through the centuries under many various covers. Pantheism affirms that the material universe is God, and that besides it there is no God. Deism affirmed that there was a God, but that the universe was under the control of natural laws, and that providence played no part in the affairs neither of nature nor of man. Rationalism, when it appears historically or at present, is in one way or another connected with naturalism. The distinctive tenet of rationalism is that God or no God, the mind of man is supreme as authority, that revelation is an impossibility, that man's codes of ethics are his only standards of conduct to which he shall be amenable.

With this brief survey of some of the outstanding historical errors in the realm of theology, let us turn to modern Christianity with a view of finding such ancient errors in their more recent cloaks. Suffice it to remark that at least in principle every erroneous dogma of the present is but a reoccurrence of an ancient one, and that when rightly understood the same arguments which overcame these doctrines in the past are now applicable to them. Also, when the theological background for these present day theories, creeds and cults is known, it is easier to keep one's self from their clutches and quagmires. The most virile seedpot for the incubating of cults, isms and heresies, which are groundless and illogical as well as intangible, is the present century. There has never been an age when so many ancient errors have been revived in a modern garb as in this one. Nor has there been a time when within the Church so many subtle, aberrant theological doctrines have made their reappearance as today.

Ours is an age, an epoch when the Church is without a theology. The ministry of the denominations has lost its moorings in a positive statement of orthodox Christian dogmas, and for this reason no standards for the testing of cults, and isms and theological and philosophical tenets are known for judging them as they appear on the stage of action. The cry of modernism is "away with theology!" The reason for this is that without a theological background the church and the ministry are wholly at its mercy. When every minister was a theologian and every seminary felt that its prime duty was to train theolog-

ical thinkers and heresies were found without the pale of the Church; but when the minister boasts of his lack of interest in doctrine and creed, and bravely affirms that his is a creedless church, then there is created the proper atmosphere for the flourishing of isms and cults, which when tested by those theological positions based on the Bible, are found to be heterodox.

The tragedy of modern Christianity is the fact that our seminaries and ministers, teachers and churches are throwing to the winds the basic doctrines, which through the ages have been the foundations, the elemental positions of Christendom. Now without a creed, without a proper training in things of a doctrinal nature, the Church becomes the target for every new theory and every new doctrine. Under the searching light of theology modernism and present day cults and theories will be revealed in their true light, and will lose their grip upon our age. Our cry then should be, "Let in the light of theology."

The modern reoccurrences of ancient errors in the realm of theology are so numerous that it is almost impossible to classify them. The conception of the average minister in those denominations which tend toward liberalism concerning the doctrine of the Trinity would easily be classified as belonging to Arianism. To him Jesus, while he represents a superior type of manhood, is still man. He would reply to our criticism that he refuses to make Jesus divine, that of course Christ is divine as are all men divine in that they are the sons of God. With reference to Pelagianism it is found that the theology of the modern Church classifies itself thus; for the church that leans toward liberalistic theology conceives of all men as being born neither moral nor immoral, but rather non-moral, and hence without depravity. The present position of religious education is based directly on the thought that there is no such entity as depravity, or carnality. The religious educator conceives of original nature in terms of modern psychology, and not in terms of theology; that is, he states that human nature consists of the inherited natural mechanism, reflexes, instincts and capacities, while theology conceives of man as being born under the moral government of God, and if that theology be Arminian, or Wesleyan, in the fall of Adam, the representative of the race, all the race fell, and man inherits a fallen nature, or in theological phraseology, depravity, or carnality. It is on this basis of the non-moral conception of the original nature that the program of religious

education is built, in that it affirms that religion can be taught, rather than achieved through a devotement to the will of God.

Socinianism is the position of Unitarians; it is not only found in this denomination, but it is the view of ninety per cent of the seminary professors of the North, and is being accepted by the younger generation of ministers. This occurs without any great amount of alarm on the part of the Church; for we are living in an age when theology is forgotten, when creed is cast aside, and when dogma must give place to psychology and sociology.

As an outstanding doctrinal tenet Calvinism seems to have been modified, and the position to have shifted somewhat; but when one views the case a little closer and scrutinizes it a little more it is found that the basis of Presbyterianism and of the Baptist Church is still strongly that of Calvinism. Not only is this true, but the position of Calvinism finds an ally in modern mechanistic psychology and naturalistic science, in that both affirm that the will of man is not free in choice, that man is but a mechanism which reacts in a naturalistic manner to outward stimuli.

As to naturalism and rationalism one finds them written large over the pages of modern religious thought. Naturalism as a theory is superseded by evolution as a scientific postulate. There are no naturalists at present unless they are evolutionists. The same can be said of rationalism. Rationalism is the setting up of the mind of man as the only standard former, in antithesis to the revelation of God. The modern movement of liberalism in religion is an outcropping of the more ancient form of rationalism. The elemental facts are identical. Each is but the desire of man to test revelation by mind power, mental acumen, and the codes of man's machination.

Mysticism finds its modern expression in the tongues movement in that this belief seeks for an emotional expression which is unnatural. Mysticism in its ancient form was a reveling in mental and emotional ecstasy, a breaking of the contacts of consciousness with outward and overt stimulations, resulting in a mental revelry with its basis in things religious. This is likewise discovered in the tongues experience. The manifestations are due to a control of the stream of consciousness by the element of the unconscious mental reactions. It also finds its expression in the tendency of the present for many people to

seek the guidance of God directly without any basis of finding His leadings and will as revealed in the Bible. A modern mystic may seem extremely religious, but with this he is liable to set up his own convictions, mental opinions, emotional desires, as the will of God.

Idealism as a religion is clothed in Christian Science, the Unity school of religion, and what is termed New Thought. Idealism is a form of pantheism. Pantheism views the natural world as being God; this pantheistic conception of the universe may be either naturalistic or idealistic, that is, it may conceive of the universe being matter or mind. The first case is naturalistic pantheism, the second is idealistic pantheism. Christian Science thinks of God as being all, and all being mind, and all being good.

It is thus seen that the outstanding theological postulates which have been classified as heterodox by Christendom of the centuries have found their expression in modern movements. The elemental tenets are identical, though in many cases the cloaks are diverse. Christian Science is pantheistic idealism, and can well be termed neo-pantheism. It is also Socinianism in that it denies firmly the deity of Christ, and hence can be labeled neo-Socinianism. The modern Keswick movement in that it denies that carnality can be eradicated allies itself with Antinomianism and can be labeled neo-Antinomianism. The modern movements of religious education, religious psychology, can likewise be termed neo-Antinomianism, for they also deny the existence of depravity in the original nature of man.

Every minister should be well acquainted with the historical development of theology and its erroneous aspects, so that when he is forced to meet their modern expressions he will be able to cope with them, understand their foundation facts, and their essential nature. The Church that is to prevail in face of modernism must be one that is well-grounded in historical theology. It is well that our popular literature give expression to theological discussions of a practical nature so that even the laity will be informed. In knowledge there is safety, in theology there is an anchor for the Church that she cannot be shaken.

In the following articles we shall point out the present revival of these several erroneous theological postulates from the past ages.

PITTSBURGH, PA.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

CHAPTER I. *The Call to the Ministry and The Preacher's Spiritual Life.*

THIS week I pass the line of four score years. Since the age of three I have been a constant attendant of churches. I have heard great preachers whose fame filled the earth, and have been a critical student of the ministry. But it is with unfeigned diffidence that I assume to write words of counsel to the younger ministry yet to be.

Humbly admitting my own shortcomings and failures, and confessing that my own pastoral life has been far from ideal or a model to others, yet I trust I may be pardoned for suggesting some things I have learned by experience, study and observation. Allow me, then, to suggest:

I. *We are under a solemn obligation to live lives of exalted piety.* We have the highest calling God ever gave to man. We are ambassadors for Christ, appointed by the divine government to represent its Sovereign before a sinful, dying world. We hold a commission to declare terms of peace and alternatives of war between the offended sovereign of the universe and his rebel subjects. No higher position can be conceived of for a mortal man; and none can demand a more exalted character. We cannot fitly represent God unless we are morally and spiritually like Him.

The ministers are the official "pastors and shepherds of the flock of God"—"the church—the body of Christ." It is the first essential duty of these undershepherds to make the most of themselves for the Church's sake, and for the sake of her blessed Lord.

You must be, and are expected to be, an example to the flock. Thirty years ago Andrew Murray said in Chicago, "A good while before I came away from South Africa, I read a sentence that impressed me deeply, and I wrote it down in one of my note books. It was this, 'The first duty of every clergyman is to beg of God, very humbly, that all he wants to be done in his hearers may first be fully and truly done in himself.'

I cannot say what power there appears to be in this sentence. Brother minister and brother worker, the first duty of one who works for Christ, and speaks for Him is to humbly come to God and ask that everything he wants done in his hearers, may first be thoroughly and fully done in himself. That brings us to the root of all true work. When I speak about the love of God, of the power of redemption, of the salvation from sin, or the filling of the Holy Spirit, or the love of God shed abroad in the heart by the Holy Ghost, you and I need to have God do the thing in ourselves, and the more earnestly we seek that, the more there will be a *hidden power of the Holy Spirit* to pass through from us, *in whom God has done what He sends us to preach.* God shines into our hearts by the Holy Spirit and by the Holy Spirit He reveals the light of the knowledge of the glory of God. . . I pray you, O workers, get the light of the glory of God into your souls, and you will go forth with new confidence and power" ("Spiritual Life," pp. 159-162).

II. It is the shame and reproach of the ministry that for the last seventeen centuries at least, it has lived beneath its privilege and its obligation.

Listen, please, to these ringing words of the Bishops' Address of the Methodist Episcopal Church thirty-two years ago (1896). "It cannot be too deeply impressed upon our minds that in all ages the church (in her ministry) has fallen short of the divine ideal, both in purity and power. God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. 'Ask what ye will, and it shall be done unto you' is the limitless divine promise. Heaven and earth are put in pledge for fulfilment. Both shall pass away sooner than one jot or tittle of His Word can fail. When we look at His ideal, promise, provision and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unavoidable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related. God's ideal for His Church is that both

as *individuals* and as a *whole*, it should be 'without spot or wrinkle or any such thing,' a pure bride fit for the spotless Lamb, and therefore strong enough to cope with any evil.

"As a church we have taught from the beginning that believers have power to become the sons of God, to be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, *of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties.*

"This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility.

"God is always 'able to do for us exceeding abundantly above all that we ask or even think' The reason of our impotence, then, is not in God, but in ourselves. God teaches us that we should present our souls and bodies a living sacrifice, every faculty, power and possession devoted to His service. . . How few consecrate *all* of their all! God waits through centuries to show what He can do with perfectly and completely consecrated men. And the whole creation also waiteth for the apocalypse of a full-grown son of God."

Did not this body of bishops divinely sense the real source of the weakness of the Church of our day? "God has waited for centuries to show what He could do with a body of perfectly and completely consecrated men." "A great body of sanctified preachers wholly lost in the will of God, and wholly devoted to the salvation of men."

A church is not likely to rise above its pastors in spirituality. The old proverb is, "Like priest, like people." Oh, if we only had a hundred thousand pastors like Barnabas. "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:24). A hundred thousand pastors and preachers wholly sanctified and filled with the Holy Spirit could evangelize the world in a generation. The whole Church would speedily be on fire, and "Arise and shine, her light having come and the glory of the Lord having risen upon her." Sinners would flock to her altars like doves to their windows. A golden stream of tithes would flow into the foreign missionary treasuries of the churches. Every train would be carrying the heralds of the gospel. Every ship would be a mission ship, steering for a missionary port to

unload its missionaries and its cargo of Christian literature and Bibles.

Moody sought the baptism with the Spirit, and said, "Here is a man that God shall own!" And now God used him! General Booth said, "God has owned every inch of me." and what land or shore did not feel the blessing of his holy influence?

Three months after his conversion John Wesley sought and obtained the baptism with the Holy Spirit. Under His mighty influence, Wesley became one of the most effective preachers and religious reformers, and the most successful founder of a church this world has ever seen. Jonathan Edwards and his wife, early in his ministry, sought and obtained this Spirit baptism. It put them at the head of the great spiritual awakening which knew no bounds, and crossed continents and oceans, and was felt from shore to shore throughout the civilized world. If there were a hundred thousand such preachers as these four, equally sanctified, and filled with the same Spirit, and endued with similar power, each as consecrated and laborious and zealous, each feeling that "the world was his parish," and that nothing was too much to sacrifice or suffer for Jesus, what might be accomplished! In a single generation this poor, stricken world would be swinging into the millennial glories of its ascended Lord.

III. *How becoming and appropriate it would be for all preachers to be thus filled.* Dear brothers, let us never forget that even the sinless Jesus did not attempt to preach until He was baptized with the Spirit. He began his first recorded sermon by saying, "The Spirit of the Lord is upon me for he hath anointed me to preach the gospel." Alas! that so many of us, with amazing presumption, have ventured to enter the ministry and preach so many times without this divine anointing!

More than half a century ago a sermon was preached before the Boston University School of Theology on the "Qualities of a Successful Ministry," in which is found the following: "We must accept the historical fact of Jesus' baptism with the Holy Spirit as a preparation for His ministry, and not till then do the gospels speak of Him as 'full of the Holy Ghost,' 'led by the Spirit,' and 'in the power of the Spirit.' He left us an example that we should walk in His steps, in everything not peculiar to His person and mission. This blessing of the Spirit is not peculiar to Christ, for it is promised to all who fully

believe. Hence it is *instantaneous as it was with Jesus at Jordan*.

This gift of the divine fulness must be instantaneous, because it is conditioned on a definite act of faith. God has made this gift accessible to all, and it is the most essential and fundamental need of any preacher of the gospel. Absolutely nothing else can be an adequate substitute for it.

Get this Holy Spirit blessing, brothers in the ministry, and you will have such inner illumination, and such intuitive conviction of the truths of the gospel that you will not be troubled by every new fad of semi-infidelity, hatched up by speculating and unspiritual minds. Drinking perpetually to the full from the fountains of God's living water, and from the upper and nether springs of His holy mountain, ministers will not wander off into the desert searching for the alkali pools of infidelity. Yes, get this blessing, brothers, as the most essential equipment for signal success. It is all very well to have scholarship and culture and oratory and even genius; *all these qualifications are quite desirable*. But if we look upon them as all-sufficient, and trust in them alone we shall miss the secret of success. God will not give His honor to another. We shall accomplish only a fraction of what He called us into the ministry to do. "It is not by [human] might, nor by power [of oratory] but by my Spirit, saith the Lord of hosts." It is the Spirit of God alone that imparts power to the Word preached, without which all the truths of the Bible may be of no avail.

A humble, obscure Irish preacher in Western Vermont (James Caughey) one day wrote in his diary, "No man has ever been signally successful in winning souls to Christ without the help of the Spirit. With it the humblest talent may astonish earth and hell by gathering thousands for the skies, while without it the most splendid talents are comparatively useless." With this conviction he sought the baptism with the Holy Ghost, and then saw in six years over twenty thousand souls accepting Christ at the altar. Dear brethren, a barren ministry is not pleasing to God and is a needless thing. Seek this great blessing as the one thing absolutely essential to your work.

In the strain President Finney wrote, "It is painful to observe the constant tendency to substitute culture for this Holy Spirit power, or human learning and eloquence in the place of this divine endowment. I fear this tendency is increasing in the church. The churches are calling

for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. The seminaries of learning are much at fault in this thing. They do not lay half stress enough upon the possession of this endowment as an essential qualification for usefulness in the world. A theological professor who does not believe in this endowment of power, and who does not possess it in a manifold degree, cannot fail to be a stumbling block to his students. If he does not speak of it as altogether indispensable, and urge it upon them as the most important of all qualifications for the ministry, his teachings and his influence will be vitally defective."

IV. *The history of the Christian ministry amply supports this great truth.* John Wesley was an honored scholar of Oxford University, and son of an English clergyman, and of a remarkably gifted mother. But during the first ten years of his ministry he made no marked impression upon his times. No one dreamed of his coming greatness. But when he was past thirty-five years old, he obtained the endowment of power from the Holy Spirit, and in a few months, and to the end of life he was the astonishment of men. The radiance of his life has lighted almost two centuries and is growing brighter with the years.

"Yet," says a biographer, "his preaching was simple—a child could understand him. There were no far-fetched terms, no soaring among the clouds. All was simple, artless and clear. He declared that he would no sooner preach a fine sermon than wear a fine coat. Yet Mr. Wesley was styled 'The mover of men's consciences.' While he was calm, collected, deliberate and logical, he was more powerful in moving the sensibilities as well as the understanding of his hearers than any other man in England. Men fell under his words like men in battle" It must have been the Holy Spirit that produced such extraordinary effects.

Similar words might be written of Charles Wesley, John Fletcher, George Whitefield, Jonathan Edwards and Charles G. Finney. We are told of Robinson Watson, a lay evangelist of England, that he spent the first six years of his Christian life in inefficiency. Then he sought and obtained the sanctifying baptism with the Spirit. Afterward, says Mahan, "As the result of four years of labor he secured the names and addresses of ten thousand individuals who attributed their conversion to his instrumentality."

Moody said of the effect of this baptism upon

him: "May God forgive me if I should speak in a boastful way, but I do not know of a sermon that I have preached since but God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football."

Mr. Moody said of B. Fay Mills: "He was a Congregational pastor of very ordinary success until he got hold of Finney's 'Lectures on Revivals' and sought and obtained power from on high." Then he was a mighty power till he lost this blessing; when he at once became like any other man.

Dr. A. T. Pierson preached eighteen years trusting to literary power and oratory and culture. He then obtained the baptism with the Spirit and afterward testified to a body of ministers, "Brethren, I have had more conversions and accomplished more in the eighteen months since I received that blessing than in the eighteen years previous."

A hundred such illustrations might be given of the marvelous results produced by the baptism with the Holy Spirit. No human power or accomplishment can compare with it for effectiveness in service.

HINTS TO FISHERMEN

By C. E. CORNELL

For a Sunday Morning Sermon

1 Peter 4:7-9.

1. "Be ye therefore sober." Do not be rash or impetuous or hasty, but *sober*; make a prudent and moderate use of all you possess.

2. "Watch unto prayer." Prayer is seldom overdone, but is more generally underdone. *Watch* and *pray* is the divine command. Pray for the supporting hand of God to be upon you for good.

3. "Have fervent charity among yourselves." Have *intense* love or, *love* at *white heat* among yourselves.

4. "For charity [love] shall cover a multitude of sins." Cultivate a loving disposition, and this will lead you to pass by the faults of others, and to forgive offences against yourself, and to excuse and lessen, as far as is consistent with truth, the transgressions of men.

5. "Use hospitality one to another without grudging." Be ready to feed the hungry, to divide your bread; to invite the stranger home for a meal. Cultivate hospitality and it will grow and bless you.

Prayermeeting Suggestions

Begin on time.

Do not let the meeting drag.

Announce your subject a week in advance.

Do not rush in almost out of breath without preparation.

Give the people a show, do not take all the time with your remarks.

Work in plenty of prayer. The prayermeeting is not a singing school nor a preaching service.

Plan variety. Occasionally a Question Box with questions on salvation themes, sent in a week in advance. Quote Scripture and have original comment. Ask questions, have them answered by the people or answer them yourself. Suggest topics for the Sabbath sermons. What is the greatest need of our town? our church? There are a hundred ways to make the mid-week prayer service interesting, effective, attractive and spiritual.

Close on time as nearly as possible. Give the Holy Spirit the right of way.

Little Children

There are six things in a child's life in which we should be interested:

The child's home—"The place where the young child lay."

The child's play—"Boys and girls playing in the streets."

The child's work—"My Father worketh hitherto and I work."

The child's school—"I will teach you the fear of the Lord."

The child's worship—"Suffer little children to come unto me."

The child's service—"I must be about my Father's business,"—Record of Christian Work.

The Jerusalem Chamber Fellowship of Prayer

A few Christian people, meeting in the historic "Jerusalem Chamber" of Westminster Abbey, have bound themselves together in a quiet fellowship of prayer which is spreading over the English-speaking world. They agree to put this seven-fold prayer for a revival of the spiritual life in the forefront of their devotions. This appeal is made to the Fellowship:

LET US AGREE TO CONCENTRATE OUR PRAYERS ON THE FOLLOWING OBJECTIVES:

1. *For a Missionary Spirit.* That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.* That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be added to us until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.* That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.* That the whole Church may desire and experience a new unity in Christ.

5. *For Courageous Witness in Moral Questions.* That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

6. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

7. *For the Completion of Our Own Conversion.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power—Christian Advocate, New York.

An Unsurpassed Achievement

A Japanese scholar copies the entire Bible on a single sheet—He writes one million characters with a single hair.

The entire Bible on a single sheet of paper! Such is the astounding feat recently accomplished by Ukichi Ishizuka of Tokio, who, after ten years of the most diligent toil, has completed a self-imposed task requiring almost unbelievable patience and skill.

Imagine writing more than 1,000,000 characters

or letters with a single hair. Then imagine replacing the hair many times to write other millions of Japanese ideograms! Staggering as such a task seems, it was but *one* of the details involved in Mr. Ishizuka's stupendous undertaking.

For Mr. Ishizuka not only had to do the work with hair points—he first had to practice this delicate feat for six full years. And for practice, the Japanese scholar wrote a certain famous Chinese classic of 1,000,000 ideograms. He was not content to write it once. He wrote it one million times. Then he felt sufficiently skilled to begin work on the Bible.

His outfit was the simplest. His scroll, or *kakemono*, was an ordinary one of tough paper made of white rags. It was six feet long and two feet wide. His ink was common *sumi* or charcoal. He used no microscope, but had a pair of spectacles with fairly high power lenses.

His brush was a Japanese *fude* narrowed down until the point was but a single hair. Despite the minuteness of the ideograms, for the lines are as fine as those of an engraver, the work is so beautifully done that it can be easily read with a magnifying glass.

Had Living to Earn

The scroll was commenced. But meanwhile he had a living to make for himself and his family. This he did by making trips into the nearby countryside to sell Bibles. After his day's work, he would draw out his precious scroll and far into the night would be busy with his delicate brush.

The times were difficult. His work was not lucrative and his friends gave him little or no encouragement. They said his self-imposed task was foolish. Often times, too, he became so interested in his writing that he forgot his business of earning a living. According to his wife, they lived very frugal lives until the work was completed.

Since completing this precious document, Mr. Ishizuka has resumed his occupation of distributing tracts and Bibles. He attracts more attention to his wares with his famous work of art. The original, however, is far too valuable to be exhibited publicly, so photographs are used instead. The artist has entitled the document, "Heavenly Revelation at One Eyelook," literally, "The Bible at a Glance."

With the instinct of the true artist, Mr. Ishizuka took infinite pains in selecting the paper for his monumental work. It is made of pure white

rags, and, like permanent record paper, is so made as to be absolutely impervious to fading and disintegrating.

Owing to the care exercised by Mr. Ishizuka in his choice of paper, the famous document to which he has devoted so many years of his life will remain in a perfect state of preservation for unknown generations.

What wonders man can achieve by dogged determination, persistency and genius! Mr. Ishizuka has immortalized himself. Oh, that men would seek their eternal salvation with such desperation; they would soon find Him who is the Savior of mankind.—The King's Business.

The Praise and Properties of a Good Wife

(Proverbs 31:10-31)

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and-strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.—*Sel. by C., E. C.*

No Parsonages on Easy Street

Dean Charles R. Brown of Yale Divinity School, addressing the students on opening day, stressed the exacting character of the work of a faithful pastor. He said:

"The man who thinks of the ministry as a pious, respectable, but withal rather an easy job had best stop, look and listen. If any man has come to the divinity school with the idea that he will find the work of a minister much less exacting than that of a lawyer or a doctor, a merchant or a manufacturer, a college professor or an engineer, let me stop the car right here and allow him to get out and go back before it is too late. If he goes on with that expectation he is in for a big, thick slice of disappointment.

"I have lived a good while and I have had some opportunity for observing the habits and methods of my fellow citizens. I was born in the South, grew up in the Middle West, lived for fifteen years in California and twenty-three years in New England. As a city pastor for many years and now entering my seventeenth year as a member of this faculty, I have naturally rubbed elbows with hundreds of men in law, in medicine, in business, in the work of education, of engineering and of transportation. I would say without a moment's hesitation, and stand ready to defend my claim against all comers, that, comparing averages with averages and exceptions with exceptions, the faithful, efficient minister in charge of a church works harder than any other man in the community."—*The Christian Advocate.*

The Gift of God—Eternal Life

I always like to see a good picture: I do not know anything except a good book that does a man more good, and some years ago when I was in Paris, I went to the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life,

and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a moment dead, and his own servants were spoiling him! Another picture represented a Man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus

Browning has nothing finer than "A Death in the Desert," wherein he images the love of St. John to Jesus. No power is able to raise the apostle from his last sleep, neither words nor cordials. Then one has a sudden inspiration; he brings the Gospel and reads into the unconscious ear,

"I am the resurrection and the Life,"

with the effect of an instantaneous charm.

*"Whereat he opened his eyes wide at once,
And sat up of himself and looked on us."*

This man had leant so long on Jesus' bosom—some seventy years—that at the very sound of His words the soul of Jesus' friend came from the shadow of death. It was the response of the flower of the race to Jesus.—John Watson, D. D.

Prohibition is here to Stay

"My view, as expressed to you three years ago, has not changed. Prohibition is a boon to women and children."—WILLIAM T. FOSTER, PH.D., LL.D.

"Prohibition will prevail in spite of the law's defiance in some parts of the country."—Provident Mutual Life Insurance Company.

"Train operation could not be made safe if the employees were permitted to use intoxicating beverages."—Northern Pacific Railway Company.

"The country will never go back to licensed selling of liquor in any form."—The Illinois National Bank.

"Prohibition has come to stay. It is the greatest forward step ever taken."—JOHN HARVEY KELLOGG, M. D., The Battle Creek Sanitarium.

"Experience has shown less poverty, crime and lawlessness, and more thrift, domestic happiness and right living than under high license and the saloon."—W. I. THOMPSON, formerly attorney general of Nebraska.

"Yes, I am just as strongly in favor of prohibition as ever."—W. H. METZLER, Dean, New York State College for Teachers.

"One of the greatest surgeons says if prohibition should fail, our nation would be morally lost."—HOWARD A. KELLY, M. D., Baltimore, Md.

"Prohibition is a splendid thing for the country's good, and progress is being made in the law's enforcement."—Baker-Vawter Company.

The Psalmist's Description of a Storm at Sea

They that go down to the sea in ships,

That do business in great waters;

These see the works of Jehovah,

And his wonders in the deep.

For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.

They mount up to the heavens, they go down
again to the depths:

Their soul melteth away because of trouble.

They reel to and fro, and stagger like a drunken
man,

And are at their wits' end.

Then they cry unto Jehovah in their trouble.

—Psalm 107:23-28.

"You Can Say Sanctification"

John Hatfield, the Hoosier evangelist, relates the following incident. He was holding revival meetings in a certain community, and offended one man very much because he preached on sanctification. The man was strenuously opposed to Brother Hatfield and gave command to his wife that he would not permit her, nor anyone else to say the word "sanctification" on his farm. The man threatened to whip Brother Hatfield on the slightest provocation. Hatfield went to see him. Without any preliminaries he showed him 1 Thess. 4:8, and told him if he continued fighting, God would kill him. The old farmer was terribly incensed and that evening was coming in from the pasture with his horses, and was saying, "I'll fight him, I'll fight him," when suddenly he dropped as though dead. When he began to come to, the first thing he said was, "Wife, you can say sanctification, and I am going to seek it."

Suggestive Subjects and Texts

Listening to God's Voice (Psa. 85:8).

Afflictions Losses and Crosses (Isa. 63:9).

The Helpfulness of Words (Prov. 15:23).

Grieving the Spirit (Eph. 4:30).

Suffering with Christ (1 Pet. 2:21).

The Way to be Happy (Prov. 16:20).

The Beauty of Salvation (Psa. 149:4).

HOMILETICAL

HOW CHRISTIANS ARE KEPT

By A. M. HILLS

TEXT: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

Jude has been or is writing against the Gnostic heretics, who had crept into the churches only to corrupt them. Their doctrines were satanic and shrewdly planned to upset the piety of immature converts, who had just turned to Christ from heathenism. St. Peter described them in 2 Peter 2:10-19. John wrote his first epistle against them, and so also Jude.

But there is a way to be kept.

I. BUILDING UP YOURSELVES ON YOUR MOST HOLY FAITH.

No one can safely stop at conversion. A Christian character must be built.

1. Repentance of sin and "*holy faith*" in the atoning Savior, as the only hope of men is *the true foundation*. The enduring character is built upon it. By

- a. A life of prayer.
- b. Feeding constantly upon the Word of God.
- c. Fidelity in all manner of Christian service.

II. "PRAYING IN THE SPIRIT."

1. The Spirit teaches us how to pray.
2. Prays for us with groanings unutterable.
3. Prays with us. The Spirit often calls us to prayer for some person, or about something. That is praying *in*, or *with*, the Spirit. Moody taught that such prayers were always answered.

III. "KEEP YOURSELVES IN THE LOVE OF GOD."

1. By meditating on the evidences of His love for you. And
2. By perpetually telling Him of your love for Him.
3. By living to bless others in His name and for His sake.

IV. "LOOKING FOR THE MERCY OF OUR LORD JESUS CHRIST UNTO ETERNAL LIFE."

Believe that you have not prayed and lived in vain. Expect an answer to your prayers. The proper attitude of soul is an upward, expectant look.

God can bless such a state of mind to His glory and your good and "Keep you from falling and present you faultless before the presence of his glory with exceeding joy." "If ye do these things ye shall never fall."

Thus we are kept by human and divine co-operation.

THE GIFT OF THE HOLY GHOST

By J. E. LINZA

Text—Luke 11:13.

Introduction. A Friend.

Came.

Came in need.

Came at midnight.

- I. THE HOLY GHOST IS OBTAINED NOT ATTAINED.
- II. THE HOLY GHOST IS A GIFT.
 1. To His children.
 2. He is a great gift.
 3. He is a lasting gift.
- III. A GIFT IS NOT OBTAINED BY GROWTH
- IV. THE HOLY GHOST IS TO THE CHRISTIAN WHAT BREAD IS TO A CHILD.
 1. Sustains life.
 2. It gives strength.
- V. EVERY CHRISTIAN IS HUNGRY FOR HOLINESS.

GOD'S VISITS TO THE EARTH

By J. B. GALLOWAY

God walked in the garden (Gen. 3:8), after the fall of man.

God walked and talked with Noah (Gen. 6:9-13), when the wickedness of man was great, and his imaginations were evil.

God said, "Let us go down" (Gen. 11:7), when men attempted to build a tower up to heaven.

God said, "I am come down" (Ex. 3:8), when Pharaoh was oppressing Israel.

Jesus said, "I came down" (John 6:38), when He was facing the cross.

Jesus said, "I will come again" (John 14:3), in time of trouble.

He will also come to reign and judge (Rev. 19:11-16), before the judgment.

In each case His plan was being interfered with and He must come and intervene. Be ye also ready.

FAITH IN GOD

By J. E. LINZA

TEXT—Matt. 9:29.

I. TWO BLIND MEN IN NEED

1. They followed Him.
2. Crying for His mercy.
3. They went where He was.

II. THE BLESSING DEPENDS UPON FAITH

1. True in Justification.
2. True in Sanctification.
3. True in what may be asked.

III. FAITH DEPENDS UPON THE OBJECT

1. The thing desired.
2. To build up the church.
3. To get men into the kingdom.

IV. FAITH DEPENDS UPON THE RELATION

1. To the cause.
2. To our brother.
3. To the God of heaven.

V. FAITH DEPENDS ON THE EFFORT

1. Physical effort.
2. The earnest prayer.
3. To much continued fasting.

SUPPLEMENTING THE SUFFERINGS OF CHRIST

Selected by C. E. CORNELL

"I . . . fill up on my part that which is lacking of the afflictions of Christ" (Col. 1:24, R. V.).

- I. THIS IS A STARTLING CLAIM. Was there some fatal gap in the sacred securities of the cross? Was the green hill, outside the city wall, the site of an unfinished redemption? No, there was no deficit in Christ's account for Paul to pay. Love's redeeming work was done. Paul could add nothing to the cross. Yet, there stands the text: "I fill up . . ." We can not work the original miracle, but we can supplement it.

II. PAUL'S SUFFERINGS.

1. Damascus—They watched him day and night to kill him.
2. Antioch—They raised persecution against Paul.
3. Iconium—An assault was made.
4. Lystra—Having stoned Paul.
5. Philippi—They laid many stripes upon them.
6. Thessalonica—Certain lewd fellows assaulted the house.
7. Berea—The Jews stirred up the people.
8. Ephesus—I fought with beasts at Ephesus.

Then to crown it all we are told that this much-afflicted apostle of the Lord dragged about a body which was heavily weighted with physical infirmity! Three times he

suffered shipwreck, three times he was beaten with rods, five times he was flogged with Roman thongs, in fasting, often in hunger and thirst. And yet this sick man, always so sick, so ailing, so afflicted and so exposed, buffeted by the messengers of Satan, trudged about for a whole generation as the ambassador of redeeming grace!

III. THE CHURCH MUST AGONIZE AND SUFFER WITH CHRIST.

1. In guarding her own sensitiveness.
2. In the labor of intercession.
3. In the proclamation of the gospel.

So must the church supplement the sufferings of Christ.

—DR. JOHN HENRY JOWETT

MEN WHO HAD PERFECT HEARTS

By J. B. GALLOWAY

David (1 Kings 11:4).

Asa (1 Kings 15:14; 2 Chron. 15:17).

Hezekiah (Isa. 38:3).

David's men of war that could keep rank (1 Chron. 12:38).

Some that offered willingly to build the temple (1 Chron 29:9). God called Job a perfect man (Job 1:1, 8; 2:3).

Perfect, or perfectly occurs 105 times in the Bible and the term perfection occurs eleven times.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

The Fiery Manifestations of God

TEXT—*For our God is a consuming fire* (Heb. 12:29).

Introduction: God's manifestations have been manifestations of fire. To Moses in the burning bush; to Israel as a pillar of fire; at temple dedication in shekinah fire; as fire on Carmel's height; as radiant fire at the transfiguration; as holy fire at Pentecost.

1. *Our God is a blotting out fire.* Fire blots out. "I will blot out your transgressions."

2. *Our God is a purifying fire.* Fire purifies. Refining gold with fire. Purifying fire of Pentecost.

3. *Our God is a glorifying fire.* Fire is glory. The glory fire on Sinai's height radiant from face of Moses.

Conclusion: God as holy fire will blot out the transgressions, purify the soul, and glorify the life.

When Tears Turn to Joy

TEXT—*Woman, why weepest thou?* (John 20:13).

Introduction: The scene in the garden. The dawning light. The weeping woman; the assuring voice of the Master, tears turned to joy.

1. Tears turn to joy when Christ walks in the garden of one's life.

2. Tears turn to joy when the dawning light of salvation breaks into the soul.

3. Tears turn to joy when Christ is the ever-abiding companion. Better with Him as a friend than the earth's wisest philosophers, sweetest singers, or greatest kings.

Conclusion: Christ will dry the bitterest tears, cleanse the darkest heart, ennoble the lowest life, and empower the weakest soul.

The Land Without a Sea

TEXT—There was no more sea (Rev. 21:1).

Introduction: A new picture of heaven, the land without a sea. Picture what the sea meant to the ancients—separation—raging tempests—an uncharted unknown. Heaven lacks all of the sorrow and horror of the sea.

1. No sea of separation. Good-bys unknown, heartaches of lost loved ones past forever, death's final separation removed, etc.

2. No sea of trouble. Man born to ills, subject to the ravages of disease, distrust, suspicion. In heaven all such are removed.

3. No sea that is ruffled with life's wildest storms. Storms here rage, blighting winds blow, the desert is our lot—but heaven is the land of eternal calm.

Conclusion: "Good-by, fair world, I am going home." Paint the heavenly city in terms of beauty, glory and bliss.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"They were all waiting for him" (Luke 8:40). Theme, Waiting for Christ.

"Now the parable is this: the seed is the Word of God" (Luke 8:11). Theme, Sowers of Good Seed.

"Be ye therefore merciful . . . Judge not . . . condemn not, . . . forgive, . . . give, . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:36-38). Theme, Christ's Standard for Practical Living.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). Theme, Appropriating the Riches of Christ.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14). Theme, The Blessings of the Godhead—Grace, Love and Communion.

"But though we, or an angel from heaven,

preach any other gospel than that which we have preached unto you, let him be accursed" (Gal. 1:8). Theme, The Unalterable Gospel.

"Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Theme, Christ in You the Hope of Glory.

"The works of the flesh . . . the fruit of the Spirit" (Gal. 5:19, 22). Theme, The Transformations of Grace.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). Theme, Corruption or Everlasting Life?

"If a man die, shall he live again?" (Job 14:14). Theme, We Shall Live Again.

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). Theme, The Glory of Suffering.

"So I prayed to the God of heaven. And I said unto the king" (Neh. 2:4, 5). "We made our prayer unto our God, and set a watch" (Neh. 4:9). Theme, Workers Together With God.

"He did that which was right in the eyes of Jehovah, but not with a perfect heart" (2 Chron. 25:2, R. V.). "Thy heart is not right in the sight of God" (Acts 8:21). Theme, God's Demand of a Perfect Heart.

". . . The daughters of Zion are haughty . . ." (Isa. 3:16). Theme, Worldliness in the Pew.

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13, R. V.). Theme, Substitutes for Spirituality.

". . . Revive thy work in the midst of the years" (Hab. 3:2, R. V.). Theme, The Need of a Revival.

SERMON SEED

By T. M. ANDERSON

I. *What manner of persons ought ye to be?* (2 Peter 3:11).

1. One may be the manner of person he thinks he ought to be and yet not be what God has said he should be. What He says is final, and not what we think.

2. One may be the manner of person that his creed and doctrine have made him; yet be

far less than God requires. It is not enough to measure up to a creed or conform to a doctrine.

3. One may be very conscientious, and obey his conscience and honest convictions, yet be mistaken. Conscience is not a safe guide. It must have the truth to support it.

4. One may be as good as the folks around him in the church, and be lost in the end. Friends are not the final standard. To measure by them is folly.

II. The reason for raising the question.

1. It is raised in view of the judgment. See verses 10-12. Put a judgment test of your character. How would you like to appear there and answer God now as you are? The judgment is to settle with sin. The law did not settle the sin issue. Calvary did not bring all men to repentance. There must be a day to settle with sin. The saved must be rewarded. The wicked must be rewarded. Which class are you in?

2. It is raised in view of the Christian hope. "We look for new heavens, and a new earth wherein dwelleth righteousness" (verse 13).

The manner of persons we should be are those who are fit to dwell in this new order. Where no sin or death shall ever be known. It is a prepared place for a prepared people. A sinless people for a sinless place.

III. The question is fully answered.

"Be diligent that ye may be found of him in peace, without spot, and blameless" (Verse 14).

1. Be found in peace. Have the peace of justification; the peace of sanctification. Have peace with all men. Let not that day find you without these.

2. Without spot. Never be found in any place or with any persons that will result in contamination of mind and soul. Keep unspotted from the world. Be holy in all manner of conversation or living. Be holy at home. Be holy in business dealings. Be holy in social relations. These three are the whole of life.

3. Be found blameless. Do all that God has called you to do. Fail not to perform your task, be it great or small. Be a faithful servant. Be not weary in well doing. Hold fast until He comes.

They that were ready went in with him to the marriage: and the door was shut (Matt. 25:10).

I. The manifest folly of the virgins.

1. These did not fail because they did not know. They did know what was necessary; they

showed their folly in not doing as they knew. If all who expect to enter with Him did what they know the body of believers would be greatly enlarged. Sin against light is the worst of sins.

2. They had some preparation, but not enough. What they had was good, but they had not sufficient. Their folly was manifest in that they did not "go all the way" in spiritual things.

3. They were shut out while they went to buy. Deferred preparation is as dangerous a practice as no preparation. The last moment is too short time to prepare for eternity.

II. Some classes that are not ready.

1. Those who have religion, but no salvation.

It is possible to be converted in will, but not be regenerated by the Spirit. One may be doing better, but not be saved by grace. One may know much about religion, yet be wanting in the grace that saves the soul.

2. Those who have had regeneration or sanctification, but have lost out. It may be a heart loss, while the life is yet clean in practice. They may be conscious of being out of the will of God, when others may not know it. Their lamps had gone out while they waited. If the Lord had come earlier they would have been ready. But it was during the delay they lost out.

3. Persons who merely take it by faith without praying through are not ready. They have not confessed their depravity. They have slurred over the sin they should have confessed. Their pretended faith has only been presumption, not a real faith.

Such try to make themselves believe by self-encouragement, which is only a form self-deception.

4. Those who have no definite witness to either their regeneration, or sanctification are not ready. They cannot furnish the proper credentials. There are no positive identification marks. It is pure guess-work with them. They have never been satisfied at any time.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Print of the Nails

It is said of St. Martin of Tours that once, while meditating in his cell, there appeared a form radiant with beauty, crowned with a jewelled diadem, with a countenance glorious and persuasive, and a manner so austere that it seemed to require homage and love. This form said, "I am Christ; worship me." After St. Martin had looked long in silence, he gazed upon the

hands and said, "Where is the print of the nails?" The vision suddenly vanished, and St. Martin was left alone, assured that he had met the tempter.—DR. DANIEL STEELE.

Soul Rest

A clock taught us a great spiritual lesson. We were in a vessel during a violent storm on the Gulf of Mexico, in June 1865. The ship rolled and lurched; sometimes it rolled on one side, sometimes on the other. When the tempest was the fiercest, as we held to a bracket on the side of the cabin to keep from being bruised by the lurching of the vessel, we looked up and saw at the far end of the cabin a clock. In the slight lull of the roar of the storm we could hear its quiet, regular tick, tick. We could see its hands moving steadily on. As we looked into the face of that clock, the Holy Spirit looked into our hearts, and said, "There is a type of the rest which the soul in every storm of life may have in Jesus. Just as that clock moves peacefully on, despite the storm and commotion about it, so, by the propulsion of a mighty inward presence, may your heart be kept in perfect peace amidst every tempest of trial, sorrow and temptation by the blessed inspirations and expansions of the indwelling Spirit."—DR. S. A. KEEN.

The Captain and the Quadrant

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and so, accordingly, he gave all into the hands of God and felt at perfect peace; but still he prayed, that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation to ascertain their position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed and came up. There still seemed to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck waiting upon the Lord, when, in a few minutes, the mists seemed to be folded up and rolled away as by an omnipotent and invisible

hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand, but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mists rolled back over the heavens and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

*"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."*

The Failure of the Church

Mr. Gandhi at the moment of his greatest religious restlessness, when he was on the verge of accepting Christ, tells how he came in contact with a Christian family in South Africa. "At their suggestion I attended the Wesleyan church every Sunday. The church did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared to be rather worldly minded people going to church for recreation or in conformity to custom. Here, at times I would involuntarily doze. I was ashamed, but some of my neighbors who were in no better case lightened the shame. I could not go on like this and soon gave up attending the service" (*Young India*, Oct. 14, 1926). This came at a most decisive moment of his life. Shades of John Wesley! "It was a national epoch when John Wesley's heart was warmed in the meeting house," said Lecky, the historian. It would have been a national epoch for India if this Wesleyan minister and his people had been in the line of succession of the warmed heart. But they were worldly, dull and drowsy at the moment when one of the greatest men of modern days was making his life decision. The whole situation rested on their experience of God. It was not sufficient to sustain it.—DR. E. STANLEY JONES, in "*Christ at the Round Table*."

Form and Substance

When Dr. Perowne was newly elected bishop of the Church of England at Worcester in 1891,

he shortly afterward preached a sermon at Birmingham, Eng., in which he sounded the alarm of ritualism to many of her most thoughtful ministers and communicants. It is hoped that his words were not uttered in vain: "The revival of mediæval usages, the multiplication of ceremonies, has destroyed instead of fostering devotion. The craving for ritual, once excited knows no bounds, until at length the ritual usurps the place of worship, and thought is lost, not in adoration, but in the ever-increasing diversity of ceremonial observances. The church needs a new life, a regenerating power. She needs to break away from her trivial conventionalities and her miserable strifes about postures, and vestments, and rites and the mere externals of divine service, and her party watchwords and shibboleths, for which men contend as if for their life, and to be led into the very presence of Christ, that she may look on Him with reverential love. In that presence how small would appear many questions which now seem so long that for the sake of them men are breaking the peace of the church and rending the Body of Christ."—*Watchword*.

Life's Supreme Test

Some years ago a young lawyer from Harvard was boarding in the same house with some theological students in Philadelphia. Of course the great preachers of that city were freely discussed. His favorites were Dr. Furness and Dr. H. A. Boardman. He was enthusiastic over the preaching of Dr. Boardman, but the said lawyer having been reared a Unitarian, he rather favored Dr. Furness. "But," explained the young lawyer, "Dr. Boardman has not only the force of a scholar, but possesses well-balanced reasoning power; he is so well poised intellectually; besides, what elegant diction he has! I am not surprised that he is the ideal of great lawyers. But what awful doctrines he preaches! what hard and heartless Calvinism! He makes me so mad at times that I go over to Dr. Furness, where one is delighted as with a pleasant song, and who makes one feel some respect for himself when he goes home. But, believe me, Dr. Boardman, with his hard, exasperating doctrine, has an irresistible power over me, even when he is holding men so close to hell fire that the singeing of the hairs on their body may be heard. There is something in it that keeps me spellbound. What a pity such a preacher should pervert such a nature by talking about atrocious conceptions of a benevolent God. But I like him because he is so

gamy." His friend says, "I believe you are honest, and will tell me the truth, even though it spoil all the theology of Boston. Now, if you knew you were to die tonight, you would want a minister to see you; for which of your two favorites would you send?" He thought a moment, and then said in great seriousness, "I would send for the preacher of hard doctrines; he would believe that if he did not tell me the truth, he would himself go straight to hell. I admire his honesty and courage, and after telling me the truth he would be tender and pitiful; I know this from his prayers; yes, if I was dying, I would trust him on account of his fearlessness. He would impart courage to a man in weakness; he would be the very man to shout into a timid soul, 'O death, where is thy sting? O grave, where is thy victory?'"—*Illustrator*.

Quit You Like Men

A story of high sportsmanship on the part of the Pennsylvania State football team is being told by Bucknell men. The tale does not dim the glory of Bucknell's victory, but it does add immeasurably to the luster of Penn State's defeat.

Bucknell's captain, Walter Diehl, as the result of a recently broken ankle, was on the sidelines when the game began. The score stood seven to nothing in favor of his mates when the first half ended. In the third quarter Pennsylvania smashed through Bucknell's defense and tied the score.

Then, despite his injury, Diehl was sent in. With the mighty fallback behind the line, the Baptists took on new heart. The opposition knew that, with Diehl in the game, their chances for victory were vastly lessened. They knew, too, as any man knows, that the half-mended ankle was a thin line of defense if the attack were to center there. But when the great "Bison" back was dropped for the first time, the State tackle said, "Don't worry, old man, we will be careful of the bum pin." Every time that Diehl was thrown, his ankle was protected by gridiron warriors who held sportsmanship and clean play above victory.

Bucknell won thirteen to seven. She broke a string of defeats at the hands of Penn State reaching back to 1899. I agree with Bucknell men who say that Penn State's fine sportsmanship may have lost them a victory, but that if it did, the loss was not commensurate with the gift they made to American football—aye and to American athletics in general.—DR. D. A. POLING, in *The Christian Herald*.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Series of Sermons in First Peter, (continued)

THEME—Growing Christians.

Text—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

THEME—God's Spiritual House.

Text—"To whom coming, as unto a living stone, . . . ye also, as lively stones, are built up a spiritual house" (1 Peter 2:4, 5).

I. The Foundation of this Spiritual House.

"A living stone [Christ], disallowed indeed of men, but chosen of God, and precious."

II. The Superstructure of this Spiritual House.

"Ye also, as lively stones, are built up a spiritual house."

III. The Functions of this Spiritual House.

1. "A holy priesthood."

2. "Offering spiritual sacrifices."

THEME—The Chief Corner Stone, Precious or Offensive.

Text—"Behold, I lay in Zion a chief corner stone, elect, precious, . . . Unto you therefore which believe he is precious: but unto them which be disobedient, . . . a stone of stumbling, and a rock of offence" (1 Peter 2:6-8).

THEME—The True Israel.

Text—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

I. God's true Israel are "a chosen generation" (an elect race R. V.).

What Israel was in type, the Christians are in reality.

II. God's True Israel are "a royal priesthood."

What the priests of Israel were to them, each believer may be in himself, for we are kings and priests unto God.

III. God's True Israel are "a holy nation."

Israel while in Egypt were God's chosen people, but were never his holy people until established in their own inheritance. This is true also of the believer in Christ.

IV. God's True Israel are "a peculiar people" (a people for God's own possession. R. V.). Israel was God's peculiar people in that He possessed them. Thus the Christian entirely separated from all things inconsistent

with God's fullness in his heart is peculiarly the possession of God.

V. God's True Israel show forth His praises. "That ye should show forth the praises of him who hath called you" (See also Isaiah 43:21).

THEME—Strangers and Pilgrims.

Text—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11)..

Also context from vs. 11 to 20.

I. The Position of the Christian Here, "strangers and pilgrims." This is not our final abode, we are merely passing through, and hence we do not become permanently attached to the world nor its possessions.

II. The Necessary Discipline. "Abstain from fleshly lusts, which war against your soul." It is the Christian's duty to diligently "abstain from fleshly lusts" or desires. The desire is first born before the act is committed. Note, it is the "fleshly desires" which war against the soul.

III. The Necessity of Becoming Christian Conduct.

"Having your conversation honest [your behavior seemly R. V.] among the Gentiles" etc. (v. 12).

IV. The Place of "Strangers and Pilgrims" as Citizens (verses 13 to 15).

V. The Proper use of Christian Freedom (v. 16).

VI. Practical Exhortations for "Strangers and Pilgrims" (vs. 17 to 20).

THEME—The Great Example.

Text—"Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

THEME—A Ready Answer for Our Hope.

Text—"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

THEME—Partakers of Christ's Sufferings.

Text—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4: 12, 13).

THEME—What Shall be the end of the Disobedient?

Text—"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

THEME—The Righteous Saved With Difficulty.

Text—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

THEME—"He Careth For You."

Text—"Casting all your care upon him; for he careth for you" (1 Peter 5:7).

THEME—The True Grace of God.

Text—"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand" (1 Peter 5:12).

Give a brief summary of the outstanding points of this epistle as Peter's exposition of the true grace of God.

YOUNG PREACHERS TRY THESE

By L. B. WILLIAMS

The following questions were used in the examination of licensed preachers in the course of study in the Washington-Philadelphia District, and I thought it might be beneficial for any young preacher to look them over and see how many of them he can answer correctly:

Elementary English

(Number your answers, do not write the questions. Write on one side of the paper only. Sign your name at the top of the page of each sheet. Answer all questions. Return questions with your answers to the examiner. No helps or information whatever must be permitted.)

1. (a) Name the parts of speech. (b) Define noun, adverb, pronoun. (c) Name the part of speech of the underscored words in the following sentence: My *watch*, *which* had dropped *from my pocket*, and was lying in the edge of the water was still running.

2. What is a sentence? (b) What is a clause?

3. How are the plurals of nouns usually formed? Give examples. Form the plurals of the following words: Man, cupful, cargo, leaf.

4. Write the following sentences correctly, and tell why and where each is wrong:

(a) The money was divided between him and I.

(b) No one else cares so much for their studies as him.

(c) Do you remember me warning you?

5. Give three rules for the use of capital letters.

6. Place the possessive sign properly in the following:

Wanamaker sells mens hats and boys clothing.

Dickens novel, stones throw, Mind your ps and q^s.

7. Write these sentences leaving out the wrong word:

I (shall, will) be glad to go.

Do you think you (shall, will) return before noon?

He (would, should) stop to find every bird that he heard sing.

He (set, sit) the baby in the chair and the baby is still (setting, sitting) there.

8-10. Write not less than two hundred words on the following subject as a sample of your composition, being careful to capitalize, punctuate, spell, and paragraph correctly:

"DIFFICULTIES OF A COUNTRY PASTORATE"

Psychology

(Number your answers, do not write the questions. Answer all questions.)

1. In what way is a knowledge of psychology helpful to a minister? Discuss briefly.

2. (a) Define sensation; (b) perception; (c) image.

3. Define memory, and give some rules for cultivating the memory.

4. (a) Name some of the laws of association. (b) Why does repetition aid memory?

5. What is meant by "the process of reasoning." State the steps in psychological order.

6. What is the difference between memory and recollection? Give reasons for your reply.

7. What is meant by (a) intuition? (b) instinct? (c) reflex action?

8. Define (a) judgment; (b) emotion; (c) feeling.

9. Define imagination, and give some good or evil effects of imaginative preaching.

10. State the elements that are necessary to constitute a *moral action* or *immoral action*.

Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of God on earth.—JOHN WESLEY.

PRACTICAL

PRACTICAL PSYCHOLOGY

By LEEWIN B. WILLIAMS

DEFINITIONS

A SIMPLE definition of Psychology is that it is a scientific study of the mind. The word comes from the Greek word *Psyche*, meaning soul. We speak of man as composed of body, soul, and spirit. Soul and spirit are frequently used interchangeably, but in psychology these words do not mean the same thing. Soul has reference more particularly to the human mind as distinguished from the body; it is the "ego," the "I," the "self" that we recognize as knowing, feeling and willing. Spirit is a term used especially in connection with the higher aspect of self, that to which we attribute immortality.

Psychology takes many forms, has many branches; such as social psychology, experimental psychology; and we speak of the psychology of emotions, of public speaking, of language, of the psychological moment, etc.

In the limited space for this paper, only the briefest references can be given to the subject. Only a few of the common principles will be discussed, making no effort to use strictly scientific terms.

PSYCHOLOGY AND THE PREACHER

The preacher having to do with many men of many minds, and many women of many kinds must "study to show himself approved unto God, a workman that needeth not to be ashamed." A knowledge of psychology will not make a preacher, but if he succeeds, he will learn, consciously or unconsciously, many of the fundamental principles of mind activity. The better he understands the workings of the mind, the more effective he may be in preaching the gospel and impressing truth upon his hearers.

FIRST IMPRESSIONS

All the information that we have of the world in which we live we have gathered through the five senses; viz, seeing, feeling, hearing, smelling, and tasting. We were born *very young* and did not know anything to begin with. We began to

acquire knowledge, though imperfectly, from our earliest existence. True, we were born with certain instincts which enabled us to take food, otherwise we would soon have perished. In this respect the babe is more helpless than many, if not all, of the animal creation. Even the chick can find its food soon after leaving the shell.

The sense impressions that the infant receives are indistinct. For some time he is not able to interpret them. The air that rushes into his lungs upon the first breath, and the blanket we think so soft, are uncomfortable to him, and his instinct causes him to complain with a cry. He soon has an uncomfortable feeling that we call hunger and he cries again. He learns later that that uncomfortable feeling may be relieved sooner by crying, so he cries for food. He early learns a mother's touch and voice, so the cry is changed to a coo upon hearing her voice or feeling her touch. Early he desires companionship and he cries for it. His only way of recognizing companionship is by touch or sound (not being able to recognize by sight for some time), hence we must rock the cradle or sing a lullaby to him, otherwise he does not know that he has companionship. He soon learns that some experiences are pleasant and that some are unpleasant. A light, for instance, is pleasant, therefore he shows displeasure when the light is turned out. Motion of the body is pleasant, so he *orders* some one of the household to carry him about; and once we begin it, he *demand*s that it be kept up. When he gets a little older we wonder why he wants to put everything into his mouth. He has learned that some things give pleasure to the taste. Not knowing whether the objects he has found by the sense of touch will be pleasant to the taste, he experiments. He tries this test on everything from his big toe to all the objects within his grasp. He is gathering information, his education has begun; all this may be said to be the beginning of wisdom. If he is *our* child all these symptoms indicate that he will be very wise!

The process of gathering information continues throughout life. The mind is the great storehouse; and, let it be well understood, if nothing

useful is put in nothing useful will come out. The law holds true here as well as in mathematics that you cannot subtract something from nothing.

MATERIAL FOR THINKING

By the sense of sight, hearing, touch, smell, and taste we gather the raw material out of which all our thinking comes. With the infant all sense impressions are hazy; and, it may be added, the same is true with many grown-ups! We can never think clearly unless our mind pictures are distinct. We are able to form a more accurate idea of an object when we can bring to bear upon that object more than one of our senses. We look at an object, then want to "see it in our hands," probably smell it, taste it. A clear idea of an apple is easily formed, because we call upon at least four witnesses to testify; i. e., sight, touch, smell, and taste. On the other hand, our idea of Johannesburg is hazy, because we have never seen, heard, felt, tasted, or even smelled such a place. We know of such a place only by faith, and think of it in terms of other cities that we have seen.

PERCEPTION

The power of gathering and recognizing sense-impressions is called Perception. It is capable of great development. We send the child to the kindergarten for this purpose; in fact, this is largely the work of teachers in the lower grades of our schools. If the child does not develop the power to perceive quickly and accurately while young he will always be handicapped. Hence, a teacher in order to succeed must understand the laws of the mind.

This power of the mind may be highly developed in one line and deficient in another. The blind of necessity develop a keen sense of touch and of hearing. Others by long and persistent effort become experts. The skilled mechanic notices the faulty joints in your furniture. The paperhanger notices that your paper is not hung perpendicularly. The tailor (and many others) notice that your clothes are a misfit. The highly trained musician notices all the discords in singing and playing. Those who are highly trained along particular lines we call specialists. Nearly all specialists are cranks—to other people. A crank (not someone mentally deficient) is only a person who has developed his perceptive faculties to a greater extent than others and who is enthusiastic about it. This line is all he knows, he makes a hobby of it. One who is educated will notice your mispronunciations, your slips in grammar,

your poor logic. All of which detracts from one's effectiveness as a preacher.

THE PREACHER'S TASK

The preacher has to do with people of these various tendencies. He is supposed to be a specialist in spiritual things; and he will do well to become a crank, so to speak, along his chosen line. This does not mean that he should be queer, eccentric, or fanatical; but he should develop his mind along spiritual lines until he can lift his people to higher things. Religious experiences make strong impressions on the mind, and they should. These experiences are our Ebenezers, we set up stones here. One who was converted in a Salvation Army meeting usually likes the street meetings. Another converted in a mission wants to start a mission, his field is the "downs but never outs." One who has had a powerful, knock-down, epochal experience in conversion or sanctification usually looks on with some misgivings when he sees one meekly confess the Lord Jesus as Savior.

Having these various traits and conditions to deal with, the wonder is not that the preacher fails at times, the marvel is that he succeeds at all.

THE SPIRIT USES PSYCHOLOGY

Let it be said at this point that a knowledge of psychology does not, and cannot, take the place of the unction of the Holy Spirit. The Holy Spirit knows more about psychology than anyone else can ever hope to know. He lays tribute on all our powers. A good voice, a strong body, a trained mind, our powers of eloquence, if any, our logic, our knowledge of history, science and philosophy, these, if fully consecrated, He will sanctify and use. The preacher, however, who has few of these natural and acquired accomplishments, will have little that the Holy Spirit can use. Such a person, if ever called to preach, will be compelled to labor in a limited way. In fact, surrounded as we are with educated people, high school and college graduates—making up our audiences, what can the preacher who has not a trained mind as well as a fervent spirit hope to accomplish?

GAINING ATTENTION

The mind works according to definite laws. Strong impressions cannot be made on the mind unless focussed upon the thought being presented by the preacher. This is attention. The mind cannot be focussed upon more than one thing at a time. Hence, it is very important to the suc-

cess of a sermon that everything possible should be removed that will divert the attention of the hearers. If there are a lot of pictures, mottoes and signs around the back of the pulpit, the people will read these over and over and while doing so, lose the thought of the speaker.

AS OTHERS SEE HIM

The preacher himself is frequently the greatest detraction from his own preaching. If a stranger is to bring a message it is always well to bring him to the platform at least a few minutes before he is to begin to speak, and he should not hide behind the pulpit. The people want to "look him over." All manner of questions will run through the minds of the people in regard to him. If he is young, the girls will wonder if he is married; the boys will hope that he will not preach long. Some may pray that the Lord will give the message, for, as they see it, the prospects otherwise are very slim. If the people do not get through with this before he begins, they will keep it up afterward. When their curiosity is satisfied, he is so far down the road that many will never catch up. This may be the reason someone has said that a speaker succeeds or fails the first five minutes he talks.

ATTITUDE IN WORSHIP

The secret of true worship is the ability of the preacher to center the minds of the people on God. We have lost patience with some of the older denominations because they use a liturgy or form of worship, but have we not gone to a worse extreme in our loose way of trying to worship?

When the preacher comes before an audience his personal appearance, voice, actions and every movement should be such as to direct the minds of the people in the desired channel. If he must set the furniture in order, do some janitor work, buzz with the choir, make a few remarks that might as well have been left unsaid, punctuate his sentences with "amen," "bless God," "hallelujah," etc., he need not expect the spirit of worship to come upon the people. At the same time if the people have not been trained to habits of reverence in the house of God, if they visit, the children run about, the choir comes straggling in, the people get up and down in a haphazard way, then the preacher will have a double difficulty.

PULPIT ACTIVITY

Again, the preacher may put so much of the physical into the "work" of preaching that many watch his movements and pay little attention

to his thoughts. They cannot hear the purr of his engine for the rattle of the fenders. He may perspire and overwork his handkerchief until the people get sorry for him. If he sways his body until there is a streak of white between his belt and his vest, the people may become alarmed for fear he will lose his pants. If his voice is loud and harsh the people may feel when it is over that they have been in a boiler factory. On the other hand, he may be so soft and monotonous in his voice and quiet in his gestures that it will be necessary to remind the people and to forget to say their prayers before going to sleep. In justice to the preacher it should be said that he is not responsible for all the things that divert the attention of the hearers. A child running at large in the church may get more attention than a bishop. A silly girl in a choir has spoiled many a sermon.

CORRECT LANGUAGE

The preacher should understand the psychology of language. We think in mental pictures. For instance when we hear the word "apple" there flashes into the mind a picture of an apple. There is hung in the gallery of each mind pictures of several kinds of apples. When the word is heard memory runs into the gallery, taking down a picture and holds it before what we call the "mind's eye." If we speak the word "ameba," memory runs into the gallery and you feel a kind of whirling about in your head, but no picture probably can be found, yet this is a perfectly good word. Unless you have studied zoology and worked with a microscope, you have never seen this little one-cell animal, hence will have no picture of it hung on memory's wall.

When the word "apple" is spoken, maybe the picture presented to your mind is that of a big, red apple, but suppose the speaker now adds the words "green, sour." Memory must run back into the gallery and bring out a different picture. If the words had been used in the correct order—green, sour apple—the mind would not have to reverse itself. Memory would have to make but one trip to the gallery.

The preacher by being a master in the use of language can so present truth that the mind follows easily. We say, "It makes me tired to listen to him." The same is true when the speaker talks too fast, or starts a sentence and suddenly reverses; also, when the same thought is repeated over and over. The mind soon grows weary of recasting the pictures. Few men can preach long

sermons profitably. The capacity of the average mind is limited—will hold so much and no more. Most of the runners in a race, if the distance is short, go the entire route, but only a few ever complete a Marathon.

NECESSARY BOOKS

The preacher should have, at least, two good books—a Bible and a good dictionary, not a cheap one. If he continually mispronounces simple words and makes glaring slips in his grammar, he need not be surprised if some think him too ignorant to instruct them in spiritual things. This does not always follow by any means, but the stranger who hears one for the first time may allow minor things to outweigh far more important matters.

The preacher may divert the attention by misstating his facts and figures. If one says that the Dead sea is thousands and thousands of feet below the sea level, that the train ran at a speed of sixty miles a second, the listener of a mathematical turn of mind may become more amused than edified. If you garble facts of history, or tell your experience and the experiences of others, *improving* the story each time by additions, until the whole thing becomes absurd, the effect that you hoped to produce will be lost. If one says that as he was going down the road he saw an elephant run up a tree and sit upon a limb, your mind rebels at the statement. If the person making the statement is your particular friend your sympathies get busy and you make excuses for him. "Oh, he is mistaken, he means a squirrel," you say. If you have no particular like or dislike for the speaker, you say, "That's absurd." If you dislike the person, he does not belong to your church or your party, you say, "That man's a fool and ought to be sent to the asylum." As a result people whom you desire to win never come back to hear you.

In concluding this paper, let it be said that the preacher is fortunate in that the people who come to hear him are sympathetic. They do not come as a rule to oppose or criticize. The members of the church, have, or should have, a friendly interest. He is their preacher. Grace can do more than all our methods and manners. If power of God is not present all our psychology and other means will fail. However, there are many things that grieve the Spirit and hinder our approach to God. If we could follow absolutely the laws of the mind—a thing which of course

is impossible—and then have the blessings of God upon us, there is no telling what might be accomplished.

WASHINGTON, D. C.

THE PREACHER AND HIS BOOKS

By HORACE IRELAND

BY WAY of introduction, I quote the following from Dr. Ellery Channing. "God be thanked for books. They are the voices of the distant and the dead, and make us the heirs of the spiritual life of past ages. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours."

President Dwight of Yale once said, "Let him who would be great select the right parents." Thus inferring the value of good ancestry. But we ask permission to revise the dictum a little, and say, "Let him who would be great select the right books."

To read books solely for their informative value can easily become a vicious habit. A few good preachers we have known have impressed us as being mere intellectual hucksters, pulpit pedants, whose sermons displayed an amazing array of facts, and whose main feature of ministry seemed to be an abnormal desire to astonish the natives. Certainly let us embellish our sermons with worthwhile data, if we are able. But let all of our reading focus in the finished portrait of Christ.

It was said of Robert Murray McCheyne, Scotland's 19th, century apostle, that his very presence in the pulpit was a melting benediction. That a veritable aura of unearthliness seemed to circle his brow. McCheyne, who died in his thirties, was a great saint. He prayed and prayed much. But he also moved in a circle of sainthood. Great books made him the intimate companion of the Chrysostoms, the Savonarolas, the Luthers, the Melancthons, and of his own compatriot Knox. Communing with this flower of Christian statesmanship and sanctity, McCheyne himself became both statesman and saint.

The preacher's books need to be recreational as well as cultural. This is what Emerson meant when he said, "Give me a book, health, and a June day, and I will make the pomp of kings ridiculous." The pastor's study should be his grazing ground, his rows of books, the rich, luscious pastures upon which he feeds. It should be his banqueting hall, wherein he daily dines with kings. His vineyard, yielding its purple floods to slake his mental thirst.

The preacher's reading should minister de-

light not drudgery to his life. We cannot easily conceive of a preacher to whom books are a bore, surely such a one has mistaken his calling. We who are chained to the oar of a perpetual pastorate need not grieve because our faculties for travel are limited. Missionary biography will make world travelers of us. A biography of Adoniram Judson means a free trip to northeast India, acquaintance with the swamp and the jungle. A biography of Dr. Grenfell's, implies interesting adventure in the frozen latitudes of Labrador, as well as a fascinating romance of Christian missions. To travel with John G. Paton, and Roger Williams to the South Sea islands, with J. Hudson Taylor to China or with William Carey to India, is to travel in rich company. These men are the aristocrats of modern missionary effort. If we will court their company, Sir William Ball and Prof. Lowell will whisper to us the secrets of the telescope, or Oliver Lodge and Sir. Wm. Crooks of the mysteries of the microscope.

Besides being recreational, the preacher's books will need to be inspirational. The chemist in his laboratory sometimes pours three distinct chemicals into his test tube, his object being to fuse them and produce a fourth element. But after having poured the chemicals into the tube, they remain visible in their distinct and original states. The chemist then raps the test tube with his knuckles, instantly the ingredients flow together and produce the combination. This, in terms of chemistry, is the stroke of crystalization. Preachers' brains are often like that. They contain the necessary ingredients, but they need a mental shock. It is the function of good books to produce that shock.

Before Byron began to write, he used to give a half hour to reading some favorite passage. The thought of some great writer never failed to kindle Byron into a creative glow, even as the match lights the kindlings upon the grate. In these burning luminous moods Byron did his best work. Hillis says, "The true book stimulates the mind as no wine can ever quicken the blood. It is reading that brings us to our best, and rouses each faculty to its most vigorous life."

In passing let us note that "Books of Illustration," "Five Thousand Facts for Busy Preachers," "Elbert Hubbard's Diary of Anecdotes," etc., bear about the same relation to solid reading as oleo does to pure dairy butter. Remembering then that it is as dangerous to read the first book one chances upon as for a stranger in the city to

make friends with the first person passing by, let us consider the selection and friendship of books

Fredrick Harrison tells us that there are 2,000,000 volumes in our libraries, and that every few years the press issues enough new volumes to make a pyramid equal to St. Paul's Cathedral. Lamenting the number of books of poor quality now being published, this author questions whether or not the printing press may be one of the scourges of mankind. He (Harrison) tells how that he reads but few books and those the great ones, and describes his shipwreck on the infinite sea of printer's ink, and his escape by mercy from a region where there was "water, water everywhere but not a drop to drink." Books by their multitude bewilder, and careless and purposeless reading destroys the mind. Multitudes are in the condition of the schoolboy, who when asked what he was thinking about, replied that he was so busy reading, he had no time to think. Many stand before the vast abyss of literature, as Bunyan's Pilgrim stood before the slough of despond, crying, "What shall I do."

As preachers the necessity of severe selection is upon us. What shall we read? Phillips Brooks thought that the basis of every library should be biography, memoirs, portraits and letters, for biography is one of man's best teachers. Read philosophy, history and poetry. But if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the sturdiest manhood and all qualities necessary to the great preacher read the Bible. Read reverently and prayerfully until its truths have dissolved like iron into the blood. Read indeed the One Hundred Great Books. If you have no time make time and read. Dr. Hillis says, "Read as toil the slaves of Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life. But read daily the Book of conduct and character—the Bible. For the Book Daniel Webster placed under his pillow when dying, is the Book all should carry in the hand while living."

FOR THE PREACHER'S LIBRARY

By J. B. GALLOWAY

Bible Geography and Customs

THE unfolding revelations of the messages of the Bible are set in their historical and geographical background. The story of the Hebrews is the romance of history. Their geography is of the Holy Land. The study of geography and history is interwoven and vitally

connected. The hills, rivers, seas and cities are the theater of the stirring events that we read about in Bible history. Bible geography gives the history a vividness and reality that makes the men of the Bible stand out as real men who lived in the world and wrought out their destiny. We can understand God's providences better if we know how they lived, with whom they lived, and where they lived.

The customs, manners and institutions of the Bible times and lands are an echo of the voice of the Lord. The local coloring of the common objects and occupants is the key to many passages of Scripture. An artist painting a classical picture having on it a Greek lyre inquired of a University student what was its ordinary color. His friend could quote Latin verses and tell the story of Orpheus and his lyre, but had never pictured its color. Many Bible students have no definite idea of the landscapes, climates, plants, the customs, habits and dress of the people they study about in the Bible. The study of Bible customs and manners will (1) Enable us to better understand the character of the people of the Bible. (2) Explain many figurative expressions in the Word. (3) Reveal to us the relation of the divine and human elements of the revealed truth. Then we may have a sense of reality about our Bible study as Shakespeare says, "Think when we talk of horses that you see them, Printing their proud hoofs i' the receiving earth."

Books on Bible Geography

William Walter Smith's "Student's Historical Geography of the Holy Land" is a very compact, carefully prepared work giving us the latest results of research in Bible lands. A large amount of information is given in a superior form. The best Bible Geography for Sunday school workers and preachers who wish to get the heart of the subject. Its price is about \$2.00.

George Adam Smith's "Historical Geography of the Holy Land" is an unequalled work on the subject. It covers the whole field exhaustively? Vivid pictures of the land based upon personal experiences of the lands and results of the latest explorations and discoveries. Price, \$6.00.

George Adam Smith's "Atlas of the Historical Geography Holy Land" is a book of Bible maps. The best, most authoritative and latest of Bible Atlases. If you wish to be a master of the subject of Bible Geography you should have these two works. Price \$7.50.

Robert Laird Stewart's "The Land of Israel" is a text book of Physical and Historical Geography

of the Holy Land embodying the results of recent research. Price, about \$2.00.

J. L. Hurlbut's "Rand-McNally Bible Atlas" is an excellent Bible Geography with good maps. Not so recent and possibly out of print at present. Price about \$3.75.

Townsend MacCoun's "Physical and Historical Bible Atlas" is an excellent little work on Bible Geography. A few of the historical statements may be questioned. Price, about \$2.00.

John B. Calkin, "Historical Geography of the Bible Lands." Price, \$1.25.

Rena L. Crosby, "The Geography of Bible Lands." Price \$1.75.

"Littlefield Atlas." A book of 32 Bible maps. Price, 35 cents.

John F. Stirling's "Atlas of the Acts and Epistles." Much in a small space. Excellent for Studying Paul's journeys. Price, 75 cents. Also by the same author and at same price, an "Atlas of the Life of Christ."

Books on Bible Customs

George M. Mackie's "Bible Manners and Customs." An excellent work. Many New Testament passages are illustrated by present-day life in Palestine. Price, \$1.25.

Trumbull's, "Studies in Oriental Social Life." Eastern Customs in Bible Lands. Edersheim's "Sketches of Jewish Social Life in the Days of Christ." These are all good.

Thompson's "The Land and the Book," is an old work but excellent both for the study of Bible lands and Bible customs. It is usually published in two or three volumes and sold by most book-stores handling religious books.

O. C. Morehouse's "A Primer of Hebrew Antiquities." A fine little book on the whole life of Bible times.

(These books can be obtained through the Nazarene Publishing House.)

THE PREACHER AND HIS HEALTH

Preventive Medicine

MY WORK in these articles is not so much to inform the preacher how to treat disease, as it is to tell how to prevent disease and how to care for one's self after certain diseases have developed. Preachers, and all public men, should know a few simple things which would help to prevent disease.

Modern scientists are agreed that most diseases are caused by bacteria, or germs. I was asked recently if I *believed* in the "germ theory" as the cause of disease. My answer was, no! I *know*

there are diseases which are caused by the so-called germs. Some of us have taken germs from some infected tissue of the human body and then grew them in an incubator and later noted that they produce the same effect in other bodies. No! the "germ theory" is a fact.

For our convenience we are going to divide all disease into two classes—infectious and contagious. All infectious diseases are caused by some germ. Contagious diseases are those diseases which are easily "caught," such as smallpox, measles and scarlet fever. However, it is agreed by the best authorities that all contagious diseases are caused by some germ, though in many cases they have not been successfully isolated. If this be true we will then see that all contagious diseases are infectious but all infectious diseases are not contagious. However, infectious diseases can be carried from one individual to another. To illustrate, a person can take tuberculosis from another by eating or drinking out of the same vessels that were used by the sick. Also, some of the infectious diseases which affect the respiratory organs can be "caught" from the infected person by breathing the air which may have small particles of sputum, which may contain the germ, floating in it which is caused by the coughing or sneezing of the sick.

With the above brief explanation we can see there is a probability of preventing, under some conditions, some of these diseases. I shall endeavor to give some information which preachers should know, that will help to prevent disease, and later take up the discussion of some of the common infectious and contagious diseases, which the preacher comes in contact with so often in performing his many duties. Many diseases can be prevented and many useful lives prolonged by knowing some of the simple precautions.

Every preacher should be vaccinated against smallpox. Vaccination is not as dangerous as the public is led to believe. Those "bad arms" which are seen, and which we hear about, were due, in most cases, if not all, to the carelessness on the part of someone, and the condition was due to infection rather than the vaccination. Too many lives have been saved by this means of prevention for us to ignore it altogether. The vaccination against typhoid fever has too much in its favor to be ignored by anyone, especially the preacher who is continually mixing with the public. The government statistics show that something over ninety per cent of those who are vaccinated against typhoid do not have it, or

if they do, it is in a very light form. The serum treatment for the prevention of colds and "flu" has much in its favor and is worthy of consideration. In these cases it is well to consult some good physician before having it administered. There are other similar precautions used to prevent such diseases as diphtheria, tetanus (lock jaw) and others, which have saved the lives of many. The advice of the family physician or health department should be complied with at once in these cases. I feel that I should stress the tetanus antitoxin for the prevention of "lock jaw." Everyone who receives a punctured wound such as those caused by nails, should take tetanus antitoxin, if advised by the physician.

Now we will consider some of the things the reader can do for himself to prevent disease. Be careful about the food and water you eat and drink. So many of the foods are more healthful if eaten raw. This is true of vegetables and fruits. There is however more danger of these foods being contaminated with certain disease germs than those which are cooked. This is true when these foods are bought in some public market or when brought from the huckster who has been hauling them around, or when they have been handled by several different people. It is better for these foods to be washed thoroughly before eating. Be careful about drinking water from that inviting well or spring which you may chance to see. Drinking water in some homes is very dangerous. How often have we seen the preacher come into some home thirsty and at once ask one of the children to get him a fresh drink. The little fellow is anxious to do something for the preacher but does not know the precautions to take, so he may bring water in a vessel which has been contaminated by some sick member of the family, or his own fingers may be contaminated, and he may place them inside of the vessel or the water itself. This may seem to be a small matter to the casual reader, but is worth our warning. That common drinking cup or dipper which may be found in so many rural homes and public places should be discarded. The law in most, if not all of the states, to prohibit the public drinking cup is certainly worthy of our commendation.

It costs nothing and is very little trouble to the preacher, after visiting in the homes and hospitals, shaking hands with people on the streets, or any public place, to wash the hands with soap and water. It is better if some mild antiseptic is used in the water, but plain water and soap is

better than nothing. This should be done before he handles anything around the house as well as before eating. I have used medical alcohol on my hands and hair and have secured it for preachers to use the same way, when visiting the sick. Many of the infectious diseases as well as the contagious can be carried from one to another. It is well, when the preacher has been visiting people who are sick with colds, "flu" and other respiratory diseases, to not only wash his hands, but also to spray his throat and nose with an antiseptic solution. Dobell's solution is good and there are others on the market that can be gotten from the physician or drug store. The very familiar handkerchief wave or Chautauqua salute which we see in public meetings will spread disease and should never be practiced when there is an epidemic of colds or "flu," especially in a closed room. If the reader has been for some time in a room with some infectious disease or with any contagious disease, he should not go home immediately or go into some other home, or handle children, without first changing clothing.

The clothing removed should be hung out at once in the open air and sunshine, and allowed to remain for a few hours. The hands and hair should then be washed and the nose and throat sprayed. There is not so much danger of an individual carrying disease if he spends several hours in the open before coming home or in close contact with others.

Some may say, if there is such danger in "catching" these diseases or giving them to others, we had better not visit those who are sick with infectious and contagious diseases. Yes! your duty as a minister or Christian worker calls you there. Of course there are quarantine laws and rules to be observed in the contagious diseases. In all cases use the best knowledge you have, and be willing to take any advice from those who know, trust in God, and proceed to do your duty. I have little time for anyone who is a Christian worker who is always getting behind that "scare-crow" afraid of taking the disease. I am old-fashioned enough to believe that the enemy will have a hard time to kill anyone by disease or calamity, who is doing his duty to his fellow-man and God, until his work is finished.

CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

We have secured a series of seven articles on "Church Advertising" by C. A. S., whose success

in the practice of his theories is known to thousands. Material on this theme is scarce and difficult to obtain and we believe this series will be appreciated by readers of The Preacher's Magazine.

There are seven articles in the series, as follows:

1. THE CHURCH June 1928
 - Its physical condition
 - Its spiritual condition
 - Proper use of the name of the church
2. THE PREACHER July 1928
 - The general manager
 - His personality
 - His dress
 - His time
3. THE SUNDAY CHURCH SERVICE Aug. 1928
 - Order of service
 - Musical features
 - Sermon
 - Special features, including use of church periodicals
 - Parish paper
 - Local newspapers
4. THE SUNDAY SCHOOL Sept. 1928
 - The superintendent
 - The teacher
 - The lesson
 - Special attractions featuring each Sunday as a special day
 - Advertising novelties used in connection therewith
5. MIDWEEK PRAYER SERVICE Oct. 1928
 - Is it attractive?
 - Can it be interesting?
 - Who should attend?
 - Prayermeetings at churches where I have visited
6. YOUNG PEOPLE'S SOCIETY
 - The young people of the church
 - Type of service
 - Social activities
7. THE CHURCH AND COMMUNITY
 - Is your church a real community asset?
 - Should the church render community service?

THE CHURCH

SO much has been written regarding Church Advertising that if it were all assembled in one collection it would fill a library of a thousand volumes and yet with it all, so little of practical value to the average minister has been written, that our library is reduced to not a single volume. By this I do not mean that all books and all articles covering this phase of advertising are worthless, but as yet no particular volume has been issued in such language, or in

such form, as to be of practical aid and assistance to the average minister.

Advertising as a whole is a great subject and one on which volumes have been written and volumes may yet be written. Church Advertising as one phase or department under the general classification of advertising is also a great subject.

The church is the greatest industry, the greatest business, in the world today. Beside its endeavors and its products, beside its organization and its possibilities, the industries and organizations of man fade into insignificance, and yet it is one of the most poorly organized businesses in the placing of its products before the world. True it reaches into every land and every clime. It reaches across the seas and across the deserts and across the mountains, but this expansion into what we might term "foreign fields" has not been due to the wholesale advertising of its product so much as by the personal endeavors and sacrifices of individuals.

The great industries and businesses of the world today are spending millions of dollars in getting their products before the people. Hard-headed, hard-hearted, keen-minded business men everywhere will tell you that it "pays to advertise" and so they vote millions and millions of dollars for this purpose alone. Yet the Church of the living God, if we were to take the total of all moneys spent for purely advertising purposes would amount to scarce a thousandth of the amount expended by other business houses.

This series of articles has been prepared, not so much for the purpose of providing and giving ready-cut advertising copy to our preachers, but rather as an aid and guide in helping those responsible for such advertising to find an idea around which may be draped their own original thoughts and initial endeavors. It is for the purpose of providing the ministers with a means of checking back over the past advertising policies of their church, thus finding where they failed and where they may gain. It is our purpose to take up one particular phase, study it carefully, analyze it, and offer our opinions, thus leading the reader into a deeper thought on these various phases of church advertising.

With this, the first number, we take up the matter of advertising the name of the church. A stranger enters a town, he walks down the street, he passes a church, involuntarily he glances to see the name of the church, he looks carefully, he looks high, and he looks low, and in ninety-nine cases out of every hundred he is unable

to find in a conspicuous place or in an inconspicuous place so much as the name of that particular church. You know this to be true. Your own church, possibly with the exception of a little bulletin board standing in front, does not carry the name of the church. For comparison, walk downtown: every business house, every factory, every office, has in letters as large as space will permit, the name of that particular business or organization. Are we ashamed to let mankind know that the church is an active business, a business that is leading the times, leading the thought of the people, molding and shaping the ideals of the people? Are we ashamed of the Christ whom we serve?

The first and most important step in any advertising program or policy of your church is to put the church in physical condition so that you have something to advertise—painting the outside of the church, making needed repairs both inside and out, making it as attractive as possible, on a par with any business organization or business house with which you are acquainted. Second, let your community, let your town, let your city, let your neighboring communities know that there is a church of your faith active and working. Let them know where it is—place in letters as large as space will permit, the name of the church and keep it always before the eyes of the people.

It is needless to say that it is essential and absolutely necessary along with the cleaning-up and the putting of the church in physical, material repair, to at the same time, repair and rebuild the spiritual make-up of your people, for it matters not how nicely painted a building you have, or how nicely furnished it be on the inside, unless it has been spiritually rebuilt, repainted, you have not done enough to warrant the putting on of a publicity program, for your business is to offer to a sinning world the love, the hope, the promises of Jesus Christ himself.

IF I WERE A LAYMAN, SOME THINGS I WOULD EXPECT OF MY PASTOR

By R. S. RUSHING

1. The first thing I would expect of my pastor would be that he be soundly converted, and genuinely sanctified, and deeply spiritual.

2. I would expect him to have a reasonably good education. I would expect this because I would like for my pastor to be able to carry his part well in any company without being embarrassed. And when there are educated and

cultured people in our services I would like for my pastor to be able to so present his subject and so handle his English that I should not have to be cramped all through the hour, and then feel embarrassed when I meet these parties on the street next day.

3. I would expect my pastor to be a man who reads widely and keeps abreast of the times so that he would be well able to converse on any subject that is being agitated.

4. I would expect him to be a student of the Word of God, and other good literature. If I were a layman, I would expect my pastor to know his Bible thoroughly and to preach it without fear or favor of man.

5. I would expect my pastor to be a man of prayer. I would not care to hear him preach on prayer, its privileges, its possibilities and so forth until he had first set me the example by praying himself. I would expect him to be a man who had lingered long in the presence of his Master, before he came into the pulpit to tell me how.

6. I would expect my pastor to use variety in his preaching. As well as I love the truth of holiness, I would not want him to preach on this theme all the time. As well as I like to hear the second coming of Christ preached upon, and many other great themes, I would not want to hear anyone of these all the time. But I would expect him to vary his discourses, and give me something new every Sunday.

7. I would expect my pastor to begin his services on time, and if possible, close on time. I would not want him to preach too long sermons.

8. I would expect my pastor to be interested in all the departments of the church. I would expect him to be present at Sunday school on time, and take an active part, but not teach a class unless he does so in case of the absence of a teacher. I would expect him to be a booster for the Sunday school. And then I should expect to see him at the young people's meetings, occasionally, anyway, and to be a booster and a lifter for them. And then I would want him to be greatly concerned about the Woman's Missionary Society, and to meet with the good women of our church and give them a lift and to boost them from the pulpit. Of course, I would expect to shake hands with my pastor every prayer-meeting night, and have him lead the church to a throne of grace in prayer as we worship together.

9. I would expect my pastor to be neat in

appearance. I would expect him to keep his person clean, his clothes pressed, his shoes shined, his face shaved, his teeth brushed, his hair combed, and his nails trimmed. All this he can do with but little expense and trouble. I would want his personal appearance to be such that I would not feel embarrassed if a member of another church should ask me if that man is my pastor. In fact, I would want my pastor to be such in every way that I would feel proud of him in any company.

10. I certainly would expect my pastor to visit me just as often as he possibly could without neglecting his many other duties. And when he came, I would expect him to read a portion of the Word and offer prayer with me and the family.

11. I would expect my pastor to give value received. I would not care to support a trifling, good-for-nothing, lazy man that was there just to draw his breath and his salary. But I would want him to be on the job day and night, and for the man that desires to keep busy, there is always work to be done.

12. I would expect my pastor to control his own family. "If a man knows not how to rule his own house, how can he take care of the church of God." I would expect my pastor to have his children under such control that when he went into the pulpit his children would not be running over the house, or be teasing the mother to leave the building with them in order to get a drink, or otherwise be disturbing.

13. I would expect my pastor to hold regularly the monthly church board meetings, and see that all the business of the church is regularly and systematically cared for.

14. I would expect my pastor to co-operate with the district and general officers in their great work to forward the interest of the church. And I would expect my pastor to see to it that all the moneys for the District and General Budget was raised and sent to the District and General Treasurers each month.

15. I would expect my pastor to be "holy in all manner of conversation." I would not expect him to stand around on the street corners and use slang, tell yarns and crack jokes.

16. I would expect my minister to so conduct himself with the opposite sex that I would not have to make any apologies for any of his acts.

FAIRFAX, ALA.

GOD'S COMMAND FOR A TRUMPET BLAST

By A. W. ORWIG

THE command came not only to the prophet Isaiah, but it comes to every preacher of the gospel. Indeed, every child of God is expected to heed the command. And woe to the man who refuses to "lift up" his "voice like a trumpet," in fearless and righteous rebuke of sin! This does not necessarily mean that very great lung-power, much less that harshness of speech need to be employed. But the preacher who has a proper conception of the heinousness, the ravages and the final results of sin will hardly utter his message in whisper tones. He can be very outspoken and earnest, and even be a "son of thunder," without manifesting a spirit of undue combativeness. And yet he is sometimes accused of severity and censoriousness when only sounding the warning note of repentance and danger. Years ago a pompous and unchaste English lord exclaimed to a friend: "It is too bad to have to listen to a sermon like the one we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!"

Real, searching preaching, such as does not "spare," in the proper sense, and that faithfully shows "the people" their "transgressions," always provokes more or less opposition and persecution. It was so with the preaching of the prophets and of Christ and the apostles. It has always been so, and always will be. The saintly Richard Baxter declared that "a faithful preacher will make the people either quarrel with him or with their sins." Whether in high or in low places, iniquity must be plainly pointed out, and the offenders shown the dire consequences of continuing in sin. This applies to sin both in and out of the church. The divine behest is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). For a preacher not to do this, or to smooth over or apologize for sin must incur both God's displeasure and His punishment. The rich and socially prominent, living in sin, are often allowed to go unwarned and unbuked.

In every community there is need of exposing prevailing sins. Corruption in national, state and municipal circles needs uncovering, and God's threatened judgments need to be proclaimed. The so-called social evil, the diabolical liquor

traffic, the highhanded Sabbath desecration, the pride of life in its multiplied forms, and other glaring evils call for the "spare not" kind of preaching. Of a certain evangelist a friend of the writer remarked that "He put on the red-hot, blistering truth. He cut and burned and blistered sin. He gave it no quarter," etc. Regular pastors sometimes fear to do this, lest they forfeit the favor and pecuniary support of some of their people. Some preachers are mere hirelings, and will receive the doom pronounced against the unfaithful watchman upon the walls of Zion. What can be more despicable than a truckling, cringing, fawning occupant of the sacred desk? Well might every ambassador of Christ adopt the poet's language:

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness of my Lord?"

"And by a mortal's frown shall I
Conceal the word of God, Most High?
How then before Thee shall I dare
To stand, or how Thine anger bear?"

The apostle Paul, true to the high and holy calling of the gospel ministry and to the divine command to "spare not," thus expressed himself to certain ones, "Being absent, I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." He shunned not to declare the whole truth of God, regardless of consequences. And because he did so some regarded him as their enemy, when, in fact, he was their truest friend to show them their sins and their danger. Would to God Paul had more imitators.

The preacher's and more private Christian's warfare is not so much against men's persons as against sin. Strong invectives are not really necessary, but faithful dealing is absolutely needed. The ministry of courageous and vigorous rebuke of sin is too much of a lost art. Prophesying smooth things has too greatly taken its place. Oh, that it could be said of all who are commissioned to proclaim God's truth that they are "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Then, indeed, would men more freely tremble at God's word, forsake sin, plead for mercy and pardon, and find a full scriptural salvation.

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SANCTIFICATION

The Experience and the Ethics



FOREWORD

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R. T. Williams.

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