

— The —
Preacher's Magazine

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WHOLE NO. 23



James Hudson Taylor
Founder of the China Inland Mission

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Beauty of Holiness

By B. F. Haynes, D. D.

(Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

It is one of the most thorough presentations of holiness that we know of—this in spite of the fact that the entire matter is contained in sixty-four pages. Dr. Haynes' style is singularly beautiful and attractive while as a theologian he perhaps could not be surpassed.

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By H. G. Cowan

THERE are not many books which set forth the true scriptural place of the God-given Sabbath made for man. Either some one day is so stressed for the true Sabbath as seemingly to demand worship of a given day instead of the true worship in a fixed day; or the question is so neglected until we have no Sabbath. There seems to have arisen some confusion regarding the true Sabbath. Rev. H. G. Cowan has made the question a very thorough study. Those who have become already prejudiced in favor of Saturday keeping as the true Sabbath will be surprised to note the clear and unprejudiced position herein contained."—Dr. J. W. Goodwin in the Introduction.

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

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KEEPING OFF THE SHELF

SOMETIMES there seems to be a bit of irony in the aggregation of events, although there is no such intention on the part of any who do or speak in the whole connection.

Last month we had an editorial on "the Beauty of Retiring Grace," in which we really intended to emphasize the importance of leaving the charge in a good spirit. But in the end, in an apparent vein of melancholy, we applied our words to the preacher's "quitting time" in life. And just about the time we were writing those words we were having a birthday anniversary of our own. And during the same week we heard R. T. Williams say that a preacher can get along on almost any sort of preparation and with almost any sort of effort until he is about forty. But at that age he meets his real crisis and overcomes by means of his reserved forces and well-laid foundation or else he fails and starts to go into eclipse, or some such words as those. And just now in looking over our files we find a splendid article called "Preachers on the Shelf," and signed by "One of Your Buddies," who nevertheless is a preacher well known to the editor and a man only twelve years our senior. The article is a plea to preachers not to go on the shelf, and if they are placed on the shelf, not to stay there. The writer says he seems to have been placed on the shelf, but that he keeps getting off. Then he goes on to say, "Some people thought Caleb should have gone on the shelf, but he did not think so, and he sallied forth to take his portion from the giants of Hebron, and the last we hear of him, he is still in the harness and his enemies are coming out one way and fleeing before him seven ways."

The whole article is a splendid expression from the standpoint of the "Preacher on the Shelf," and is full of encouraging passages to preachers who must now look back to their days of activity and power in the Christian ministry.

But we have been thinking of the matter this morning and it has reminded us of the private debate between champions of two healing systems in which each argued for the advantages of his own school. And as a final "knock-out" blow, the one said, "Why, your school has no legal standing in the state, but our practitioners can give their patrons burial permits." But that last argument proved the undoing of the man who used it, for the other replied: "We don't care anything about burial permits. We don't bury our patients, we cure them." And that is what we are thinking about the shelf proposition. We don't want consolation "on the shelf," what we want is instruction as to how to keep off the shelf. But here again our words are wasted, for words about keeping off the shelf to be of value must be heeded before the preacher is forty, and the preacher who is under forty is not interested in the subject at all. So the comforting words written by "One of Your Buddies" will find more readers than those of the writer who tells us how to avoid retiring.

But we will venture at least these words: the preacher who is using up all his reserve store as he goes along is headed for the shelf. The lasting preacher provides for emergencies and for the future by husbanding some of his physical, spiritual and intellectual energies as he goes along. He keeps himself physically fit by taking proper care not to eat too much, not to eat food that does not agree with him and not to eat at improper times—nearly all preachers see to it

that they eat enough, so no word on that side is required. He is careful to pray more than he preaches, to read more than he writes and to earn more than he spends all the time and in every way.

The life insurance companies can tell you just how many years of "expectancy" are left of your natural life, and the table shows that every year you succeed in living adds to the probability of your reaching a certain high mark yet beyond you. So that if you are forty your "expectancy" is probably about twenty-six years, and normally you may be expected to die at about sixty-six. But if you are sixty-six, instead of your time being up, you probably have the prospect of eight or ten years left you. And if you are even eighty-five, they still calculate that six months are due you. And it is like that with a preacher with reference to "the shelf." If he is, we'll say, twenty-five, then the likelihood is that he will go to the shelf sometime between forty and fifty. But if he is fifty and still going strong, he is likely to make it to sixty, and if he is eighty and still in demand and still able to go, he stands a good chance to preach to eager listeners on his one hundredth anniversary. How far is it from your place to "the shelf?" But more important than that: "What are you doing to guarantee that you will permanently "keep off the shelf"?"

PREACHER REMINDERS

I. P. Moore, a pastor in Elkhart, Ind., sends us the following "Preacher Reminders:"

Some preachers are like fire extinguishers: once turned over they can't stop shooting until empty. If asked to lead a prayermeeting, they preach a sermon; if asked to preach a sermon, they recite the whole Bible, or at least as much of it as they know.

"God help us to see it," says the preacher, and perhaps the subject is so badly jumbled that none but God could enable them to see it. Why not make the truth so clear they can't help but see it—not all who come to the service have minds which are divinely illuminated.

Don't lend your congregation to every transient who may chance to pass by for experimental purposes.

Don't try to fix anything until you know what is wrong with it.

Because the "old boat" you have been driving has certain internal disorders, don't get the idea that all cars are like that.

JAMES HUDSON TAYLOR

James Hudson Taylor, whose name is inseparably linked with pioneer missions in China, was born in Yorkshire, England, on the twenty-first of May, 1832. His preacher father had an unusual burden for the salvation of the millions of benighted Chinese, but being unable to go in person had prayed fervently that the Lord would give him a son who might go and present the gospel to those "other sheep" for whom Christ died.

In 1853 he embarked on his six-months' voyage for Shanghai to commence his missionary labors. He was in constant peril of his life but in spite of dangers, cold, hunger, loneliness and the depression of surrounding heathenism he persevered for six years, leaving for England in 1860 to recover his failing health. While in England he was led of the Lord to start the China Inland Mission movement which has been responsible for the sending of many workers to China and the raising of thousands of dollars for the evangelization of its needy people.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XXIII. The Literary Elements in the Sermon (Continued)

IN the last chapter I said a few things about acquiring a good sermonic style. On account of the great multiplication of books, and the great increase of general culture, this subject is assuming more and more an ever-increasing importance.

I have already suggested the value of the constant reading and study of the Bible as English literature. We further suggest the constant reading of the best sermonic literature. You would never find a youthful poet, ambitious to excel, who did not read the poets. You would never find an earnest law student who did not read the pleas of great lawyers and study court decisions. You would never find a good medical student who was ambitious to excel, who did not thoughtfully read the medical journals, and all the reports of the great medical experts and specialists. So by a parity of reasoning should all young preachers and all who hope to be expert in soul-winning and masters in the pulpit, read the productions of the great masters of pulpit oratory. There was a reason why the masters mastered and the great ones became great. Find out what that reason was and let it inspire you, and help you.

You will find among other things that these men cultivated a vigorous, pungent Anglo-Saxon style. They did not choose long words, and cultivate long, involved and heavy sentences. These are hard to deliver and killing to an audience—indeed are the death of oratory.

I examined the writings of six eminent preachers this afternoon. I did not select any special passage, but opened the books at random. This is what I found: Dr. Alexander MacClaren, the famous Baptist preacher of Manchester, in six sentences used 250 words; and 182 of the words were monosyllables. The great Charles Spurgeon, the Baptist preacher, in eight and one-half sentences employed 250 words, and 201 were monosyllables. Canon F. W. Farrar, chosen by Queen

Victoria to be her chaplain, in eleven and one-half sentences used 250 words and 169 were monosyllables. Dr. J. H. Jowett, the pride of New York, in twenty-three sentences used 250 words and 179 were monosyllables. Dr. Thomas Guthrie the Scotch preacher pronounced by some the greatest preacher of his generation, in ten and one-half sentences used 250 words, and 194 were monosyllables. Rev. Seth C. Rees, the Friends preacher, in twelve and one-half sentences used 250 words, and 175 were monosyllables.

Now a student of literature will draw some irresistible inferences from these facts.

1. All these famous preachers gave a decided preference to short words—the Saxon element of our noble language. They used long words very sparingly, only when they must, and not one used a word that would not readily be understood by any ordinary mind. The greatest soul-winners of these six men were probably Charles Spurgeon and Seth Rees. Brother Rees chose for seven tenths of his words monosyllables; and of Spurgeon's four fifths were the shortest possible. Let the man in the pulpit, then, carefully avoid long words, and all obscure, far-fetched and little-known words. The ambassador for Christ is not in the sacred desk to parade his vocabulary, but to win men to God, and build them up in righteousness.

2. These men did not for the most part use long, heavy, and involved sentences. Such sentences are a great subtraction from the moving power of true oratory. They require too much mental exertion to analyze off hand these involved and unwieldy constructions, to leave the feelings free to act. In short, they bewilder the intellect and stifle the emotions, and the appeal to the will is lost.

In the writings of a dear minister whom I have known and loved, I have counted a sentence of 155 words, so involved that the writer himself got lost in his modifying propositions, and forgot what he began to say, and the transitive verb never found an accusative case, and the sentence was never finished. Such sentences are a nuisance to oratory and should be studiously avoided.

Suppose I have a dear neighbor who has an only little son precious to him as his own life, and of whom I am passionately fond, whose name is Bennie. I arise at six a. m. and see smoke pouring out of the little boy's chamber window on the third floor. Suppose I calmly ring this neighbor's doorbell, and when he appears at the door half-dressed, calmly I say, "I have made my visibility manifest, my most esteemed circumjacent inhabitant, to give you my unambiguous salutations, and to express to you in a most superabundant manner my inextinguishable interest in your pecuniary and domestic relations; and as I lifted my ocular organs, which you know are still in excellent reliability, as you have often observed to me in my intimate peripatetic conversations, which are such an exhilaration to my languishing sensibilities to the circumambient atmosphere which is so exhilarating to the ordinary personality, it simultaneously dawned on my stimulated apprehension that there was such an amount of carboniferous particles floating out of the upper apartment of your dwelling as to entirely camouflage the gable end of the eastern exposure of your residence, whose architecture always filled me with unusual admiration; and it suggests to me that in the room where Benny nocturnally recuperates his exhausted organism by somniferous quietness, there may have accumulated in some mysterious manner an excessive degree of caloric, which taxes to the limit the incomprehensibility of my intellectuality how the incompatibility of this situation can be reconciled with the salubriousness of your dear boy whom we all regard with exuberant delight."

Now if I should deliver this little sentence of two hundred words on my neighbor at six a. m. he would laugh and think I was pulling off a Mark Twain joke on him. But if I should burst open his door and shout, "Benny's bed-chamber is all in flames," how quickly I would grip that father's heart, and arouse him to action. The six pungent words would beat the two hundred out of sight.

But that is the way many foolish preachers write and speak; and then they wonder why nobody cares what they are talking about. We trust our illustration, of course a bit exaggerated, will be plain enough to point its own moral without any help from me, and teach beginners to avoid forever long, involved sentences, loaded with big and unknown words.

Again, let the young minister turn away from

all the conventional platitudes and meaningless phrases and pious ejaculations that lie in wait for every preacher, and prove such a hindrance to his success. Twenty-nine years ago, the first year I taught in a holiness college, I was invited to spend a Sabbath in a neighboring city. In the morning we went to a hall and listened to a holiness preacher. He was a fairly gifted, and no doubt a pious young man. But it was like watching a circus clown to see him perform. He perambulated about the platform at a furious pace; left the platform and went down into the audience, paced the aisles, stood up on the chairs, and all the time kept repeating the meaningless phrase that finally became by oft repetition positively profane, "God bless your dear hearts." I had not listened two minutes before I saw that it was his pet phrase, and I took pencil and paper and kept count; he said that phrase 108 times in one address. I could not call it a sermon, for sermons are not made up of what Jesus called "vain repetitions."

I presume I am writing these lines only for the perusal of young prospective Nazarene preachers. It may be a vain hope that the candidates for the ministry of any other denomination will ever see them. But I would speak very plainly and in love to you who are very dear to me, and from whom I hope so much. I have heard so many of these meaningless ejaculations from the Nazarene preachers that I am distressed about it. I think some of our popular campmeeting preachers have sowed the country full of it. But, no matter who does it, it is as truly a hindrance and a blemish in the pulpit address as a large unsightly wart would be a blemish on the end of the preacher's nose.

Think of a preacher "amen"ing himself fifty or sixty times in one speech. Think of one saying "Glory to God!" seventy-five times in fifty minutes. Think of the exclamation, "Praise the Lord. Hallelujah!" injected into a religious talk eighty-five times, nearly twice a minute. Everybody gets to understand that it is nothing but a foolish, unmeaning habit the unfortunate preacher has fallen into.

And, notice the preacher does it whether it is appropriate or supremely ridiculous. Think of a man in his right mind saying with a sweeping gesture, "You sinners are going to hell. Glory to God!" Or, "The devil is after you, and is going to get you. Praise the Lord! Hallelujah!" Only a Calvinist, with his horrible theory, could

knowingly use such an exclamation and mean it.

And let not our dear brethren think that it does no harm, even if it is not wise. It does do a great deal of harm. In the first place it repels and drives away from our worshipping assemblies cultured and refined people who need our spiritual gospel, and who would be a great help to us if we could win them to our cause. We have no right to be needlessly offensive to any class of people and drive them away from our glorious gospel of full salvation.

Again, it awakens in many minds a suspicion, right or wrong, that many of our preachers resort to these expedients to fill up time, because their impoverished intellects have nothing else to say. We profoundly hope that this is not

true of our preachers. The commentaries and the best sermonic literature are most abundant and easily accessible and within reach of all. No one, certainly no one whom God has signally honored with a call to preach, need have an empty mind.

The diligent student, the omnivorous reader of sacred literature and the Bible, will be full of material. Someone has said, "Reading makes a full mind; writing makes an accurate mind; speaking makes a ready mind."

Do not strain after originality and refuse to feed on others for fear you will not be original. Spurgeon really conquered a high place for himself and made a name among men. And he said, "He that never reads will never be read; and he that never quotes, will never be quoted."

HINTS TO FISHERMEN

By C. E. CORNELL

FOR PRAYERMEETING TALKS

- A Comfortable Comforter (John 14:26).
- Two Bold Men (Acts 4:13).
- The Tremendous Effectiveness of Faith (Mark 9:23).
- A Second Grace (2 Cor. 1:15).
- Two Inseparable Blessings (Acts 13:54).
- Arrows Tipped with Poison (Psalm 64:3, 4).
- A Whiter than Snow Experience (Psalm 51:7).
- Strong Words, "Dross," "Tin," "All," "Take away," "Purge" (Isaiah 1:25).
- A Ninety-nine Year "Holiness Man" (Gen. 17:1).
- A Man who Cheated the Undertaker (Gen. 5:24).
- The Man who Walked with God (Gen. 6:9).
- A Divine Creation (Psalm 51:10).

—C. E. C.

A VALUABLE NEW BOOK

"Sermons to Young People" is a new book, said to be the most valuable book ever published to assist ministers in reaching the young people of the community. It is evangelistic and inspirational. The author of the book is Rev. Walter B. Greenway, D. D., with an introduction by Rev. F. B. Myer of London, England. Here are a few of the twenty subjects discussed:

The young man and his traps or the devil in a full dress suit; Five little foxes, or sins that wreck young lives; Vicious vipers, or snakes in

life's woodpile; Young men winners, or life on top of the world; Spiritual misers and midgets, or less than little; The destiny of life, or anchored at last.

The book can be secured through our Nazarene Publishing House. Cloth binding, \$2.

JIS' BLUE

Jis' blue, God,
jis' blue.
Aain't prayin' exactly jis' now—
tears blind, I guess,
caint see my way through.
You know those things
I ast for so many times—
maybe I hadn't order repeated like the Pharisees
do;
but I ain't stood in no market-place,
it's jis' 'tween me and you.
And you said, "Ast," . . .
somehow I ain't astin' now,
and I hardly know whut to do.
Hope jis' sorter left, but Faith's still here—
Faith ain't gone, too . . .
I know how 'tis—a thousand years
is as a single day with you.
And I ain't meanin' to tempt you with, "if you
be—"
and I ain't doubtin' you.
But I ain't prayin' to-night, God—
jis' blue.

—Etta Baldwin Oldham in *The Forum*

PERIL TO OUR HOMES

The home is in imminent danger because of divorce. In some quarters there are as many divorces as marriages. Dr. Caleb R. Stetson, rector of historic Trinity Episcopal church, New York city, calls divorce one of the perils toward which American social life seems to be tending. Dr. Stetson further says:

"It is true that divorces are increasing in this country at an alarming rate. I believe that in one of our states there are as many divorces as marriages. And in the whole country there were reported in the last figures I have been able to obtain one divorce to a fraction over six marriages. So that it would appear that out of every six couples married there is one divorce."

Brief courtship, hasty marriages, lack of real love, incompatibility, dissatisfaction with each other in some form, finding a more desirable companion and many other unjustifiable reasons, and there is a rush for the divorce courts and separation sought, and in many cases gained. In not a few cases the sacredness of the marriage relation is lost sight of. Pure selfishness predominates. All of which is clearly against the law of God. There is but one Bible cause for divorce, and that is *adultery*. Let the ministers and churches emphasize this if there is to be any marked improvement.—C. E. C.

A FORD FAIRY STORY

The Christian Advocate recently published the following Ford story of genuine interest:

Most Ford stories are jokes, but this is no joke. One of our home missionaries in Nebraska was driving across country when he came to a man who was having trouble with his car. The missionary stopped and offered to help, but the troubled brother, who happened to be a Bohemian farmer, did not have much faith in the proffered assistance. He accepted it, however, and, not knowing that the tinkering mechanic was a Christian minister, watched as the balky Ford was put once more into running order. "How much do I owe you," said the man. "Nothing," replied the missionary. "Well," countered the man. "You might at least tell me who you are." "I happen to be," was the reply, "the Methodist preacher over in town." At that the would-be traveler extended his hand and said, "I am certainly indebted to you and I would like to pay." "Well," replied the preacher. "You can pay me by coming to church."

Now the story relates that the man not only was not a church attendant, but had never at-

tended church in his entire life. As a result of this chance meeting on the highway he ventured to go, brought his entire family, and in due course of time they were all baptized and those old enough, including the husband and wife, were received into the church. That is quite a story in itself, but in order to be altogether truthful we have to add that the new church member, who had his cellar full of jugs containing unauthorized liquids, carried them out one by one and poured their contents upon the ground. That is as far as we can go now with the story of this one incident in a section of Nebraska populated by Bohemians, but the story itself is not yet completed, for other families have become interested in the church as a result of these recent events.

SOME STARTLING FIGURES

Dr. A. T. Scofield in *The King's Business* furnishes some impressive and startling statistics relative to the age of conversion. He says:

Out of 1,000 Christians:

695, or nearly three-fourths were converted under 20 years of age.

208, or one-fifth converted between 20 and 30.

69 were converted between 30 and 40.

19 were converted between 40 and 50.

6 were converted between 50 and 60.

2 were converted between 60 and 70.

1 was converted between 70 and 75.

This table is absolutely correct, and will bear the most careful investigation. The writer has confirmed it by testing many an audience of Christian men and women. This table forcefully suggests that if conversions are not to take place among the young people, three-fourths of the present Christians might not be Christians at all. Hence the very great importance of seeking the early conversion of the young life of the church and the world. As the years pass by, it is much more difficult to reach the unsaved; the spiritual unfolding coincides with material changes, and as the years accumulate, the chances are less and less that one will be converted. How this should alarm the unsaved! How it should spur us on to seek their salvation!

REDUCING THE WINE SHOPS

In a recent speech in the Italian Chamber of Deputies, Mussolini said: "To combat the ravages of alcoholism in Italy I propose to reduce the number of wine shops. Out of a total of 187,000," he added, "25,000 have already been closed."

HOMILETICAL

CHRISTMAS SERMON

By C. E. CORNELL

Text—Luke 2:15.

I. THE COMMON SCENE

Shepherds watching their sheep through the night.

II. SUPERNATURAL MANIFESTATION

Not common to have angels' visits and conversation.

Angels sing—a multitude of them.

Christianity has furnished the world with a supernatural religion, and supernatural manifestation.

III. THE SHEPHERDS MIGHT HAVE STAID

They could have doubted.

They might have remained with the sheep.

IV. "LET US NOW GO"

No doubt, no hesitancy.

The Holy Spirit often imparts an impulse. Activity, intensity, these lead to the King.

V. SEEING THE KING

No disappointment.

Filled with glory and praise.

The one who sees the King, likewise.

The King is worth seeing.

WOMAN WITH ISSUE OF BLOOD

By R. L. HOLLENBACK

Mark 5:24-34.

Introduction: Jesus' miracles all have a spiritual application. This one clearly represents the triumphs of saving faith.

I. THE MALADY. Is typical of sin.

1. *Inmate*. Sin is a hemorrhage of the soul.

A deep-seated principle out of which comes all that is evil. (See Matt. 15:19).

2. *Corrupt*. Sin corrupts the mind, conversation, body. Evil habits.

3. *Weakening*. Weakens the moral stamina. Subdues the manhood.

4. *Grows worse*. "Was nothing bettered, but rather grew worse."

5. *Produces death*. Spiritual death, physical death, eternal death. Sometimes produces premature death.

II. DOCTORS OF NO VALUE. "She suffered many things of many physicians, and was nothing bettered."

Sinsick souls often suffer at the hands of:

1. *Doctor Morality*. He says, "Don't be alarmed. There is nothing the matter but a little attack of hysteria!"

2. *Doctor Good Works*. Tells you that all that is necessary is to do more good deeds than you do bad ones.

3. *Doctor Joiner*. You have heard of doctors who had only one remedy for all ills. This is one of that sort. His one remedy for all diseases is: "Join the church."

III. THE GREAT PHYSICIAN

1. He does not give false comfort, but diagnoses rightly.

2. Has a specific remedy for the heart ills.

3. He is practicing at this hour, and they that seek Him early shall find Him.

IV. THE TOUCH OF FAITH

1. Her faith persevered against difficulties. There was a throng about Him. Not easy to get through the press.

2. She highly esteemed His power. Thought even His garments were virtuous. "If I can but touch the hem," etc.

3. "Who touched me?"

a. It is important to touch Him.

b. Only faith does touch Him.

4. Her faith brought feeling. "She felt within herself" etc.

Songs

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain;
'Tis not where kindred souls abound,
Though that is almost heaven,
But where I first my Savior found,
And felt my sins forgiven."

HOLINESS IN ROMANS

By URAL T. HOLLENBACK

Text—Rom. 5:1-5.

I. THE PREREQUISITE OF HOLINESS

Justified by faith.

Justified souls have

1. Peace with God.

2. Spiritual life.

3. Do not commit sin.

4. Forgive everybody.

5. Walking in the light.

- II. THE GRACE OF HOLINESS
A second grace—"Also."
Standing grace—"grace wherein we stand."
- III. THE WAY INTO HOLINESS
By faith
Not growth, death, purgatory, penance.
- IV. MANIFESTATION OF HOLINESS
Rejoice in hope of the glory of God.
Glory in tribulation.
Patience and experience.
- V. CAUSE OF HOLINESS
Love of God shed abroad. Not initially planted, but scattered through every part. That which is planted in the heart in conversion is shed abroad through the whole by the coming of the Holy Ghost.

GOD'S HIGHWAY

By C. E. CORNELL

- I. THE MATCHLESS VISION OF ISAIAH
1. Literally fulfilled in the time of Christ.
2. Spiritually fulfilled.
- II. "THE WAY" WITHIN THE WAY
1. Especially prepared.
2. Those who walk on it, designated.
3. The simple-hearted not excluded.
- III. GOD'S HIGHWAY
Privileges of Christianity.
1. Thorough teaching.
2. Holy walking (see text).
3. Perfect safety.
4. Complete happiness.
5. Final glory.
- IV. NO IMPURITY
No impurity is to be tolerated in the Church of Christ. His mystical body, therefore, must be like Him—without spot or wrinkle.

THE DIRE ENEMY OF EACH INDIVIDUAL

By C. E. CORNELL

Text—Rom. 8:6, 7.

- I. INTRODUCTION
General statement of the danger of carnality.
The great cause of spiritual weakness.
- II. THEOLOGICAL AND OTHER TERMS
From hymns, Scripture and different writers:
Inbred or inborn sin.
Inherited sin.
Birth sin.
Original sin.
Carnal mind.
Carnal remains.
Indwelling sin.
Old man.
Body of sin.
Shapen in iniquity.

- A unit of evil.
Body of sins of the flesh.
Old leaven.
Root of bitterness.
A state.
Inbred leprosy.
Sin of sin's disease.
Yoke of inbred sin.
Inbred malady.
Sinful blot.
Sin's remains.
Inward sin.
Tendency to sin.
Inbred enemy.
Being of sin.
Moral corruption.
All unrighteousness.
Hereditary sinwardness.
Necessitated depravity.
Residuum of sin.
The spirit of sin.
Sin that dwelleth in me.
Sin that dwelleth in the *me* of the soul.
An indivisible unit.
Common sin that affects the race of man.
- III. AN IRRESPONSIBLE SIN; HOW DID I GET IT?
You inherited it; you did not acquire it.
A man gave his son \$1,000 and he earned \$10,000 more. He had a larger capital and did a larger business. Your father Adam gave you inbred sin to start with, you used it for ten years, and you have added to and increased it. *You* are responsible for what you have wrought, but *not responsible for what you inherited.*
- IV. SIN AS AN ACT AND SIN AS A STATE
Both kinds of sins must be gotten rid of. When responsibility begins.
Illustration: A father and mother who by reckless exposure contract consumption—their children are not responsible. They inherit it nevertheless.
A remedy is discovered.
- V. JESUS THE GREAT PHYSICIAN CAN CURE INBRED SIN
He understands the disease.
He understands the patient.
He understands the cause of the disease.
He understands the importance of a cure.
He understands the difficulties in the way.
He needs no consulting physician.
He makes no mistakes.
He understands the true method of cure.
He never neglects a patient.
His prescriptions are infallible.
When He cures the patient knows it.
He never sends a bill—He makes no charges.
He is to be commended for his skill and generosity.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death or of obedience unto righteousness" (Rom. 6:16). Theme: Conduct, The Test of Character.

"The wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). Theme: The Wages of Sin.

"We preach Christ crucified" (1 Cor. 1:23). Theme: The Test of Sound Doctrine.

"And now abideth faith, hope, love, these three . . ." (1 Cor. 13:13). Theme: Three Imperishable Jewels.

"Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (1 Thess. 1:3). Theme: Three Resplendent Christian Graces.

"Pure religion and undefiled is . . . to keep himself unspotted from the world" (Jas. 1:27). Theme: Pure Religion and Undefiled.

"And the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7). Theme: The Cleansing Blood of Christ.

"This is the end of the matter; all hath been heard: fear God and keep his commandments; for this is the whole duty of man" (R. V.) (Ecc. 12:13). Theme: The Final Duty of Man.

"Will a man rob God?" (Mal. 3:8). Theme: Robbing God of Our Lives.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). Theme: Shining Lives.

"Beware that there be not a base thought in thine heart" (R. V.) (Deut. 15:9). Theme: The Wreckage of Evil Thoughts.

"Guard yourselves from idols" (1 John 5:21). Theme: Modern Idolatry.

"Behold, He cometh . . ." (Rev. 1:7). Theme: Behold He Cometh.

" . . . Greater works than these shall he do . . ." (John 14:12). Theme: Greater Things than These.

"I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Theme: The Magnetism of the Uplifted Christ.

"Sir, we would see Jesus" (John 12:21). Theme: Portraying Jesus to the World.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10). Theme: Life More Abundant.

"Never man so spake (John 7:46). Theme: The Matchless Words of Jesus.

"Tarry until ye be endued with power from on high" (Luke 24:49). Theme: Tarry Until.

" . . . He came to himself" (Luke 15:17). Theme: The First Step in the Prodigal's Redemption.

SERMON SEED

By T. M. ANDERSON

Text: *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting* (Psalm 139:23, 24).

A study of the prayer with the aid of the entire Psalm will show the thought in the mind of the Psalmist. He opens the Psalm by stating that the Lord had searched him, and closes it with a prayer to be searched. Thus we understand him to be praying that God, who has searched him and knows him, will reveal His findings to him. In other words, he prays, "Lord, show me what thou knowest." Two facts shall engage our attention:

I. "See if there be any wicked way in me."

Reveal to me my heart and mind. Is there any way of pain or grief or carnality in me?

1. Thou knowest my downsittings and uprisings" (verse 2). Is there sin to be seen in me in life's extremes? When in want, or when abased, do I complain of my lot? Do I envy others their place? Or when I am lifted up with plenty; or honored with place, do I show any evil way?

a. Downsittings and uprisings can refer merely to the place we sit down, and why we sit; and to the place we stand and why we stand. In fact, it is the same thought as in the first Psalm: Sit in the seat of the scorner or stand in the way of sinners. Can God be pleased with any who sit or stand with persons and in places that compromise us? Does not thy company betray the way of the heart and thoughts? Does not a wicked way appear in persons because of their associates?

2. Thou compasseth my path and my lying down, and art acquainted with all my ways (verse 3). Here he speaks of this path or walk; and lying down or place of ease and rest as a bed on which we lie.

Does God see any wicked way in the path you take? Do all lead to heaven and glory? Are you at rest in holiness, or in carnal security? If God is acquainted with all your ways in this respect, does He see any evil in them?

3. There is not a word in my tongue but thou knowest it (verse 4).

Does God see any wicked way in tongue or word? If any carnality is in you it surely will come out in word. Ask Him to show you the words that hurt.

4. Is there any disposition to run away from God? (see verses 7-12).

Carnality is lawless. It does not like to be governed of God. It chafes under the restraint of the Spirit and would cause one to flee from such restraint. It does not want us to yield to His will and callings. It dwells not with pleasure in His presence. Yet we know we cannot get away from God. No place on earth or in hell can hide us from Him. Yet men run from God. And try to get away from His demands because of a wicked way in them. The darkness cannot cover us. God knows the heart in darkness as in daytime. Reader, this is a terrible truth, ponder it well.

5. "Thou hast possessed my reins" (verses 13-18).

In these verses is a description of every substance of which man is made. God knows us before we are born. He knows the tendencies that are born in us. By such knowledge God is able to point out to us the evil born in us as well as the possibilities of good. Surely He can read the heart and the mind and find every evil way that would affect either a desire or a thought. This is a search by divine knowledge that goes back into the prenatal existence of a man. It hunts for sin before it is ever seen in act. When a man knows that God has such intimate and thorough knowledge of him surely he will not despair of the hope of ever being clean. God can search out and kill every root of evil in the soul. He will show mercy, because His thoughts are precious toward us.

6. "Do not I hate them, O Lord, that hate thee" (verses 20-22).

Here the Psalmist raises a question before God as to His relation and attitude toward

the world crowd. He surely has no friendship for them. He cannot make them his companions. It will surely be a blessing if all who read this Psalm will ask such a question. God is not pleased with any who can fellowship sinners. All such ways are wicked.

II. "Lead me in the way everlasting."

1. This means a complete yielding to the divine will. God is now to take control.
2. It is a desire to ever be in the way of truth and holiness. Never to have a break with God. Never to depart from His way.
3. It is the only safe and sure way to heaven and everlasting life. It is eternity begun with us. It is God's way for all His saints.

Text: *The secret of the Lord is with them that fear him; and he will shew them his covenant* (Psalm 25:14).

By secret the Psalmist means that which may be known of God only by them that fear or worship Him. It sometimes means an assembly of persons at worship with whom God met in blessing and favor. There are some things that may be known of God by those who fear Him that cannot be known by the ungodly. Things that are revealed by the Spirit. He shows them His covenant. That is, He reveals to His people His promises, blessings, and favors. No one can benefit by His covenant and have it revealed to him in the unfoldings of life except he lives where God can reveal Himself to him.

Let us view the psalm and behold the secret of the Lord.

1. It is the secret of victory by faith (verses 1-3). "I trust in thee; let not mine enemies triumph over me." The secret of power through faith that makes one more than a match for his enemies. To be ashamed means to be defeated and humiliated by defeat.
2. The secret of waiting on God. On thee do I wait all the day" (verses 4, 5). This waiting is threefold.
 - a. "Shew me thy ways." Wait in prayer until God reveals His will in the way you should go or act.
 - b. Teach me thy paths." Here is waiting in prayer and meditation to know the on-goings of God. God's paths lead to the sick, to the poor, to the lost, to everything good. Be sure to walk in them.

c. "Lead me in thy truth." Here is waiting on God lest one get out of the way of truth. Such as learn this secret will not get into error and make shipwreck of faith.

3. The secret of resting on His mercy. "Remember, O Lord, thy tender mercies and thy lovingkindnesses" (verses 6, 7).

Many need to learn this secret who are in bondage to abnormal fears of God. A mistake so troubles some who know not this secret that they give up in despair and go into darkness. Why not consider that God loves you and knows you, and trust Him to show tender mercy and lovingkindness, rather than condemn you?

4. The secret of meekness. "The meek will he guide in judgment" (verses 9, 10).

To be meek is to be teachable and humble. He will guide such in their decisions or judgment so they will make few mistakes and commit no sins. To such all His paths are mercy and truth. Such shall ever enjoy His mercy and know His truth. They shall know in truth that they are His.

5. The secret of His pardoning grace to such as have sinned. Good and upright is the Lord: therefore will he teach sinners in the way (verses 8, 11, 12).

God is faithful and just to forgive all who confess. Why give up in utter hopelessness if you do sin? Return to His mercy and He will abundantly pardon. This is an encouraging word to any backslider, as David was.

6. The secret of fearing God. His soul shall dwell at ease (verse 13).

To fear means to reverence, to worship, to serve. In fact it is a term covering the whole of man's relationship to God. Surely such as fear Him shall dwell at ease. They shall be provided for in this world, and saved in the one to come, by the God whom they fear.

7. The secret of depending on God in affliction (verses 15-21).

Look upon mine affliction. By this he prays God to look with favor upon him in temptation and persecution. Affliction is not always sickness of body. It may be heaviness of soul because of the cruel hatred of foes. Troubles of the heart may be enlarged. God may permit persecution in order to strengthen the will and develop patience. But if we have learned the secret of depending on Him, and not on our own resolution, we are safe.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Thanksgiving

THEME—Continual Thanksgiving.

Text—"He that hath a merry heart hath a continual feast" (Prov. 15:15).

THEME—Thanksgiving and Courage.

Text—"He thanked God, and took courage" (Acts 28:15).

THEME—Cause for Thanksgiving.

Text—Joel 2:21-27.

THEME—Do Not Forget to be Thankful.

Text—"When thou shalt have eaten and be full; then beware lest thou forget the Lord" (Deut. 6:11, 12).

THEME—The Thanksgiving of the Redeemed.

Text—"O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107:1, 2).

THEME—The Grace of Gratitude.

Text—"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Psalm 33:1. Read the entire Psalm of praise).

A Series of Sermon Suggestions

On the Mountains With God

THEME—The Mountain of Worship and Assurance.

Text—Genesis 8:20-22.

THEME—The Mountain of Vision.

Text—Genesis 13: 14-16.

THEME—The Mountain of Testing and Provision.

Text—Genesis 22:1, 2; 10-14.

THEME—The Mountain of Union and Communion.

Text—Exodus 24:12-18; Deut. 5:4.

THEME—The Mountain of Victory and Decision.

Text—1 Kings 18:19-21; 28, 39.

THEME—The Mountain of Searching and Strengthening.

Text—1 Kings 19:8-15.

Series of Sermon Suggestions on Faith

THEME—The Power of Faith.

Text—"Jesus said unto him, If thou canst

believe, all things are possible to him that believeth" (Mark 9:23).

THEME—The Passion of Faith.

Text—"For she said, If I may touch but his clothes, I shall be whole. . . . And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:28, 34).

THEME The Victory of Faith.

Text—"And this is the victory that overcometh the world, even our faith" (1 John 5:4).

THEME—The Test of Faith.

Text—James 2:17-26.

THEME—The Faith That Makes us Strong.

Text—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:25).

Themes for Sunday Mornings

THEME—The All Sufficiency of Grace.

Text—"And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

THEME—A Changing World and an Unchanging Christ.

Text—"Jesus Christ the same yesterday, and to-day, and forever" (Hebrews 13:8).

THEME—Our Invisible Ally.

Text—"Because greater is he that is in you, than he that is in the world" (1 John 4:4).

THEME—Life After Death.

Text—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

Themes for Evangelistic Messages

THEME—The Slowness of God.

Text—"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

THEME—"Soul Take Thine Ease."

Text—"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee" (Luke 12:19, 20).

THEME—Salt and Light.

Text—Matthew 5:13, 14.

THEME—A Convenient Season Overlooked.

Text—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25).

THEME—How God Loves Men.

Text—"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

A Series of Sermon-Suggestions on the Epistle to the Colossians

THEME—The Believers' Relationships.

Text—"To the saints and faithful brethren in Christ which are at Colosse" (Col. 1:2).

I. They were saints.

This denotes (1) Their character (holy, R. V. marg.) and (2) Their relation to God.

II. They were called faithful (full of faith).

This denotes their relation to Christ and His work.

III. They were called brethren.

This denotes their relation toward each other.

THEME—Cause for Thanksgiving.

Text—"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. 1:3).

Paul was thankful for

I. Their Faith in Christ.

"Since we heard of your faith in Christ Jesus" (v. 4).

II. Their love for the saints.

"And of the love which ye have to all the saints" (v. 4).

III. Their hope of heaven (v. 5).

IV. Their fruitfulness (v. 6).

THEME—Spiritual Knowledge and Practical Results.

Text—"For this cause we also, since the day we heard it, do not cease to pray for you" (Col. 1:9).

Note the Things for which Paul Prayed:

I. A full knowledge of God's will (v. 9).

II. That they walk worthy of the Lord (v. 10).

III. That they might be fruitful in every good work (v. 10).

IV. That they might increase in the knowledge of God (v. 10).

V. That they might have Spiritual re-enforcements (v. 11).

(Note this spiritual power was for the purpose of displaying the ordinary graces of "patience and longsuffering with joyfulness;" not for spectacular display).

THEME—Partakers With the Saints.

Text—"Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12).

THEME—Redemption Through the Blood.

Text—"In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14).

This redemption involves.

- I. Deliverance from the power of darkness (v. 13).
- II. Translation into Christ's kingdom (v. 13).
- III. The forgiveness of sins (v. 14).

THEME—Reconciled Through Christ.

Text—"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; . . . And you, . . . hath he reconciled" (Col. 1:20, 21).

(To reconcile literally means to change thoroughly from.)

- I. The means of reconciliation.
"The blood of the cross" (v. 20).
- II. The state of the sinner.
"Alienated and enemies in your mind by wicked works" (v. 21).
- III. The state of those reconciled.
"To present you holy and unblameable and unproveable in his sight" (v. 22).
- IV. Privileges of the reconciled.
"Continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (v. 23).

THEME—Christian Progress.

Text—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7).

THEME—Complete in Christ.

Text—"And ye are complete in him, which is the head of all principality and power" (Col. 2:10).

THEME—The Risen Life.

Text—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Col. 3:1).

I. A Resurrection presupposes a death.

Not that death spoken of, "dead in trespasses and in sins," but a voluntary death to the carnal or self-life; that death spoken of in chap. 2:20; also Gal. 2:20.

II. The sanctified life is a risen life.

Where Christ is not only our Savior, but Christ is our Life.

1. A life of seeking those things which are above (v. 1).
 2. A life where the affections (mind, R. V.) are set on things above (v. 2).
 3. A life hid with Christ in God (v. 3).
- III. Risen with Christ now assures us of future glory (v. 4).

THEME—Putting on the New Man.

Text—"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

I. The nature of the new man.

1. "Renewed in knowledge after the image of God" (v. 10).
2. "Which after God is created in righteousness and true holiness" (Eph. 4:24).

II. The manifestations of the new man (v. 12, 13).

1. "Bowels of mercies" (heart of compassion, R. V.).
2. Kindness.
3. Humbleness.
4. Meekness.
5. Longsuffering.
6. Forbearance.
7. A forgiving spirit.
8. Charity—love.

III. The practical results of putting on the new man.

1. The peace of God rules (v. 15).
2. The Word of God dwells richly (v. 16).
3. God is glorified in the life (v. 17).

THEME—Christian Conversation.

Text—"Let your speech be alway with grace,

seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

From the Bulletin of First Church of the Nazarene of Pasadena, Calif. we note that Dr. Arthur I. Brown is lecturing there on the following subjects. They may be suggestive:

- God's Creative Forethought.
- Infallible Proofs of an Infallible Book.
- Genesis and Modern Science.
- The Wonder Book of the Ages.
- Wonders of the Human Body.
- Men, Monkeys and Missing Links.
- Noah's Ark and the Flood.
- Jonah and the Whale.
- Christianity at the Crossroads.
- The Virgin Birth of Jesus.
- Signs of the Times.

AN EXCERPT FROM THE SAME BULLETIN:

Men think today that they have absolute ownership. Does the tithe have no place at all, then? Certainly it does, but let the order be as follows:

First—Renounce Ownership.

Second—Accept Stewardship.

Third—Say to God, "Give to me" (give us this day our daily bread), don't ask God to beg from you.

Fourth—Never ask back more than you need. You are asking of a loving Father who loves to give good gifts; but see to it that you never ask for that sacred tenth to be applied to your personal needs. The property is Christ's. He created it; we never did. Our attitude therefore when it comes to a question of real ownership of money is always that of asking and receiving, never of giving.

(From the booklet, "Confessions of a Business Man").

SIDE LIGHTS ON THE TEXT OR GEMS FROM GENESIS

By WM. HESLOP

I. REST (verse 3)

Light (conviction), firmament (separation).
Earth (resurrection), lights (to shine day and night).

Fruitfulness, holiness, dominion, REST.

Rest after holiness.

GOD'S SABBATH. The Sabbath was

1. A day of blessing, "God blessed it."
2. A day of separation, "God sanctified it."
3. A day of grace.

4. A day of rest. Destroyed by sin, restored by Christ.

II. THE TRINITY OF MAN (verse 7).

Dust (body), the divine breath (spirit).

Man became a living soul (soul).

A learned "higher critic" spoke scornfully about God's taking "a piece of mud in hand, breathing on it, and changing it into a man." There sat one in his audience who knew the saving grace of God. He had an opportunity of replying to the critic of God's Word, and said, "I will not discuss the creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest piece of mud in it. He breathed upon it by His Spirit, it was new created; changed from a wicked wretch into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud."

"And man became a living soul" (Gen. 2:7). The soul, or spiritual, incorporeal part of man distinguishes him from the lower animals. of mud."

NOTICE FIVE THINGS ABOUT THE SOUL *

1. *The Understanding* by which we perceive, observe, attain knowledge.
2. *The Judgment* by which we determine things. We compare one thing with another and then draw our conclusions.
3. *The Imagination* by which we picture things.
4. *The Affections* by which we love, desire, hope, fear.
5. *The Conscience* by which we conclude between right and wrong.

III. CHRIST IS THE TREE OF LIFE

IV. THE RIVER

1. Pison means outflow. Havilah means to suffer pain, to bring forth. This speaks to us of conversion or regeneration.
2. Gihon means outburst. Ethiopia means to be hot, to burn, or burning hot. This speaks of testimony.
3. Hiddekel means active, vehement. This speaks of service, zeal for God.
4. Euphrates means sweet waters, fertilizing. All this is true of our spiritual experience. We are first of all born of the Spirit then comes the burning hot testimony for God, then follows zeal in the service of God bringing life and happiness and sweetness to others.

V. PROBATION OF MAN (Verse 18).

"Man put into the garden to dress it and keep it."

VI. THE BRIDE OF CHRIST (Verse 18).

"The man" points on to Christ.

"An helpmeet" points on to the Bride of Christ.

"The deep sleep" reminds us of Christ's death. Eve was taken from the place nearest Adam's heart. Adam's bride was not the whole of His body but only a very small part of his body and that part closest to His loving heart. The Church is Christ's body. The Bride is a select part of that body. The Bride of Christ is a selection out from the select.

Eve, a type of the Bride of Christ was not formed of dust, she came from an opened side.

VII. CLEAVE (verse 24).

Christ left His Father to come down and die. Christ left His mother while on the cross to cleave unto His Bride. Christ left all to suffer and die. The Bride leaves all to follow Him.

The First Marriage

1. "It is not good that the man should be alone." This refers to Adam and also to Christ.
2. "I will make him an helpmeet for him." This refers to Eve and also to the Bride of Christ.
3. "The Lord caused a deep sleep to fall upon Adam." This refers to the deep sleep of Christ's death. Out of a place closest to His heart His bride was taken.
4. "The Lord brought her to the man." Eve was presented to Adam by God just as the Bride of Christ will be and as Rebekah was brought to Isaac.
5. "Therefore shall a man cleave unto his wife." Here is a sharing of love, joy, fellowship. "Come hither and I will show thee the bride, the Lamb's wife."

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The illustrations that follow were all taken from the sermons of Rev. T. DeWitt Talmage. Talmage's preaching was characterized by an evangelistic passion, a burning urgency, an absolute and implicit faith in the Word of God, all of which conspire to make him one of the great

est preachers America has ever produced. There is much in his printed sermons to help the evangelistic preacher. Even in cold type they throb with the pulsating life of the great heart who preached them.

The Name that is Above Every Name

In England the name of Henry was so great that its honors were divided among different reigns. It was Henry the First, and Henry the Second, and Henry the Third, and Henry the Fourth, and Henry the Fifth. In France the name of Louis was so favorably regarded that it was Louis the First, Louis the Second, Louis the Third, and so on. But this King of whom I speak was CHRIST THE FIRST, CHRIST THE LAST, and CHRIST THE ONLY. He reigned before the czar mounted the throne of Russia, or the throne of Austria was lifted, "King Eternal, Immortal." Through the indulgences of the royal family the physical life degenerates, and some of the kings have been almost imbecile, and their bodies weak, and their blood thin and watery; but the crimson life that flowed upon Calvary had in it the health of the immortal God.

Sin, When it is Finished

The Arabs have a fable that once a camel came to the door of a tent and thrust in his nose; not being resisted, he thrust in his feet; there being no hindrance, he came half way in; after a while he got all the way in; the Arab said to the camel, "This tent is too small for two." Then the camel said to the Arab, "If that be so, you had better leave." So sin comes into the heart farther and farther, until it takes full possession. Byron and Shelley wreathed sin with garlands, but I tear off the flowers from the skeleton, and hold out before you the reeking Death's-head. Oh, how sin has trampled and scarred your soul! It is a black, a horrible, a damning thing. It is not satisfied until it has pushed the soul into an eternal prison-house, and slammed shut the door, and shoved the bolts, and turned the locks of an everlasting incarceration.

Joy in the Presence of the Angels

I have read that when the Declaration of Independence was being made in Philadelphia in 1776, the people were so anxious to know the exact moment when the document was completed that they placed a man at the door of the hall where the delegates were assembled, and another man on the stairs leading to the tower, and another man with his hand on the rope of the bell; and then, when the last signer of the

Declaration had affixed his name, the man at the door shouted upward, "*Ring!*" and the man on the stairs heard it, and shouted upward, "*Ring!*" and the man with his hand on the rope of the bell heard it, and sounded the tidings over the city.

If tonight, in the strength of Christ, you would make your declaration of independence from the power of sin, there would be great rejoicing on earth and in heaven. I would cry upward to those standing on the battlements of heaven, "*Ring!*" and those on the battlements to the angels poising in mid air, "*Ring!*" and they to those standing on the battlements of heaven, "*Ring!*" and those on the battlements to the dwellers in the temples and in the mansions, "*Ring!*" and all heaven would ring and ring at the news of a soul redeemed.

This Fickle World

The very world that now applauds will soon hiss. That world said of the great Webster, "What a statesman! What wonderful exposition of the Constitution! A man fit for any position." That same world said after a while, "Down with him! He is an office-seeker. He is a sot. He is a libertine. Away with him!" And there is no peace for the man until he lays down his broken heart in the grave at Marshfield. While Charles Mathews was performing in London, before immense audiences, one day a worn-out and gloomy man came into a doctor's shop, saying, "Doctor, what can you do for me?" The doctor examined his case and said, "My advice is that you go and see Charles Mathews." "Alas! alas!" said the man, "I myself am Charles Mathews." Jeffrey thought that if he could only be judge, that would be the making of him; got to be judge, and cursed the day in which he was born. Alexander wanted to submerge the world with his greatness; submerged it, and then drank himself to death because he could not stand the trouble. Burns thought he would give everything if he could win the favor of courts and princes; won it, and amid the shouts of great entertainment, when poets and orators and duchesses were adoring his genius, wished he could creep back into the obscurity in which he dwelt on the day when he wrote of the

"Daisy, wee modest, crimson-tipped flower."
Napoleon wanted to make all Europe tremble at his power; made it tremble, then died, his entire military achievements dwindling down to a pair of military boots which he insisted on having

on his feet when dying. At Versailles I saw a picture of Napoleon in his triumphs. I went into another room and saw a bust of Napoleon as he appeared at St. Helena; but oh, what grief and anguish in the face of the latter! The first was Napoleon in triumph, the last was Napoleon with his heart broken. How they laughed and cried when silver-tongued Sheridan, in the midday of prosperity, harangued the people of Briton, and how they howled at and execrated him when, outside of the room where his corpse lay, his creditors tried to get his miserable bones and sell them!

Footprints of God

We open our Bibles, and we feel like the Christian Arab, who said to the skeptic, when asked by him why he believed there was a God, "How do I know it was a man instead of a camel that went past my tent last night? Why, I know him by the tracks." Then, looking over at the setting sun, the Arab said to the skeptic, "Look there! that is not the work of a man; that is the *track* of a God."

He Bled for Us

After the battle of Petersburg, in my church in Philadelphia, we received word, just before the service began, that there were two or three thousand men wounded, bleeding, without any kind minister of mercy to attend them. I said to my people, "I won't make any appeals. There are two or three thousand men bleeding to death in Petersburg. Pass the plate." What a collection we got! Women took the rings from their fingers and the adornments from their necks, and put them upon the plate. How shall we respond tonight when we hear that our Lord Jesus lies bleeding at the gate—bleeding at a hundred wounds—bleeding *for us! for us! for us!*

Awake, thou that Sleepest

In the year 1775 the captain of a Greenland whaling vessel found himself at night surrounded by icebergs, and "lay to" until morning, expecting every moment to be ground to pieces. In the morning he looked about and saw a ship near by. He hailed it. No answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Getting near by, he saw through a port hole a man at a stand, as though keeping a log-book. He hailed him. No answer. He went on board the vessel, and found the man sitting at the log-book, frozen to death. The log-book was dated 1762, showing that the vessel had been wandering thirteen years among the

ice. The sailors were found frozen among the hammocks, and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So from this gospel craft tonight I descry voyagers for eternity. I cry, "Ship ahoy! ship ahoy!" No answer. They float about, tossed and ground by the icebergs of sin, hoisting no sails for heaven. I go on board. I find all asleep. It is a frozen sleep. Oh, that my Lord Jesus would come on board, and lay hold of the wheel, and steer the craft down into the warm gulf stream of His mercy! Awake, thou that sleepest! Arise from the dead, and Christ shall give thee life.

How much More Shall your Heavenly Father

A Scotch writer says that a poor woman, one cold winter's day, looked through the window of a king's conservatory, and saw a bunch of grapes hanging against the glass. She said, "Oh, if only I had that bunch of grapes for my sick child at home!" At her spinning wheel she earned a few shillings, and went to buy the grapes. The king's gardener thrust her out very roughly, and said he had no grapes to sell. She went off and sold a blanket and got some more shillings, and came back and tried to buy the grapes. But the gardener roughly assaulted her, and told her to be off. The king's daughter was walking in the garden at the time, and she heard the excitement, and, seeing the poor woman, said to her, "My father is not a merchant, to *sell* but he is a king, and *gives*." Then she reached up and plucked the grapes, and dropped them into the poor woman's apron. So Christ is a king, and all the fruits of His pardon He freely gives. They may not be bought. Without money and without price, take this sweet cluster from the vineyards of God.

God's Increasing Revelation

The Old Testament, to very many people, is a great slaughterhouse, strewn with the blood and bones and horns and hoofs of butchered animals. It offends their sight; it disgusts their taste; it actually nauseates the stomach. But to the intelligent Christian the Old Testament is a magnificent corridor through which Jesus advances. As He appears at the other end of the corridor, we can only see the outline of His character; coming nearer, we can descry the features. But when, at last, He steps upon the platform of the New Testament, amid the torches of evangelists and apostles, the orchestras of heaven announce

Him with a blast of minstrelsy that wakes up Bethlehem at midnight.

Break up your Fallow Ground

There is a barren field on an autumn day just wanting to be let alone. There is a bang at the bars, and a rattle of whiffle-trees and clevises. The field says, "I wonder what the farmer is going to do now." The farmer puts the plow in the ground, shouts to the horses, the coulter goes tearing through the sod, and the furrow reaches from fence to fence. Next day there is a bang at the bars and a rattle of whiffle-trees again. The field says, "I wonder what the farmer is going to do now." The farmer hitches the horses to the harrow, and it goes bounding and tearing across the field. Next day there is a rattle at the bars again, and the field says, "What is the farmer going to do now?" He walks heavily across the field, scattering seed as he walks. After a while a cloud comes. The field says, "What, more trouble?" It begins to rain. After a while the wind changes to the northeast and it begins to snow. Says the field, "Is it not enough that I have been torn and trampled upon and drowned? Must I now be snowed under?" After a while spring comes out of the gates of the south, and warmth and gladness with it. A green scarf bandages the gash of the wheat-field, and the July morning drops a crown of gold on the head of the grain. "Oh!" says the field, "now I know the use of the plow, of the harrow, of the heavy foot, of the shower, and of the snow-storm. It is well enough to be trod, and trampled, and drowned, and snowed under, if in the end I can yield such a glorious harvest." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

ST. PAUL'S MISSIONARY STATESMANSHIP

By ROY G. CODDING

Prof. A. T. Robertson, D. D., Southern Baptist Theological Seminary, Louisville, Ky., wrote forcefully on that subject in *Home and Foreign Fields*. The *Missionary Review* condensed it, we find it necessary to condense still more; but even these few detached paragraphs may suggest and inspire:

"Paul had a passionate love for his own people. In working for the Gentiles, Paul had not come to hate the Jews. They misunderstood him and persecuted him as a turncoat and a renegade, as

a perverter of the customs of the Jewish fathers . . . The rejection of Christ by the Jews broke Paul's heart, but not his love for them nor his hope of good for them somehow in the end (Rom. 9:11). He prayed for the Jews at the very time that they were turning away from Christ their only hope. Yet Paul's love for the Jews did not shut his eyes to the stubborn fact of their refusal to follow Christ. He made a plea for forbearance with the Jews and for not giving them up. It would have broken Paul's heart beyond measure if he could have known how the middle wall of hatred between Jew and Gentile that Christ had broken down by the blood of His cross by making both Jew and Gentile love each other by loving God in Christ, would rise again between Jew and Christian. . . .

"Paul was in the position of a missionary who is misunderstood by many of the people at home, who fail to sympathize with his mission abroad, who do not help his work, and who actually try to hinder him in this work. But he kept to his work. He always preached to the Jews in their synagogues as long as they would allow him to do so.

"Paul planted the gospel in strategic centers in the Roman Empire, the great cities in the leading provinces. He tapped the great avenues of travel, the highways of civilization, the wonderful Roman roads that run east and west, north and south. He was a drummer for Christ who knew where to go and how to present his cause. He would begin where he could get a foothold, when there was a chance to put in an entering wedge as in Cyprus with the influence of Barnabas. He would win men and women of influence, if he could, as Sergius Paulus at Salamis in Cyprus and the "chief women" in Thessalonica. But he had most success with the common people in Corinth as elsewhere. Paul was not ashamed to win slaves to Christ and to call himself the slave of Jesus Christ.

"Paul would push on to harder fields, but he held what he had won. He was thoroughly evangelistic, but he sought to establish firmly the work before he left it. He was not afraid of Perga in Pamphylia with its pirates and mosquitoes nor of Pisidia with its perils or rivers and of robbers. Paul knew when to leave a field and when to make a stand. Sometimes he left under compulsion, as from Antioch in Pisidia, Iconium, Lystra, Philippi, Thessalonica. Sometimes he left under the impulse of a call elsewhere as from Troas. But Paul always had the

whole field on his heart, the anxiety for all the churches wherever he was. So he had native pastors appointed to carry on the work when he was gone. He sent messengers with letters of instruction and encouragement. He tried to build up the character of those already saved as he pushed the work on to harder and wider fields. When he was in prison, he was still the leader of the hosts of God.

"Paul met persecution with wisdom and with courage. He did not court opposition. He was not seeking the martyr's crown. He left Antioch in Pisidia before an attack was made, but in Lystra he waited for the actual onset. But Paul pushed his propaganda for Christ with the vision of victory. He would lose a battle and win a campaign. He had no thought of surrender or of ceasing his work. He was helped by some, hindered by others, left alone by still more. Sometimes at critical moments he had a vision of the Lord who cheered him on to fidelity. At the very end the Lord Jesus stood by Paul and strengthened him so that he despised Nero and his lions. Undismayed, he looked on suffering for Christ as a gift of grace and a mark of glory. Death to him was but the ushering in of Christ, with whom he would forever more be at home. That is the spirit of Jesus that mastered Paul and that will conquer the world if missionaries at home and abroad carry on as Paul did—Paul, the master missionary, statesman of the ages."

TITBITS OF MISSIONARY INFORMATION

By ROY G. CODDING

Dr. Zwemer, in a recent trip through Rumania and Bulgaria, found so ready sale for the Scriptures in Turkish, Arabic and other languages that his supply soon gave out.

The Bulgarian Evangelical Society seems deeply interested in the evangelizing of the 750,000 Mohammedans in their own country.

"Koweit was the last station in the Persian Gulf to be occupied by the American Mission. We had for a long time wanted to enter the place but the Arabs refused to allow any white people to settle there. As a result of a surgical operation performed on the leading man of the town the American Mission received a formal request from the Sheikh of Koweit to go there and begin medical work. That was in 1910."

Opposition there has been severe, but the mission has continued its medical and educational work, and some evangelistic.

Important changes have taken place in Turkey since the World War. Mention of some of these, condensed from "Missionary Problems in Turkey," by James L. Barton, D. D., LL. D, Secretary Emeritus of the A. B. C. F. M., in the International Review of Missions for October, may be of interest:

In the readjustment of boundaries following the war Turkey lost many of her Armenian and Greek subjects. The population of the Turkish Republic at the present time is largely Moslem.

The religions of Turkey, both Christianity and Islam, have been formal. The latter does not put emphasis upon life but upon form. It requires a certain number of prescribed daily prayers, with certain fasts and feasts by the calendar. So, too, the Christianity of both the Armenian and the Greek church was formal with special emphasis upon creed and ceremony, times and seasons. Members became such not by conversion but because they were thus born. Or if a Moslem became a Christian he was expected to change his name, forms and ceremonies; and if an Armenian or a Greek became a Moslem, he accepted the Moslem creed, changed his name and conformed to the forms and ceremonies of his new religion.

The American Board, beginning work in Turkey in 1819, intended to work for all races living there, but because of least resistance among the Armenians their work was extended chiefly among that people. But the translation of the Bible into Turkish, together with the sacrificial service of the missionaries, has had great influence on the Turkish mind.

The recent adoption of the Swiss Civil Code has done much to liberate the Turk from the narrow bigotry of Islam, and especially to benefit Turkish women.

The subject discussed at a prayermeeting in Tabriz, Persia, was, "What will you do with Christ?" "Just after the preacher finished," writes a missionary, "a *mullah* rose, and began in a most excited fashion to talk and wave his arms about. We all sat still, and finally the preacher asked him if he was through; and looking earnestly at him said, 'Well, then, what are you going to do with Jesus?' The man was

so chagrined and taken aback, that he sat down without a word. The courtesy and love with which these men were treated in our own church, when they were trying to cause trouble, made other Moslems more in sympathy with us than ever."—Missionary Review of the World.

Some present time writers on the revolution in China feel, as one has expressed it, that "The process is not one of reshaping China to a western mould but of reshaping the world so that the best elements of both Occident and Orient shall be preserved for mutual benefit."

This writer is C. K. Edmunds, formerly President of Canton Christian College, reviewing H. K. Norton's book, "China and the Powers," in the International Review of Missions. He continues:

"The four chapters in which the author pictures Great Britain as 'the champion of the Occident,' Japan as 'the champion of the Orient,' with the great Russian bear in conflict with both of them as he ambles eastward, and assigns to the United States the part of 'the interested referee,' constitute the best presentation I have yet seen of this great international game of self-interest which so vitally involves China as well as her immediate neighbors."

The one word "self-interest" in the quotation just above sets one to thinking of how much in this "great international game" must be explained by that word. Some would say, "But one must live—self-preservation." But I am persuaded that even for this there is a divine plan better than the human.

And one who has spent some years in missionary work in West Africa and in India (turning from international affairs to personal service), naturally reviews in memory his associates in those two fields with the conclusion that the greatest factor making one missionary more successful than another is that he more perfectly (like his Lord) "came not to be ministered unto, but to minister, and to give his life a ransom for many."

What impressed you while reading the above paragraph? What impresses all of us in reading anything in the current literature of today? Open doors! Doors off their hinges! Opportunities for the preaching of the gospel to the ends of the earth such as never have been before!

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

A Scientist's Account of the Birth, Miracles and Divinity of Christ

LUKE was a physician, trained in the science of his day, with a scientific attitude toward history and the facts that he presented in his writings. His was not a mere knowledge gained through contact with current reports, but it was a knowledge gleaned as none but a scientist is able to amass such information. As Ramsay has said, Luke is a historian of the first rank and his history must be taken for more than current legends, but as facts based on actual happenings. The same writer says, "We can argue then with perfect confidence that Luke did not take the narrative of the birth and childhood of Jesus from mere current talk and general belief." To say that he is credulous in telling legends about Zacharias and Elizabeth and Joseph and Mary, John and Jesus, in face of his statement of his mode of writing as stated in Luke 1:1-4, is to brand him as either a hypocrite or an incompetent person.

In the record of the physician, Luke, it is affirmed that Jesus had a human mother but not a human father. We cannot deny that Luke, the great historian and physician, soberly recorded the superhuman birth of Jesus. All these supernatural appearances are noted with simple dignity and consummate care and skill. This can be more deeply appreciated in comparison with the silly legends about the birth of Jesus in the Nativity of Mary, the Pseudo-Matthew, the Arabic Gospel of the Infancy and the Pro-evangelium of Jesus. It is impossible to separate Luke the historian, whom in a series of former articles we have vindicated, and Luke the physician. It is the cultured Greek physician, the man of science, that contributes the story of the miraculous birth of Jesus. Many may doubt this section of the life story of the Christ, but still it must be faced as an integral part of the writings of the man of science, Luke the historian. Jesus possibly made no references to this miraculous event; Mark

leaves it out, since he begins his narrative with the ministry of the Master; and John makes no specific reference to this, though he does refer to the incarnation. He was evidently satisfied with what Matthew and Luke had to say on the subject. But with matchless art Luke pictures the Babe in the manger at Bethlehem.

Many would have us believe that even though Luke did write this section to his Gospel, still he did not believe it. Harnack, the German critic, doubts the sincerity of Luke in that he affirms he is stating legend, pious though it may be, and not narrating facts. Luke tells his Christmas story with utter sincerity, deep simplicity and transcendent beauty. Thus Christianity owes Luke a heavy debt of gratitude. The influence of the first two chapters of his Gospel have exerted a tremendous power on the stream of society and on the lives of nations. We may argue as one has stated that as the historian of the first rank told this story, whether he translated Aramaic documents or used oral traditions or rewrote the whole in his own language, when this section was inspired by the Holy Spirit, Luke made himself responsible for the entire narrative. It is inconceivable that he should have put these stories together without serious reflection. As a historian he saw what was at stake, and divinely inspired he wrote deliberately. At least as a physician in reiterating this story he is entitled to serious consideration. As Sir William Ransay writes, "Luke himself says that he had investigated from their origin the facts that he is going to narrate." Grierson, in Hasting's One Volume Bible Dictionary, affirms, "St. Luke has been proved to be a writer of great historical accuracy, and we may be certain that he admitted nothing within his record of which he had not thoroughly tested the truth."

As has been shown in a preceding article, Luke doubtless received his information from Mary herself. It is not at all impossible that she was living in Palestine during the years 57 and 58, when Luke wrote there. There were only two people who knew these facts about the supernatural birth, and they were Mary and Joseph.

Matthew's report is from the standpoint of Joseph, while Luke spoke from the view of the mother of Jesus. It is plain that his purpose is different from that of the other writer. Matthew writes to convince the Jews that Jesus is the Messiah. He gives the legal genealogy of Jesus through Joseph. While on the other hand Luke is writing to the Gentile Christian world, the great Graeco-Rome world. Hence he tells the story from the standpoint of the mother.

From the scientific point there is nothing impossible about the virgin birth. Modern science in the lower forms of life is acquainted with *parthenogenesis*, or "virgin birth." On this interesting point see the article on "Parthenogenesis" in the New International Encyclopedia. Luke does not, however, represent the birth of the Master as a natural event; but he says that the Holy Spirit overshadowed Mary. This is a miracle, and this miracle cannot be ruled out, unless all are so thrown out, and none will do so save the rankest of critics, who have an evident bias against any form of supernaturalism. Leob, a great scientist, claims that he has fertilized by artificial means infertile eggs of some forms of sea-life, and as Robertson asks, "If Leob can do this, cannot God?" On this point one should read Dr. Kelly's book that has had such a wide sale through the Sunday School Times office. Dr. Kelly is one of the greatest physicians alive, a member of the faculty of Johns Hopkins University.

The second interesting point on this line is the scientist's report of the miracles of our Lord. For emphasis' sake we will repeat what so often we have written, Luke was a scientist. His witness to the miracles cannot be brushed aside as an instance of credulous ignorance of a non-scientific age. We must not forget that some of the greatest thinkers of the world lived before the day of Christ, among whom one must mention Plato and Aristotle. Aristotle is king in the intellectual realm. At one summer session at the University of Oxford over one hundred different courses were given dealing with the philosophy of this thinker. Luke was not a charlatan, a "quack doctor." Rather he was a man trained, familiar with current literature and literary methods, a man of technical background. So far as we know, he was the first trained man to grapple with the facts of science and faith. He was a trained physician like Galen and Hippocrates, the father of medicine. "No other man of his time

was so well fitted to judge rightly in questions involving both science and faith; and this ability sprang from the nature of his vivid and varied Greek mentality," writes Horman in "Luke the Physician." Another states in the International Standard Bible Encyclopedia (article on Miracles), "His testimony to the miracles is, therefore, the nearest thing possible to the evidence which has often been desired in that of a man of science."

Luke was an eye-witness of the miracles of Paul, and was thus acquainted with miracles in general. We have other eye-witnesses to miracles. Mark's Gospel reports Peter's description of those of Jesus; John is also an eye-witness of the same. By turning to these two Gospels and running through them one can find the descriptions of eye-witnesses of the miracles of Christ. But Luke reports these from the standpoint of a historian, trained in the science of literary research. Luke narrates the record in Q of the words of Jesus concerning his miracles (7:19-23). We have seen that Q (if such there was) preserves the oldest tradition about Christ. It possibly belonged to the days of the Lord's earthly life. Evidently when Luke came to reporting the evidence about miracles, he sifted it the same as he claims to have done about everything else (1:1-4). Mark gives eighteen miracles of Christ; while thirteen of these are also written of by Luke the scientist. Two of these are miracles over nature: those of stilling the storm and feeding the five thousand. The rest are healing miracles. The only way that one can eliminate miracles from the universe is by a firm avowal of an anti-supernaturalistic philosophy of the universe. This naturally closes the approach to the miraculous and the supernatural. Of the thirty-five miracles described in detail by the Gospel writers, twenty are given by Luke. Of the twenty-six of healing he gives sixteen, and five are peculiar to him. These are chronic or incurable cases like the old woman with the curvature of the spine, the man with dropsy, the ten lepers, the case of surgery (22:51), and the restoration of the life of the son of the widow of Nain. They were all cured instantaneously by Jesus, and were genuine miracles. There can be no doubt on this point.

Of the nature miracles Luke did not hesitate to affirm the power of Christ over animate or inanimate nature outside of man. God, Luke makes the law of the universe, and His will is the order of affairs, whether it be over the body of man or over the forces of nature. This is the true

position of the Personalist today. If God is, then He is supreme, and His will is law. Luke records the draught of fishes, the rush of the demons into the swine, and the feeding of the five thousand, as sanely, yea as scientifically, as he narrates the order of the rulers in the third chapter of his Gospel. He is a scientist reporting scientific facts in a scientific manner. And to doubt his statement of miracles, is to affirm that his narrative is historically unsound, which position we have shown in former articles to be untenable.

The final point is the scientist's report of the deity of Christ. Luke evidently wrote with the facts before him. The Logia of Christ is the picture of Jesus we find in John's Gospel. Mark wrote with the Logia, and Luke used both, based on the works of eye-witnesses of our Lord's earthly life. As a friend of Paul, he knew his idea of Christ. So in the terms of Robertson, Luke had to face the modern Jesus or Christ controversy, and he chose the view that Jesus was the Christ of God. He identified the historic Jesus with the theological Christ. Luke the historian, in recording the idea of the person of Christ, does not use Pauline terminology, but he follows the language of his primitive sources. He writes not as a theologian, but as a scientific historian. He keeps theological arguments and definitions in the background.

First, then, he writes of Jesus as the Son of God. On this point there can be no doubt. Luke records the words of Gabriel to Mary concerning the promised child (1:32, 33). This is, to be sure, an Old Testament picture in broad outline of the Messiah. The "Son of the Most High" is here used to describe the real deity of Christ. On the human side He is born of Mary, but Luke reports that He is begotten of the Holy Spirit (1:35). Elizabeth greets Mary as ((the mother of the Lord" (1:43). The shepherds hear the angels sing of "a Saviour, who is Christ the Lord." In 2:26 Simeon has a revelation of the "Lord's Anointed." At the baptism a voice came from heaven, "Thou art my beloved Son" (3:22). These instances of the reports of Luke concerning the point at issue that Jesus is the Son of God are so numerous that one cannot here make mention of them all.

Again Luke speaks of Jesus as the Son of Man in that peculiar relationship which refers to deity. On this point read 2:4-7; 2:40; 22:69. Not only is He for Luke the Son of God as well as the Son of man, but He is the Savior

of sinners. This is the climax of Luke's position with reference to the deity of our Lord, the historic Jesus. At every step for Luke, Jesus brought health and healing; He carried light and life for all. The heart of this Gospel is the mercy of the Master in saving the souls of the lost. Jesus sees herein the cross ahead, and makes the plain prediction in 9:43, and repeats it in 9:20-27. This writer's account of the death on the cross (23:32-54) and of the resurrection from the dead are all in harmony with the Pauline theology wherein Christ is the Savior of the world. With this, Christ for Luke has a world program. We are to go to every nation with the tidings of salvation, to baptize, and make disciples. Christ, in a word, is the captain of our salvation, the leader of the hosts against sin and darkness. Luke sees Him come from eternity as the Babe, live as a God, die as a Savior, arise as the Conqueror of death and hell, and ascend to reign evermore as the Captain of our salvation.

What then states the scientist, the historian, concerning the historic Jesus? First, the physician calmly yet supremely reports his miraculous conception and birth, narrates scientifically His miracles over the body of man, as well as over the forces of nature, and finally as a historian affirms the deity of our Lord and Savior Jesus Christ. Should not this scientific report appeal to men of science today, if they will but open their hearts and have understanding minds to know the things of the Lord? Yea, even when the greatest of scientists thus approach the historic Jesus, as did Luke the physician, they have remained to bow in submission to His will. The noble line of the world's greatest thinkers who have thus come to investigate and have remained to worship the Christ stretches from a Newton down to the geologists Dana and Price, to the botanist Agassiz, from the physician Luke to the Doctor Kelly of our age.

PITTSBURGH, PA.

THE PREACHER HIMSELF

By E. P. ELLYSON

I. The Subjective Life

We are presenting herewith the first of a series on "The Preacher Himself." These addresses have been given in gatherings of preachers and have proved themselves worthy of more permanent form than is possible in mere spoken discourse. Following the present address on "The Subjective Life," which largely has to do with religious ex-

perience, comes one on "Character and Disposition," "Spirit Culture," "Objective Life," "The Mind," and "The Body." We predict that this will prove an interesting and helpful series to readers of THE PREACHER'S MAGAZINE—EDITOR.

ALONG the writings of the Apostle Paul are three personal letters known as the pastoral Epistles, letters to two young preachers who have responsibility in the church and relative to other preachers. These are 1 Timothy, 2 Timothy, and Titus.

In these letters Paul first speaks of himself as a preacher. "For there is one God, one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (1 Tim. 2:5-7). Again, after referring to the gospel of salvation through Jesus, he says, "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. 1:11). And again, after speaking of the "hope of eternal life, which God, that cannot lie, promised before the world began;" he says, "But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Savior" (Titus 1:3). Paul thus represents himself as an appointed, ordained, commanded-of-God preacher of the gospel of Christ.

In these letters he writes, giving special instruction and advice to Timothy and Titus, young men who also are preachers. He makes mention of the ordination of Timothy, "the laying on of the hands of the presbytery" (1 Tim. 4:14), refers to him as a "good minister of Jesus Christ" (v. 6), and exhorts him to "Preach the word; . . . do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2, 5). As for Titus, he appointed him to "ordain elders in every city" (Titus 1:5). It does not seem that he would have given him this appointment had he not himself been an elder. He writes to these two preachers relative to themselves and their work, and especially their work with other preachers. To Timothy he writes, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Tim. 1:3). "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). And to Titus he writes, "For this cause left I thee in

Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

The Church as a formal organization was being shaped as the need arose, and there was yet much of this work remaining to be done; but even now it seems that Paul is something of a General Foreign Missionary Superintendent, and is in these letters writing to two of his District Superintendents about their work for and with the local churches and their pastors. It is a preacher writing to preachers, about preachers and their work. We will make these Epistles quite largely the basis of our thinking together at this preachers' meeting.

As we take the broad view of these letters, as we look at them as a whole, we discover three great underlying and outstanding considerations. One of these is the preacher himself. Another is his doctrine or preaching. The third is his flock. These three considerations are clearly referred to in one of the great high point texts of the Epistles, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16). Upon another occasion this same preacher said very much the same thing to certain other preachers. You will no doubt remember that Paul, on his return journey to Antioch from his third missionary tour, could not go by the city of Ephesus where he had labored so long and where the people were dear to him. But having a presentiment that he would never be able to see them again, he sent a request to the elders of the church to meet him at Miletus for a farewell counsel. They gladly complied with this request and came to Miletus. Among the other things that he said to these elders was this: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

In this word to these Ephesian preachers we have the preacher spoken of as an overseer, made such by the Holy Spirit. In our English, the word here translated "overseer" is the same word as is elsewhere translated "bishop." The figure is that of the shepherd—the same is pastor in relation to the church—the responsible caretaker of the flock. He is here exhorted especially to feed the flock over which he is the shepherd. The flock is the Church of God which He purchased at the price of His own blood. The blood

of man is held as very valuable. The liberty and civilization of our world has been bought and maintained at a very great price of human blood in very many wars. This has been a very great price to pay. But all the blood of all the wars is not to be compared with this blood price of the Church, this is the blood of God. To be an overseer, a shepherd, a preacher of this flock, is very serious business. Christ is the chief Shepherd (1 Peter 5:4), and the preacher is an under-shepherd. Then in the word to Timothy we have the preacher as the agent of salvation; there is that which he may do that will save both himself and those who hear him. And there is no greater thing in the world than this salvation, the salvation of Christianity that saves from such terrible disaster, that saves from sin and hell, that saves now and to all eternity. In these two exhortations we have the heart and compass of the preacher's task, i. e., evangelism—seeking the salvation of souls; and pastoral work—the care and supervision of the church, the feeding of the saved people that they may live and grow and serve. There is no other task of earth so important and so serious as this overseeing of the flock. The greatest values of earth are the spiritual values. If one should gain the whole world this would be of no value should he lose his soul (Mark 8:35-37). To rule a city is great but to rule a spirit is greater (Prov. 16:32). The spiritual care of men, their salvation and character building, is the supreme task of this world, and this is the task of the preacher. It is no wonder that epistles of special instruction to the preacher are found in the great Book of divine inspiration.

Did you notice that in both of the exhortations the very first words, the first emphasis, is placed upon "Take heed to thyself" or "yourselves"? To successfully do this great work assigned to the preacher himself, to save others, there must first be the feeding of "thyself." Paul makes this very emphatic in another word to Timothy when he says, "The husbandman that laboreth must first be partaker of the fruit" (2 Tim. 2:6). The preacher cannot do for others until he has been helped, until he has experienced for himself. His work is to take heed unto the doctrine and to the flock but he cannot do this until he has first taken heed to himself. This order does not suggest selfishness, it is simply the necessary logical sequence, one is incapacitated for this service without knowledge and experience of his own. The very great importance of this first taking heed to the self may be farther seen from the frequency

with which this same exhortation appears through-out the Bible. If you will take the pains to look it up you will probably be much surprised at this frequency. It occurs in some form in every book, and in many places it appears in the very same words, "Take heed to thyself" or "to yourselves." Moses uses it eight times in his closing orations—in Deuteronomy. Joshua uses it in his farewell address. Jesus uses it several times. It is a most essential thing for the preacher's success.

Probably we have all heard the old saying that the proof of a good shoemaker is his bare-footed family. The implication of this aphorism is that the good shoemaker will be so busy supplying the need of others for shoes that he will have no time to make shoes for himself or family. There is a show of truth here; good craftsmen often seem to look out for themselves last. But even with temporal craftsmen it is but a half truth. No one succeeds at any trade who does not give a first attention to himself in becoming skilled in that trade, and he can only continue to succeed as he continues to give attention to himself and by practice keep up his skill, and by study keep up with the general development of his trade. He may not make shoes for himself or family, but he must take heed to himself to keep skilled and "up to date" with his work. This is a truth that is increasingly the fact as we come to the professions and to the ministry. When it reaches the preacher it goes far beyond skill in service, it calls also for personal character.

Dr. C. J. Little says, "From the days of Socrates to this day the problem of the school has been the schoolmaster." It may be just as correctly said that the problem of the bank is the banker, the problem of the mill is the miller, the problem of the farm is the farmer; or to put it broadly, the great problem of our world and its work is that of personality, of personal character and skill.

The church is no exception to this rule. The secret of the church's success, or its failure, is to be found most largely in the personal character of the members, especially its leaders, the preachers. And the problem of preaching is the preacher. The church will be what the people are, and largely what the preacher is. In no other work is the personal problem deeper than with the preacher. Not all good men are fitted to preach, but no man is fit to preach who is not a good man, a good Christian man. Any of the so-called professions can "get by" more easily without

personal goodness than can the preacher. It may be that in some cases the preacher may seem to succeed irrespective of what he is, but this is only the apparent success of a deceptive outward show and form; it is not the true work of the true preacher that is being accomplished. The personal problem is essential, and first, with the preacher, he must "take heed to" himself.

What is the reason that an onion has the aroma that it does? Is it not because of what the onion is? What is the reason that a tuberose has a different aroma from that of the onion? Is it not because it is different? What is the reason a Cape jasmine has such a strong aroma? Is it not because it is different? What is the the form and color and outward conditions have but little to do with this effect; each influences the atmosphere about it according to what it is. So also, all personality has influence and affects its environment, and no personality has larger or greater opportunity for this than the preacher, and none a greater responsibility. Shall we ask ourselves as preachers, How am I affecting the atmosphere about me? What influence and how strong is the influence going forth from my life?

Recently a certain city pastor came home from a special down-town meeting full of enthusiastic praise for the preacher. He said something like this: During the three-quarters of an hour he was speaking he scarcely moved, except to make a few simple gestures, and he did not lift his voice above that of a conversational tone, but you could have heard a pin drop in any part of the great auditorium and there was an unusual feeling of the Spirit's presence and power. Being personally acquainted with the preacher referred to, I know something of the secret of his spiritual power and influence; this secret may be found in what the man is spiritually. Good men may spoil good sermons by their mannerisms, and other conditions have their effects, but the greater secret of spiritual influence is in the personality.

Two men attended together the service on a certain Sunday morning at a great city tabernacle and listened to a sermon by one of the outstanding preachers of the world, at that time. His name would be familiar to all if mentioned. At the close of the service these two friends walked out together. They walked on in silence for some time, each in deep meditation, and then one broke the silence with the exclamation, "Oh, what a preacher!" This preacher had succeeded in deeply impressing these men with his preaching ability, style, etc. Some time later these same two men

were together in another great city and attended a similar service, listening to another preacher who was just as outstanding. At the close they again walked out silently until one broke the silence with the exclamation, "Oh, what a Christ!" They were not impressed so much with this man, nor with his preaching, as with the Christ he preached. The first preacher was by no means the success that the second one was. But what was the difference? No doubt the first had made the larger effort relative to his sermon and its delivery, while the second sought most largely to exalt the Christ. That which was behind their effort was their character, this determined their motive. Both were good men, but with the first there was more of self while the latter was most fully possessed of the Christ.

The preacher is first a man and then a preacher, and he cannot be as a preacher what he is not as a man. It is very necessary to give some heed to English, logic, homiletics, expression, and many other things, but it is most necessary to give a first attention to taking "heed to thyself" as to personal character. What the preacher is gives color and force to all that he does; the secret self-life of character taints the atmosphere about him, goes out with his words and actions. The secret of the church's success, and of the preacher's success, is more largely in secret inner conditions than in outward methods and actions, it is more in character than in deeds. The preacher cannot get away from what he is. When will the preacher realize this as practically as he should and give to it a proper consideration?

This "thyself" to which the preacher is to "take heed" is a trichotomy; it is, as Paul clearly reveals in his Thessalonian letter, body, soul and spirit: "I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5:23). It is the spirit that constitutes him a person—a man, not an animal, but the spirit is in such union with the soul and body that these have much to do with the building of the ideal manhood. To take heed to one's self will require attention to the physical, to the mental, and to the moral and religious; the whole man must be cared for and developed. There seems to be a great tendency to be onesided here. There is a certain class of people, the physical culturist and athlete, who place the great emphasis on the body. We are hearing much these days about "keeping fit" and "safety first," which is all right, but it is not all, neither is it most. To neglect the body is to

invite failure. The body must be cared for, but at best this can be no more than one-third of the task. There are others, the school men, who place the great emphasis on the mind; and there is very much being said along this line also today. This again is very necessary in its place, but at best it cannot be more than another third of the work. There are some among the church folks who place the entire emphasis upon religion to the neglect of the body and the mind, which is almost as serious a mistake and makes for a lopsided life. The exhortation to "take heed to thyself" calls for none of this on-sidedness. Neither the body, nor the soul nor the spirit must be emphasized at the expense of the other two; there must be physical culture, there must be mental culture, and there must be spiritual culture; there must be some definite effort directed along all three of these lines. The preacher, of course, must be religious, but he must be more. For him to neglect his mind or his body will affect his religion and hinder him in his work. With all men religion and moral character are of first importance, and they are absolute first necessities with the preacher. Because of this importance of the spiritual life and character we are giving our first attention to this in our thinking together at this time.

The preacher has to do especially with Christianity, not the church first, but the church only as a means to an end—Christian experience and character are first. There are two distinct phases of the Christian life, the one the inward life and the other the outward manifestation. There should never be any real conflict between these, the one should be the natural and harmonious outgrowth and manifestation of the other. It seems, however, a bit difficult in the teaching and emphasis of these to keep them in the correct balance. We have those who emphasize the outward life at the expense of the inward condition. The over-emphasis of the outward seems to be a common tendency among men. How often we give more attention to the building of a nice house and equipping it for a home than we do to the character of the personnel of our home—myself, wife, children, helpers; and how much more care we give to the body—food, clothing, shelter—than we do to spiritual condition. And when we reach the spirit we may attend more to the outward forms than to the inward reality. We are hearing much today about Christianity as "a way of life," which sounds nice and seems to

make Christianity practical, but in too many cases it is an emphasis of the outward moral life at the expense of, the inward experience. When such is the case it is but a form of Phariseism. The Pharisees of Jesus' days were the people who gave the most careful attention to all of the details of the law in their outward observance, to tithing, phylacteries and washings, but against these Jesus hurls His most severe denunciations. He has hope for the publicans, harlots and sinners but for these He has only words of despair and woe. Christianity will regulate the dressing and the wearing of jewelry and all such things, but let us be careful to avoid Phariseism in our attitude toward the outward life. There are others who are emphasizing the inward experience and character at the expense of the outward manifestation. These have wrongly divorced the inner and outer phases of life and declare that it matters but very little what they do if they but have faith and a right attitude of heart toward God. But Christianity permits no such divorce of morality from religion. Of this Jesus says, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The first of these tendencies leads to mere morality and formality and the other to emotionalism and fanaticism, it requires both the inward experience and the outward manifestation for the genuine life. We must beware of the modern tendency to belittle the inward experience and over-emphasize the outward activities. We shall hope that in our study together we may be able to keep this balance correct, but we will think of the two phases separately; not that they can be separated, but for study they can best be considered separately. Since the Bible places the first emphasis upon the inward life we will begin with a study of the Preacher's Subjective Life, his inner Christian experience and character, first his Christian experience.

Christianity is first subjective. All Christian life and activity must begin within, and only that outward activity which is motivated by an inward experience is really Christian. No one is any more of a Christian than he is a Christian subjectively. Men look at the outward appearances and judge by these, but God looks at and judges by the conditions of heart. God works in the heart first, and then works from the heart out. In carrying forward His work it has been God's plan through all of the ages to first em-

body truth and principle within a personality and then make that personality an example of that truth and principle and a leader of its propagation in the world. Paul says, "Howbeit for this cause I obtained mercy, that in me first [Note, in me first] Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:16) Christianity was introduced into the world in a Person. Jesus was not alone the Son of man and the Son of God, the divine-human One, but He was also the perfect embodiment of Christian truth and principle; He was the embodiment of Christianity, the perfect example of Christian life. He began His work by selecting and calling certain men—personalities—whom He led to receive this same life and become in some lesser degree the embodiment of Christianity, and made them leaders in the early Church. The apostles with the prophets, Jesus being the chief corner stone, are the foundation of the Church (Eph. 2:20). When the Church had drifted away and a reformation became necessary God first embodied the truth and life of that reformation in its outward manifestations. When another forward movement became necessary again the first step was the embodiment of the truth in personality, this time it was within the Wesleys.

In the mind and purpose of God, Paul was separated unto the gospel from his mother's womb, and called by His grace, but not for a long time was he ready and able to preach Christ. For several years he was the enemy of the Church and a leader in the persecution of the Christians. He was called, but Christ must first be formed within, not only believed in but formed within, before Christ can really be preached by him. After the experience on the Damascus road Paul was then ready to preach Christ. He was on his way to Damascus to arrest Christians. He went into the city, but not to arrest Christians; instead he preached Jesus as the Messiah. Then you will remember that while Christ had already commissioned the apostles to go and preach the gospel to the entire world and to every creature, yet He insisted that before they began this preaching they should first tarry in Jerusalem for a certain definite inward experience and empowerment, the baptism with the Holy Spirit.

The preacher's success will depend first, and to a very large degree, upon his subjective spiritual life, upon the clearness of the image of Christ

formed within, and clear revelation of spiritual truth to his inner consciousness and his absorption of this truth into his personality, and the clear fellowship of his spirit with the divine Spirit. He must be clearly converted, be forgiven and receive and become a "partaker of the divine nature" (2 Pet. 1:4), and become the embodiment of spiritual life and truth. He must receive the baptism with the Holy Spirit, be conscious of the cleansing from sin and the inward presence and empowering of the Holy Spirit. Any question, any doubt, any lack of clearness relative to this subjective life, these essential experiences of Christianity, any question as to one's being right with and pleasing to God and having the fellowship with God that he should have, is just that much of weakness in the life and will cause a lack of confidence and courage and make one somewhat uncertain as to himself and indefinite in his preaching. No preacher can afford such a condition, for it will greatly interfere with his success. No amount of mere mental comprehension of the truths of Christianity, or of outward profession or performance, can take the place of this clearness of subjective experience of Christianity.

There must be very great sincerity on the part of the preacher concerning his Christian experience. If he is not sincere he may "get by" for a short time but ere long this will be discovered, there will be a lack of unction and the preaching will be discounted. The people may not be able to understand just what is the matter but they will lose interest and much of the effect of his have been converted, and you have been sanctified, work will be lost. Genuineness is the only way of safety, honesty is the only safe policy. You this is all well and good; but how clean cut is the image of Christ within you, and how clear and strong is the revelation and conviction of Christian truth in your consciousness and the realization of the indwelling presence of the Holy Spirit just now? It is to be feared that in some cases there is vagueness and uncertainty here, that there is a lack of this clearness. Sometimes there may be an attempt to make up for this, or to cover it up, by a loud profession or by censuring others or by making demands upon others as to outward affairs. As one loses the inward sweetness and glory of the experience the tendency is to become critical and censorious and dogmatic in requirements of others, and this often in minor and nonessential details. There may some-

times be more theoretic and outward holiness than there is of that "true holiness" which is an inward state or experience.

Now let us quietly and earnestly ask the question, How many of us are at this present moment really satisfied with our subjective life, with our present relation with the Lord? Are you, my preacher friend, satisfied down in the secret depth of your spirit? You may have faith as to the facts of Christianity and Christian experience, but have you a "good conscience" and satisfying experience of these facts in your heart? Are we not sometimes inclined to take things too much for granted, as a matter of professed faith with little actual experience? Now really, how fully and well acquainted with Jesus are you? We know human persons and are conscious of their presence and our relation and experience with them, but too often our consciousness of God is not all that it should be; our life in the flesh and its response to temporal things is more real to us than the things of the spirit. Are God and the Christian life to you the reality they should be? Your condition at this point has very much to do with your success as a preacher. There are those who tell us that the presence of God and things spiritual are as real to them in their consciousness as anything else. How much of spirit consciousness have you? Are spiritual things real and can you sense spiritual conditions or are they vague and hazy? Are you in real communion and fellowship with God and is your spiritual experience growing more real and stronger day by day?

It may be possible that at some time in the past you have had a better and clearer spiritual experience than you have just now. Spiritual depletion is one of the most serious dangers to the preacher, and sometimes it takes place when he is scarcely aware of it. It is possible that this may occur when he is most occupied, and it may be very seriously occupied, with his work. There is much danger in a preacher's life of his becoming so engrossed with the work of the church and in the supplying of the needs of others as to neglect his own spiritual need. He may empty himself in his strong desire to serve the people, and neglect his own supply. The daily routine and grind of life attending to the administration of the church and bringing comfort and blessing to others may be allowed to impoverish his own spirit. It is a sad thing when a preacher prays so much and so exclusively for

others that his prayers no longer move his own spirit. It may be a bit hard for one to keep blessed as he should in the work, but the preacher must keep blessed if he is to succeed. It is quite necessary for the preacher to have something of a reserve of power in his own life and to carefully guard against this depletion, against having the form of godliness without the power thereof. Paul cautions this young preacher, Timothy, at this very point telling him that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having the conscience seared as with a hot iron" (1 Tim. 4:1, 2). Speaking relative to the second coming of the Lord, he says; "that day shall not come except there come a falling away first" (2 Tim. 2:3). And Jesus asked the question, "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8), implying that true faith will then be scarce. It seems very possible that we may now be in or approaching those last days, and it behooves us all to be watchful against this falling away, this searing of the conscience, this loss or any weakness of the personal Christian experience.

When it becomes apparent, or even when we begin to suspect that there is some lack of power in our ministry and that we are not succeeding with the work as we should, we are very prone to look for the cause in some outside condition. Possibly we may begin to question as to whether or not we are in the right pastorate, or whether we should be in the evangelistic work, or it may be because the location of the church is not right or our methods are not the best, or it may be the poor co-operation we get from the church board, or it may be the local church or the denomination is too small and her doctrines too narrow to afford the opportunity we need. We may think of many such things, some of which might of course be the case, but it may be that the real cause is within ourselves. We are having small success because we are small and weak in the essentials of power. Power is the outcome of what a man is, of what he has received and appropriated of the Spirit, rather than of places, activities and methods. It might be well for us to follow the example of the apostles who, when informed that one of them should betray the Master, instead of seeking the cause elsewhere asked, "Lord, is it I?" We would not press this point too far, for we know

there are many outside conditions that have much to do with the preacher's success or failure, but we know also that it is ever the natural human tendency to try to shift responsibility and to look within last. They are a few who when they look within, which they do too much, do so with a self-condemnation and pessimism that forbids success. This is very unfortunate and most unwholesome, but there is an honest self-examination that is helpful and taking heed to one's self that is necessary.

As you now take the look within be very honest with yourself. This is not always easy, but if you are to succeed you must be honest. If you find yourself lacking, it may be because you have never been really clear and satisfied, or it may be because you have been careless and neglectful at some point and there has been a falling away; I do not ask you to tell me, nor do I ask you to make any public statements, but I do ask you to freely and fully acknowledge it to yourself and to God and begin to seek earnestly and sincerely that clearness or restoration which is your need with a willingness to walk in all the light that is shown you, and never cease seeking until your need is fully met. Give way to no doubts, cast away none of your confidence, surrender none of the ground you now possess, let no one persuade you to go to the altar seeking that which you already possess; but press your claim for that which you do need. God will honor your seeking and your faith and supply your need, you may have clearness before the Lord. But a few days ago we heard a preacher tell of his experience along this very line. In his early ministry he was harassed by doubt relative to his sanctification. One day in a hotel room he determined this matter must be settled and cleared up, so he went to prayer for this very purpose and continued until all became clear. Should you find yourself backslidden there is then but one thing for you to do, that is to confess and repent and come back as any other backslider would do. And if you have never received the baptism with the Holy Spirit you must seek this experience as others do.

A continual freshness of experience is necessary for the preacher's success. Hosea exhorted the people of his day to "break up the fallow ground" (Hosea 10:12), and Jeremiah reports the Lord as saying to Judah and Jerusalem, "Break up your fallow ground and sow not among thorns" (Jer. 4:3). Fallow ground is that which has been plowed and then left uncultivated. Under

such conditions the very rain and sunshine and atmosphere that would be the making of splendid growth and crop will bake and harden and possibly sour the land. There must be the frequent breaking up, stirring up, cultivating of the soil to keep it healthy and productive. It is just so with the soil of the subjective life. In the parable of the sower Jesus shows the importance of the soil in raising a crop. In this parable, in each case there was no fault with the sower or the seed, always the fault was the soil. For a good crop the soil must be good, and then it must be kept in good shape by frequently being broken up. Just so there must be the frequent breaking up in the subjective life to keep the Christian experience fresh and productive and to keep the consciousness keenly sensitive to spiritual things. The preacher must not allow himself to become so taken up with the doing of things that he fails to get blessed and keep blessed. He should have frequent times when he gets all broken up under the special blessing of the Lord. He must be very guarded as to the creeping in upon him of any spiritual coolness, hardness, unappreciativeness and dullness in sensing spiritual conditions. There must be the frequent use of the harrow and cultivator in order to keep the soil properly stirred up and in a healthful condition.

In closing this hour shall we spend a few moments praying together as to our subjective experience, our standing with the Lord and our special need at this time? No amount of kindly mention from others as to our work, nor of apparent success, can take the place of inner satisfaction as to our standing with God; we must have word from God as to His pleasure in us. We may not be clear in our intellectual comprehension of many things, nor satisfied with our efforts or attainments, but we must be clear as to our standing if we are to be strong and have power; we must have the clear consciousness of "no condemnation" (Rom. 8:1), and of pure motives and loyal devotion to the will of God; we must have the inward witness that we are now clearly a child of God, that we are pleasing Him, and that we have the consciousness of His presence and fellowship. Enoch had this testimony that he pleased God in his day (Heb. 11:5) and we may have it also. Let us now gather together for prayer and get a word from God as to our standing and get a special blessing from Him upon our lives as we are in, or get into the place of blessing.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Reviewing books is a delightful task—and tasks can be delightful, especially with the unusually attractive assortment of worth while books that is stacked before me.

Capping the pile is "Jesus Our Ideal" by W. P. Whaley (Cokesbury, \$1.00). Here is a series of twelve short sermons all bearing directly on the subject as set forth in the title. Everyone offers excellent material for brief devotional or prayer-meeting talks. The charming simplicity of style, combined with the author's rare insight into spiritual truths, results in page after page of singularly captivating reading.

Turning again to the table of contents I was struck with the thought of how well the twelve chapters would adapt themselves to a quarter's series of prayer-meeting messages. Here are the titles: The Transforming Power of an Ideal, Jesus the Ideal Child, Jesus the Ideal Young Man, Jesus the Ideal Church Member, Jesus Our Ideal in Temptation, Jesus Our Ideal in Opposition and Persecution, Jesus Our Ideal in Service—in Prayer—in Love—in Optimism—in Death—in the Resurrection.

Just this one quotation which will give a suggestion of the writer's reliability in the presentation of spiritual truths: "One of the great certainties is that Jesus Christ does transform people. A real Christian looks like a man that has been remade, like one who had been born again! Old things have passed away, all things have become new, and the man walks in newness of life! Jesus took Saul of Tarsus and made Paul the Apostle. He was so different from his old self that old friends disowned him and forsook him. He explained the change by saying, "The life I am now living in the body I am living by faith in the Son of God who loved me and gave himself for me."

Preachers, this is a book after my own heart.

Mary Stewart has won renown as one of the outstanding writers of religious stories for children. Her new book "A King Among Men" just has been brought out by Revell (50c). It is something different in the book line; and that's an achievement in this day of mass production in the book business. The stories are not, strictly speaking, stories but rather incidents and teachings from the life of Jesus, retold in story form. This, of course, has been done time without number, but in this book the stories have been se-

lected and are being emphasized with a definite objective, viz.: to bring to the youth of our land the sense of their marvelous responsibility in carrying forward the program of the kingdom of God. Preachers, Sunday school teachers and parents have before them a colossal task in properly presenting these claims to the children. This book furnishes some excellent material with which to do the job.

Here's an unpretentious little volume that I slipped in with the others, expecting to give it a mere cursory examination and mention it briefly in passing. The title didn't "conjure up any mental imagery"—to air a phrase of a former professor in advertising psychology, which said phrase still has a very hazy meaning if any at all. But my interest soon quickened and I found that Gilbert O. Nations, Ph. D., in "The Canon Law of the Papal Throne" (Revell \$1.00) has given us a worth-while contribution to anti-Papal literature. The chapter headings give a very good idea of the contents: Origin of the Canon Law; Why Kept in Latin; Sources Essentially Autocratic; Ecclesiastical Courts and Jurisdiction; Condemns Government by the People; Relations of Church and State; Condemns Public Schools; Canon Law of Property; Status of the Clergy. Much of the information in this book is not known by the average minister, for instance the fact that the Canon Law outlined in the volume has been binding on all Roman Catholics throughout the world, since May 19, 1918.

Too bad that so often we are environed by the sordid, the dismal and that which has the "horizontal instead of the vertical pull." But we must accept conditions as we find them and if we cannot remedy conditions we can change them by our mental and spiritual attitude thus living above conditions and surroundings. One reason that so many of us fail to do that is because we do not give ourselves a chance, we do not furnish fuel for the flame of inspiration and uplift. We need thoughts that are beautiful and strong to counteract the base and the degrading. For those who enjoy basking in gems of poetry and prose from sacred and secular literature we recommend a new volume by Katherine R. Logan, "Your Thoughts and You" (Doran \$1.35). It has selected "thought starters" for meditation and memory—enough of them to last a year or more. This author seems to specialize along that line. Her former books, "The Call

of the Upper Road" and "The Upper Road of Vision," are treasure houses of helpful, uplifting counsel, especially for young people.

"In the Secret Place." By W. B. Percival. In this day when meditation is more than ever a lost art and when hustle and bustle constitute a major portion of our daily schedule, the reading of just a few pages in this volume is refreshing and invigorating. A little book of twenty-two chapters on intercessory prayer. These intimate discussions are without doubt written with an experimental knowledge of real prayer as a background.

Tastes in literature vary about as much as tastes in clothing, music, flowers or any one of a score of things. I can run down the table of contents in a book and usually tell at once whether it is a volume that I want to cherish and live with for a few days or weeks, assigning it a place on my study table with a few other choice specimens to be picked up in odd ten minute periods or for a snatch before retiring at night. I saw just as soon as I picked up "In Conference With the Best Minds" by Lorne Pierce (Cokesbury \$1.75) that here was a "find." I could see that the writer was one who has "read widely, observed keenly, thought earnestly and written clearly." I don't quite agree with him in all his positions but it is my glorious privilege to disagree and admire and learn with an open mind in so doing.

This book is especially of interest to preachers. Such chapters as Personality and the Preacher, Progressive Preaching, Ambassadors of God, Concerning our Slovenly Thinking, Pulpit Vulgarity, Ministerial Ethics, Words! Words! Words!, The Minister in His Workshop, The Preacher and His Themes, Twenty Thousand Sermons, Mostly Duds, Preaching, A Calling and a Craft, Jesus as a Preacher—they're intriguing, don't you think? At the end of each chapter the author gives a bibliography or list of books recommended for further study of the subject under discussion. I'm not going to start giving excerpts for it would be hard to find a stopping place. I want you to get the book itself and enjoy it with me. Be sure to have a pencil ready with which to underscore and to mark up the margin. It's just the volume that invites such indications of a discriminating reader.

FACTS AND FIGURES

By E. J. FLEMING

The Weekday Bible School conducted at the Harper Street Presbyterian Church of Cincinnati, Ohio, enrolled 1,054 students and is claimed to be the largest school of the kind in the United States. It has grades from first to sixth and its classes are limited to forty in number and the Bible is the only text book used. This school is the result of co-operation in maintenance and patronage by churches of several denominations.

A survey made of the University of Southern California shows that 51.7% of the men and 59.4% of the women students are regular church attendants. The survey indicates that fully 10% of the students devote over five hours a week to some particular religious activity.

Roger Babson says:

"One dollar spent for a lunch lasts five hours."

"One dollar spent for a necktie lasts five weeks."

"One dollar spent for an automobile lasts five years."

"One dollar spent in service for God lasts for eternity."

Recently the 36th anniversary of the University of Chicago was held at which an official statement of the finances of the school indicated that the grounds are valued at \$20,000,000, and that the budget for the year was \$4,450,000. Forty-three per cent of the budget is furnished by the endowment fund income, 50% comes from students' fees and 7% from other sources. Of the disbursements 39% goes for instruction, 36% for library and laboratory expenses, 10% for maintenance of buildings and grounds, 4% for administration, 3% for retirement fund for professors. The University has an endowment of \$40,000,000 and total resources of \$75,000,000.

The fact that this great university must get 57% of its income from student fees and other sources shows the difficulty that is faced by church colleges not so fortunately situated. Education costs but it is worth the expenditure.

Reports for 1926 indicate that 173 American Publishing Houses issued 6,883 new books. Thirty-one publishers each brought out more than fifty books. The MacMillan Company exceeded that of all others in issuing 614 new books. It is reported that the United States imported \$68,000,000 worth of books last year. This indicates that the American public is devoted to reading.

News comes that the Russian Soviet Government has granted permission to print 50,000 Bibles and 50,000 New Testaments and these Bibles will be distributed by the Baptist Union of Russia. The American Bible Society furnished the plates, the only expense being for paper, press work and binding. The total cost will be approximately \$65,000.

New York and Montana have repealed their prohibition codes. The Nevada code has not been replaced since it was declared unconstitutional. The code of Missouri was upheld by more than 275,000 votes, that of California by 63,000 votes, that of Colorado by 27,000 votes. The wet majority in Montana was a little over 10,000.

From the Bureau of Labor statistics we secure the following per capita expenditures for amusement buildings as compared with that for churches:

In New York the per capita expenditures for amusements were \$3.51 and for church \$1.03.

In Chicago the expenditures were \$2.23 and \$1.54 respectively.

In Kansas City the per capita expenditures for amusement buildings was \$2.30 and for churches \$1.92.

It is interesting to note how these two items compare.

Recently there has been installed by the Public Service Company on the roof of a hotel at Monticello, Virginia, the world's largest search light. This light is capable of penetrating seven hundred miles when turned straight upward, three hundred miles in a horizontal direction in clear weather and fifty miles in fog. It has an intensity of 4,385,000,000 candle power. This light will be used in scientific endeavors to determine the speed with which light leaves the earth and travels through space.

In 1925 America spent \$449,428,858—not for education, not for charities, not for public improvement of any kind, not even for luxuries or personal gain, but as the the year's burnt offering

on the altar of fire. This is practically \$5 for every man, woman and child in the United States and is largely due to carelessness. In ten years our fire loss has more than tripled. The number of fire claims in 1925 reached 473,891 and the average loss of each claim was \$1,118. The daily burning rate averaged \$1,532, 682, a loss for every minute of \$1,064. Besides this almost needless loss of property there was a sacrifice of 15,000 human lives to the fire demon. Reports show that 17% of the firms suffering destructive fire loss no longer furnish financial statements, 26% are not affected as to credit rating, 14% suffer serious reductions in credit rating, while 43% never resumed business.

The Department of Labor reports that 29,868 immigrants were admitted to the United States during March, an increase of 364 over March of last year. Of this number Germany furnished 4,456; Irish Free State, 2,295; Italy, 1,600; Scotland, 1,098; Norway, 959; Sweden, 946; Poland, 941; England, 852. There were 4,615 immigrants entered from Canada and 7,900 from Mexico. Of the 29,868 mentioned above 7,867 intended to reside in New York State, 5,659 in Texas, 2,096 in California, 2,026 in Illinois, 1,880 in Michigan, 1,793 in Pennsylvania, 1,672 in New Jersey, 1,510 in Massachusetts, 779 in Ohio, and other states smaller numbers down to 4 for Arkansas. Laborers head the list with 6,627. The fact that Mexico sent 7,900 should awaken us to the importance of their being evangelized. The 7,000 listed for California and Texas are mainly from Mexico.

The research division of the National Education Association has compiled the following figures for 1924 spent by our nation. In that year Americans spent on tobacco the enormous sum of \$1,847,000,000; soft drinks and ice cream, \$820,000,000; theaters, movies and similar places of amusement, \$934,000,000; candy, \$689,000,000; chewing gum, \$87,000,000; jewelry, \$453,000,000; sporting goods, toys, etc., \$431,000,000; perfumes and cosmetics, \$261,000,000. The total expenditures for these eight kinds of luxuries was in that year the staggering sum of \$5,552,000,000.

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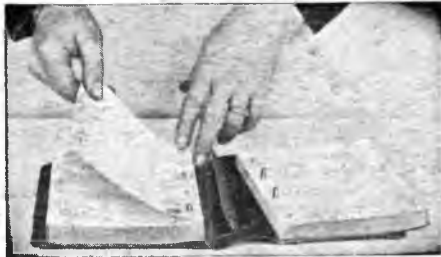
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SPECIMEN OF TYPE

In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. **h**e Seas: and God saw that it was good.
11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit

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