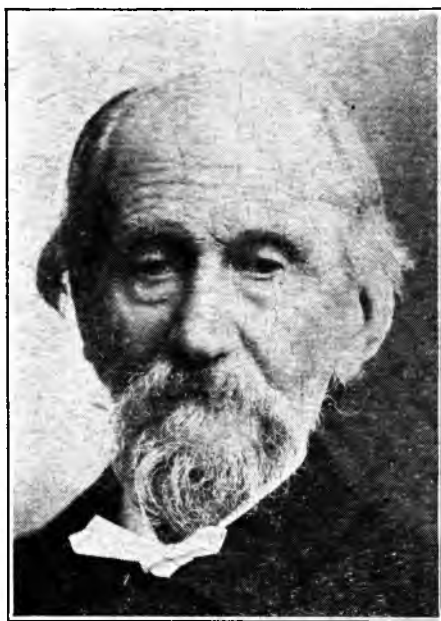


The --- --- Preacher's Magazine

VOL. II NO.2

FEBRUARY, 1927

WHOLE NO. 14



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Minister—Author—Mystic

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

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THE PREACHER'S OPPORTUNITY

Of course it is important to have a competent Sunday school superintendent, a faithful song leader and all the other help and helpers possible. It is important to have good devotional exercises in the opening of the service. Personally, I feel that much is lost if the occasional testimony service is omitted (although I would not have testimonies every time, necessarily). But I am thinking now of that half or three-quarters of an hour which is peculiarly the preacher's time. Observation has convinced us of the soundness of a few somewhat general rules which the preacher may break occasionally, but which it is well for him to observe "as a rule."

First, let the preacher start promptly. He has known for some time that he was going to preach. It is too late now to deliberate and hesitate. His audience is passive and if he can make an "assault" he may "catch" the people before their minds wander off to questions of business and pleasure.

Second, the preacher should *know* what he is going to say, not in substance only, but *verbatim*, if possible, during the first five minutes. It is important that he shall say something interesting and relevant the first five minutes and yet he will not be very much under the inspiration of the occasion for at least that length of time. So if he has his introduction well in hand (it's not a bad idea to memorize it entirely) and can "tide over" the first five minutes without "marking time," which is usually the synonym of "killing time," he has scored a good point.

Third, it is better not to try to preach too many things and to preach what you do preach "good and hard." Better to drive one or two nails in well and clinch them on the other side than to drive the board full of carpet tacks. Some sermons are weak because they are so "exhaustive." Some preachers are not satisfied until they have told all there is both for and against their theme—but you have to stop somewhere.

Fourth, the task is to preach the Word. Bible material is preferable to any other. Even illustrations are doubly useful if they are taken from the Bible. While the preacher is fortunate for possessing any legitimate knowledge, yet in the pulpit he is stronger if he deserves the characterization, "A man of one book."

Fifth, let the preacher never yield to the temptation to "meander" because of the feeling that he may have "plenty of time." The average preacher who has a message on his heart will do well to make haste to deliver it. Preaching grows on a man, and all the preachers, except the very wise ones, who have been preaching as long as ten years need new or improved "terminal facilities." Having got started, having found a touch of unction, and knowing all the time what is his goal and purpose, let the preacher drive as hard as he can right toward the conclusion. No, he won't get there too soon, but he will pull up like a prancing steed and not like a wornout, road weary plug.

Sixth, let the prayer which was breathed during the time of preparing to preach be continued right on through the sermon and let the preacher actually "reach up," and reach out for results. Every effort of the week in a certain sense climaxes in the sermon. You have visited the people and they have come to hear you preach. If you fail now your week's efforts fail also. Preach, man! Preach for your life! Preach with all the energy and wisdom you have and can get God to give you!

ABOUT THE PREACHER'S READING

A SUCCESSFUL pastor writes to answer our December question, "How many books do you read in a year?" and says, "I have been a pastor for about fourteen years and have never been much of a book reader. I have about \$500 worth of commentaries, cyclopedias, histories, biographies, dictionaries and other reference works which I use in connection with my Bible study and in the preparation of sermons, but I never cared much for reading book after book. That may be my weakness. I read the Herald of Holiness, the Other Sheep, The Preacher's and Young People's Magazines, The Homiletic Review, The Expositor, The Christian Herald, The Literary Digest, The Pathfinder, God's Revivalist, two newspapers, the Geographic and American Magazines (sometimes) and some books. With many pastoral duties and a weak body, this is about all I can do. I think the resolutions passed by the Eastern Oklahoma Assembly requiring pastors to report on the number of books read is all right and should probably be enacted by other assemblies also. But there should be some chance given a fellow of my class to 'save his hide.'"

We think this bit of correspondence interesting for several reasons. First it gives a list of reading matter which a busy pastor has found practical and which may, therefore, be of value to someone else. In the second place, it places the book emphasis where it ought to be placed, and that is upon reference, rather than upon "reading" books. In the third place, it makes a rather unconscious discrimination between hasty, casual reading and careful, meditative reading. In the fourth place, it gives preference to service and pastoral duties, which is the correct attitude. The preacher must not be a book worm. In the fifth place, it suggests limitations of health, etc., which every wise man will respect and respect in time for his care to do good in the prolongation of life and usefulness. All in all, we think this a good letter. Perhaps there is one caution: a preacher with a small pastorate and with good health should be able to do more, even as this brother suggests, and that is one of the reasons why a young preacher should not push too quickly into a parish that will make such demands upon him as to cut short his time for reading, study, meditation and prayer.

But I also have a letter from Evangelist W. W. Loveless, who also commends the action of the Eastern Oklahoma Assembly in requiring a report on books read, and who engaged in fourteen readings during the year 1926, and yet found time for fifty-three items of reading, as follows: the entire Bible, Weymouth's New Testament in Modern Speech; seven books by Louis Albert Banks, as follows: The Fisherman and His Friends, Healing of the Souls, David and His Friends, The Revival Quiver, Paul and His Friends, Great Sinners of the Bible, The Sinner and His Friends and The Great Promises of the Bible; Mental and Spiritual Lifting Jacks, by J. Wayne Hoffman; The Nazarene Pulpit; The Mark of the Beast, and In the Twinkling of an Eye, by Sidney Watson; The New Pastor, by Lum Jones; The Serpent's Fang, and The Tongue, Its Good and Evil Influence, by S. L. Flowers; Is the Young Man Safe, by U. E. Harding; How to Pray, and The Person and Work of the Holy Ghost, by R. A. Torrey; A History of the Church of the Nazarene, by J. B. Chapman; Psychology, by Dewey; Message to Sunday School Workers, by Marion Lawrance; The Happy Art of Catching Men, by R. J. Patterson; Sermons on Isaiah, by P. F. Bresee; The Gospel of the Comforter, and Love Enthroned, by Daniel Steele; The Portraits of Jesus Christ in the New Testament, by Henry Sloane Coffin; Sermons that Search the Soul, by E. E. Shelhamer; Is Man an Animal, by E. P. Ellyson; Bible Readings on the Second Blessing, by C. W. Ruth; The Life Story of Hallelujah Jack, by Jack Linn; From Sinking Sands, by Harry J. Elliot; Straight from the Shoulder Messages, by Paul Rader; The Parable of the Mustard Seed, by R. Govett; The Christ of the Indian Road, by E. Stanley Jones; The Dawning of the Golden Age, by F. T. Fudge; Hoosier Happenings, by J. M. Wines; Bees in Clover, by Bud Robinson; Sanctification, by B. Caradine; Ham-Mishkan, or the Wonderful Tent, by D. A. Randall; Sermons in Stones, by Amos R. Wells; Mysteries and Crimes of Mormonism, by J. H. Beadle; Helps to Bible Study, by A. Sims; A Sample Case of Humor, by Stricklan Gillilan; The Knack of It, by Charles Battel Loomis; Witty Sayings by Witty People, by William H. Browne; Stories of Insect Life, by C. L. Weed; Liberty's Victorious Conflict (a history of the World War); Great Fortunes and How They Were

Made, by James D. McCabe; A Soul's First Day in Heaven, by J. M. Humphrey; The Nightingale of the Psalms, by Jarrette Aycock; and Backbone or Wishbone—Which? by J. A. Dinger.

Concluding, the evangelist says, "Besides these books and booklets, I read several other booklets of 20 pages or more. I also read about everything in the Herald of Holiness every week, and read The Preacher's Magazine every month. I also read some every week in The Pentecostal Herald, The Christian Witness, God's Revivalist, and The Pilgrim Holiness Advocate. I also read much current literature in magazines and daily papers, and tried to keep myself posted on current events. My total pages read, exclusive of papers, magazines, etc., was 14,076."

We publish this list, also, to give some idea of what a determined man with a strong body and alert mind can do, and also to furnish some suggestions for the use of other preachers in selecting their reading matter.

INCIDENTAL OPPORTUNITIES

Of course the pastor's chief opportunities will arise in connection with the families of those who are members of his church, but there are a few instances in which it is possible for him to "reach cut" in his community, without infringing upon the territory of anyone at all.

One pastor visited the undertakers of his little city of ten thousand, gave the undertakers his card, and told them that he would be glad to take care of funerals at any time there chanced to be cases where strangers or others found it inconvenient to arrange for their own pastors to conduct the services. He also told the undertakers that at any time families which were not attached to any church did not want to have the services at their homes or in the chapel provided by the undertaker, he would be glad to open his church.

The undertakers were really quite surprised at these offers and within the space of two or three years found occasion to accept them repeatedly. The undertakers were appreciative and the families served were appreciative, and when the preacher took time to summarize results, he found that he could trace the beginning of interest on the part of some who became useful members of his church to these "extension" services.

Perhaps some who read these lines will find methods of widening the scope of their ministry in the same or similar manners as did the pastor mentioned above. I know it is the habit of preachers to claim to be "busy," and "just simply run to death," but a lot that the average preacher does is practically without any fruitage at all. Better give up the attempt to publish a parish paper, better miss visiting some of the folk who are in good health and in good spiritual condition, better miss going to town quite so often, and substitute more personal and opportune "extension" parish work.

PRESERVING THE PREACHER'S MAGAZINE

Mr. P. H. Lunn, Subscription Manager of THE PREACHER'S MAGAZINE, tells us that he has failed to find a practical folder in which to preserve the regular copies of the magazine, and yet we have letters from a good many who have planned to preserve their copies in some permanent and usable form. The best plan we know now is to have them bound in the regular way, and any who do not find it convenient to have this done in his own town may send his copies here to the Publishing House and they will have them bound in board cloth. The cost will be one dollar, the subscriber furnishing the twelve copies of the magazine.

HELP YOUR BROTHER PREACHER

The editor announced some time ago that he *expected* 2000 preachers to subscribe for THE PREACHER'S MAGAZINE for the year 1927, and that he *hoped* the number would reach to 2500. Well, he still maintains this expectation and this hope. But the only way either one of these figures can be reached is for you who have used the Magazine during the past year to say a word about it to your fellow ministers. There are not many periodicals designed especially to help the preacher, and there are especially few which are designed to help the preacher of full salvation, and the majority of preachers are "in the market" for something that will bring them helpful suggestions each month. So we think the Magazine will not be difficult to sell. Please tell your neighbor pastors about it and do a little "labor of love" by offering to send in his subscription for him, if he will hand you the dollar. The Magazine will, we think, be better this year than it was last.

DEVOTIONAL

MOSES, GOD'S TRAINED LEADER

By C. B. JERNIGAN

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts 7:22).

NO greater character than Moses ever appeared in Hebrew history. It would be extreme to call him the greatest of his race, for many mighty figures appear on the pages of the Old Testament. More space is devoted to Abraham, the friend of God, than to Moses; but Peloubet does not hesitate to say that the majority of thinkers would rank Moses as the greatest man of all time.

He was born of slave parentage in a time of serious trouble in his nation, with the decree of death hanging over him. He was reared in the home of the man who had signed his death warrant, and educated by the very man who hung the sword over his cradle. He lived forty years in the palace of Pharaoh where royal robes were the order of the day, and ease and pleasure were the customs of their lives. He lived forty years in a lonely desert with no luxuries, and often just bare necessities. He wandered forty years at the head of the pilgrimage of Israel in the wilderness where Jehovah had to feed them on manna and quail, as they marched through the territory of others. He was forty days and nights in Sinai's mountain alone with God, where he absorbed so much of the glory of God, that he had to wear a veil when he came before the people. Here he spake face to face with God as a man speaketh to his friend. Such intimacy with God was never known by any other mortal. In his mighty intercessory prayer pleading for sinning Israel, he held on until God said, "Let me alone." He was a child of destiny. God's man for the hour. A mighty executive, a born leader of men: although rejected of his own brethren, and compelled to live alone in the desert until he met the "God of fire" at the burning bush, where he got his commission, and orders to lead Israel out from the country of the Nile to the banks of the Jordan.

He died alone with God, and had angels for his pall bearers. They buried him in a hidden grave in the lonely plains of Moab where the devil disputed with Michael about the place of his burial. God never launched a movement that He did not put a trained man at the head of it. When He wanted Israel led out of Egypt, He had Moses trained for the occasion. When Moses died, He had Joshua trained forty years under Moses ready to take his place. When He wanted a man to write the epistles to the early churches He did not pick up the ignorant fishermen along the shores of Galilee, but called Paul who was trained at the feet of Gamaliel, to such an extent that when he made his plea before the kings, they said, "Paul, much learning hath made thee mad." When God wanted to plant the second blessing holiness movement so deep that the devil can never root it up, He found John and Charles Wesley, graduates of Oxford College, and called them to spread scriptural holiness over these lands. When He wants the fragments of the various holiness associations, which had run their day, into one church, he found Dr. P. F. Bresee and called him to the organization of the Church of the Nazarene.

God must have a trained leader to lead His people through the wilderness of various pagan nations. There was not a trained man among them for they had been slaves for two hundred years. Not a scholar, not a leader; where could He get His man? Only one way, make the schools of Egypt train one. Here Moses was educated until we have the statement: "Learned in all the wisdom of the Egyptians."

Three things were necessary: he must be a born leader of men, an executive; he must be trained in legal matters; he must know God. To give him these, he was born in the time of oppression. "They set over them taskmasters to afflict them with their burdens: but the more they afflicted them, the more they multiplied and grew." Oppression will develop the latent powers that are in us. War makes generals. Oppression brought out a Moses. To give him the needed

training, he was adopted by Pharaoh's daughter and reared and educated in the schools and universities of Egypt. Here he met the master minds of the world, and the greatest nation then extant. To give him the training in the Hebrew religion he was left in the lap of his mother, a Hebrew woman who had faith in God. She put something into Moses in his childhood that all the learning of pagan Egypt could never rub out. The only place where he could possibly get Hebrew training was from his mother who was his hired nurse. I still believe the old adage: "The hand that rocks the cradle rules the world." Oh for more such mothers. He was a double graduate: first at his mother's knee, next at the University of Egypt. He was double trained: in Egyptian law, and in Hebrew religion.

His mother had faith in God, and was not afraid of the king's commandments. She knew the customs of the Egyptians. She knew where Pharaoh's daughter went to bathe every day along the river side. She knew just where to place the little ark. She knew that in every woman nature had planted a mother's heart, that made her love a baby. She knew that by the time Pharaoh's daughter came to the river, that little Moses would be hungry. She knew that a hungry baby would cry. She knew that the tears of a sweet babe would break the heart of any woman. She placed Miriam, the sister of Moses, behind a clump of flags with full instructions to act at the strategic moment. All was coolly planned to save Moses. She prayed, she acted. It was her faith, prayers, and Miriam's swift running feet that saved little Moses. Faith, prayer, and shoe-leather will work wonders.

When Moses was drawn out of the water, Miriam was there on the dot, to run to call a Hebrew woman to nurse the baby. The mother applied for the job, and God made the very king who had signed the death warrant of Moses, take him into the place to live, and fed him and his mother and pay his mother wages to nurse her own babe. Surely faith, prayer, and action will save the day.

If God could do that, in that day why not great things today?

"By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." After all that his mother could do for him, he still had to stand at the parting of the

ways and make a choice. Every man must stand alone with God and choose. This choice made him the greatest law giver of all ages and a mighty leader; led him into the mount alone with God, when he wrote the law; gave him angels for pall bearers; wrote his name immortal; and gave him a place on the mount of transfiguration with Jesus and Elijah. All this because he had respect to the recompense of reward.

If God ever needed Moses, He needs some trained leaders in the Church today. Leaders who can preach a full salvation, put swift running feet under their messages and prayers, and bring deliverance to a sin cursed, bleeding and ruined race; men who can march into Pharaoh's court and make demands to let sin's slaves go free. Throw down the challenge to paganism, turn rods into serpents that can swallow all the snakes of the enemy and lead the people out with a high hand. If we can find such fearless men who dare to face kings, God will send the plagues on the enemy, open Red Seas, feed His people and lead them with pillars of cloud and fire into a land that flows with milk and honey.

The Church is looking for men who can do what the world calls the impossible. God will put you into the furnace of affliction and develop the latent powers that are in you, if you only hold still in the hottest of the fire. All of the boostings of District and General Superintendents cannot make a Moses. It took times of oppression to bring him to the front.

"SALVATION FROM START TO FINISH"

By WILLIAM HESLOP

There are glorious truths hid away in some of the most difficult chapters of the Bible. All Scripture is profitable. This applies to the 49th chapter of Genesis. There are twelve names. All names of persons, places, rivers, etc., had a meaning in the Old Testament and have a meaning for us today. These twelve names give us the Christian life in a nut-shell. The good news according to Moses and the Gospel in Genesis.

In the first place Reuben is mentioned. Reuben means "Behold a Son" and when a penitent sinner believes in Jesus "Behold a Son," for Jesus said plainly that "Ye must be born from above."

Then comes Simeon, and Simeon means "To hearken," the word hearken means to hear and to "ken" is a Scotch word which means to understand and so when we are born of the Spirit we

listen to God and listen to His Word and understand it. The natural man cannot understand the things of God for spiritual things are spiritually discerned. We join the tribe of Simeon after we have become true Reubenites, namely, true sons of God.

Then little Levi opens his eyes in a strange world, and Levi means "joined," and is it not true that after we are sons and understand spiritual things we are joined to the Lord and to all the Lord's people? What unity and harmony there is, and should be, amongst the true sons of God. "Behold how good and pleasant it is for brethren to dwell together in unity." What do you say if we join the tribe of Levi? After Levi comes Judah and Judah means "Praise." "Oh that men would grumble? murmur? faultfind? condemn? A thousand times NO. "Oh that men would praise." After the crossing of the Red Sea Israel sang.

When Jehoshaphat praised the Lord, the Lord set ambushments against the enemies. The shout of faith and praise brought down the walls of Jericho. Paul and Silas in their damp, dirty dungeon prayed and sang praises to God. No wonder the jailer was converted. No wonder the prisoners heard. "Bless the Lord, oh my soul." "Rejoice in the Lord always." "Let us offer the sacrifice of praise to God continually." "Let everything that hath breath praise the Lord." Any old mule can kick, any old hog can grunt, it doesn't take a man or woman with brains to find fault, any fool can grumble, any ignoramus can criticize and condemn; but it takes a lark to rise up as far as possible to its Maker and fill the air with praise and song. Let us be song birds for God. "In everything give thanks." Let's all join the tribe of Judah and praise the Lord.

The next boy born into that happy home is Zebulun, and Zebulun means "to abide, to dwell." "He that dwelleth in the secret place of the Most High shall abide. . . ." "Abide in me and I in you." Ah! Beloved, it is one thing to get saved and it is another thing to keep saved. It is one thing to obtain the blessing of entire sanctification, it is another thing to maintain it. After we are born again (Reuben) and while listening to God (Simeon) and while keeping the unity of the Spirit in the bonds of peace (Levi) and while praising God with our whole heart (Judah) we are kept by the power of God through faith (Zebulun). What a wonderful God we have. What a wonderful Christ. What a wonderful

salvation and what a wonderful book the Bible is.

Next comes Issachar, and Issachar means "to serve," "to hire," and has special reference to Home Missions. Issachar bowed his neck to the yoke. He was a willing, ready worker. His motto, "I serve." He pulled other people's loads. He carried other people's burdens. He was a servant, a slave. Paul was a member of the tribe of Issachar. He joined immediately after he was converted. Push and Pull were emblems emblazoned on the banners of our holiness fore-fathers. Squatters and kickers and hangers on and stoppers and brake-ers should be thrown out of any church. I long to see people come in, and come on, or get out and get off. Let's quit keeping back and applying brakes. We are going up grade, let's pull and push. Let's ALL pull and push. Let's All pull and push All the time. Let's join the tribe of Issachar. Amen! I'm a joining now, Hallelujah! Issachar bowed his shoulder to bear, and became a servant.

Next comes Dan, and Dan means "To judge." This is one thing we all need to learn. We need to judge righteous judgment. NOT judge the other fellow, but judge ourselves, and if we judge ourselves the Lord will not judge us. Too many of us judge the other fellow instead of ourselves. We need to learn to be hard on ourselves and easy on the other fellow. And now comes Gad, and Gad means "overcomer." Gad had a legion of enemies, and although once overcome, he rallied, fights, stands, and victory comes at last. "To him that overcometh." Not to him who has been converted or to him who was sanctified twenty-five years ago, but "to him that overcometh [present tense] will I grant to sit with me in my throne."

*"Never yield a step in the hottest fight,
God will send you help from the realms of light,
In Jehovah's might put the foe to flight,
And the victor's crown you shall wear at last.
Be an overcomer—only cowards yield,
When the foe they meet on the battle field."*

—NAYLOR.

Who's next? Why it's a bright little fellow called Asher, and Asher means "happy." He gets good food. The very best and choicest of morsels. "His bread shall be fat," says the record, "and he shall yield royal dainties." Asher does not feed on husks . . . he's not in the far country. Neither does he feed on manna . . . he's

not in the wilderness. Asher is in Canaan and he feeds on corn and wine; in fact, the best. He doesn't feed on newspapers, worldly magazines, etc., he feeds on the Word of God. He doesn't feed on ashes. The Bible is the Bread that satisfies and feeds him and makes him beautiful and happy. He gets fat. He receives but he also gives. He yields royal dainties. He has two arms. With one he takes in and with the other he gives out. With one arm and hand he receives but he receives to give. He's not a sponge, he yields. No wonder he is happy. Real happiness is only found in the service of Jesus Christ. We should be like the moon which receives to give.

Now we come to Naphtali. "Naphtali is a hind let loose, he giveth goodly words." Naphtali means "To wrestle." The hind makes for the hills. It loves the hill country. The hind is also sure-footed. The hind never backslides, it never slips back an inch. Onward, forward, upward, shoulder arms! Right foot first! Quick! march and never listen to a halt till Jesus comes. Wrestle not against flesh and blood. Fight on! not against man but against sin, against Satan, against demons, against hell. Watch your step! Watch your words! "He giveth goodly words." He never talks slander, never backbites, never defames, never tells tales, never injures, never gossips. "He giveth goodly words." Scandal mongers never visited Naphtali's home. Gossipers found no welcome in Naphtali's home. The news seekers and news venders and tittle-tattlers were not Naphtali's companions. I would as soon fellowship snakes as scandal mongers, and live with beetles and bed bugs as with backbiters. Give me the company of hogs, however grimy and dirty and greasy, rather than gossipers and hypocrites. I always feel like getting out my gospel Gatling gun and going for the gossipers. Some little, mean, contemptible, small-brained holiness people do more harm in a week with their long tongues than a preacher can do good in a whole year. What does it say? "He giveth goodly words." He was happy. No wonder! Real Bible religion is a happy religion. It is not likened unto a funeral march, but likened unto a wedding feast. Come and drink is the message. Come and dine is the glad invitation. Not come and whine. Bible religion makes us happy. "Happy is the man that findeth wisdom."

Our next boy is well known—his name is Joseph. Joseph means "increase." "Joseph," says

the text, "is a fruitful bough . . . by a well whose branches run over the wall." After we are born of the Spirit and listen to God and are joined to the Lord and praise God and maintain and keep Bible religion and pull and push for all we are worth at home; judge ourselves and are overcomers; then we join the tribe of Joseph and we become foreign missionaries. Joseph was a fruitful bough by a well. He had a secret, a perpetual source of supply and his branches ran over the wall. His branches went over into the other fellow's back yard. He had grapes in his own back yard, but they also went over the wall. Joseph was a foreign missionary. Fruitfulness at home and abroad. Every day I live I am more and more thankful that God gave me a world wide vision. I tell you beloved, I am glad I have the vision. It's truly grand to be permitted to throw one's influence on the side of righteousness and true holiness. To be in the fight against sin and Satan is glorious beyond words to express. To have this vision of world wide evangelization is God-like, Christ-like, divine, heavenly.

And now, last, comes Benjamin. This boy had two names. His first was given him by his mother just after he was born,—it was "Ben-oni." Ben-oni means "son of sorrow." The other name was given to him by his father, it is Benjamin. The "son of sorrow" became "the son of my right hand." He got a new name. How like Christ who was the Man of Sorrows and who now is at the Father's right hand! To us this world is a world of sorrow, but soon we too shall be at His right hand. The morning cometh, the night is far spent. The day is at hand. Let's all make up our minds to be born again Reubenites; listening Simeons; united Levis; praising Judahites; abiding Zebulun; serving Issachars; judging Dans; overcoming Gads; happy Ashers; wrestling Naphtalis; fruitful Josephs; and reigning Benjamins.

THE INWARD STRUGGLE

Rom. 7:21; Gal. 5:17.

Racine, for the benefit of Louis XIV, described in verse the struggle of the flesh against the Spirit, as follows:

"My God, what cruel strife
I find two men in me.
One wills that, full of love, to Thee
My heart should always faithful be;
The other keeps me rebel still
In dire revolt against Thy will."

LETTERS ON PREACHING

By A. M. HILLS

Parts of the Sermon

I. THE INTRODUCTION—ITS IMPORTANCE.

The introduction of the sermon is far more important than most preachers seem to realize. It is like the opening moments of a battle which may decide the fate of a nation. By the common consent of historians the battle of Gettysburg was the pivotal struggle of the Civil War. There the Confederate cause passed the zenith of its success and began its decline. There the Union cause began to climb the ascent of success which ended in final victory.

It is said to have come about on this wise. The commanding general of the Union forces swept his eye over the plain, and with swift intuition said: "Here the battle will be fought; I will plant my guns on Round Top." That inspired decision settled it. Not all the awful hours and days of mortal conflict that followed;—not even the pitiful sacrifice of brave Pickett and his thousands of heroic comrades availed to capture Round Top. And when the broken columns of the Confederacy turned southward in swift retreat, its cause was practically lost forever.

So a preacher, by a wise and skilful introduction, may grip the attention and win the confidence of his audience so thoroughly that all the subtle powers of darkness cannot snatch them away. The success of his sermon is settled in its opening words! His spiritual battle is won! An unwise opening might conceivably be remedied by masterful eloquence in the body of the discourse, and the lost ground be regained; but the chances are against it. Why, then, in such transcendently important business as preaching, with such eternal issues at stake, take such a needless risk? Why not, by careful study and serious effort become a master of the art of introducing a religious discourse?

II. LET US CONSIDER THE NATURE OF AN INTRODUCTION.

My old homiletical teacher at Yale, Professor Hoppin, defined it as follows. "It is not, strictly speaking, the beginning of the discourse, but it leads to the beginning. It does not even include all that is preliminary to the proposition in the way of actual explanation or clearing up of difficulties." We would, therefore, more fully define a true introduction to be, *all that precedes the real*

discussion of the subject, and which is fitted to secure the favorable attention of the hearer to the speaker and his theme." It is something that will arrest the wandering and scattered thoughts of the audience, and get them concentrated on the central thought or purpose of the sermon.

It is possible, also, that the minds of the hearers may be sadly prejudiced against the subject of the discourse, and also against the preacher himself. No doubt John Wesley and the early Methodists had to cope with both these difficulties. The common people were incited by the religious leaders of his day to mob Wesley, and to reject the precious gospel of full salvation God called him to preach. The apostles and early Christians faced the same difficulties. Neither the Jews nor the heathen world wanted the new religion, and the preachers of the Christian faith "were everywhere spoken against" and ignorantly hated as the off-scourings of the earth.

Every missionary in the new mission fields, especially in the Roman Catholic countries, faces the same problem. It is not so very long ago that the Salvation Army lads and lassies were mobbed and imprisoned for preaching as pure a gospel as was ever listened to by man. And the commonest of preachers, even under the most favorable circumstances, face people in their congregations, whose depraved minds are in love with sin and hostile to Christ and His salvation, and are full of contempt for His preachers.

But all these people must be reached and placated and won, or our ministry is a failure, so far as they are concerned.

Many illustrations of what we are saying might be cited. When St. Paul first reached Athens the epicurean philosophers and the stoics said, "What will *this babbler say?*" Others said, "He seemeth to be a setter forth of *strange gods.*" "May we know what this *new doctrine is?*" "(For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.)" A mocking, prejudiced, curious crowd!

Now "the babbler," the polished Christian preacher, had his opportunity! He did not begin with an insulting remark as the old version translates it. "Ye men of Athens, I perceive that in all things ye are *too superstitious.*" He was too well trained, too adept, and too full of a Christ-like passion for souls to be so foolish as that. What he did say was "Ye men of Athens, I perceive that in all things ye are very religious."

Then he courteously took for his text an inscription which he had seen at an altar of worship in the city: "*To an unknown God.*" He then graciously proceeded to preach to them *that God they did not know.* "*The Lord of heaven and earth,*" and *His adorable Son who should "judge the world."*

And he won a goodly number of converts by that noble sermon (Acts 17:34). That was spiritual common sense in action in the pulpit.

In no hostile spirit, but simply to emphasize this lesson, I wish to present a contrast. In a certain city where I was laboring, a Free Methodist preacher came to plant a church. He was granted the use of a schoolhouse by the city. A usual city audience gathered to hear him, all strangers. When he arose to preach he paused, looked over his audience critically and said: "You women have come in here tricked out in feathers and flounces, and jewels and ribbons and gewgaws, evidently thinking to embarrass me; but I will get even with you before I am through this sermon." Then he launched out in his usual fierce harangue, an hour in length, against "feathers and flounces, jewels and ribbons and gewgaws." It is perfectly safe for our readers to surmise that the preacher won no converts and planted no church at the close of that sermon. A preacher would need the gift of an angel to recover from the effects of such an introduction. That is precisely "*how not to preach.*"

Dr. Pattison, in his Homiletics, observes: "A preacher's manner, his tones, his attitude even, serve to introduce him to his hearers and to enlist their interest in him. He may repel or attract his auditors before he has been speaking five minutes. Let him take a graceful and dignified posture, let him avoid all gestures at first, let him be courteous, conciliatory and respectful in tone, and in spirit modest and unassuming and earnest, and almost before he has opened up his subject he has gained the first step which counts for so much" (In other words he has gained his audience).

"A noble illustration will be found in the opening sentences of the first sermon which Massillon preached before Louis XIV of France. For even the worldliest courtier present it must have been hard indeed not to feel interested in the preacher of the discourse. His text was: 'Blessed are they that mourn.' What more natural than that he should begin with reference to his choice of a text which already must have repelled an au-

dience little accustomed to connect sorrow with happiness? He began: 'Sire, if the world were speaking here, instead of Jesus Christ, assuredly it would not address your Majesty in the same language.' After picturing the flattering words with which it would approach him, the great preacher suddenly changed his tone: 'But, Sire, Jesus Christ does not speak as the world speaks. Happy. He says to you, not he who wins the admiration of the present world, but who is occupied with the world to come, and lives in a contempt of himself and all that passes away, because to him belongs the kingdom of heaven. Happy not he whose reign will be immortalized in history, but he whose tears will have blotted out the history of his sins from the remembrance of God himself, because he shall be comforted forever. "Blessed are they that mourn, for they shall be comforted."' "

Not one preacher in a thousand would have chosen such a text for the occasion and not one in ten thousand could have composed such a telling introduction.

A second illustration may be given from this same illustrious preacher. Louis XIV, during his long and brilliant reign, came to be known throughout the civilized world as "Louis, the Great." But like other great men he had to die; and the eloquent Massillon was selected to deliver the funeral address. The flower of France, the enemies and the friends of the great king, and the representatives of all foreign governments were there. The matchless orator arose, looked over the vast assembly, dropped his eyes pensively upon the dead monarch, now only a piece of moldering clay, and said in solemn tones: "My brethren, *God only is great!*" What an appropriate theme of meditation for that peculiar audience! The noble address has been forgotten by humanity; but that introductory sentence comes down immortal through the years!

The great, golden-mouthed Chrysostom stood up to preach. Just then an earthquake shook the vast temple. He began his sermon thus: "Do you see the power of God? Do you see the benignity of God? His power because the solid world He has shaken: His benignity because the fallen world He has supported."

Such timely and unpremeditated utterances are the product of Spirit-guided genius. But they show what God's ambassadors may do and say to improve occasions and make use of circum-

stances to rivet attention, and turn the tide of thought of a whole multitude toward God and holy things.

This is something that requires study, practice and prayer. It is not learned in a day. The greatest of us may become more adept in the holy art. The humblest and the beginners need to get a conception of the importance of this part of pulpit address, and set before them a high ideal at which they will steadily aim through a life time of persistent effort.

Probably no sermon the prophet Nathan ever preached cost him so much study as the introduction to his sermon of rebuke to King David. A great king—the greatest Israel ever had in all her history, was to be saved from his sin and brought back to righteousness and God. One unfortunate sentence might have cost Nathan his head, and David the salvation of his soul, and all the world the salutary lesson of David's repentance as depicted in the fifty-first Psalm.

HINTS TO FISHERMEN

By C. E. CORNELL

SOME SERMON SUBJECTS

"Heavenly Grace in Earthly Form."

"Every Man a Priest."

"The Once Chained Book."

"The Majesty of Silence."

"The Tongue a Fire."

"A Good News Story."

"The Challenging Christ."

"Youth's Greatest Question."

SERMON SUBJECTS AND TEXTS

"The Humanity of God." Text: Phil. 2:8; 1 Tim. 2:5.

"The Quest of Life." Text: Matt. 6:33.

"Fidelity to Incomplete Faith." Text: Mark 9:24.

"Life and Love and Time." Text: Gen. 29:20.

"Nobody Knows." Text: Psa. 8:4. ("What is Man?").

"The Right Frontage in Life." Text: Daniel 6:10.

"The Will of God, Your Sanctification." Text: 1 Thess. 4:3.

A MOMENT WITH CHRIST

"*There is the sound of abundance of rain*" (1 Kings 18:41).

Is there any sound in nature more beautiful than the pattering of the rain upon the bowing branches and dry leaves, or upon the sheltering roof above our heads! This is one of God's gifts, no less than the sunshine. Sometimes it may interfere with a cherished plan, and may enforce upon us quiet instead of action. Sometimes a day seems made especially for peace and stillness

and the simple routine of home, and the greatest lesson we can learn in this hurried age is to appropriate its beautiful opportunity for relaxation. We have not met the day in the best way if we simply exercise our patience. We must rest in its quiet and beauty. "*Rest in Jehovah, and wait patiently for him*" (Ps. 37:7).

SOME APT QUOTATIONS

"I would suggest, therefore, that each should sit often with his 'Christed' self; his self as it is when it is moved with the Spirit of Christ; that he should talk with this self and become familiar enough with it to speak easily in its name."—CANON BARNETT.

"*Read not the times. Read the eternities.* Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness unless they are, in a sense, effaced each morning, or rather, rendered fertile by the dews of fresh and living truth."—THOREAU.

"I have always taught, and do teach, and shall teach, I doubt not, till I die, that in resolving to do our work well is the only sound foundation for any religion whatsoever."—RUSKIN.

On the walls of an old temple was found this picture: A king forging from his crown a chain, and near by a slave making of his chain a crown, and underneath was written, "Life is what one makes it, no matter of what it is made."—ANONYMOUS.

"If, I suppose, you try to put into a sentence the change brought by Christ into human relations, you might say that from Him dates a new value in human beings."—CANON BARNETT.

"If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival."—EMERSON.

"The strength of a man's virtue is not to be measured by the efforts he makes under pressure, but by his ordinary conduct."—PASCAL.

STIMULATE YOUR MEMORY

Cultivate the habit of memorizing Scripture and hymns and poetry. A short exercise each day in memory culture will add greatly to your ability as a preacher. This will stimulate and enrich your memory so that, within a short space of time your mind will be strengthened and it will be easy for you to retain. This hint is of momentous value especially to young preachers.

FAITHFUL AMID UNTOWARD CIRCUMSTANCES

Mrs. Frank Ferguson, missionary at Buenos Aires, Argentine, tells in the *Argentine Nazarene* of one Juan Manuele, an Italian, who, before his conversion was a kind of leader in a gang of gamblers and drunkards in his section. Some years before his conversion, his then oldest child, two years of age, was run over and killed by a cart in the street. He testifies that if it had not been for others preventing him, he would have killed the driver of the cart. He so opposed the taking of the body to the morgue that they had to lock him up for several hours. Now note the contrast after his conversion.

A short time ago, says Mrs. Ferguson, his oldest child, a boy, ten years of age, was accidentally run over by a truck and killed. Of course this was a great shock to him and his wife who at the time was in a delicate condition, being a mother with a babe only a few days old. It is simply marvelous how they have stood in the midst of this severe trial. At the burial, after he had testified to and exhorted all who came to visit them in their sorrow, he then gave his testimony over the grave of the dead boy.

The authorities asked him to witness against the driver of the truck, but he refused, saying, that it might be that the driver was not to blame and he did not desire him to suffer in that case, and that if he was to blame, he would have to give an account before God.

This severe trial has not shaken his faith. His wife, who is not so strong, holds up remarkably well, but needs our prayers. The strain has been terrific, but God is holding her steady. Thus the power of God to save and keep under stress of

circumstances, is manifested, whether among idolators or in more civilized lands.

WHAT BECAME OF ONE BREWERY

How one of Cincinnati's big breweries has been transformed into a plant for the manufacture of ice is told by the secretary of the concern. The plant was closed by the dry law and was taken over by a company of former brewery workers.

They installed a 130-ton tank and other equipment for the manufacture of ice. In two years of operation of the concern it outgrew its capacity and last year additional machinery was installed and an ice tank increasing the capacity of the plant from 130 to 230 tons per day. In addition to the 230 tons per day production, the department has a permanent storage capacity of 7,000 tons. This enables the concern to operate during the winter season in order to fill up the storage room for summer business, and at the same time enables the company to keep the working force employed during the dull season of the ice business.

THE STARLESS DARKNESS COMES

The starless darkness comes without a sound
 And shuts me from the earth and from the day,
 As wearily I trudge on homeward bound
 With feet that stumble in the beaten way,
 Until the dim path takes a sudden turn
 And, gleaming through the shadows,
 I can see
 A lighted window, where white candles burn,
 Where Love, with glad eyes, waits to welcome
 me.

And so when Death's strange darkness clouds my
 sight
 And, like a passing wind, I, too must go
 Away with Death into the unknown night,
 I shall not fear, for I have learned to know,
 Though dark the pathways that my feet have
 trod,
 They ever led to Love—and Love is God!
 —EDGAR DANIEL KRAMER.

ARMAGEDDON

The war was followed by a six-year purgatory that still endures. The House of Hapsburg has gone. So have the House of Hohenzollern and the Glucksburgs of Greece. The Romanoffs have passed to explore the shadows of obscure graves and the dust of a dead empire. Europe's map has changed. New little states struggle for life in the war wreckage that covers more than 10,000,000 fighting men's graves. In part Europe is a world of phantom cities, ghostly villages and the wraiths of men and the life of yesterday.

The eruption that shook the world has ended; but the crust forming over the lava beds of hate and fear is very thin, and the fires underneath cool slowly. The stability of that remade world is uncertain.—*Philadelphia Ledger*.

EMOTIONALISM

What is religion without emotion? Without feeling? Juiceless and joyless. One would be better off without it. The "dry" lack-of-glory kind, that has no *stir* in it, no spontaneous outbreak, is not commendable. But when the Lord touches the soul and waves of rejoicing ensue, the deep of the soul washed in waves of glory, and serenity and undisturbed quietness enrich and quiet the heart, there is something to shout about. Religion to be worth a Chinese penny must swell with emotion. Do you know about it?

DISFIGUREMENT OF SIN

"A wound and dishonor shall he get; and his reproach shall not be wiped away" (Prov. 6:33).

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Prov. 23:29).

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6).

"For thus saith the Lord, Thy bruise is incurable and thy wound is grievous" (Jer. 30:12).

"For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem" (Micah 1:9).

"A wicked man hardeneth his face: but as for the upright, he directeth his way" (Prov. 21:29).

"The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isa. 3:9).

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 14:9).

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image" (Rev. 16:2).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received

the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

THE GIFT OF PEACE

Text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

I. My peace I give.

II. Peace is union with God.

III. At oneness with self. Peace with self.

IV. At union with a brother.

FORGET IT

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud,
Would cause his proud head to be mournfully bowed.

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark, and whose showing, whose sudden display

Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy,

Or lightness of heart and good spirits destroy,
It's a pretty good plan to forget it.

—*Mohawk Courier*.

THE MARVELOUS CONVERSION OF A MEXICAN CRIMINAL

This conversion of a Mexican criminal is narrated in the *World's Call*. A certain Salvador, cutthroat and thief, languished in a Mexican prison, full of hatred against society and everything decent. So thoroughly was he a child of the devil that he was actually made captain of a band organized in the prison to repress and exterminate everything that might suggest virtue or goodness. Two years ago permission was granted evangelical workers in the city to preach in the state penitentiary, and Salvador was among the first to come under conviction. At this time he had reached the end of his rope, was an addict to the *mariguana* weed (which like Indian hemp sets its victims crazy) and was shunned by all of his fellow-prisoners. But Christ reached down His hand and saved him. His nights as well as days began to be spent in Bible study and prayer. He soon acquired a remarkable mastery of the Scriptures and started to preach to the jailbirds about

him. When his sentence was served he became a preacher of convicting power in military hospitals, prisons, and elsewhere. He spends hours each day wrestling with God for lost souls, and this is the secret of his ministry.

"One night," says the narrator, "Salvador came to me and asked for the key of the church. He said he wanted to pray. I saw that he was unusually burdened. The church was opened for him. About 2:30 in the morning I was awakened by a strange noise. It was Salvador still praying and pleading. It went through me like fire. Shame brought me, too, to my knees."

Salvador and his wife, a trained Christian worker, are now evangelizing the Indians of the Wazteca mountains, Mexico.

GOD'S CALL TO MEN

Matthew 22:14

"Many are called, but few are chosen."

I. God Calls Men:

1. By His Word.
2. By His Providences.
3. By the prayers of Christians.

II. God Calls:

1. From sin to forgiveness.
2. From wretchedness to happiness.
3. From hell to heaven.

III. God Calls Everybody, but His Call is not Responded to by those:

1. Who sin out the day of visitation.
2. Who dislike the terms.
3. Who neglect the preparation.

—W. S. MARTIN.

A KIND WORD, A SUNNY SMILE

"It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

"It was only a kind'y word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain,
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken."

SOMETHING EACH DAY

To do something for God and humanity each day should be the aim of every Christian. Make your plans accordingly. Have it in mind during the day, and feel disappointed if the night overtakes you and no definite work for God or man has been done. If you would look back over a year of victory, you must improve the opportunities of each day.

"Something each day—a deed

Of kindness and of good
To link in closer bonds
All human brotherhood.
O thus the heavenly will
We all may do while here,
For a good deed every day
Makes blessed all the year!"

THE SIN OF CHRISTIAN SCIENCE

Christian Science depersonalizes God. It tells us that God is Mind or Principle. Logically, therefore, it depersonalizes the Second Coming of Christ, and the Holy Spirit himself. In a recent issue of the *Christian Science Sentinel* a writer says: "Christian Science is the Second Coming of Christ: it is the Comforter, which Jesus promised would come again, when He said, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'" One of the things that our Lord said unto His disciples was that He must "be killed" (Matt. 16:21). Christian Science says that Jesus never died. "Let men think they had killed the body! . . . His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive." Again, Christian Science "interprets" Paul's inspired word so that it reads, "When we were enemies, we were reconciled to God by the (seeming) death of His Son." In other words, this new "Comforter," or Christian Science, instead of bringing to remembrance our Lord's words, gives the lie to Christ and the Word of God. And, depersonalizing also the Holy Spirit, it says that this modern false system of religion itself is the Holy Ghost. Surely this would seem to come perilously near to what our Lord calls that "blasphemy against the Holy Ghost," which "shall not be forgiven unto men . . . neither in this world, neither in the world to come."

HOMILETICAL

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Acts 6:3, 4.

INTRODUCTION

Short statement as to the birthday of the Christian Church at Pentecost and the proper organization and system for the efficient work of the New Covenant people.

- I. THE PROPER RELATIONS OF THE MINISTRY TO THE CHURCH.
 1. The ministry must be given to prayer.
 2. The ministry must be given to preaching the Word.
 3. The ministry must be given to leadership.
- II. THE NEED OF EFFICIENT MEN TO DO THE BUSINESS.
 1. They must be of a representative number.
 2. They must be of honest report.
 3. They must be full of the Holy Ghost.
 4. They must receive and dispense the tithes and offerings.
- III. THE OBJECTIVE WORK OF THE CHURCH.
 1. To care for her own business properly.
 2. To care for the widows and orphans.
 3. To minister the Word to the world.

CONCLUSION

The Holy Ghost in all departments of the church.

ENTIRE SANCTIFICATION

By W. D. SHELOR

TEXT: 1 Thess. 5:22, 23, 24.

This text suggests:

1. The Subjects of Sanctification—persons, not things.
2. The Source of Sanctification—God, not growth, not tribulation, not death; but “The very God of peace!” God that gives peace; Rom. 5:1.
3. The Extent of Sanctification—“WHOLLY.” “Through and through;” the whole man. “Spirit—Soul—and Body.”
4. The Object of Sanctification—“Preserved blameless.” Sanctification takes old man out before preserving becomes possible. Sanctification establishes our hearts in holiness before God.
5. The Condition Laid Down for Sanctification (Vs. 22). “Abstain from all appearance of evil.” Conversion from sin must precede sanctification.
6. The Divine Guarantee to Sanctification (Vs.

24). “Faithful is he that calleth you, who also will do it!” There is no delay on God’s part—“Faithful is he!” God guarantees you the blessing on honor of His Word. An entire consecration on your part will bring entire sanctification from God.

“FAITH”

By W. D. SHELOR

TEXT: Hebrews, 11th chapter.

1. A Definition of Faith (V. 1).
2. The Absolute Necessity of Faith (V. 6).
3. A Demonstration of Faith (V. 7, 8). (1) Noah. (2) Abraham.
4. The Sacrifice of Faith (V. 13).
5. The Choices of Faith (V. 24, 25, 26).
6. The Achievements of Faith (V. 29-34).
7. The Endurance of Faith (V. 35-39).

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: John 13:23.

INTRODUCTION

Short statement as to the ministry of Christ on earth and the efficient organization He perfected with Judas as His treasurer.

- I. THE NEED OF ORGANIZATION IN THE CHURCH.
 1. To have sufficient organization for effective work.
 2. To have a well defined program by which to work.
 3. To have a well trained membership with which to labor.
- II. THE FINANCES OF THE CHURCH WELL CARED FOR.
 1. Through a uniform budget system.
 2. All money brought into the treasury.
 3. Money for all purposes paid out by the treasurer.
- III. THE OBJECTIVE OF THE CHURCH ON EARTH.
 1. To care for her own expenses.
 2. To care for the poor.
 3. To preach the gospel to every creature.

CONCLUSION

Christ the head of a working church.

A SINNER'S ONE GREAT CHANCE

By E. E. HALE

TEXT: Acts 24:24-25.

INTRODUCTION

1. Paul sent to Cæsarea by 360 soldiers.

2. Accused of being the "ringleader of the sect of the Nazarens."
3. Felix's and Drusilla's identity.
4. Regardless of how vile, God will deal with all who will.
5. God gives every man at least one great chance.

I. FELIX'S GREAT CHANCE.

1. Paul's address.
 - (a) Righteousness.
 - (b) Temperance.
 - (c) Judgment.
2. Hit Felix's life.
 - (a) Politically.
 - (b) Socially.
 - (c) Physically.
 - (d) Spiritually.

II. HOW THE TRUTH AFFECTED FELIX.

1. Conviction noticed externally (trembled).
2. God's messenger, His judgment, his conscience, and God said repent.

III. HOW FELIX REGARDED THE TRUTH.

1. Repentance not in harmony with his will.
2. His sin of procrastination, a common one with man.
3. A "convenient season" seldom ever comes.
4. You like Felix will never have more ability.
5. You will never be more acceptable with God.
6. You will never have fewer restitutions to make.
7. Never less difficulty of environment.
8. But the older evil habits are, the tighter they bind.

CONCLUSION

The delay, losing all and gaining nothing.

The time for salvation is when the Spirit of God is drawing.

THE APOSTOLIC CHURCH

By J. E. LINZA

TEXT: Acts 2:42-43.

INTRODUCTION

The Apostolic Age, Apostolic Results, Apostolic Conditions.

I. THE APOSTOLIC CHURCH WAS A PRAYING CHURCH (Acts 4:31).

1. They prayed.
2. They prayed with faith.
3. They prayed and something happened.

II. THE APOSTOLIC CHURCH WAS A CHURCH OF UNITY.

1. One in God.
2. One in doctrine.
3. One in His purpose.

III. THE APOSTOLIC CHURCH A CHURCH OF GENEROSITY (Acts 1:12-14).

1. Generous spirit.
2. Gave of their means.
3. Gave themselves to God.

IV. THE APOSTOLIC CHURCH A CHURCH OF GREAT GRACE (Acts 4:33).

1. To love.
2. To get blessed.
3. To contend for the faith.

V. THE APOSTOLIC CHURCH A CHURCH OF POWER.

1. With God.
2. With the people.
3. This power all may have.

IN THE WORLD BUT NOT OF IT

By ROY L. HOLLENBACK

Scripture lesson: 1 Pet. 2:11-20.

The Apostle designates that we are "pilgrims" and "strangers." "Pilgrim"—one on a journey, who carries but a night. "Stranger"—a foreigner; one who has a home elsewhere.

As such, what should be our relation to the world?

I. SHARING ITS SORROWS AND JOYS, BUT AVOIDING ITS LUSTS.

"Abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

II. IN CONTACT WITH ITS SINS, BUT REBUKING THEM.

"That, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God. . . . "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." We are to rebuke them by a godly life.

III. OBEYING ITS GOVERNMENTS, BUT MAINTAINING ALLEGIANCE TO HEAVEN'S KING.

"Submit yourselves to every ordinance of men for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers. . . . Honor all men. Love the brotherhood. Fear God. Honor the king." So long as they do not require us to break allegiance with the King of heaven, we must submit to them. But if, as in the case of Daniel, they require things contrary to the law of God, we must be true to God. We must purpose in our hearts not to defile ourselves, even if it leads to a lions' den.

GOD'S LOVE AND CARE FOR HIS PEOPLE

By MARSHALL F. LITTLE

TEXT: Exodus 12:13-14.

As we study this portion of Scripture let us, as sane minded and clear thinking people, cast our personal opinions and conclusions to the winds for a season, and see if we can, by the grace of God, fathom the depth and breadth of God's love

for His people even though they "depart from righteous paths."

Let us consider a few things.

I. A CHOSEN PEOPLE IN BONDAGE.

1. Their disobedience.
2. Their persecution. Yet they "multiplied and grew."
3. God's punishment (12:29).

II. FAITH IN GOD.

1. God provides a leader.
2. They trust their leader (Do we trust our great leader?).
3. The way of deliverance (Obedience to God).

III. THEIR CRIES HEARD.

1. Their preparation.
2. How unwilling the devil is to let anyone go.
3. God's love for His own (Deliverance).
4. Judgment on the backslider (Wanderings).
5. Final and triumphant entry of the faithful.

Has the blood been applied to our heart's door as a "Memorial" that God may direct us?

THE SERMON ON THE MOUNT

By C. E. CORNELL

TEXT: Matt. 5:20.

I. INTRODUCTION.

1. The originality of Christ.
2. Uses natural objects.
3. The difference between the ritual or ceremonial law and the *moral* law.
4. The ceremonial law passed away, the moral law remains.

II. SCRIBES AND PHARISEES.

scribes: The scribes were the scholarly—the "divines" of that day. They made divinity their profession. They had a thorough knowledge of the laws of God.
Pharisees: A very ancient sect or body among the Jews. Zealous of the law in the minutest point. Paying tithes, of mint, anise and cummin. Held in respect among the people, and considered the holiest of men.

III. WHAT IS THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?

1. Christ tells of one of them.
2. Note three points in the Pharisee's prayer.
"Not as other men."
"Fast twice a week."
"Give tithes of all I possess."

IV. DO WE MEASURE UP TO THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES?

1. In holy devotion.
2. In giving our tithes.
3. In prayer.

V. WHEREIN DOES OUR RIGHTEOUSNESS EXCEED THEIRS?

1. In the extent of it. We keep the whole law, they did not.
2. By *inward* as well as *outward* obedience.
3. Holiness, the whole man.
4. Intense spirituality.
5. A *passion* for the souls of others.

ILLUSTRATION: Dr. S. A. Keene lay dying. He said to one near his side, who had suggested that he may have worked too strenuously, "I am glad that I let out the *last link* every time." Letting out the "last link" every time is a passion for souls.

A BIBLE HELL

By C. E. CORNELL

TEXT: Psa. 9:17.

1. WHERE IS HELL?

Geologists say that the center of the earth is on fire; that it has been burning for thousands of years. This may be the beginning of hell.

2. THE WAY TO HELL.

A broad way. Matt. 7:13.

3. WHAT IS HELL?

A Bottomless pit. Rev. 9:1, 2.
Fire and brimstone. Rev. 14:10, 11.

4. HELL FOR ALL SINNERS.

Devouring fire; everlasting burning. Isa. 33:14.
Body cast into hell. **Matt. 5:29, 30.**
A furnace of fire. Matt. 13:38-42, 49, 50.
Everlasting fire. Matt. 18:8, 9; 24:51.
Everlasting punishment. Matt. 25:41-46.

Mark 9:43-48.

2 Thess. 1:7-9.

Rev. 20:10-15.

Rev. 21:8.

The above refer to the affliction of pain by a powerful external agency.

5. HELL—OUTER DARKNESS.

Compare Egyptian darkness.

Astronomers with the modern telescope have discovered 117,000,000 suns. Hell is outside the rays and illumination of a 117,000,000 suns.

No light, no hope.

Matt. 22:13.

Matt. 25:30.

2 Pet. 2:12-17.

6. THE RICH MAN AND LAZARUS.

Luke 16:20-31.

Note: That the rich man in hell had all of his five senses.

SERMON SEED

By T. M. ANDERSON

TEXT: *"Be ye therefore perfect, even as your Father which is in heaven is perfect."* Matt. 5:48).

I. CONSIDER SOME TEACHINGS ON THE SUBJECT OF CHRISTIAN PERFECTION.

Regarding the truth of Christian perfection there are several theories advanced, three of which we give here in order to set forth this truth more clearly:

1. There are some who teach that this text is "Kingdom truth." That is, it does not relate to this present gospel time, but belongs to the time when the Kingdom of God shall be set up on the earth. We reject this doctrine because to accept it would mean to place every moral precept in the entire discourse of Jesus in the Kingdom period. In that case it would have no meaning to us in the present.

2. Some tell us that this perfection is only an ideal toward which Christians are to aim. To reach it is not possible in this life, but to strive for it is the true incentive of Christian life. We reject this doctrine because it is contrary to plain facts. No where in God's Word are ideals set forth. Facts are what God states, and not mere ideals. "Be perfect," said Jesus. He said nothing about an ideal, He spoke of a state of being.

3. The third phase of teaching on Christian perfection is that such is possible to all men in this life: because of the all-sufficient sacrifice of Jesus; and because no man has lost the capacity to be made perfect either in soul or body; and because only a perfect creature can hope to enjoy the eternal fellowship of a perfect God. This I accept as being the truth taught in the Word of God. In view of this fact let us study our Lord's message.

II. THE STANDARD OF PERFECTION. "EVEN AS YOUR FATHER IS PERFECT."

1. Jesus reasons that a perfect heavenly Father will have perfect children. It is inconceivable that a perfect spiritual Father will beget imperfect spiritual sons. Every moral perfection which God possesses can be created in the soul of man by divine grace.

2. Jesus teaches that perfection is that of the inner man. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (verse 20). But exceed in what manner? Their righteousness was outward, this is to be inward. They aimed to be perfect in every

detail without; these must be perfect in every temper and desire within. The unholiness of their own hearts showed up in their outward acts in many ways. The holiness of the heart must show itself in every outward act of a child of God even as holiness shows in the acts of the heavenly Father.

III. PERFECTION AS SEEN IN THE ACTS OF LIFE, EVEN AS THE FATHER IN HEAVEN IS PERFECT.

1. Carnal anger is inconsistent with Christian perfection (Verses 21-26). It is not enough to obey the command, "Thou shalt not kill." One must not be angry with his brother. To do so will mean to expose one to the Judgment of God as a sinner. "Angry without cause" gives no comfort. It means that under grace no man has a just cause to be angry, because the heart where anger resides can be cleansed. If such do not seek cleansing, they are left without cause for their carnal anger. Show me any justifiable cause for any person to be angry with another, in the light of truth, and I will change my message. So strong does Jesus urge this truth that He forbids any to worship until they are first reconciled to their brother. Leave your gift at the altar. Do not attempt worship until anger is cast out. This is perfection.

2. Perfection must exclude the evil desires of the heart (Verses 28-32). It is not enough to obey the command, "Thou shalt not commit adultery." A look with a desire is the same as the act. Therefore to be perfect one must be free from every unholy desire. I say every unholy desire because this particular sin is not the only sin one may commit by looking with desire. Jesus makes it an example.

3. Perfection makes our word conform to the truth (Verses 33-37). I leave it to my readers to say how necessary it is to have a word that is as good as a bond. How necessary it is to confine the communication to "Yea, yea, and Nay, nay."

4. Perfection excludes the spirit of revenge (Verses 38-42). This explains its own meaning.

5. Perfection includes love for the neighbor (Verses 43-47). This love has four God-like qualities—love enemies, do good, bless, and pray for them. Such are perfect.

"A Perfect Man"

TEXT: Eph. 4:13.

INTRODUCTION:

1. To bring all children of God to the stature of the "perfect man" is in the plan of

God through the sacrifice of Jesus (Verses 7-10).

- (a) He descended first. This refers to His humiliation, incarnation, and sacrificial death to redeem man.
 - (b) He ascended . . . that He might fill all things. This is His resurrection and ascending to the right hand of God to be a priest for His people. Thus based upon His full atonement is the doctrine of perfection in this epistle.
- 2 The gift of ministry by the Lord was to bring the children of God to perfection. "For the perfecting of the saints" (Ver. 10). Let every man called of God be true to this calling.
- I. The standard of perfection is given. "The measure of the stature of the fulness of Christ" (Ver. 13).
1. This must banish all excuses for sins and moral imperfections that some would say they can do yet be pleasing to God. In the face of this truth no excuse can be found for the dwarfishness and moral defeats of professing Christians.
 2. It is to be according to the measure of Christ's fulness. That is, His own image.
 - (a) The measure of His holiness. He is holy, so are all His saints. His desires, motives, acts and words were holy. So must be all who are according to the measure of His stature.
 - (b) The measure of His affection. Love without dissimulation toward God and man.
 - (c) The measure of His fidelity. That is, we are to be faithful in every duty to be done. In every trust imposed upon us as He was faithful.

II. THE RESULTS OF BEING A PERFECT MAN.

1. "Be no more children tossed to and fro and carried about" (Ver. 14). Childlikeness is Christian; but childishness is carnality. To advance beyond the state of children is very necessary because such persons are exposed to the dangers of designing men who would deceive them with cunning craftiness and false doctrines. The way in which the many false doctrines of today thrive upon the prey captured from the body of believers

proves this need of perfection. The craze for power and gifts, is among children tossed to and fro with these winds of doctrine.

Persons with the undeveloped spiritual senses of a spiritual baby can often be led into Eddyism, Christian Science, Russellism, Adventism, and other false doctrines.

2. Another result is growth. "That ye may grow up in him" (Ver. 15). This is where growth in grace and understanding, and moral character belongs. Remove the carnal mind and bring the soul to a perfect man in the image of Christ, and that soul will grow in all Christian graces. Carnality only is responsible for the arrested growth so often seen in good people.
3. Another result is increase of the Church. "The whole body fitly joined . . . maketh increase of the body" (Verse 16). The Church is like a human body in which every part works in perfect harmony. If the members of the Church as a body of Christ are perfect, then each will fit into his place and there make the increase of the whole body or Church. This shows plainly that increase in membership in the Church depends upon the perfection of its members. Sinners will be converted and added to the Church if each member fits into his respective office so Christ can use him to aid in saving sinners. The ministry is for the perfecting of the saints and the perfected saints are to get others converted, thus the body increases itself. This increase is also carried through all phases of church life.
4. Another result of perfection will be, "That ye walk not as others" (Verse 17). God is pleased with a people who live and act different from all who have no identification with Him as His children. To fall to the level of the world and walk as men is carnal. But to walk in love as saints is well pleasing unto God.
 - (a) Walk worthy of the vocation (4:1-3).
 - (b) Walk in love as Christ (5:1-4).
 - (c) Walk as children of light (5:8-10).
 - (d) Walk circumspectly (5:15, 16).

TEXT: "God dwelleth in us, and his love is perfected in us" (1 Jno. 4:12).

Perfect love is the whole of religion. Upon two commandments, Jesus said, hang the law and the prophets. He who kept those two commands which enjoined love to God and man should have eternal life (Luke 10:25-28). Let us study three major facts of perfect love as John here reveals them.

I. HOW LOVE IS MADE PERFECT.

"God dwelleth in us, and His love is perfected in us." This is very plain to all. It is based upon divine indwelling. It is not a perfecting of a human affection by works and development, nor cultivation of graces. It is receiving the indwelling God into the soul, thus bringing divine love to perfection in us. It is something divine made perfect with us, and not perfecting something human. John gives three phases of God's love in this epistle. First, the extent (verse 9). Second, the manner of His love (Chap. 3:1). Third, the perfecting of His love in the text. God's love was manifest when He gave His Son to die for us. Its manner was shown in making us His sons. But it reaches its highest perfection when He dwells in us. In this act He gives Himself to us.

II. THE PROOF OF PERFECT LOVE IN THE HEART.

1. It is witnessed to by the gift of the Holy Ghost. Those who have received the gift of the Spirit are made perfect in love. "We know we dwell in him, and he in us, because he hath given us of his Spirit" (Verse 13). ¶
2. It is proved in that we love one another (Verse 12). (Much can be said at this point that needs to be said.)
3. It is proved by our witnessing to it by confessing Christ (Verse 15). This means to identify self with Him in all places, at all times, and before any person. It may mean reproach, persecution, and contempt. But it will be done.

III. THE NECESSITY OF PERFECT LOVE.

1. That we may have boldness in the day of Judgment (Verse 17).
2. To cast out the fear of the Judgment and release the soul from torment or unrest.

THEMES, TEXTS AND SUGGESTIONS

By D. SHELBY CORLETT

February has the birthdays of two of our Christian statesmen and presidents, Abraham Lincoln and George Washington. Many preachers have used appropriate themes gathered from the lives of these great men at this particular time of the year, finding them to be very helpful. We present a few suggestions.

Abraham Lincoln's Birthday

Theme—Lincoln, as Emancipator.

Text—"The same did God send to be a ruler and a deliverer" (Acts 7:35).

Theme—Lincoln, an Example for Public Leadership.

Text—"Moreover thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness; and place over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Exodus 18:21).

Lincoln as a Lawyer

Lincoln always wanted to know, "Is it right?" Once, on finding his client had deceived him, he left the room, and would not return when sent for, but said, "I found my hands were dirty, and I washed them, and intend to keep them clean."

When the question of a man or the dollar was involved, Lincoln said: "I am on the side of the man every time."

Gen. O. O. Howard gives the following incident from Lincoln's life:

"A senator talking in a room where Mr. Lincoln was present in the White House, at the darkest time of the war, said, 'If we would only do what is right, the Lord would give us the victory.' Mr. Lincoln, standing up at a table, cried out:

"My faith is greater than yours."

"How is that?" asked the senator.

"Why," said he, "God will make us do right to give us the victory."

"If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good."—ABRAHAM LINCOLN.

George Washington's Birthday

Washington was a sincerely pious Christian. In spite of all that has been said to the contrary by a late writer there is abundant proof that Washington had an unwavering trust in God, and strongly believed in the efficacy of prayer.

Themes and Texts

Theme—The Continuous Influence of a Man Like Washington.

Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Theme—Characteristics of True Greatness.

Text—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Washington Genuinely Religious

Washington was a genuinely religious man during all his public life. He took the time to pray in the morning when he was an officer in the war with the French and Indians, and later, when he was commander-in-chief of the American army during the Revolution he offered up petitions at a throne of grace. When he was at home, Mount Vernon, he regularly observed the Lord's Day by riding five miles to attend divine service in Poh-nick church, of which he was vestryman for a number of years. When President, it was the custom of Washington to go to church regularly Sabbath mornings, and in the evening he read a sermon or a portion of the Scriptures aloud to Mrs. Washington. Thus he kept his spiritual strength.—*Selected.*

Religious Training in the Life of Washington

Washington's father died when he was only twelve years old, and thereafter his religious training was received from his pious mother. Irving says it was her daily custom to gather her children about her and read to them lessons of religion and morality out of some standard work.

Well does the monument erected to the memory of this mother contain the simple but affecting words, "Mary, the Mother of Washington." "The mother of such a son and the son of such a mother."—*Selected.*

One Secret of Washington's Greatness

It is said that at the age of fifteen, although he had his luggage on board ship—a man-of-war in the Potomac—Washington refused to sail, since his mother withdrew her consent. Seeing her dis-

ress, he turned to a servant and said, "I will not go and break my mother's heart." She was so impressed with his affection that she said to him, "George, God has promised to bless the children that honor their parents, and I believe He will bless you."

One of Washington's Later Prayers

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our application, we beseech Thee, through Jesus Christ our Lord. Amen.

Suggested Themes and Texts

THEME—The Gift Which Brings All Gifts.

Text—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

THEME—Two Great Evils. Text—"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

THEME—THE JOYOUS CHRISTIAN.

TEXT—"Wherein ye greatly rejoice" (1 Peter 1:6).

They were rejoicing:

1. In the Possession of a New Life.
"According to his abundant mercy hath begotten us again" (1 Peter 1:3).
2. In the Inspiration of a New Hope.
"Unto a lively hope by the resurrection of Jesus Christ from the dead" (vs. 3).
3. In the Anticipation of a New Inheritance.
"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (vs. 4).

4. In a Wondrous Security.

"Who are kept by the power of God through faith" (vs. 5).

THEME—PAUL'S SURE CURE FOR CARE.

TEXT—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

1. Worry about nothing.
2. Pray about everything.

If a man does not pray about everything he will worry about most things. If it is big enough to worry about, it is surely big enough to pray about.

3. Be thankful in everything.
4. Rest in the Lord always.

THEME—THE UNFINISHED TASK (MISSIONARY SERMON).

TEXT—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

I. The Task as Given by Jesus.

"Go ye into all the world."

1. His was a world-wide vision.

He came "that the world through him might believe."

"If ANY man thirst let him come."

"I will draw ALL men unto me."

2. His provision was adequate for all.
 - (a) His purpose was mercy for all.
 - (b) His call is for all to repent.
 - (c) The gospel message is adapted to all.

II. The Task as Accomplished.

1. The results have been the same wherever the gospel has been preached. "It is the power of God unto salvation to everyone that believeth."
2. Note the change wrought on civilization by the Church and Christianity.
3. The increase of the Church from 120 at Pentecost to over 550 million adherents today.

III. The Task as It Yet Remains.

1. There are over one billion one hundred million heathen in the world today.
2. This vast multitude must be reached by the people of this generation if they are ever reached.
3. Are we doing our best to complete this unfinished task? As a general church? As a local church? What about the un-

converted man and woman about us? The foreigner within our gates? The non-church going multitude in America?

THEME—DIVINE GUIDANCE.

Four fundamentals to Divine Guidance are:

1. A will yielded to God in every particular. "Thy will be done."
2. A perfect trust. "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."
3. Take time to know it is the will of God. Satan rushes one, God gives us time to KNOW whether it is His will or not. Gideon an example.
4. Use common sense. Everything God wants us to do is reasonable. "The meek will he guide in judgment."

THEME—Jesus Our Friend.

TEXT—"Ye are my friends" (John 15:14).

- I. Jesus the Friend of the Friendless.
 - The Blind Beggar (Luke 18:35-43).
 - The Ten Lepers (Luke 17:11-19).
- II. Jesus the Friend of the Sufferers.
 - The woman afflicted 12 years (Luke 8:43-48).
 - The man afflicted 38 years at the pool of Bethesda (John 5:1-9).
- III. Jesus the Friend of the Sorrowing.
 - The sisters of Lazarus (John 11:17-37).
- IV. Jesus the Friend of the Needy.
 - Feeding the five thousand (John 6:1-14).
- V. Jesus the Friend of the Backslider.
 - Peter (John 21:15-17). His message to all backsliders is "Lovest thou me." He says He is married to the backslider.
- VI. Jesus the Friend of the Sinner.
 - Zaccheus (Luke 19:1-10).
 - Mary Magdalene (Luke 8:2).
 - The woman taken in sin (John 8:3-11).

FROM A PREACHER'S SCRAP BOOK

A FRENCH LAWYER'S ADDRESS TO A JURY

"Gentlemen of the jury, my task is very easy. The accused has confessed; a defense is impossible. And yet I want to add a few words. There on the wall I see the picture of the Crucified—and I pay homage to it. There it hangs in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our schools, to which you send your children? Why

does Sandot, the murderer, for the first time in his life, see the Crucified here in this hall where the law will punish him? If the attention of my client had been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the bench of disgrace and infamy. You brag of your education and your culture, and yet are barbarous; you spread atheism and lustfulness among the people, and then are astonished when the people reply with crime and vulgarity."

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—
ST. AUGUSTINE.

We sink that we may rise; we suffer that we may be healed again; we die that we may live.—
T. C. UPHAM.

KNOWN BY THEIR FRUITS

A Mohammedan contractor was building a line of railroad in India and had to advance money in hiring his laborers, obtaining security from them in turn. But a missionary noticed that he demanded no security from the Christian coolies, and asked why. "I know your people," answered the Mohammedan: "their religion is sufficient security. I can trust them."

"NEBER! NEBER! BREDREN"

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivled up with selfishness, and I've heard of lots of churches, like a barren desert with no livin' waters, no waters of 'freshment runnin' in 'em, 'cause dey refuse to do de Lord's will. But Bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Whoever heard of a church dat died 'cause it did what de Lord said? Neber! neber! Bredren."

A sister once came to Amanda Smith, the blessedly saved and sanctified black woman whose preaching and singing helped thousands to God, and said: "I don't understand this. I feel so bad. I thought God had sanctified me, but I am afraid I am mistaken. All is darkness. Do you ever feel that way?"

"Yes," replied Amanda.

"What do you do when you feel that way?"

"Suppose you were dishing up dinner, and a cloud were to pass over the sun, what would you do?"

"Why," said she, "I would go right on dishing up the dinner, of course."

"That's just what I do," said Amanda.

Dr. A. J. Gordon had a dream one Saturday night which profoundly influenced all his after ministry. In his dream he was in his pulpit, when a stranger entered and passed slowly up the aisle. A gentleman offered him a seat in his pew, which was quietly accepted. At the close of the service Dr. Gordon asked the gentleman, in whose pew the stranger sat, who the visitor was. 'Why, don't you know?' was the reply, 'that was Jesus of Nazareth; doubtless He will come again.' 'An indescribable rush of emotion came over me,' writes Dr. Gordon. 'To think that Jesus was present! What did He think of the service? Had I preached like I would like Him to hear? A lifetime, almost an eternity of interest, was crowded into a single moment.' That vision of the personal presence of Christ transformed Dr. Gordon's life, ministry, and church. May our impressions of the Lord's nearness be as vivid and as potent.—*Selected.*

"Aunt Hannah, did you know that you had been accused of stealing?" said a white woman to Aunt Hannah who was washing for her.

"Yes, I heard about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" replied the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and looking up full at the white sister, said: "De Lord knows I ain't stole nothin', and I knows I ain't, an' life's too short for me to be provin' and splainin' all de time; so I jes' goes on my way rejoicin'. Dey knows dey ain't tellin' de truf, and dey'll feel ashamed some day and quit. If I can please de Lord, dat is enough for me."—*Selected.*

In a large manufacturing town a man lay on his death bed. While well and strong he and his son both professed to be infidels. But under the test of his latest days his confidence in his unbelieving principles broke down; there was nothing in them to sustain him. His son, desirous that his father should die as he had lived, went to for-

tify him, and said, "Father, be a man and stick to it." "Ah!" he replied, "but there is nothing to stick to."

The cross is the greatest asset I have to preach, and I'm not going to give it up for any uncertainty.—GYPSY SMITH.

To the preacher. You cannot stop people from thinking. The job is to get some of them started.

Those who try to do something and fail are infinitely better than those who try to do nothing and succeed beautifully.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

O Love that Will not Let Me Go!

Rev. S. D. Gordon tells in a graphic way the story back of the beautiful poem by George Matheson, the famous blind preacher. One day a young student was crossing the quadrangle of one of the old Scottish Universities toward his quarters in the dormitory. He was not feeling well. His eyes had troubled him and made his work very difficult. On the advice of a friend he had sought the judgment of an expert in the treatment of the eyes. The specialist made a very thorough examination and then informed the young student tactfully but plainly that he would lose his eyesight, surely and not slowly.

Lose his eyesight? A sudden, terrific, actual blow between his eyes could not have stunned his body more than this stunned brain and heart. Lose his eyesight! All his plans and coveted ambitions seemed slipping from his grasp. With the loss of his eyes would go the loss of university training, and so all of his dreams. Dazed, blinded, he groped his way rather than walked out of the physician's office.

His life was to be joined with another's. And now he turned his distracted steps toward her home, hungry doubtless for some word or touch of comfort for his sore heart. And he was thinking, too, that with this utter break-up of the future she must be told. And as he talked he said in quiet, manly words that under these circumstances, and the radical change in his prospects, she must be free to do as she thought best. And she took her freedom! . . . That was the second staggering blow. A second time he groped his

crazed way out of the house, down the street, into his lone quarters.

But another One was near, brooding over him, and tenderly holding his breaking heart, and speaking words of warm comfort, and breathing in the freshening breath of true love. And as he yielded to this it overcame all else. A new mood came and dominated. And it became the fixed thing, mastering all his life. Now he sat down, and out of his torn, bleeding, but newly touched heart wrote the words we have all learned to sing:

*"O Love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

*"O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's glow its day
May brighter, fairer be."*

Consecration

A friend of the writer became sick in Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, "You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you safely through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else which you prize." The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants. He surrendered all his goods and himself into the charge of the physician. He sat by his bedside, saw his prophecy fulfilled, reason go out in delirium, and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the

tide turn, and detected the first faint reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him. Thus must you do if you would avail yourself of the skill of the all-healing Physician, Jesus Christ. Make your will, and give it to Him. Commit your purse to His keeping. A consecrated pocket-book always attends a sanctified heart. . . . Put yourself, your possessions, your reputation, your future, into Christ's hands by an act of consecration, and then BELIEVE that He will do the work without any assistance from you. You cannot improve your own condition. You cannot expel the dire disease of sin from its hold upon your very vitals. Jesus only can free you.—DR. DANIEL STEELE.

Watch!

At the close of the Tenth Century the Christian world thought that the end was drawing nigh, since this was the close of the cycle of a thousand years. The signs were all favorable. The social deeps were broken up; there were wars, famines, pestilences, natural convulsions, confusion everywhere; "signs in heaven above and in the earth beneath." It was believed by Christians generally that the Lord was surely at hand. In the last year of the century the impending event was proclaimed from Christian pulpits. Industry was suspended. The Emperor of Germany announced "the Truce of God," and went about in a garb of penitence preaching it. On the final day of the year the people clothed themselves in ascension robes and at sunset betook themselves to the roofs of the houses, the porches of cathedrals and the open fields, where they stood waiting. The hours passed till midnight. Midnight passed; the stars began to fade. The first gleam of morning came; and then the Christian world, heaving a sigh of relief as of one coming out of a paralysis of mingled fear and hope, went back to its work.

Then came the Crusades, the greatest movement in history prior to the Reformation. The monks, led by Peter the Hermit, with kings and courtiers, went everywhere proclaiming the conquest of the Holy Land. "It is the will of God!" We must do something toward the coming of the Son of Man! They were still waiting, but waiting at what they believed to be their appointed tasks. Thus Christ is ever saying to His people, "Watch!" Watch and be sober; watch with your loins girt! Let your door be on the latch! It may be at evening, or at midnight, or in the morning that

He will come. Watch, therefore! "Blessed is that servant whom his Lord, when he cometh, shall find so doing."—DR. DAVID J. BURRELL.

Darkness Pierced by Unseen Ray

Here is another evidence of the unseen world. Under date line of London, Dec. 15, 1926, the Associated Press reports the following:

Seeing in total darkness by means of an invisible ray is declared by the *Daily Mail* to have been demonstrated as feasible through an invention of John L. Baird, British scientist, whose discoveries in television have aroused great interest in the past year.

Mr. Bird is quoted as saying that his achievement has been accomplished with his televior by isolating and then employing rays which are outside the visible spectrum.

The human eye is unable to see these rays, but the sensitive electric eye of his apparatus selects them readily. The *Mail's* representative describes how he sat in total darkness and saw the complete outlines of a colleague, also in the dark, at a distance projected on a screen by Baird's invisible "searchlight."

Mr. Baird asserts that the invisible ray can be focused and flashed through lenses like ordinary searchlights, but that it is more penetrative and can be thrown farther than any visible ray, and also can pierce fog more readily. It might therefore be of great significance in aiding trains, ships and airplanes in the fog.

Capt. O. G. Hutchinson, who is associated with Mr. Baird, says that in warfare it would be possible with the invention to follow an enemy's movements in darkness; it would disclose the position of airplanes at night and enable those employing the ray to watch the approach without the pilot's knowledge.

"Darkness," said Capt. Hutchinson, "will no longer give security as a cloak for military operations."

The Holy Ghost and Prayer Life

Together with a brother pastor some years since, we visited in her home a mother of Israel. She was away up in the seventies, and was a veritable Doctor of Divinity, more truly entitled to that degree than many who wear it. She had walked and talked and lived with God so long that she had a wonderful insight into and apprehension of divine and spiritual things. After a season of prayer with her, she recited the story of her Christian life; how, when a girl in her teens,

she was clearly converted and began at once to pray for her youthful associates and saw many of them saved. Then later she married a Methodist class-leader, and their home became the meeting-place for the society class and weekly prayermeeting. She had seen many remarkable answers to prayer in souls awakened, converted, and fully sanctified; and then she added, "I have been the mother of twelve children, all of whom were converted while I was praying with and for them. Now, brother," she said, addressing her pastor, "I am feeble and cannot get to the house of God, but every Sabbath morning when the bell rings for public worship, I begin to pray for you and your message, and I continue to pray until I think the service is over. So I do when the prayermeeting night comes around." Then she spoke of a young man, a neighbor's son, for whom she was praying. "There is also our physician just across the street; I am asking God to save him: he is a skeptic." What a life of prayer! Begun in her teens, and carried on unintermittingly for sixty years, and now kept up despite the infirmities and retirement of age—physically superannuated, but spiritually effective! Having heard this marvelous recital, we said to the brother with us, as we walked away from the holy presence of this woman of God, "What is the secret of such a life of prayer as that?" He unhesitatingly replied, "She has been filled with the Spirit." It is the fulness of the Spirit which enables us to do all the work of prayer given us to do—that will make us men and women of prayer in the highest sense, prevailing with God and men.

—DR. S. A. KEEN.

Awakening Providence

God in His great love awakeneth the soul, even at the cost of making the heart bleed. He sends some painful event, some convicting message of His Word, which kindles a fire in the conscience and drives the sufferer to Jesus for relief. When a party of Arctic explorers went to search, years ago, for Sir John Franklin among the snows and icebergs, they encountered frost so intense that the thermometer sank to seventy degrees below zero, and the strongest men, overcome with cold, lay down to sleep. But the leader knew that half an hour of that treacherous sleep would leave everyone of them stiff in death. He roused them up; they said, "We are not cold; we only want a little rest." So the leader struck them, boxed them, bruised them, and did everything to drive

off the fatal slumber. And the arm that aroused them was the arm that saved them. So does God often deal with the souls of men, awaking them with merciful pain, driving them as with fierce storm into the harbor of peace.—JAMES F. PADKIN.

Would Christ be Welcome on Earth Today?

Said an English lady to Thomas Carlyle, speaking of the wicked rejection of Christ by His countrymen: "I regret He did not appear in our own times. How delighted would we all be to throw open our parlors to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?" He bluntly replied, "No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached soft doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would have been written, 'To meet our Savior.' But if He had come uttering His precepts, 'cut off right hands and pluck out right eyes, or be cast in hell fire,' denouncing the Pharisees and associating with publicans and the lower classes, as He did, you would have treated Him as the Jews did, and have cried out, 'Take Him to Newgate and hang Him.'" Carlyle was right.—DR. DANIEL STEELE.

MATERIAL FOR THE MISSIONARY SERMON

The Appeal of Jesus Christ to India

ROY G. CODDING USES THE SHEARS.

Robert A. Hume, D.D., missionary of the American Board at Ahmednagar, India, 1874 to 1926, was a neighbor of ours there. While I was in Peter Bent Brigham Hospital I read in a Boston paper of his addressing the annual meeting of his Board. Just after that he was in another hospital in Boston for repairs. I understand he has retired because of advanced years. He writes on "The Appeal of Jesus Christ to India," in the *Missionary Review*, from which I clip:

"His way of living among men was the kind which, according to Indian ideas, should characterize a spiritual leader. . . . A far more powerful appeal of Jesus to India is His matchless nobility of character. Everything that any Indian reads or hears of Jesus convinces him that Jesus was supremely holy. Jesus' most powerful appeal to the Mohammedan is that the Koran teaches that of the five prophets of the Moslem faith, Jesus alone was a sinless prophet. To the Mohammedan, Mohammed's pre-eminence is not

holiness but that he was the last of the five prophets of Islam. Only Jesus was the sinless prophet. No Hindu questions that Jesus could rightly challenge His enemies by asking, 'Which of you convicteth me of sin?' Jesus' unique sinlessness and supreme holiness constitute a most powerful appeal to Indians. With this personal holiness Jesus' tenderest compassion for the unholy makes Him doubly unique and supreme. India listens with awe to Jesus saying to a sad, ashamed woman taken in adultery, who the Jews thought should be stoned, 'I do not condemn thee; go and sin no more.' . . .

"By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only One who was the Truth, who never appealed for authority to any teacher, or book or past, but who could calmly and truly say, 'I am the Way, the Truth and the Life;' 'I do always the things which please my Father.' Such absolute religious consciousness and ceaseless life with God make a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It makes a tremendous appeal to the Indian."

The entire article is interesting and instructive. Dr. Hume knows India.

The East and the West

Sadhu Sundar Singh, a devout Indian Christian of Simla, India, writes briefly on the above subject in the *Missionary Review*. His name is interesting. "Sadhu" is a title, meaning "Religious Teacher." "Sundar Singh" mean "Beautiful Lion." Three short excerpts we give:

"On my return from a world tour I was frequently asked: 'What is the difference between the West and the East?' and 'Which are the better people?' The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization. . . .

"The charge against Eastern peoples is that they are superstitious and unpractical. My answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and statesmanlike in habit, while those of the East are meditative and simple-minded. . . .

"Christ was not born among the white races of Europe, lest they monopolize Him, and deprive colored nations from receiving the message of

salvation. He was not born amongst the high caste Brahmans of India, who degrade humanity by being proud of their own superiority to the exclusion of the lower classes. He also shunned the Pharisees and scribes of Palestine in order to save the Gentiles. He was born in the poor and humble family of a carpenter, in order to enrich the world spiritually. Though he was rich, yet for our sakes he became poor in order that we through his poverty might become rich (2 Cor. 8:9). Christ was born in the East and His disciples carried the Light and the gospel to the West which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East."

The Challenge of the Non-Christian World

That is the title of an article by J. Campbell White, I.L. D., in the *Missionary Review of the World*, January, from which we quote:

"There are about eighty millions of people in Latin America, including Cuba, Porto Rico, Mexico, Central America and South America. More than one-half of them cannot read and more than one-half of these people were born out of wedlock. Those two facts ought to be enough to indicate the tremendous needs socially, morally and spiritually of these eighty millions of people. There are about two thousand ordained missionaries in this entire territory, or an average of one missionary to every forty thousand of the population in that section of the world which is almost absolutely dependent upon the churches of North America, and principally the United States.

"Let us look for a moment at the Moslem world. There are two hundred and forty millions of them—over twice as many Moslems as the population of the United States. They are more open to Christianity than ever before. What a marvellous change has come over the Moslem mind when Moslem students by hundreds will crowd meetings for the powerful presentation of the Christian gospel! . . .

"Next is the question as to whether the Mohammedan religion is to be allowed to spread over Central Africa. The Moslems have already turned tens of thousands of pagans into Mohammedan followers. There are fifty millions of them without any organized religion, simple-minded people who can be led with comparative

ease. It is largely a question of who is there first. . . .

"Then look at India with a population of three hundred and thirty millions. The villages are so thickly dotted over the country that if Christ, instead of ascending and disappearing from view, had gone to India and had visited a different village every day since then, it would still take Him fifty years to visit all the villages of India for the first time. There is an average of between three and four hundred people in every village and the great bulk of the country is unoccupied by the missionaries of any church. The question is, Shall these people have a chance at our gospel now when they want it? There is a great opportunity among the low-caste people just now. Thousands must be refused baptism because we have not the men and the money to meet the situation that divine Providence has unfolded.

"China composes one-fourth of the population of the world. A few years ago, the opportunity there for the gospel was unprecedented. Now the land is in a turmoil. Are we doing all we can?"

In this connection let us remember the appeal by cable from Brother Smith, published in *The Other Sheep*, December:

"Great revival progressing. Pray."

Jubilee of the Missionary Review of the World

Volume L Number 1 is the designation of the *Missionary Review of the World* for January:

"Fifty years ago, on his return from thirty years as a missionary in India, the Rev. Royal G. Wilder founded the magazine as an independent, bi-monthly review. After editing it ably for ten years, and making its power felt, Mr. Wilder, on his deathbed, turned the editorship over to Dr. Arthur T. Pierson and Dr. James M. Sherwood. The latter died in 1891 (three years later) and the present editor (Delavan L., son of Arthur T. Pierson) became associated with the *Review* while still a student at Princeton. In 1911, Dr. Arthur T. Pierson "finished his course," being known throughout the world as a most powerful writer and speaker on Christian missions. . . .

"Great changes have taken place in missionary methods and outlook in the past fifty years. . . .

"Encouraging progress has been made in co-operation among both home and foreign agencies.

"The explorations and the political changes in the world have had a tremendous influence on

freedom of religion, on social life and on the missionary enterprise. In 1878, Africa was the home of the slave trade and was largely an unexplored continent. Central Asia and Central South America were almost unknown. Today all Africa has been opened to travelers and is under European governments. Except in the Americas, every land was then under autocratic government. Today, only Afghanistan, Tibet and Arabia are without constitutional governments, and in Asia, Japan and Persia are constitutional monarchies. It has been, and is, a restless, changing world."

Preaching Points on Missions

Pastors who want to discuss, as all pastors should, the why and how of foreign missions can find admirable "preaching points" in Dr. Arthur J. Brown's great address at the Washington Conference. Why must we "carry on" for our Lord unto the uttermost ends of the earth and in the full assurance of victory? Here is Dr. Brown's answer:

1. Because Christ commanded His disciples to give His gospel to all men.
2. Because a true Christian experience prompts us to seek the world.
3. Because all men need the gospel.
4. Because Christ can do for all men what He has done for us.
5. Because we have passed the age of provincialism and have entered the age of cosmopolitanism.
6. Because we want to face the whole modern problem of the Church.
7. Because "He is able."—*Reformed Church Messenger*.

BIBLE READING ON CONFESSION

By C. E. CORNELL

- I. THE DUTY OF CONFESSION.
Lev. 5:5. Num. 5:6, 7. Jer. 3:13.
- II. EXAMPLES OF CONFESSION—INDIVIDUAL.
Gen. 32:9, 10. 1 Chron. 21:8. Job 40:4, 5. Psa. 38:18. Psa. 40:2. Psa. 51:3, 4. Psa. 69:5. Psa. 119:76. Psa. 130:3. Psa. 142:2. Isa. 6:5.
- III. THE BLESSEDNESS OF CONFESSION.
Lev. 26:40-42. Job 23:27, 28. Psa. 22:5. Prov. 28:13.

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF RECENT RESEARCH

Sermons from Greek Grammar

By BASIL W. MILLER

The greatest example of a perfected language is the Greek. The chief treasure of the Greek language is the New Testament. The cultural and spiritual worth of the Greek Testament is beyond all computation. Dr. Fairbairn has well said that one must first be a grammarian before he can be a theologian; and the same holds true with reference to a knowledge of the Greek Testament—to be a thoroughly equipped preacher one must be a master of this language of inspiration. The lexicon at many times points the way to truth and life. The preacher who ridicules word-studies in the original is but exposing his ignorance. Erroneous interpretation of the New Testament Greek has always been at the basis of heresies. Grammar is a means of grace. To fathom the depths of Greek words is to unlock the inexhaustible riches of Christ. The English interpretations of the original words in many cases fail to bring out the true meaning. We have read of sermons in stones, and if such be the case, that sermons lie hidden in stones, then there must also be sermonic pictures in prepositions, and gospel truths in Greek tenses.

PICTURES IN PREPOSITIONS. All language was at first pictographic. Some words through the ages retain the picturesque origin, while others lose it. Many Greek prepositions afford graphic pictures. *Ana* is a common word used in the New Testament, and literally means *up* as opposed to *down*. *Ginosko* simply means "know," while *anaginosko* means to "know again," to recognize persons, and when applied to letters it means "read." In 2 Cor. 3:2 we find these words, "Known and read of all men," literally recognized as ensamples of Christ, letters written by Him to be *read*, or "known again," by men. In 2 Tim. 1:6 a good translation is "I put thee in remembrance that you stir up"—rather *rekindle*—"the gift of God." Paul warns Timothy to keep the fire blazing (present tense, rather than aorist). *Anti* presents

a very vivid picture. It literally means "at the end" of a log or line or whatever may be referred to. Hence the notion of "face to face" or "opposite" follows. In Gal. 2:11 Paul is said to have "resisted Peter to the face," "face to face" makes the picture more graphic. In Acts 27:15 Luke says that "the ship was caught and could not face the wind," literally could not eye the wind "face to face." The same word is often employed with the word for ransom. It is found in the saying of Jesus where He said that He came "to give his life a ransom *for* many," literally *instead of*. *Dia* in Mark 5:4—a compound word—"the chains had been rent *asunder*"—in two—"by him," carries the thought of "in two," "snapped in two." The word *ek* means "out of" as opposed to "from" or "away from," *apo*. In Matt. 3:16 the picture is that of Jesus going *up from*, *apo*, the water, while in Mark 1:10 we find Jesus "going up *out of*," *ex*.

Epi means "resting upon," not merely in, under, or over. Thus in Matt. 3:16 we find the Spirit of God descending as a dove and *coming upon* Him. The same meaning is found in Luke 10:6 where the word is used with both the verb and the pronoun, "Your peace shall rest upon him." Paul has this picture in 1 Cor. 3:10-14 where he uses the verb to "build upon" Christ as the only foundation. This word also carries at times the interesting meaning of "addition to," "something piled upon what one has already done or said." Thus in Col. 3:4 we have "and above all these things," "on top of all the other spiritual garments" described in Col. 3:12, 13, "put on love," as an overcoat or outer wrap or girdle that covers and holds together all the rest, the girdle or overcoat of love. The doctrine of repentance is set forth by *meta*, literally meaning "midst." We see this in Luke 12:29: "Neither be of doubtful mind," *being in the air*, tossed about like a balloon. In repentance the thought of "midst" has passed to that of "after," or "passing through the midst," and finally looking back upon the experience. It is thus "change" due to reflection. This word for repentance, *metanoia*, is more than

a casual "after-thought;" it is a change of mind, that leads to and is shown by a change of life, "fruits worthy of repentance." This notion of change is seen in the Transfiguration—Metamorphosis (Greek, *metemorphothe*)—of Jesus (Mark 9:2). The change of repentance is likewise a transfiguration, a complete, radical change.

Para carries literally the connotation of "beside" or "by the side of." Jesus says to the disciples, "*Para*, with, by the side of men, this is impossible; but *para*, by the side of God all things are possible." It also means "at the house of" or "a place of permanent abode." Jesus promises, Jno. 14:23, that He and the Father "will come and make our abode with" the man who loves Him. They will make a permanent home in his heart and life. In our word sympathy we have *sun*. "If so be that we suffer with him, *sunpasxomen*, that we may also be glorified with him, *sundozasthomen*." We have been raised with Christ, *sunegerthele*. The height of bliss for Paul was "to be with Christ," *sun* Christ. Thus the word *sun* pictures the idea of association and co-operation. We walked out (*ex*) from under (*upo*) the curse of the law because Christ became a curse in our stead (*uper*). Thus Paul tells us the story of Christ's atoning death by means of three Greek prepositions. Suffice it to say that the papyri, the business documents of the New Testament period, by their use of the preposition *uper*, bear out the substitutionary atonement of those passages in the New Testament in which *uper* in connection with Christ's saving work appears.

SERMONS IN GREEK TENSES. Rocks and prepositions are not the only handiwork of God in which sermons are found. They also appear in Greek tenses. Language is the sign of intellectual life; talk comes before books; strange as it may be our very word homiletics, the science of sermonizing, goes back to conversation. Luke alone has the word, *omileo*, which means to be in a company or a crowd and thus to talk or converse. The two disciples are pictured on the way to Emmaus (Luke 24:14) by this verb as communing with one another in animated talk. The tense here is the imperfect indicative and shows that the talk was going on when the stranger overtook them; Luke repeats the verb in the next verse as the stranger walked along with them. The stranger interrupted their conversation with a question [aorist tense] that accurately and in a picturesque style described their talk. "What are

these words that you are flinging back and forth with one another as ye walk?" The conversational style of preaching—based upon this scene—is more in harmony with the original meaning of the word, than that of the present. In John 10:38 the English rendering fails to note that we merely have two tenses of the same verb: "that ye may know and understand" (*ina gnote kai ginostete*). As Robertson says, "the aorist subjunctive is punctiliar and ingressive, and the present subjunctive is linear action." A better translation is: "that ye may come to know"—at a definite time—"and may keep on knowing." In Matt. 25:8 we again see continued action as expressed in the verb: "Give—*dote* aorist imperative, urgent action—"to us of your oil, for our lamps are going out"—present middle indicative. One can here see the flickering, smoking, sputtering lamps. The same is true concerning sin: in John 3:9 it is said of the man begotten of God, "he cannot go on sinning [as a habit] because he is begotten of God." The English rendering "he cannot sin" does not note that it is the present infinitive here and not the aorist (*amartanien*, not *amartein*). Suffice it to say that one must miss much of the spirit of the New Testament unless he can go with the writers in their uses of Greek tenses.

THE GREEK ARTICLE AND THE DEITY OF CHRIST.

Let us conclude then the present interesting study of the many messages on the Greek by noting that the use of the article in the original Greek Testament confirms the deity of Christ. Many objections to the real deity of Jesus have taken various forms, some philosophical or theological and others exegetical, grammatical or historical.

In such instances as "the God and Father" (*o theos kai pater*) (Rom. 15:6) it is noted that the article *o* is applied as referring to each, and each being one and the same person. Then again as in 2 Pet. 3:2 "the Lord and Saviour Jesus Christ" (*o kurios kai soter Jesus Kristus*) appears as referring to one and the same person. But in 2 Pet. 1:1 the same idiom is found, "our God and Saviour Jesus Christ," which is rendered by the King James Version as "God and our Saviour Jesus Christ," and by the American Standard, "our God and the Saviour Jesus Christ," while *the* is not in the original. There can be no escape from the logic of the Greek article in 2 Pet. 1:1. (The idiom compels the translation, "our God and Saviour Jesus Christ.") The fact of the matter is that Sharp's rule for the use of the

article in cases as these quoted above holds true. But such scholars as Winer of the last century, allowed his anti-trinitarian prejudice to overrule his grammatical rectitude in this case. There is no grammatical reason why one must hesitate to translate 2 Pet. 1:1, "our God and Saviour Jesus Christ," and Tit. 2:13 "our great God and Saviour Jesus Christ." In John 1:1 the author follows a very narrow path with reference to the use of the article. He writes correctly, "The Word was God" (*Theos en o logos*). It is noted that the article is used only before Word, and not before God. If both God and the Word have the article, then they would be coextensive, and equally distributed and hence interchangeable. This would make but one person to be God, and would deny the separate personality of the Logos, which is affirmed by the present construction.

PASADENA, CALIFORNIA.

TWENTY - SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

(Concluded)

By A. E. SANNER

15. Brother O, another evangelist, played Ab-salom. "Oh, if I were pastor, we would have a revival the year around." "If I were pastor, I'd have that merchant in this church." "I'd do this and that!" The good pastor was thus undermined and in the minds of his members relegated in favor of the evangelist, the wonder man. So the pastor was a little later excused and the wonder man called. And in a few more months the wonder man's career ended in disgrace. Moral: Don't be a wonder.

16. Brother P was a local preacher. He believed in much secret prayer. It seemed to the uninitiated that there was just a little note of pride in his reference to having prayed three hours in secret. However, three hours' secret prayer cannot be amiss. But Brother P while thus engaged would have "revelations" and "impressions" which he announced were from God, and straightway he would go out to start something without the pastor's knowledge or consent, and thus gave the pastor no end of trouble. Try the spirits to see whether they are of God. Not everything "revealed" to you even in secret prayer will be from God. Moral: Be careful about impressions.

17. Brother Q (in fact there are many brethren by this name) thought he could help the good people, and thus help the church, by selling them stock in a wonderful rubber concern. Another Brother Q was going to help out the church by a copper mine. Another Q with an oil well which was absolutely sure. Another Q with a wonderful invention. Thus millions of dollars would be made, and the good people could not only help themselves, but pay all the debts on the schools and build great mission stations on the foreign fields, hospitals, etc. Never! This is not God's plan to finance His work. Always results in disappointment. Remember Q. is always followed by "u," so, Moral: Be careful, or you'll be "chosen" and "taken in."

18. Brother R was a good man, faithful in living, faithful in service, faithful in prayer. After much prayer and waiting on God, he announced to all, positively and assuredly, that God had answered his prayer and that such and such event would transpire in his life. God had told him so, said he. But he soon afterwards died, and the event never came to pass. Moral: It seems to be the wiser thing to be very guarded and careful always in references to the Deity and to always say in referring to our plans and expectations, "if the Lord will."

19. Brother S came to the District Superintendent with pleading and almost tears, wanting a place where he might again preach holiness. He wanted to get out of the laundry where he had worked three years, and "get back" into the work. Through the kindness of the District Superintendent and the local pastor, and the District Assembly, later, he was received and given a pastorate. Within a month he was biting the hand that fed him, disregarding the orders of the assembly, ignoring the advice of the Superintendents, and destroying the church. Moral: Respect the advice of those, who, by regular and lawful processes are over you in the Lord.

20. Brother T was careless as to personal appearance around home. At home he and his family were sloven and the home was sloven. They were on terms too friendly with dirt and flies. Word got out. Guess what that word was. Moral: Use plenty of water and soap.

21. Brother U was a good man, orthodox in word and doctrine. But he was very radical on the pre-millennial view of the return of our Lord, and on some other issues in which the Church of

the Nazarene grants freedom of belief. He kept preaching and insisting these subjects as "hobbies." Finally, because others did not dance to his music, he left the Church of the Nazarene to go to another, which he said, while not all he desired, would stand for "sound doctrine." He had a rude awakening and in a few months humbly returned to the Church of the Nazarene. Moral: Don't ride non-essentials as hobbies. Don't think the other church is perfect either.

22. Brother V was a pastor who came from the East to take charge of a church in the West. In the East he had had good success. In the West he utterly failed, and resigned in the middle of the year to return to an eastern pastorate. There again he had good success. He did not adapt himself to the West. That he could not, or would not, I cannot say, but he did not—and failed. Moral: Don't be a sphinx. Be adaptable.

23. Brother W was a great sermonizer, a preacher of great sermons. His messages were wonderful and thoroughly enjoyed by the "saints." But he shot clear over the sinner's head, and out of the pulpit he was unapproachable and distant. He was too far away to do much good. His success was quite meager when contrasted with his great ability and talents. Moral: Be a man among men.

24. Brother X was apparently rough and bruff. At heart he was not. He had been raised in a saloon environment, had tended bar, the son of a Roman Catholic. He had many scars on his body, results of fights in days gone by. But he had had a wonderful conversion and God had called him to preach. However, to reach the success he should have, he was too rough in manner and in speech. He knew it, and was trying and praying to overcome those faults. He will win. Moral: Overcome every fault discovered. Grim determination and prayer will do it.

25. Brother Y brought from night to night good evangelistic messages. But in a three weeks' run he would make himself the subject of criticism by his frequent references both in sermon, and in the homes of the people, to his financial troubles, the dire needs of his wife and family, their destitute condition and suffering, what sacrifice they were all called to make, etc. Moral: Don't become a beggar.

26. Brother Z, a good man and pastor, nevertheless failed to take interest in the likes and dislikes of the young people. His message was to

the effect that what was good for the old was also good for the young, and that the latter could fall into line. The youthful mind and heart was not considered, nor their needs given the special attention they deserve. He lost the young people. His church became one without young people. In this respect at least he had failed. Moral: Study the young folks' problem, and determine to have a church with young people.

FACTS AND FIGURES

By E. J. FLEMING

The items in this month's column of Facts and Figures are gleaned from "Unfinished Tasks" by Homer McMillan, and were prepared in 1922.

Dr. W. S. Athearn says, "If you would point to the weakest spot in the Protestant Church, you would put your finger on the army of 27,000,000 children and youth in our land who are growing up in spiritual illiteracy, and 16,000,000 other Protestant children whose religious instruction is limited to a brief half-hour once a week."

Note the following:

Population of United States.....	105,708,771
Protestant church members.....	26,205,039
Roman Catholics, including children...	15,721,815
Under 25 years not in Sunday school...	27,274,121
Over 10 years not members of church...	50,696,890
Under 10 years not members of church...	7,413,240
Total not members of church.....	58,110,130

It is the teaching of history that the religion that holds the conscience of a nation will determine the civilization. The greatness and strength of America rest on Christian principles and Christian characters, yet it is a fact that countless multitudes in our land are under the sway of religious conceptions that are openly antagonistic to the Word of God and the Christian faith. Some are imported and some are the products of our own country. Brahmans, Confucianists, Buddhists, Mohammedans, Mormons, Theosophy, Christian Science, New Thought, Atheism, Infidelity, Bolshevism. There are several infidel organizations in New York City that pursue the following methods:

First, aggressive outdoor meetings at which Jesus Christ and the Bible are held up to ridicule.

Second, distribution of infidel literature. Books and pamphlets written by Tom Paine, Robert G.

Ingersoll, Voltaire and others are widely distributed to the young men who make up most of the audiences.

Third, debates are held in public squares and halls at which the following favorite themes are debated: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ, and The Authenticity of the Bible.

Fourth, the establishment of Sunday schools at which children are taught that the Bible is not true and that the story of Jesus Christ is that of a mere man or altogether false.

If every church of every kind in New York City were crowded to the doors on Sabbath morning and all the people had started to church, there would be 3,000,000 people on the street who could not secure an entrance to a house of worship.

(How would your own town look if you would make a similar survey? Is it overchurched?)

If you take all the Protestant churches of New York City and add to it all the Roman Catholics, the Greeks and the Christians of every nation in it, you have less than one-third the entire population. Nearly one-third is Hebrew, and more than one-third is atheist, infidel or nothing at all. There are 100,000 nominal Protestants in the city with no church connection whatever. Only about eight per cent of the population are members of Protestant churches.

(What per cent of the population of your city or town are members of Protestant churches?)

Dr. J. E. McAfee in his "Missions Striking Home" writes:

"I could tell how Alexander Duff, who certainly knew the abysses of vice in vice-ridden India, if any observer might be said to know—I could tell how Duff came to this fair land in 1854, and after a visit to the slums of Philadelphia, left this testimony on record: 'Anything worse I have never seen. Such vileness, such debasement, such drunkenness, such beastliness, such unblushing shamelessness, such glorying in their criminality, such God-defying blasphemousness, in short, such hellishness, I never saw surpassed in any land, and I hope I never shall. Indeed, out of perdition, it is not conceivable how worse could be.'"

The conversion of America is vital to the conversion of the world.

It is given to the Church in America not only to influence, but to determine the destiny of the human race.

America is to world-wide Christianity what the American troops were to the Allies. Is American Christianity vital enough and spiritual enough to turn the tide?

"The next five years will mold the next five centuries. The United States will shape the next five years. The Church will determine the character of the United States."—Member of Congress.

"One out of every ten people in the continental United States is a Negro. The present Negro population is between ten and eleven million, more than double that of 1865.

"In 1916 thirteen Southern States reported Negro populations of more than 200,000. In eight of them the number exceeded 600,000. These thirteen states contained six-sevenths of the Negro population of the country.

"Five out of every eleven Negroes in the United States are church members. In 1916 according to the best information Negro church organizations had 37,773 church edifices and 3,618 parsonages.

"The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure, with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

"The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community Saturday night or Sunday morning, and leaves at the close of his Sunday labors.

"Here is a call for Home Mission Boards to send trained men to these neglected people.

"Former Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon in a similar period of years."—*American Survey*.

In 1865 it was estimated that there were 4,000,000 Negroes in the United States. In 1922 the number had increased to 10,463,013.

Are you aware that more than 58,000,000 people who are out of the Church and away from Christ in our own fair land, and are to be won to Jesus Christ if America is to become "A nation whose God is the Lord"?

CHURCH SUPPLIES

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A 10 inch aluminum plate, finished in imitation of walnut. Supplied with velvet bag for holding envelopes. An inexpensive, beautiful plate. **Price, postpaid \$5.10.**

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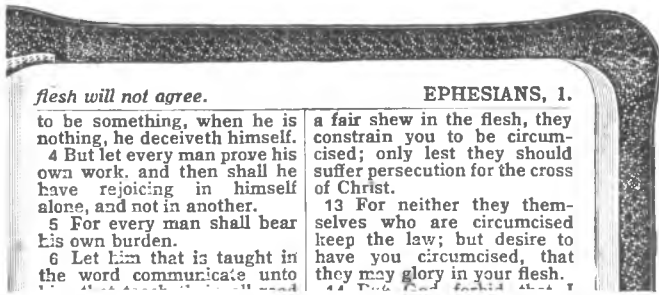
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SPECIMEN OF TYPE

Follow me, and I will make you fishers of men,
 20 And they straightway left their nets, and followed him.
 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and

spirit: for their's is the kingdom of heaven.
 4 Blessed are they that mourn: for they shall be comforted.
 5 Blessed are the meek: for they shall inherit the earth.