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J. B. Chapman (Editor)
Olivet Nazarene University

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Preacher's Magazine

VOL. II NO. 9

SEPTEMBER, 1927

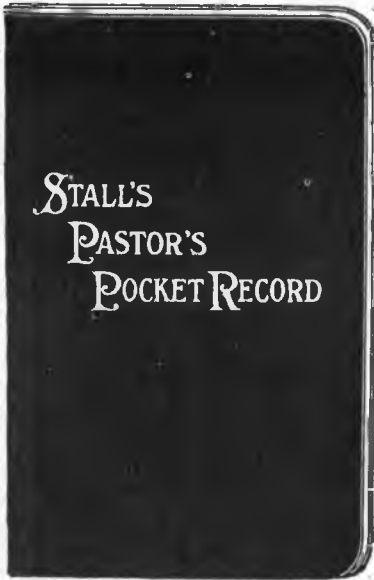
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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

SEPTEMBER, 1927

NUMBER 9

WHEN PREACHING OPPOSES ITS OWN PURPOSE

CW. THOMPSON is the author of a brief article called "Suggestive Preaching," which appeared in a recent issue of *The Free Methodist*, and which reads as follows:

"One of the greatest injuries done by the movie is that it produces evil-mindedness. The pictures may be shown to reveal the evils, but the suggestions are there and tend to demoralize.

"Might this not also be said of certain illustrations and denunciations in preaching, especially when used in a mixed congregation? In our great zeal to condemn immodest dress, are we not apt to say some things that savor of evil suggestions?

"Even though the immodesty of women's dress is a menace to the morals of boys and men, does not the repeated declaration of it, with all its unsavory details, in the presence of men and women, boys and girls, by the power of suggestion, cause a severe breakdown of modesty and morals?

"If our girls and women need instruction on this subject, why not have a mothers' meeting, or a mass meeting of girls and women, and have some capable woman discuss the matter with them, show them the evil tendencies and effects, etc? This could be done without any immodesty and would be far more effective."

And as we read this article we thought of many other instances in which the preaching of a good man has the opposite effect to what is intended. A preacher can attack "sectarianism" in such a manner as to stir up factions and make sectarians out of many who otherwise would have been tolerant Christians. He can preach on Modernism until he fills the minds of his people with doubts which they never would otherwise have had. He can talk so discouragingly on "the hardness of men in these days" until he drives away all faith for a revival. He can find fault with the methods and leadership of his own church until his people will become disloyal. He can do these things and preach the truth all the time. But we must remember that there may be a difference between mere truth and "saving truth."

The Apostle Paul counseled his converts to "think on" the things which are true, just, lovely of good report etc., and we are all human enough to know by this time that it is dangerous to think too frequently or too constantly upon things which are bad.

Just by counseling with my own heart, I found years ago that it did not make me any stronger or any more spiritual to read the detailed stories of delinquency which were at that time the regular stock in trade in the rescue and purity literature. The sordid recitals were not suitable at all for youth to read and they were unnecessary for people of more mature years.

The fact is the preacher must preach the things he wants to promote among his people. If he wants to promote purity, then he must compel the thinking of pure thoughts. A mother said to a preacher, "I am never afraid to bring my children to hear you preach, for I know you will not say things which will raise questions in their minds and endanger their purity." And by so saying she really indited many a preacher; for I have heard many good preachers use language which I would rather my son and daughter would not have to hear. But if they must hear it, then I think it would be better for them to hear it from sources which I could immediately condemn.

But to go on with our thought: if the preacher wants to produce faith in his people, he must preach faith; if he wants to lead them into holiness of heart and life, he must emphatically and positively preach holiness. I think the reason we preach the negative so much is because this is easier. The negative in the debate always has the advantage, for he does not have to prove anything. And the "destructive" preacher has the advantage, in that his work is coarser and requires less brains and less tenderness, and can be carried on with much greater speed. One may destroy in an hour a house that required a month to build. On every line, the preacher must preach the thing he wishes to promote. Merely preaching "against" things will not fill the bill; for our purpose is not simply agitation and education, but reformation and regeneration.

GEORGE WHITEFIELD

This eloquent, fiery evangelist, contemporary of John Wesley, stands out as one of the foremost pioneers of the sweeping revival of holiness in the early eighteenth century. George Whitefield was born in Gloucestershire, England on December 27, 1714. His early training was scarcely conducive to piety; his father being a tavern keeper, which business his mother maintained after her husband's death. The boy was kept busy mopping floors, cleaning rooms and tending the bar. When he entered Oxford he was thrown into the company of the Wesleys and became one of the members of the now famous Holy Club. At the age of 21 he was ordained a minister of the Established church going as a missionary to Georgia where he founded an orphan asylum. He was accredited the prince of pulpit orators and it was said that he could make his audience weep and tremble merely by varying his enunciation of the word Mesopotamia. Naturally his evangelistic preaching brought upon him the ridicule and scorn of fellow ministers in the church as well as the persecution of the ungodly. At one time he was brutally attacked while in bed and almost killed. His last sermon of two hours length was preached in the open air on September 29, 1770. The following morning (Sunday) his soul took its flight to the eternal Sabbath of rest.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XXI. The Contents of the Sermon

WE have sufficiently discussed the form of the sermon, its several parts, the introduction, the divisions, and the conclusion. These things are exceedingly important and should never be ignored. But something else is more important still. You must have a message from God to preach. One must have something to divide before he can divide it. The game must be taken before it can be prepared and served to the guests.

God is very particular on this point. He said unto young Ezekiel, "Son of man, eat this roll, and go speak unto the house of Israel . . . speak with my words unto them" (Ezekiel 3:1-4). God's

Word, eaten, loved, digested, and faithfully delivered, without fear or favor. "Say unto them, As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11, R. V.). Even Jesus had His message given Him by the Holy Spirit. See Luke 4:18. "They (the apostles) ceased not to teach and to preach Jesus as the Christ" (Acts 5:42). "They went everywhere preaching the word" (Acts 8:4). "We preach Christ crucified . . . the power of God and the wisdom of God" (1 Cor. 1:23, 24). "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). "Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ" (Col. 1:28, R. V.).

"For we preach not ourselves, but Christ Jesus as Lord" (2 Cor. 4:5, R. V.). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and his kingdom, preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4:1, 2).

Words could not be more solemn, or searching, or more imperative. We observe, then:

I. The man of God must be a student. We are not left to our own discretion on this point. He who called us to preach said to us, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We do not learn what God's truth is by idle day dreams and indolent musings. We are not going to be supplied with messages from heaven that will stir men and move communities heavenward by lazy speculations, and skimming the froth of daily newspapers. No, brethren, these things are acquired by robust toil and sweat of brain and soul.

I am persuaded, after sixty years of observation, that mental and spiritual indolence is the bane of the ministry. Few of us have sufficiently heeded the injunction, "Work while the day lasts, for the night cometh when no man can work." Alas! Who prays as Jesus prayed! Who spends all night in prayer and anticipates the day to be alone with God? Who gives himself to prayer for weeks as Daniel did until he heard from the skies and the angel Gabriel came to give him "wisdom and understanding" and to call him "greatly beloved of God" (Daniel 9:22, 23)? Who prays as David Brainerd did in the winter time in the cold tepee of an Indian until his clothes were saturated with the sweat of agonizing intercession? What congregation prays, as the early church did for ten days, until the heavens opened and poured out a spiritual Pentecost? Manifestly God's treasure house is not exhausted yet; but the key of prayer is rusty from disuse. Moses prayed and interceded with God until the angel of destruction was turned back and the life of the recreant church was prolonged for centuries. What churches we should have if all the pastors dwelt in the sacred text with the Infinite until their faces shone, and they could come out and speak to the people the very oracles of God.

The praying pastors would be the believing pastors and the orthodox pastors. They also would be the holy pastors. They would know

what that means: "With the heart man believeth unto righteousness." With a believing and holy heart, filled with the Spirit, they would not be lost in mazes of error and speculation. The Holy Spirit would guide them as surely to saving truth as the Star of Bethlehem guided the Magi to the feet of the infant Christ. The Holy Spirit would glorify the Son of God, and make the pastors as full of faith in His deity as was the beloved John who leaned on His bosom, and looked at His face with the eyes of believing love.

We have a host of preachers in our pulpits today, trained in our theological seminaries by infidel professors, who have repudiated all faith in the great doctrines of the Bible, the fall of man, the wickedness of sin, the necessity of atonement, the supernatural in Christianity, the deity of Christ, the personality of the Holy Spirit, and of God himself, the resurrection and ascension of Christ, and the personality of the devil. It is an abuse of language to call them Christians. They are only modern pagans, hypocritically occupying pulpits dedicated to the proclamation of the gospel of Christ, not a word of which they believe. They are, however, very piously careful to draw their salary, and draw their breath. The latter they spend defaming their Savior, and blaspheming the only name that can keep them out of hell (Acts 4:12). Hence the wave of infidelity sweeping over our schools and colleges and universities.

A backslidden ministry is largely responsible for it. Jesus said "the Spirit would guide us into all truth" (John 16:13). The Holy Spirit is the only conservator of orthodoxy. And when the ministry became unspiritual they were ready for higher criticism and infidel guesses and speculations called science, and every fad and fancy and vagary that the devil could invent, Eddyism, Russelism, Spiritualism, Modernism, and all the rest. There is no cure for us but the return of the grieved Holy Spirit and the resumption of the devout and diligent study of the neglected Bible. A journey back to Pentecost and to faith in God and His book is the only highway that will lead us through the night of sin and crime and shame which is threatening and disgracing Christianity itself, and bring us to the longed for day of glad deliverance.

II. The ministry must be a body of trained, and intelligent theologians. The people crave sound instruction on the profoundest questions that ever confronted the mind of man. The real messengers of heaven, the God honored and God-

used preachers will not disappoint them. A scorching criticism of ministers has been made, "If you attend a lecture on astronomy or geology a short time, you will have a tolerably clear view of his system, but if you listen, not only twelve months, but for twelve years, to the common run of preachers you will not arrive at anything like an idea of his system of theology."

"Alas!" said Spurgeon, "the indistinct utterances of many concerning the grandest of eternal realities, and the dimness of thought in others with regard to fundamental truths have given too much occasion for the criticism! Brethren, if you are not theologians, you are in your pastorates just nothing at all. You may be fine rhetoricians, and be rich in polished sentences, but without knowledge of the gospel, and aptness to teach it, you are but a sounding brass and a tinkling cymbal. Verbiage is too often the fig leaf which does duty as a covering for theological ignorance. Sounding periods are offered instead of sound doctrine and rhetorical flourishes in the place of robust thought. Such things ought not to be. The abounding of empty declamation, and the absence of food for the soul, will turn a pulpit into a box of bombast, and inspire contempt instead of reverence, unless we are instructive preachers, and really feed the people. We may be great quoters of elegant poetry, and mighty retailers of second-hand windbags, but we shall be, like Nero of old, "fiddling while Rome was burning, and sending vessels to Alexandria to fetch sand for the arena while the populace starved for want of corn." That is a perfect description of the modernist preachers; they are fiddling Neros, amusing the people who are dancing their way to hell. That comes from believing nothing, and having nothing to preach.

III. Someone may ask, "How shall we become intelligent theologians?" The answer is plain. By the diligent, intense, prayerful study of Systematic Theologies. A word of personal experience may be in order. From the chair in which I am sitting, writing these lines, I can reach out and take from the shelf five Systematic Theologies by as many different authors. In another bookcase a few feet away are five more. In all I have twenty-two. A few years of comparative study of these intellectual giants of the centuries will make an intelligent theologian of anyone who has gray matter enough in his cranium to be honored with a divine call to the ministry.

But, remember, there must be comparative study. Theologians disagree among themselves.

Great antagonistic schools of thought have come down the centuries. The minister must read thoughtfully and discriminatingly, comparing the opinions and teachings of men with the infallible Word of God, from which there is no appeal. Great questions arise.

1. Did God unchangeably ordain whatsoever comes to pass?
2. Are we in any sense guilty of Adam's sin?
3. Is there a trinity of persons in the Godhead?
4. Did the Son of God make an atonement?
5. Was it limited or universal?
6. What was its effect? Was it just a moral influence? Or was it to satisfy divine justice? Or was it a governmental expedient to save the character of God while He offered salvation to all?
7. Is election conditional or unconditional?
8. Is man endowed with freedom of moral choice? Or is he cursed with moral inability?
9. Is grace efficacious and irresistible?
10. Can a regenerated child of God ever be lost?
11. Is there any probation after death?
12. Is the final punishment of the wicked eternal?
13. Can the heart be cleansed from all sin in this life?
14. Can man be holy here and now, and is it essential to salvation?

The answers to these questions which men have given are as wide apart as the poles. They differ *toto coelo*, by the whole heaven. They cannot be mixed. They fall into systems and philosophies, and there will be a scientific accordance in intimately related doctrines. Truth will be wedded to truth in inseparable union.

In the end, the real student will be likely to find himself either in the Socinian, the Calvinian, or the Arminian camp of religious teachers. To any clear thinker, these systems cannot be mixed, or compounded. Only one of them can fairly interpret all the facts and terms, and include all the truths of revelation. Any minister who does not study to find soul rest in a system of truth on which he would risk his all, is a marvel of mental lethargy.

Personally, I read the theologies widely. I use those with which I cannot agree as grindstones on which I sharpen my sword and battle axe. Those that I accept as true, I use to get stones for my sling, arrows for my bow, shells for my rifle, helmet and breastplate and shield for protection, a sword for offensive and defensive warfare, and sandals to be swift in action for

God. A man of God should be completely furnished for victory in every good work.

IV. When you have your system of truth, proclaim it in due proportion, as God gives wisdom. All is profitable, but not equally so; and especially not all of it, all the time. Those doctrines which are not vital to the soul's salvation, nor absolutely essential to practical Christianity, can be left to the subsidiary place in the background; while the great master theme of salvation by faith in an atoning Savior, and deliverance from sin by the baptism with the Holy Spirit, and the "sanctification without which no man shall see the Lord" (R. V. Heb. 12:14), may well be brought to the front. We must put all our mental resources of scholarship, reason, memory, imagination, and eloquence into the proclamation of the great doctrines of salvation from sin and death by a crucified Christ.

V. Avoid sacred trifling in the pulpit. When a man has knowledge of the truth and is honored by God with a call to preach, let him not dare to waste his time dilating on the "ribbon of blue" or "the meaning of the ten toes," or "the little horn," or "the meaning of the badger-skins," or "the staves of the ark," or "the man of sin," or "the mark of the beast" while a weary, sin-stained, judgment-bound congregation is looking into his face, longing to know how to get rid of their burdens of sin and gain heaven. Life is too short and eternity is quite too long for the preacher to waste his thirty or forty minutes on "old wives fables" or pulpit twaddle, giving the people only a stone when their hungry hearts are crying for bread. Blessed is the preacher whose theme is Christ, whose purpose is salvation, whose hire is souls, whose reward is heaven.

HINTS TO FISHERMEN

By C. E. CORNELL

NOT CALLED TO BE POPULAR PREACHERS

In his advice to young ministers in the *Christian Advocate* New York, Professor W. J. Thompson, of Drew Theological Seminary says:

What shall I preach? What is greatest on earth? Life. What is the greatest life on earth? The human. What is the greatest human life? Jesus. The logic of your mind and the urge of your heart bid you preach Christ in whom all the fullness of God dwelt. Not politics, nor industrialism but the Christian principles that should undergird them, preach. "I am determined to know nothing among men save Jesus Christ and him crucified" was the practice of the most influential man that ever walked under European skies.

Preach against the sins of the day in your community committed by the flock you shepherd. Give no anesthesia before your sermon, spray no perfumery after. With William Lloyd Garrison be as harsh as truth and as uncompromising as justice and something will happen—conviction.

An American authority in Sociology, Professor F. H. Giddings, in noting three original teachings of Jesus said: "The greatest of these is, 'Ye must be born again.'" Preach, "Ye must be born again." This preaching made Methodism; its omission would unmake it.

We are not called to be popular preachers. Phillips Brooks never counted his congregation even on festival days; nor did George Whitefield number his converts. There is no turnstile at any of the twelve gates of heaven. No census is ever taken and the number of its inhabitants is unknown. The most valuable Christian work in this country defies tabulation. We are called to be conscientious preachers of the Word. Such preachers are makers of quality.

THE DIGNITY OF SERVICE

"I have a friend," says Rev. J. C. Masee, Pastor Tremont Temple Baptist church, Boston, "who relates that during the public funeral of Edward the Seventh of England he stood in the crowd in Trafalgar Square. Near the stand erected for the royal family and their friends, the mightiest in the land were seated at points of vantage. Near him stood a small, poor old woman, peeping here and there through the crowd, trying in vain to see the cortege as it moved forward. He said that he had watched her with great interest for several minutes when his attention was attracted to one of the royal seats. A young woman had risen, passed out from her seat to the aisle leading down to the ground. She was remonstrated with by a guard, but she came

down the steps, crossed over to the old woman, took her by the arm, led her back to the steps, and sent her up to sit in her place while she took the poor old incompetent's place in the crowd.

"Only an aristocrat could have done that! So only the Son of God, or one whom He had lifted into a divine relationship, could render the character of service which He offered to those disciples with the dusty feet when He had laid aside His garments, took a towel, girded Himself, and washed their feet. Here is a relation to God that lifts life out of its ego-centric and geo-centric limitations to the illimitable liberties of a theo-centric control!

"There is, therefore, no service anywhere in the world rendered in the name of Christ to a needy fellow man which can be beneath the dignity of a child of God."

WONDERFUL REST

It is a wonderful gift of God to man, to be at the center of that motion, where is everlasting rest; to be sheltered in the peace of God; even now to dwell in heaven, where all hearts are stayed, and all hopes fulfilled. "Thou wilt keep him in perfect peace whose mind is stayed on thee."— H. E. Manning.

THE BROTHERS AND SISTERS OF JESUS

Did Jesus have any brothers or sisters? This is a controverted question. But when all the facts are stated, the preponderance of evidence would indicate that he had. Here is an answer to the question that is very plausible:

The brethren of Jesus are named in the New Testament as James, Joses, Simon, and Judas. In Matt. 12:46; Matt. 13:55; John 2:12 and Acts 1:14 they are generally understood to be proper brothers, all being named together conjointly with the mother of Jesus, and the same is inferred from John 7:5. Some of the early Church writers, however, held that they were merely relatives or cousins (sons of Mary the sister of Jesus' mother), it being a common custom to call all immediate relatives, nephews, cousins, and half-brothers by the general designation of "brothers" or "brethren." The early fathers of the Church held that Mary, the mother of Jesus, had no other children. The question still remains open whether they were not the sons of Joseph by a former marriage. On the other hand Matt. 1:25 and Luke 2:7 favor the view that they were brothers and that Jesus was the "first-born." Sisters of Jesus are also

mentioned in Matt. 13:56 and Mark 6:3, but their names are not given. Much has been written on the subject without positive determination, although most modern commentators hold to the opinion that the "brethren" in question were the sons of Joseph and Mary.

THE APPEARANCE OF CHRIST

The appearances of Christ after the resurrection are given in their order, viz:

1. Mark 16:9-11; John 20:11-18
2. Matt. 28:8-10
3. Luke 24:34
4. Mark 16:12, 13; Luke 24:13-35
5. John 20:19-23
6. John 20:24-29
7. Matt 28:16-20
8. John 21:1-24
9. Matt. 28:16; 1 Cor. 15:7
10. Acts 1:3-8

There were ten appearances in all, besides the vision Paul describes in 1 Cor. 15:6. These are the only recorded appearances, and it is useless to speculate as to whether or not He was seen by others, during the time between His resurrection and ascension.

TO ENRICH YOUR SERVICE WITH BEAUTY AND POWER

If possible have a well-trained choir leader. Sing at least one hymn germane to your sermon subject.

Change the order of the service. Steer clear of ruts and stereotyped methods. Surprise the devil by some legitimate change.

Keep the meeting lively. A few minutes of lively testimony will usually provoke spiritual liberty.

Do not repress the shout, encourage it. Avoid stiffness and formality. It is better to have some wildfire than no fire.

An appropriate solo, well sung, or an instrumental piece can be profitably used. Remember that it is difficult to link up an orchestra with the spirit of revival or the liberty of the Spirit. The shout of a new-born soul has more music in it than a violin solo or obligato.

Keep soul-saving to the fore. The Church of the Nazarene must maintain the spirit of evangelism. If we ape after others we will lose our power. A steady revival with "special" meetings is our job.

Preach clearly, definitely and explicitly, doctrinal sermons. The burden of the ministry should be

the regeneration of sinners and the entire sanctification of believers. This is our mission; we must stay by it. Seek for souls Sabbath morning as well as Sabbath night.

Compliment the faithful. Strenuously avoid the complaining or fault-finding spirit. There is always something good to say, say it. Keep your own head above the clouds. A discouraged, scolding preacher will soon stir up a rumpus. "Like priest, like people." You cannot afford to be a "grouch."

Keep your preaching services worshipful and religious. Do not "sprawl out" into a *religious performance*. Have life, but also have fervor. Encourage liberty, but have no place for unbridled license. Be helpful, but do not be so lengthy as to be burdensome. Avoid exhibiting yourself, but lift up Jesus. Plan to be helpful to your congregation, not a clown. Be on your job night and day, for the night soon cometh, when no man can work—C. E. C.

A REMARKABLE ADVERTISEMENT

"Simon Dring desireth to give full satisfaction to all and everyone of England, or elsewhere, that can justly accuse him that he hath defrauded him in bargains, or in any other way wronged him, that so he may owe nothing but love. Published by my order, from the next house to the Harrow, in Watling street, London, so called.—*Simon Dring*." —*Weekly Intelligencer*, A. D. 1654.

The above is taken from a collection of remarkable advertisements, furnished as a curious illustration of by-gone times. Mr. D. possessed a tenderness of conscience, worthy of being cultivated in any and every age. Happy the man, who, dwelling in the light of God's countenance under a lively sense of his whole duty to his fellows can say, "We have wronged no man, we have corrupted no man, we have defrauded no man."

BOLDNESS

In whom we have boldness and access with confidence by the faith of him—Eph. 3:12.

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:13.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.—Heb. 10:19.

Herein is our love made perfect, that we may have boldness in the the day of judgment: because as he is, so are we in this world.—1 John 4:17.

THE YOUNG CONVERT

Rev. Charles G. Finney in one of his lectures gives a number of important suggestions relative to young converts. Mr. Finney says:

1. That their future character and influence must depend upon God upon the instructions they receive in the early stages of their Christian course.

2. Their instructions should be very thorough. It is no doubt a great error to suppose that young converts should not be instructed to make those discriminations that distinguish between true and false affections, between selfishness and religion.

3. Young converts should be searched to the very quick. Their business *principles*, and habits, and transactions should be thoroughly scrutinized and weighed in the balance of the law of supreme love to God, and equal love to man. They should be made to see and feel that to pursue any employment or course of life for any selfish end or in any selfish *manner*, is downright apostasy from God. It should be insisted upon that they adopt, in heart and practice, the law of universal love, as their rule of life.

4. Young converts must be made acquainted with the nature and degree of their spiritual wants and dependence. They should be made to see and feel that their *cannot* is their *will not*.

5. I have found in my own experience that the greatest pains-taking is required to give young converts a just and sufficiently effecting view of their necessities, and in the same connection to lead them to a just apprehension of the *fullness* and *nature* of the remedy.

6. I am fully convinced that pains enough are not taken, to lead the convert to seek earnestly the "baptism of the Holy Ghost, aiter that he hath believed." This is very important.

7. In order to do this, it is indispensable that he should be cut off from every kind and degree of unholy self-indulgence. His appetites and passions must be restrained and subdued; his body kept thoroughly under, and his whole being must be honestly, fully, and sacredly set apart to the service of God.

8. Converts should be guarded with great caution, against a self-righteous use of means on the one hand, and an Antinomian neglect of them on the other. Antinomianism and Arminianism

are two extremes, between which they must learn to steer, or they will certainly make shipwreck of their faith.

9. Converts should by all means be *kept* awake. If they are allowed to fall asleep, you might as well attempt to preach to the tombstones as to them. We may as well preach to dead men as to sleeping ones.

And now, beloved brethren, many of us have been and still are blessed with revivals of religion under our ministrations, and I pray you, let me inquire, without offence, do we feel as we ought to feel the immense responsibility that at this time devolves on us, in what an immensely important sense Christ has committed the keeping of His honor and the training of His little ones, to us? Shall these converts backslide, through any neglect of ours? Shall the blessed work subside, react, and disgrace religion, for want of a deep sympathy in us with the heart of Christ? Shall the converts be watched over as the apple of our eye, and shall our souls continue "to travail in birth for them, till Christ be fully formed in them the hope of glory?"

WHAT MONEY CANNOT BUY

"It cannot be gotten for gold."—Job 28:15.

I have been much impressed of late with the way in which the Bible depreciates money. In this, as in most things, it is remote from the spirit of the world. The Word of God has often an almost contempt for money. Men make it an idol. The Bible esteems it as vanity. Something of this disesteem of money would be a benediction to multitudes today when money is frequently held in supreme adoration.

Money and gems are held cheaply in the colloquy of which the text forms a part. It appears that there are seven Hebrew words for gold, and no less than four of them appear in five verses of this dramatic chapter. The gold alluded to in the sentence before us is refined gold—gold, laid up in treasures. And heavenly wisdom, true religion, "cannot be gotten" even for such "gold."

Delitzsch's rendering is, "Pure gold cannot be given for it."

I. *Life's Most Excellent Things "Cannot be Gotten for Gold."*—Money answereth all things; the cynic affirms. And yet, though most men believe this, we frequently are disillusioned. When we come to reflect and observe, our estimate of what money can obtain is greatly modified. Not

only is it true that some things cannot be bought with money, but it is also true that the best things of life defy purchase. They have no equivalent in finance. Gold has no relation to them. It is a fact easily observed that of many a noble thing it is true that "it cannot be gotten for gold."

II. *The Greatest of all Things "Cannot be Gotten for Gold."*—"Wisdom" is the immediate theme of the eloquent paragraph before us. This is but a little—one of a crowd of noble titles—of true religion. And we never can too fully familiarize ourselves with the truism that spiritual things have no material equivalent whatever.

III. *It is Man's Blessedness that the Best "Cannot be Gotten for Gold."*—Many purposes of good this serves. Let it be again and yet again insisted that it reveals the limitations of money. Men worship "gods of gold." They always have done, and till the end of the age they always will. Even the Christian Church is apt to exaggerate the functions of gold. The rich man is often a hero in the Church which the poorest of all poor men founded. He gets his way. He may be coarse and vulgar, but he is obeyed. The complex and costly organization of many churches makes rich men a necessity. And innumerable evils follow. So that saints and sinners alike need to realize what money cannot buy.

God gives an opportunity to *all* in ordaining that the best "cannot be gotten for gold." Here is an equality of opportunity. Every man has a chance of the prize of life. The poor may achieve noble things. When Christ was here He had no money. The apostles were forbidden to provide gold for themselves. Peter declared, "Silver and gold have I none." It is not golden roads God's children pass to bliss. Thank God for beatitude for all men. All may of God partake. Heaven's conditions all may fulfil.

This should make the gospel very attractive. Its demands are such as the poor can comply with. Its invitation is to all.—DINSDALE T. YOUNG, *The Gospel of the Left Hand.*

FOR US

The suffering of Jesus is distinctive in itself; quite apart from any other suffering. It was purely voluntary; the coming down here as He did, the lowly life He led, the suffering of spirit through His life, and the great climax—the cross. It was all done of His own free accord for us. He took our place and took what belonged to us. This reveals the real love and meaning of Jesus' suffering.—S. D. GORDON.

WE OUGHT TO HAVE REMAINED ON THE JOB

A church had a marked and old time Holy Ghost revival. Hundreds professed to be converted and sanctified wholly. The whole town was stirred. Nearly one hundred united with the local church. The revival ran several weeks and closed in a blaze of divine glory.

After the evangelist left town the pastor thought that he must rest and so he left also. There was no one in particular on the job, the pulpit was not filled with a competent substitute, inquiries for pastoral help were not met, there was no one to direct the affairs of the church, the new converts were neglected, the fruitage of the great revival was left ungathered, the homes of the new members were left unvisited, there was no effort made to gather up and conserve the harvest, the church soon began to decline, new converts became discouraged, unwise leaders were put in charge, soon there was unrest, talk, complaint, and noticeable backsliding. The church had a wonderful start, but the pastor thought he must have a rest and was out of his pulpit for a number of Sundays. What a calamity! What a serious blunder!

The preacher ought to have followed up the revival with the hardest work of his life. Every convert, every new member ought to have been visited and encouraged. His own soul ought to have been poured out in making the regular services revivalistic. Hundreds more might have been gathered in, and the church kept at white heat. But instead, the tired-out preacher took a vacation and the church was ruined.

Preachers ought to have a vacation, but not on the heels of a great awakening when hundreds were accessible and thinking about their souls. That is the time to gather in a large harvest. I fear that not a few preachers are lying down on the job. About all they do is to draw their breath and draw their salary. A lazy preacher ought to move up or resign. There is no place in the kingdom of God for such a man.

"DOWN BENEAF DE WILLERS."

Where he wanted to "res" sleeps Paul Larence Dunbar. A handsome boulder-memorial, the gift of thousands of school-children, marks the Negro poet's grave at Dayton, Ohio.

It was in 1872 that the poet was born at Dayton. During his school years he showed evidence of his poetic ability. He was graduated from the local high school in 1891 and two years later

produced his first book of verse, "Oak and Ivy." He attributed his literary success to his mother who inspired him and taught him much. As the child of slave parents, she would loll on the lawn of an old Kentucky plantation and listen to the owner read aloud to his wife from Shakespeare, Shelley, Keats and Byron. Even though she did not know the letters of the alphabet she later imparted these tales to her son and instilled in him a desire to know more. After Paul learned to read he spent much time browsing in these and other classics.

Paul Laurence Dunbar was a humanitarian. His writings are helpful as well as beautiful. He loved the trees, the birds, and, most of all, little children. To them most of his poems are dedicated.

Each year some of the citizens of Dayton, Ohio, lay fresh floral tributes on his grave and no doubt imagine that they can hear him recite;

Lay me down beneaf de willers in de grass,
Whah de branch'll go a-singin' as it pass;

An' w'en I's a-layin' low,
I kin hycah it as it go,
Singin', "Sleep, my honey; tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
An de watah stan's so quiet lak an' cool,

Whah de little birds in spring
Ust to coome an' drink an' sing,
And de chillin waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
Nigh enough to hyah de noises in de road;

Fu' I t'ink de las' long res'
Gwine to soothe my sperrit bes'
Ef I's layin' 'mong de t'ings I's allus knowed.

COMPLETE RESIGNATION

Resignation to the divine will signifies a cheerful approbation and thankful acceptance of everything that comes from God. It is not enough patiently to submit, but we must thankfully receive and fully approve of everything that, by the order of God's providence, happens to us. For there is no reason why we should be patient, but what is as good and as strong a reason why we should be thankful. Whenever, therefore, you find yourself disposed to uneasiness or murmuring at any thing that is the effect of God's providence over you, you must look upon yourself as denying either the wisdom or goodness of God.—WILLIAM LAW.

HOMILETICAL

THE WORKS OF THE FLESH

By PAUL S. HILL

TEXT: Gal. 5:24. "They that are Christ's have crucified the flesh."

1. A list of the works of the flesh appears in verses 19-21. Classified they show
 - (a) Sins of *sex*: adultery, fornication, uncleanness, lasciviousness.
 - (b) Sin in the *disposition, affection, inclinations* and *desires*:—Hatred, variance, emulations, wrath, strife, seditions, envyings and revelings.
 - (c) Sin in *religious instinct*: idolatry, witchcraft, heresies.
 - (d) Sin in *general living* among men: reveling and drunkenness.

Note the things within humanity that are affected by the flesh. Sex, disposition, affection, inclinations, desires, religious instinct, and general living include *all* there is in humanity. Man is totally depraved. This is not a single spot in the heart left after conversion, it is the *depravity of the entire selfhood*.

2. Trace *seven steps to murder*. (a) Emulation, a desire to excel, jealous rivalry; (b) Variance, lack of agreement, the beginning of division because of emulation; (c) Envyings, because of the first two named; (d) Hatred, a step farther; (e) Wrath, get mad; (f) Strife, get to fighting; (g) Murder, kill the man you tried to excel. Have no mercy on your quick temper or you are dangerously near to murder. Only a step. Have you felt anger so much that all your muscles and blood were under its control? You were near to being a murderer.
3. How easy to trace carnality in false religion—idolatry, witchcraft, heresies. The Bible way of entire sanctification is the only way that does not allow for carnality in this life.
4. The fruit of the Spirit covers the same ground in humanity that the flesh does. Note *love*—pure holy human love mingled with the divine. What a cure for the sin in the sex. Note joy, peace, longsuffering, gentleness, goodness; covering and curing the same locality as cursed by sin in the dispositions, affections, inclinations and desires. Get blessed this way and you will not be a drunkard or a murderer. Neither will you be seditious. Note again faith; a complete and only cure for idolatry, witchcraft, and heresies. Faith is a sure cure. Faith will make you orthodox. Also

again note meekness and temperance. They will cure sin in the general living and deliver from drunkenness and reveling. Here they are:

SINS OF SEX

Adultery		
Fornication		Cured by Love
Uncleanness		
Lasciviousness		

SIN IN DISPOSITION, ETC.

Hatred		
Variance		
Emulation		Joy, Peace, Longsuffering,
Wrath	Cured by	Gentleness, Goodness, Meekness
Strife		
Sedition		
Envyings		
Murder		

SIN IN RELIGIOUS INSTINCT

Idolatry		
Witchcraft	Cured by	Faith
Heresies		

SIN IN GENERAL LIVING

Drunkenness	Cured by	Temperance
Reveling		

Those that are Christ's have crucified the flesh. Crucifixion is not death, but a process of death. Our old man is crucified that the body of sin might be destroyed.

CHRIST'S SECOND COMING

By P. P. BELEW

Text: Jas. 5:8.

INTRODUCTION:

1. Personal and visible (Acts 1:9-11.)
 2. Concerning the time (Mark 13:32, 28, 29.)
1. SOME SIGNS OF
 1. The condition of the world.
 - a. Its great unrest (Dan. 12:4.)
 - b. Its state of knowledge (Dan. 12:4.)
 - c. Its standard of morals (Dan. 12:10; Luke 17:26-28.)
 - d. Its great disasters (Matt. 24:7, 8.)
 2. The state of the Church (Matt. 24:12.)
 - a. Its secularity (Rev. 3:17.)
 - b. Its neutrality (Rev. 3:15, 16.)
 - c. Its modernism (Luke 18:8; 2 Tim. 4:3, 4.)

- d. Its worldliness (2 Tim. 3:4; Titus 1:16.)
- e. Its lack of power (2 Tim. 3:5.)

II. THE PURPOSE OF

- 1. To receive His own (Luke 21:28; John 14:3; 1 Thess. 4:16, 17.)
- 2. To establish His kingdom (Rev. 11:15; Dan. 2:44; 7:18; Isa. 11:6-9.)
- 3. To execute judgment (Jude 14:15; Matt. 25:31-46.)

III. THE PREPARATION FOR

- 1. Holiness (Heb. 12:14; Titus 2:11-13.)
- 2. Activity (Luke 19:13.)
- 3. Watchfulness (Mark 13:35.)

THE PRODIGAL SON

By R. J. KIEFFER

TEXT: Luke 15:11-24.

CHARACTER OF THE PRODIGAL

- 1. Self-confident v. 12. Give me the portion of goods etc.
- 2. Visionary, air castles.
- 3. Fortune seeking.
- 4. Wasteful, spendthrift.
- 5. Lived riotously, v. 10.

HIS EXPERIENCES

- 1. Liberal to a fault, spent all v. 14.
- 2. Overtaken by famine.
- 3. In want, forsaken v. 14.
- 4. Joined to a citizen of the world.
- 5. Swine feeder.
- 6. Destitute—no man gave to him.
- 7. Lost his home, fellowship with the father and fortune.

HIS REPENTANCE

- 1. Came to himself.
- 2. Reviewed his condition. Compared his condition with his father's servants. They had plenty and he hungered.
- 3. Definite decision, I will arise v. 18.
- 4. Confessed.
- 5. Humbled himself v. 19.

HIS RETURN

- 1. He arose and came to his father v. 20.
- 2. Father.
 - 1. Saw him.
 - 2. Had compassion.
 - 3. Ran and fell on his neck.
 - 4. Kissed him.
 - 5. Forgave him.
 - 6. Rewarded him.
 - 1. Feast—fat calf.
 - 2. Robe.
 - 3. Ring.
 - 4. Shoes.

3. Result.

- 1. Dead made alive, lost found.
- 2. Joy in the presence of the angles.
- 3. Restored to sonship (ring and robe).

FISHERS OF MEN

By R. J. KIEFFER

TEXT: Luke 5:1-11.

A HUNGRY MULTITUDE

- 1. Pressed upon Him (v. 1).
- 2. Eager to hear the Word.
- 3. Discouraged fishermen, hopeless, they had left their boats and were washing their nets.
- 4. At the end of their power—toiled all night in their own strength.
- 5. Man's extremity—God's opportunity.

JESUS THE TEACHER

- 1. Met men in the common walk of life. Went right down to the lake.
- 2. Entered into Peter's boat. He can use the boat with which we fail.
- 3. Pushed off from the land so the press would not bother him.
- 4. Sat down and taught the people.

HOW THEY WERE MADE FISHERS OF MEN

- 1. Launch out (v. 4). Put into practice my teaching. Launch into holiness and do personal work.
- 2. Into the deep (things of God).
- 3. Let down your nets.
- 4. (Discouragement by the devil) We have toiled all night, etc.
- 5. Obedience (v. 5) "At thy word."
- 6. Submissive will "I will."
- 7. Confession "I am a sinful man, I have been toiling in my own strength."
- 8. Acknowledged the lordship of Jesus over the sea as well as himself.
- 9. Forsook all.
- 10. Followed Him.

RESULT

- 1. Revival of fishes.
- 2. Called for help.
- 3. Astonished.
- 4. Approval of Jesus "Fear not, etc. (v. 10).

CONTENDING FOR THE FAITH

By C. E. CORNELL

TEXT: Jude 3.

I. INTRODUCTION

The subtle attack upon the authenticity of the Scriptures. Modernism and evolution mostly destructive, not constructive.

The word "authenticity" carries with it the thought of genuineness, credibility, authorized, trustworthy, entitled to belief, according to the facts.

The charge of the higher critics.

II. "THE COMMON SALVATION"

1. Not common in the sense of *quality*.
2. Not inferior.
3. But common because of its universality.

For Jew and Gentile the world over.

III. THIS SALVATION INCLUDES PARDON FOR THE SINNER AND ENTIRE SANCTIFICATION FOR EVERY BELIEVER.

We are to contend for this, "The faith once delivered to the saints."

The church and the world are ignorant of the matchless divine provision.

Many hungry souls in the church. Reveal the truth and they will plunge into the cleansing fountain.

IV. THE COURAGE TO STAND

We must stand if we have to stand alone. Sin is weakness, salvation is strength.

Full salvation gives us added strength and courage.

Illustration:

The lone sentinel of Pompeii. He stood faithful to duty when Vesuvius was belching forth lava, scoris, cinders and fire.

"Having done all, *stand*."

THE FRUITS OF PERFECT LOVE

TEXT: John 17:26.

I. INTRODUCTION—TERMINOLOGY

Holiness, Entire Sanctification, full Salvation, Christian Perfection, A Clean Heart, Fullness of the Blessing, Baptism with the Holy Spirit, A Pure Heart, Crucifying the "old man" of Sin, The Rest of Faith, and Perfect Love.

II. WITNESS TO PERFECT LOVE

See Wood's "Perfect Love," page 155.

These confirm the actuality of the experience. Many modern witnesses.

Evidence indisputable.

III. WHY IS AN INDIVIDUAL LED TO SEEK THIS GREAT BLESSING?

Prompted by the Spirit of God. There are at least four conditions prompted by the Holy Spirit.

1. They felt their need.
2. They were definite.
3. They were desperate.
4. They tarried until the work was wrought.

IV. THE JOY OF THE ABIDING COMFORTER OR THE FRUITS OF PERFECT LOVE

Classify Joy: (1) Natural; (2) Unnatural; (3) Supernatural.

Marked evidences of the fruits of Perfect Love.

1. See Wesley's "Plain Account"; Wood's "Perfect Love" page 123.
2. The tongue loosed.
3. Testimony—eager to testify.
4. Importunate prayer.
5. The enlarged vision.
6. Activity in service.
7. Final triumph. "Our people die well."

BELSHAZZAR'S FALL

By P. P. BELEW

Text: Dan. 5:1-4, 30.

INTRODUCTION:

1. Belshazzar a Regent King.
2. The Magnificence of Babylon (Isa. 47:5; 13:19; 14:4; Jer. 51:4).

I. THE CAUSE OF—SIN (Prov. 14:34.)

1. Ignoring God (Dan. 5:4, 23.)
2. Pride (Dan. 5:22; Prov. 16:18; 2 Cor. 10:5.)
4. Profanation (Dan. 5:2, 3.)
5. Presumption (Jer. 17:5.)
6. Rejection (Dan. 5:18-22.)

II. THE CIRCUMSTANCES OF

1. A Visitation of God (Dan. 5:5.)
2. A Time of consternation (Dan. 5:6.)
3. A cry for help (Dan. 5:7, 8; Isa. 47:15; Dan. 5:10-17.)

III. THE EXTENT OF

1. From king to captive (Dan. 5:26, 28.)
2. From jollification to judgment (Dan. 5:27, 30; Luke 21:31.)
3. From popularity to perdition (Isa. 14:4, 9.)

CONCLUSION

THE BODY OF CHRIST

By R. L. HOLLENBACK

Text: Eph. 4:12.

"The body of Christ." This figure shows what intimate relationship exists between the Church and Christ. He is the "Head"; it is the body. All of us are said to be "members in particular."

I. IT IS A VISIBLE BODY

II. IT IS A LIVING BODY

—not a corpse; not an effigy.

—is quickened, anointed, empowered by the Spirit.

III. IT IS A UNIFIED BODY. "Fitley joined together." —each member in its place.

IV. IT IS NEVER AT VARIANCE WITH THE HEAD

1. Exhibits the same character as the Head. —unpretentious, self-denying, compassionate, merciful.
2. Carries out the purpose of the Head —obedient. Members are instruments of Christ's will.
3. Suffers jointly with the Head. —His burden is its burden. The missionary enterprise, of course, lies close to the heart of each member of His body.

CLIMAX: You can only show your love for Christ by caring for His body. You are only loyal to Christ as you are loyal to His body. Strive to increase the body. Strengthen its influence. Don't knock on it. And let your head come off your shoulders rather than foster dissention and schism in the body!

"THE VISION OF GOD"

By A. M. HILLS

TEXT: "I saw the Lord" (Isaiah 6:1).

The young prophet went to the temple to worship. A good place to go. Got a vision and saw the Lord. He heard the angels cry: "Holy! holy! holy!"

I. Isaiah got a new conception of God's holiness. The place was holy. The angels were holy. They were profoundly moved by the holiness of God. It all put the prophet under conviction of his own need of holiness. He fell before the Lord and cried, "Woe is me!" etc.

II. God heard his confession and prayer. He sent the cleansing fire, typical of the Holy Spirit. "Thine iniquity is taken away, thy sin purged." The prophet was sanctified.

III. The cleansing was followed by a call from God. The Lord cleanses us that He may use us. Men usually wish to reverse the order. They want the power first, here and now; they postpone holiness until the indefinite hereafter. God wants His servants to be fitted first; then used.

IV. The fitted prophet had three new things,—

1. An ear to hear God. "And I heard the voice of the Lord saying, "Who shall I send, and who will go for us?" Verse 8.

2. "A willing heart." He answered, "Here am I, send me."

3. A commission. "Go and tell this people," etc. When God can get people pure in heart, quick to hear, and willing to go. He gladly and gently uses them.

THE FULLNESS OF THE BLESSING

By C. E. CORNELL

TEXT: Rom. 15:29.

- I. THE NEEDS OF THE WORLD.
 - Food
 - Hope
 - Rest
 - Salvation
- II. THE PERSONALITY BACK OF THE TESTIMONY OF ST. PAUL.
 1. Paul's indomitable courage.
 2. A master preacher.
- III. THE "SURENESS" OF TESTIMONY.
 - "I am sure," etc.
 - The source of "sureness."
 - The witness of the Spirit.
- IV. "THE FULLNESS OF THE BLESSING."
 - The meaning.
 - Deals with the sin malady.
 - The hymns declare it.

Illustration: Charles Wesley's hymns, see page 75 of Bishop Mallalieu's book, "The Fullness of the Blessing of the Gospel of Christ."

"FULLNESS OF JOY"

By C. E. CORNELL

Texts to be read:

- 1 John 1:4. (Text).
- John 3:29.
- John 15:11.
- John 16:24.
- John 17:13.
- 2 John 12.
- 1 Peter 1:8.
- 1 Peter 4:12, 13.

I. INTRODUCTION.

The significance of the Epistle—Reasons for writing, etc.

- II. CHRISTIANITY A RELIGION OF JOY.
 1. Different from any other religion.
 2. The "Joy" of it makes it attractive.
- III. REASONS FOR JOY.
 1. The peace of reconciliation.
 2. The blessed consciousness of sonship.
 3. The happy growth in holiness.
 4. The attainment of heart purity.
 5. The bright prospect of future completion and glory.
- IV. FULLNESS OF JOY IS FULL SALVATION.
 1. Its immediate attainment.
 2. Its effects upon the life.
 3. Its influence upon others.
 - Paul has much to say about *Joy*.

PERFECT LOVE

By C. E. CORNELL

TEXT: 1 John 4:18.

- I. It emancipates from the *fear of sin*.
- II. It emancipates from the *fear of faces*.
- III. It emancipates from the *fear of failure*.

- IV. It emancipates from the *fear of death*.
 AS AN ENDOWMENT
1. Power—divine *energy* in the soul.
 2. Love—divine *enthusiasm* in the soul.
 3. Sound mind—divine *wisdom* in the soul.
 (2 Tim. 1:7.)

“THE MORE EXCELLENT WAY”

By C. E. CORNELL

TEXT: 1 Cor. 12:31.

- I. THE IMPORT OF THE 13TH CHAPTER OF FIRST CORINTHIANS.
 1. A high Christian standard.
 2. A possible Christian standard.
- II. “FAITH,” “GRACE,” “GIFT.”
 1. Differentiate between these.
- III. CHARACTERISTICS OF PERFECT LOVE.
 1. “Suffereth long.” Has a long mind to the end of which neither trials, adversities, persecutions or provocations can reach.
 2. “Is kind.” Gentle, tender, compassionate.
 3. “Envieth not.” Is not grieved because of another's prosperity.
 4. “Vaunteth not itself.” Is not rash, insolent; does not set itself forward, not self-assertive.
 5. “Is not puffed up.” Is humble.
 6. “Doth not behave itself unseemly.” Is mannerly, courteous, polite.

SERMON SEED

By T. M. ANDERSON

TEXT: “*Great grace was upon them all*” (Acts 4:33).

- I. THE EFFECTIVE CAUSE OF GREAT GRACE
 1. They were all filled with the Holy Ghost. Verse 31. This is not the Pentecostal baptism, because these mentioned in this account had received that; nor were they backlidden so that they needed to be baptized with the Spirit as at Pentecost. This is that refilling of the Spirit necessary to enable believers to be at the highest point of spiritual life and effectiveness. Some things make such a filling needful.
 - a. A season of great trial as these apostles had just been through.
 - b. Times of strenuous labors that tax body and mind and spirit. Such times call for great grace.
 - c. The time of emergency. Such as precipitating revivals in places where opposition is had.

II. THE EVIDENCE AND RESULTS OF GREAT GRACE

1. Great grace to preserve life spiritual in the midst of opposition. When it cost something to be holy. Death, hate, persecution on every hand. Low morals in the world. Formalism in the religion of the day. Great grace is surely needed. These were so dead that they responded to nothing. They were so alive none could kill them.
 They were so hot none could join them without being of them. They were so blameless that none could condemn them justly.
2. Great grace of boldness. Courage to enforce truth where it was opposed by the rulers and high churchmen. Courage to obey God rather than man. Such grace was on the church that they backed the ministry by their prayers. See verse 29.
3. Great grace manifest in unity. “The multitude of them that believed were of one heart and of one soul.” Verse 32. If great grace is on all, then all will be united as one. This meant that every Christian grace was in evidence. Forgiveness of each other's faults. Forbearance for infirmities. Longsuffering, kindness, meekness, charity, peace, all were results of great grace.

4. Great grace manifested in their giving. Verses 32, 34. Here is shown how material things are to be made a means to promote interests of spiritual things. Surely no stingy person has great grace. Liars in this respect could not thrive in this day. See Ananias and wife, ask them.
5. Great grace upon all resulted in a Barnabas for the ministry. Out of the churches so full of grace will always come sons of consolation. A good man full of faith and full of the Holy Ghost (Acts 11:22-24).

III. GREAT GRACE IS THE RESULT OF INTERCESSION

“And when they had prayed.” etc. (v. 31).

TEXT: “*Mark the perfect man, and behold the upright: for the end of that man is peace*” (Psa. 37:37).

To open this psalm we will show the several elements that united, form a perfect man. Then show the things which insure his end being peace.

By way of introduction let it be seen that God sets up a perfect man as a witness for Him. How unfair it is for any man to refuse to believe in Christ because someone has made shipwreck of faith. They are no examples of grace. Why not select the perfect Man? Find God's best and judge by them.

- I. The elements of the perfect man. (We use the word elements as one would use it in chemistry when describing the nature of a substance. Well do we know that to be a whole man of God one must possess certain spiritual elements or qualities.)
 1. A perfect man has the virtue of meekness. (Verse 11). The spirit of humility. Easy to be instructed. Quiet and peaceable. Never contentious nor stubborn. In virtue he is perfect.
 2. A perfect man is upright of conversation or life (Verse 14). Also see the text. To be upright means there are no inclinations toward the world, flesh or ungodly persons. It is a state of the heart life that is like God. "Good and upright is the Lord."
 3. A perfect man is righteous. Holy and God-like (Verse 16). A righteous man is a saved man. A work of salvation is done in him by the Lord (Verse 39).
 4. A perfect man is a just man (Verse 12). Because he is just and law-abiding, and treats all men justly and with honor, God has him as a witness. He pays all his debts. He never is unjust in business.
 5. A perfect man is a good man (Verse 23). Every step is ordered of the Lord. That is, a good man is under divine control and does good in every step of his way.
 6. A perfect man is a merciful man (Verse 26). He is filled with pity for the needy. "He ever lendeth." He forbears with the faults of others. He loves with a tender heart all men.
 7. A perfect man is a saint (Verse 28). A saint is one separated from the world and joined unto God as His property. Such as are saints do not need to die to be sainted, they are his saints or holy ones on earth. God never forsakes them. He is with them on earth as in heaven. Here then is the perfect number seven, showing the seven elements that make a perfect man.

- II. There are seven things which make for his peace.
 1. Fret not thyself because of evil doers (Verse 1). Be careful lest the doers of evil disturb thy soul's peace by their persecutions and evil doings.
 2. Be not envious against the workers of iniquity (Verse 1). To be envious is to be dissatisfied with your state as compared with others. If the wicked do prosper by evil works, and you remain poor for righteousness' sake, do not be envious because they shall soon be cut down. You have the best thing.
 3. Trust in the Lord, and do good (Verse 3). Two things here: Faith and faithfulness. Trust God for all things, and go on doing good and thou shalt dwell in the land and be fed.
 4. Delight thyself in the Lord (Verse 4). Love God so as to be delighted in His service, and prayer will be answered.
 5. Commit thy way unto the Lord. (Verse 5). Let God take care of your way when persecuted and tried. He will avenge you, and honor you by showing you were righteous (Verse 6).
 6. Rest in the Lord, and wait patiently for him (Verse 7). See this entire verse. It refers to the coming of the Lord. No matter how the wicked prosper and bring wicked devices to pass. Wait on the Lord; He will judge the wicked and clear the earth of them, root and branch, and the meek shall possess the earth and delight themselves in the abundance of peace. See verses 9-11.
 7. Cease from anger, and forsake wrath (Verse 8). Never get into a quarrel. Have no unfinished business with your brother. Keep yourself in perfect control, fret not thyself in any wise to do evil. These seven things belong to the peace of the perfect man. To do them will surely end in peace at the day of God.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Besetting Sin

The ancient Greeks had a legend about Achilles, their mighty warrior, who fought against Troy, that when a child his mother dipped him in the

River Styx, which was supposed to render him invulnerable. However, she held him by the heel when she dipped him, with the result that only in his heel could he receive any physical harm. That heel was the only part of his body that had not been touched by the Stygian waters, and in that heel he finally received the wound that caused his death. So it is with the man who has never been sanctified wholly. Within him is a deadly weakness—the sin which doth so easily beset him—and without the cleansing blood of Jesus he is sure to fall in the moment of stress and strain.

Unconscious Benefactions

Dr. George A. Gordon, of the Old South church in Boston, tells of the following anonymous letter which he received one Monday. "What a liar you are, and what a lie you told in your sermon last evening; be a man next Sunday and tell the truth. From one who wishes you well." Dr. Gordon cites this as an example of the foolish blame which serves to keep a preacher humble and in his place. This, he continues, "reminds me of the visitor who came to see one who was a stranger to him, riding a donkey. This visitor dismounted at the gate of the garden, in which there was a wonderful grapevine, in the full blossom of early summer, and leaving the donkey outside, and the gate of the garden open, he went to make his call. He was kindly received by the stranger upon whom he called, stayed longer than was wise, and when visitor and visited came forth from the interview they found to their dismay that the donkey had eaten the grapevine clean of its blossoms. The owner bore the disaster as a gentleman should, parted courteously with his extraordinary guest, and returned to lament the complete loss, as he thought, of the fruit of the vine for that season. He was mistaken. Sunshine and rain brought forth new leafage and more abundant blossoms. The greatest harvest of grapes the owner gathered that year in the history of the vine. While bent upon the satisfaction of its appetite, the donkey had proved the best vinedresser in the world. But as Dr. George W. Field, of Bangor, from whom I got the tale, remarked: 'No thanks were due the jackass for the benefaction.'"

He that Loses His Life Shall Find It

Henry Ford once said: "Have you ever noticed that the man who starts out in life with a determination to make money never makes very much? He may gather together a competence, of course, a few tens of thousands or even hundreds of

thousands, but he'll never amass a really great fortune. But let a man start out in life to build something better and sell it cheaper than it has ever been built or sold before—let him have that determination, and give his whole self to it—and the money will roll in so fast that it will bury him if he doesn't look out.

"When we were building our original model, do you suppose it was money we were thinking about? Of course, we expected it would be profitable if it succeeded, but that wasn't in the front of our minds. We wanted to make a car so cheap that every family in the United States could afford to have one. So we worked morning, noon, and night, until our muscles ached and our nerves were so ragged that it seemed as if we just couldn't bear to hear anyone mention the word automobile again. One night when we were almost at the breaking point I said to the boys, 'Well, there's one consolation. Nobody can take this business away from us unless he's willing to work harder than we've worked.' And so far nobody has been willing to do that."

The Wooden Horse

A splendid illustration of Satan's strategy comes from the story of the fall of Troy. The Greeks had besieged the city of Troy for months, but without making a single breach in the wall of that great city. Finally they decided to attempt by strategy what they had failed to accomplish by assault. So they constructed a great wooden horse, and inside the horse they placed a number of Greek soldiers. Then, embarking in their ships, they sailed away toward the west as though they had given up the siege in despair.

The Trojans were overjoyed that now at last their enemies had disappeared. In their joy, they threw open the gates of their city and dragged the great wooden horse inside the walls. After a day of rejoicing they barred their gates for the night and went to their rest. But the Greeks had only sailed out of sight, and under cover of darkness turned about and returned to Troy. Then, at the midnight hour the soldiers, imprisoned within the wooden horse, came out, opened the gates of Troy from within, admitted the Greek army, and the sacking of Troy was soon complete.

So with a justified man. Within him is a traitor—an ally of Satan. The carnal mind is enmity against God. And in some moment of weakness, in some careless hour, the enemy will open the gates of the soul to the enemy without, and the justified man will fall into sin. Only the blessing

of entire sanctification will deliver from this perilous position and make the soul strong for the evil day.

Beware of the Leaven of the Pharisees!

In the words of Dr. Charles E. Jefferson: "The most odious word upon [Jesus'] lips was the word 'hypocrite.' Have you ever wondered why it is impossible to speak that word without its falling from the lips like a serpent—it is because His curse is resting upon it. It was not a harsh word before He spoke it, but He breathed the hot breath of His scorn into it, and it has been ever since a word degraded and lost. A hypocrite is an actor. It is a word taken originally from the stage. In the theatre we expect men and women to be other than they seem to be. An ordinary plebeian wraps around him the robes of a king, and acts like one, and we are not offended because we are not deceived. It is expected that on the stage no one shall seem to be what he really is. But on the great stage of the world God expects every man to be what he claims to be. If we say things we do not believe, and profess things we do not feel, and lay claim to things we do not possess, we are tricksters and deceivers causing mischief and confusion in the world."

Who Shall Deliver Me!

Near Haverhill, Mass, is the birthplace of John Greenleaf Whittier, the Quaker poet. The old house is in an excellent state of preservation. However there is one striking thing about this place. The bed-chamber of the poet's mother opens off the kitchen, but is two steps up from the level of the kitchen floor. It is the only room on the first floor that is raised thus; and there is a reason for it. Under the floor of that chamber is a large rock. It was too large to move and there was no dynamite in those days. All that could be done was to build the house over and around the rock.

How like this is to so many Christian experiences. Many a justified soul has been led to believe that there is no deliverance from the carnal mind in this life. The struggle with depravity is the Christian's warfare, they are told, and we all must fight that battle. Thank God, there is a more excellent way. Instead of apologizing for sin, we can be delivered from it by the second work of divine grace.

Spirit Guidance

When Finney was a young preacher, he was invited to a country schoolhouse to preach. On the way there he became much distressed in soul, and his mind seemed blank and dark, when all

at once this text, spoken to Lot in Sodom by the angels, came to his mind: "Up, get you out of this place; for the Lord will destroy this city." He explained the text, told the people about Lot and the wickedness of Sodom, and applied it to them. While he spoke they began to look exceedingly angry, and then, as he earnestly exhorted them to give up their sins and seek the Lord, they began to fall from their seats as though stricken down in battle, and to cry to God for mercy. A great revival followed; many were converted, and a number of the converts became ministers of the gospel.

To Finney's amazement, he learned afterward that the place was called Sodom because of its extreme wickedness, and the old man who had invited him to preach was called Lot, because he was the only God-fearing man in the place. Evidently the Holy Spirit worked through Finney to accomplish these results.—COL. S. L. BRENGLE.

Moody's Uniqueness

On Moody's first visit to England, in 1867, when he was still chiefly known as a Sunday school worker, he attended the anniversary meeting of the London Sunday school Union in Exeter Hall, and was assigned to move a vote of thanks to the chairman of the meeting, the Earl of Shaftesbury. As Dr. H. C. Trumbull reports the incident: "Toward the close of the meeting the chairman yielded his chair to the vice-chairman, in order that such a resolution could be offered. The vice-chairman announced that they were glad to welcome their 'American cousin, the Rev. Mr. Moody, of Chicago,' who would now 'move a vote of thanks to the noble Earl' who had presided on this occasion. With refreshing frankness and an utter disregard for conventionalities, Mr. Moody burst upon the audience with the bold announcement:

"The chairman has made two mistakes. To begin with, I'm not the "Reverend" Mr. Moody at all. I'm plain Dwight L. Moody, a Sabbath-school worker. And then I'm not your American cousin"! By the grace of God I'm your brother, who is interested with you in our Father's work for His children.

"And now about this vote of thanks to "the noble Earl" for being our chairman this evening. I don't see why we should thank him, any more than he should thank us. When at one time they offered to thank our Mr. Lincoln for presiding over a meeting in Illinois, he stopped it. He said he'd tried to do his duty, and they'd tried to do

theirs. He thought it was an even thing all round.'

"That opening fairly took the breath away from Mr. Moody's hearers. Such talk could not be gauged by any standard. Its novelty was delightful, and Mr. Moody carried his English hearers from that time on."

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Some further suggestions for themes and texts or expository messages from the Book of Ephesians. Chapters 4 to 6.

THEME—The Unity of the Spirit.

Text—Ephesians 4:3-6.

- I. One body, the church.
- II. One Spirit.
- III. One hope of your calling.
- IV. One Lord.
- V. One faith.
- VI. One baptism.
- VII. One God and Father of all.

THEME—The Purpose of the Ministry.

Text—Ephesians 4:12-16.

- I. The perfecting of the saints.
- II. The edifying of the body of Christ, the church.
- III. For developing Christian maturity—which embraces
 1. The unity of the faith.
 2. Knowledge of Christ.
 3. Perfection in Christ.
 4. To the full measure of the stature of Christ.
 - a. This means Christian manhood as contrasted with childhood.
 - b. This means establishment—
 1. In doctrine.
 2. In experience.
 3. In love.

THEME—The State of Unbelievers.

Text—Ephesians 4: 17-19.

- I. Walk in the vanity of their minds.
- II. Walk in the blindness of their hearts, which brings
 1. A darkened understanding.
 2. Alienation from God.
 3. Ignorance of God.
- III. Are "past feeling."
 1. Because they have given themselves over to sin.
 2. Because they habitually work uncleanness.

THEME—True Holiness.

Text—"And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24).

True holiness is the opposite to false or spurious holiness. There are many things about the experience of holiness that the devil may counterfeited, but not those mentioned in the context.

- I. True holiness is a heart condition—a pure heart.
- II. True holiness produces a transparent life, embracing—
 1. A truthful life, vs. 25.
 2. A life free from sin, vs. 26, 27.
 1. A truthful life, vs. 25.
 3. An honest benevolent life, vs. 28.
 4. A pure conversation, vs. 29.
- III. True holiness is a life of obedience to the Spirit.

"Grieve not the Spirit" vs. 30.
- IV. True holiness produces Christ-likeness, vs. 31, 32.

THEME—Followers of God. (Lesson—Ephesians 5:1-17).

Text—"Be ye therefore followers of God, as dear children" (Eph. 5:1).

The walk (or life) of the follower of God is shown as follows—

1. He walks in love, vs. 2.
2. He walks in chastity and purity, not in immorality, vs. 2-5.
3. He walks as the child of light, vs. 8-10.
4. He walks as separated from the world, vs. 11-14.
5. He walks circumspectly, vs. 15, 16.
6. He walks in the will of God, vs. 17.

THEME—The Spirit-filled Life.

Text—"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

- I. To be filled with the Spirit one must be emptied,
 1. Of all sin, both inbred and actual.
 2. Of all self-seeking, and ambitions.
 3. Of all things inconsistent with God.
- II. The Spirit-filled life is evidenced by—
 1. Joyfulness, singing unto the Lord, vs. 19.
 2. Thanksgiving, giving thanks always, vs. 20.
 3. Humility, submitting yourselves one to another, vs. 21.

THEME—The Glorious Church.

Text—"That he might present it unto himself a glorious church" (Ephesians 5:27).

- I. Christ is the Head of this glorious church, vs. 23.
- II. This church is submitted to Christ, vs. 24.
- III. This church has supreme love from Christ, vs. 25.
- IV. This church is wholly sanctified, vs. 26.
- V. This church is presented a holy church, vs. 27.

THEME—The Christian Family.

Text—"Ephesians 5:33-6:4.

In the Christian family—

1. Love reigns in mutual agreement, vs. 33.
2. Children render obedience to parents, vs. 1-3.
3. Discipline is used with discretion, vs. 4, f. c.
4. Religious instruction is given, vs. 4, l. c.

THEME—Christian Employees and Employers.

(May be good Labor Sunday sermon, Sept. 4th.)

Text—Ephesians 6:5-9.

- I. The Christian Employee.
 1. Renders conscientious and honest service to his employer, vs. 5, 6.
 2. All such service is dignified as being service to Christ, vs. 7.
 3. Double wages are paid for such service, vs. 8. The wages received, and rewards from God.
- II. The Christian Employer, vs. 9.
 1. Is conscientious in his dealings with his employees.
 - a. By not making unjust demands upon them.
 - b. In paying proper wages.
 2. Does not needlessly oppress them.
- III. God is the same toward Employed or Employer. "Neither is there respect of persons with him."

THEME—The Christian Warrior.

Text—Ephesians 6:10-18.

- I. The Warrior's Foes, vs. 11, 12.
 1. The wiles of the devil.
 2. Unseen forces of darkness.
 3. A Personal combat, "we wrestle."
- II. The Warrior's Power, vs. 10. "The power of His might."
- III. The Warrior's Resource, vs. 18. Prayer.
- IV. The Warrior's Armor, vs. 13-17.
 1. The girdle of truth.
 2. Breastplate of righteousness.

3. Shoes of Preparation of the gospel of peace.

. The Shield of faith.

5. Helmet of Salvation.

6. The Sword of the Spirit.

"Religion is the best armor a man can have, but the poorest cloak." John Bunyan.

- V. The Warrior's Victories, vs. 13.

Stands victorious after the fight.

Themes on Holiness**THEME—Holiness—The Divine Provision.**

Text—"And for their sakes I sanctify myself, that they also might be sanctified" (John 17:19, also Heb. 13:12).

THEME—Holiness—The Divine Choosing.

Text—"Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thes. 2:13, also Eph. 1:4).

THEME—Holiness—The Divine Call.

Text—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thes. 5:23, 24, also 1 Thes. 3:13).

Sunday Evening Suggestions**BIBLE QUESTIONS FOR SERMON TOPICS**

QUESTION—"What does the Lord Require of Thee?"

Text—"And now, Israel, what doth the Lord thy God, require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes" (Deut. 10:12, 13.)

QUESTION—"To whom shall we go?"

Text—"Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

QUESTION—"What must I do to be saved?"

Text—"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

QUESTION—"What think ye of Christ?"

Text—"What think ye of Christ? whose son is he?"

QUESTION—"What shall I do with Jesus?" (Matt. 22:42).

Text—"What shall I do then with Jesus which is called Christ?" (Matt. 27:22).

TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

Why it is Difficult to Lead Moslems to Christ

That is the title of a review written by E. M. Wherry, D. D. (formerly a Presbyterian missionary in India), of Dr. Zwemer's book, "The Law of Apostasy in Islam."

Read this review of it appearing in the *Missionary Review*, July and August. In the *Islamic Review* of November, 1916: "Islam does not prescribe any punishment in the world for apostasy." Khwajah Kemalud-Din in his recent book, "India in the Balance" (page 136) says, "As to the change of religion and its penalties under the Moslem rule, there need be no penalty for apostasy."

This book of Dr. Zwemer's I have not yet read, but from this section of Dr. Wherry's review of it, I understand that it gives many facts refuting the statements quoted above. My work in India has been almost entirely among Hindus, but I have known cases that disprove these statements.

Missionary work in China is passing through a time of testing. But there is no occasion for a feeling of defeat or even of discouragement. Our missionaries with but few exceptions are remaining as close to their centers of work as is practicable. Five members of the West China Mission, four men and one woman, are still at their posts.—*Missions*.

Dr. F. W. Goddard of Shaohsing, China, says: "Our relations with the non-Christians of the city are very friendly too, and will remain so if the outside world will leave us alone." That is doubtless the case in many other places.—*Missions*.

China and the Christian Church

The situation in China is still such as to make that the foreign mission field of greatest interest to us. Peace—when? Bolshevism? Missions and Christianity in China?

Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., returned last January from a personal tour of the Christian missions in China, and prepared a manuscript exhaustively reviewing conditions in that country. It is condensed in the *Missionary*

Review, July, and we give a few paragraphs here.

"But in spite of all fictions and confusion and inward contradictions, the National movement in China is real and true. The Cantonese development may or may not be the germ of a true and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin. . . .

"The essential fact is that the Chinese and all the rest of the world want, or ought to want, to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations.

"From the point of view of missions the essential thing is the genuine recognition of the principle of religious liberty. At the outset the so-called toleration clauses were only that. They were not unequal. They were the acknowledgement of equality. All other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stood and stand in the United States. . .

"All that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no constitution of China at the present time. There have been four constitutions (1912, 1913, 1914, and 1923), but none of these

is in force and in not one of them are the guarantees sufficiently comprehensive or absolute.

"When we came away from China last December the whole of southern China was uncertain as to the policy of the government and in central and northern China there were no constitutional guarantees whatsoever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people, and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian ministry. It is clear that it must be the concern of the Christian Church in China to secure, and if need be to give its life to secure, the complete and unlimited right of religious liberty."

Can We Dispense with Foreign Missions?

Under this title Stanley High of New York, one of the newspaper men who covered the journey of Mr. David Lloyd George in this country and Canada, says in the *Missionary Review*:

"In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said:

"The American and the British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

"He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again.

"Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and the Anglo-Saxon idealism that I do not believe we ever will dispense with it. . . ."

Then after speaking of the Christian missionary enterprise as being an inevitable outgrowth of Christianity itself and its splendid efficiency organization, Mr. High concludes:

"More revealing than the facts of quantity production are those of quality production. It was not mere chance that when the World War broke out China's Ministers in the United States, Great Britain and Germany were all graduates of mission schools. Of China's delegation of

twenty-three at the Washington Conference for the limitation of armaments, a majority were graduates of mission schools. To appraise adequately the influence of Christian missions, it is necessary to trace the history of modern developments in these lands; to discover that China's drive against opium and the unbinding of the feet of China's women were missionary achievements; that the present struggle to break down the worst features of the caste system in India began among Christians; that the gradual abandonment of forced labor in Africa is a result of the agitation of Christians and of Christian missionaries.

"In fact, this world enterprise of American Protestantism represents a most effective and oft-times disregarded investment on the part of the people of the United States, in international co-operation and good-will. The United States refused to take mandates for Armenia or Syria at the end of the war. But missionary institutions such as Robert College in Constantinople and the American University in Beirut, Syria, are making contributions—probably more fundamental than those of politics—for the reconstruction of the Near East. The United States has had no part in the staking out of "spheres of influence" in Asia and Africa, but the thousands of Protestant missionaries from America constitute spheres of influence more important than those of politics or of economics, because they represent better understanding, deeper sympathy and higher ideals.

"The business of missions, doubtless, will always be subject to criticism. Right now, anti-Christian movements in many places seek to undermine the institutions which Christians have built up. But there is every prospect that the missionary program now, as in the past, will thrive on persecution. Mission schools may be closed temporarily by the present hostile movement in China, but they will open again with enrollments larger than ever before. In the face of hostility, the missionary program will continue to be carried out. Native leadership will, in all probability, supplant the leadership of foreigners—but the Christian enterprise will remain intact. The rapid increase in self-support among native Christians promises well for the future.

"Foreign missions are too distinctly Christian and, in particular, too inevitable an expression of Anglo-Saxon Christianity, to be abandoned. They represent one of the most effective enterprises in the modern world for the lighting up of the world's dark places, in order that a new and humanity-wide enlightenment may be born."

the presence of the Father (Sec. 34). "Everyone who confesses me before men, him will the Son of Man confess before the angels of God." This is more than the language of an ordinary teacher or prophet—it is the dictum of God. Men must face Jesus as they find Him in Q. The destruction of Jerusalem is due to the rejection of Jesus. Sec. 43.

It is now clear that one has in the Logia or in Q the identical picture of Jesus as the Christ that one finds in the other Gospels and in the writings of Paul. In every place where critics squarely face the facts as they are found in their own suppositions as to the existence and content of Q, and refuse to affirm that Q teaches that Jesus is the Christ, they are forced to do so because of a strong preconceived view against supernaturalism and against the deity of Christ. The facts are there and a true exegesis of them demands that we submit to Jesus as the Christ of God. The search for the historical, when it has been finished, has not gotten rid of the theological Christ, as much as the critics have desired that it would. In Q Jesus is the Christ, the Son of Man, the Son of God, even as He is in Mark, Matthew, or John. He is Lord also as we find Him in the Epistles of Paul. Here then facing the earliest document, recognized by Papias as the Logia of Jesus and by scholarship as Q, we find the portrait of Jesus carrying the same broad outlines as we find in the latest. As has been pointed out by others the lines may be fainter, and the shades lighter, but nevertheless it is He whom we worship. Here then is a pen picture drawn possibly as the Master walked the dusty roads of Palestine. If it was written by Matthew as notes during the life of our Lord—as Papias states, and as many believe, even scholarly critics as Bacon of Yale University—it carries an apostolic note and was written very early. At any rate "it preserves Matthew's report of the teaching of Jesus" as Robertson states. If we start with this Logia, and develop the picture of Jesus as shown in time of earliest writing, Mark, Matthew, Luke and finally Paul, we get a full view as to the teaching of the apostolic church concerning our Lord. There are also other pictures of the Lord in the New Testament, such as those of James, Peter, the author of Hebrews, which can be fitted into the whole New Testament portrait of Jesus, as has been done by Scott in *Dominus Noster*. The source of it all, the heart of all, is the Logia. In Mark's Gospel His deity is shown as a straightforward Son of God mightily manifesting Himself

to men; in Matthew He is the Jewish Messiah, the descendant of Abraham; in Luke He is the most charming personality of the ages, written of in a superb Greek style; in John we see the clouds of time riven and we behold something of His personal communion with the Father; but with all in His presence we, as Thomas, bow and say, "My Lord and my God."

PITTSBURGH, PA.

A PASTORAL QUESTIONNAIRE

By A. E. SANNER

(In Three Parts)

PART ONE

What shall I do? The pastor or other Christian worker will often have occasion to ask himself. What move shall I make? What shall be my attitude in this matter? Which way shall I turn? What will be the best policy at this time, etc.? Not only so, but others will ponder in their minds, I wonder what our pastor will do? I wonder what he will say when he hears about this? And so his decisions are not only very important as related to himself, but also in their influence upon others. I wish to herewith suggest some such questions which MIGHT come, and the occasion which MIGHT prompt them, and discuss with you (especially the young minister) what I believe are good resolves in their event. And if this questionnaire does nothing more than bring suggestion and thought, perhaps it will not have been in vain. The writer does not presume to even hint that these answers are exhaustive or in full.

BUT WHAT SHALL THE PASTOR DO?

1. *If he has enemies?* Love them. There is no other way. Matt. 5: 44. But will a good pastor have enemies? Yes, this is inevitable. In spite of all your good deeds, and your kind actions, and your humble life, and in spite of your earnest endeavor to help and bless everyone with whom you come in contact, there will be some who will turn to be your enemies. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Despisers of those that are good" is one crowd mentioned for the last days. A bunch of haters were picking up stones once, getting ready to stone Jesus, when He asked, "Many good works have I done, for which good work do you stone me?" Right while you are doing your good works in the pastoral office, with pure motives and sincere intentions, some fellow who ought to

stand by you will impugn your motives and stone your intentions with hard criticisms. But you must not dwarf into littleness here, here you must be **BIG**, and grow **BIGGER**. You must have real love in your heart for your enemies, and manifest it upon every possible occasion, and "in so doing thou shalt heap coals of fire on his head."

2. *If an evil report is started on him?* Be sure the report is not true. That's the first important thing. If it is **NOT** true, and he has acted, or said, or done, sincerely and righteously, he can go to the secret place before his compassionate heavenly Father and pour out his request, and as sure as God is true, God will help him, and will work it out. In the great majority of instances, it will not pay, and it is not worth while to try to **RUN DOWN** an evil report which has been maliciously and untruthfully told. However, there might be an instance where because of a misunderstanding, or a misconstruction some honest soul has been misguided with reference to you, in which case it would be proper and right to speak with him face to face concerning the matter. But if the devil has lied on you, **NEVER**, for your own sake and for the sake of the cause, **RUN AWAY**. A young pastor in charge of a new church once made this serious mistake. The work was moving on nicely, and the enemy started a "tale." This young man heard of it one evening, and the next morning left town. The District Superintendent was sent for, and investigation made revealed fully that this boy was entirely innocent, and that the enemy was seeking to defeat a good salvation work that was going too well to suit him. But because apparently he **RAN AWAY**, the enemy crowed about it, and the work suffered for the time. He should have remained at his post and the devil would have been licked.

3. *If he makes a mistake or commits a blunder?* Confess up and apologize and ask forgiveness. That's right. Take your own medicine. You are almost sure to make some mistakes. And you are almost sure to have a battle as to whether you shall apologize or not, and if you decide to do it, you are almost sure to be tempted to shield yourself and make a little hypocrite out of your apology. Don't yield. Walk up to the line, face the music and be a man. I saw Dr. C. J. Fowler stand before a large audience and make a mistake. I and my brother minister sitting by me, whispered about it and wondered. The next day Dr. Fowler came before another large audience, ac-

knowledged the mistake, explaining how he had innocently made it, apologized and asked forgiveness. That showed he was truly a great man. It takes a big man to apologize and eat humble pie when he ought to do it. Do it! I saw a great leader rebuke a preacher severely in an assembly. The preacher crumbled. But the next day the leader returned and demonstrated himself a **REAL MAN**. He publicly called out this brother, acknowledged he had been too severe, begged his forgiveness, and again **LOVE** had won.

4. *If two or more of his members have a fuss?* What! Members of a holiness church fuss? Oh no, not all of them will fuss, but unfortunately some from time to time will yield to the tempter, lose out spiritually and under the stress of the test, yes, just have an old-fashioned over-the-back-yard-fence fuss. That's what it is. What will the pastor do? I have just today returned from visiting a holiness church where one family has just said, "Well, if that fellow over there is going to run the church, we are not going any more. I am going to send my little girl to the ——— Sunday school." What will the pastor do? Have long patience, and be a peacemaker. "Blessed are the peacemakers; for they shall be called the children of God." Learn to be a peacemaker. I believe nine-tenths of the troubles holiness members have among themselves is due to misunderstanding. Get the premises of misunderstanding out of the way by having understanding, then make your appeal to the heart for a moral response, and again, nine times out of ten, your members will come out of their troubles with moist eyes and warm hearts.

5. *If a member threatens to leave the church?* It depends. It is serious business for anyone to leave a holiness church, for it usually means that he will lose out in his soul, if he has not already. So a pastor should be very careful about losing members, and be not too ready and loud to say, "Well, we will just have a back-door revival," or "Well, brother, our back door is always open." It's a sad day for a pastor when his members begin to withdraw from his church. Be true to your conscience, and be true to the rules and government of the church, but if the member is acting in haste, or under temptation, detain him if possible, and if he is thus detained, he will usually reconsider. If, on the other hand, the member desiring to withdraw has always been a trouble maker, always inconsiderate, always on the wrong side of every question, always in the

way of the peace of the church, quietly offer him his letter of dismissal.

6. *If he is criticized severely?* Bear it. "If you faint in the day of adversity, your strength is small." You will have to be big enough to bear some things if you are ever big enough to be a pastor, or Christian worker in public place. Everything you do will be criticized by somebody. The only fellow who is criticized for nothing, is the fellow who does nothing. But he is called a Do-Nothing. So you had best be criticized for something rather than for nothing. Theodore Roosevelt gave the world the following on Who Counts? "It is not the critic who counts; not the man who points out how the strong man stumbled or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again because there is no effort without error and shortcoming; who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions, spends himself in a worthy cause; at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat." Now read 1 Peter 2: 21-23.

THE SERMON AND ITS DELIVERY

By R. E. SWIM

JOHAN WESLEY is said to have declared that a fine sermon is as much an evident sign of vanity as fine dress. And furthermore, that he would as soon be guilty of any other sin, as of preaching such a sermon. Such a pungent and searching admonition from a man of such broad experience and deep spirituality is surely worthy of our diligent consideration.

It is only too easy to fall into the habit of the world which views talent and display and personal accomplishment as the goal of life. Guided by this criterion the sermon becomes little more than one of many ways to display personal powers of intellect, oratory or learning, and an opportunity to attain personal distinction. But such a view cannot be regarded, no matter how prevalent, as anything but worldly, unchristian, and atheistic.

What then is a true sermon and what is its highest purpose? A true sermon is a message

from God, through a chosen man, to men. Its highest purpose is to bring men to God, or having brought them to build them up in holy living. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 5: 20; 6: 1).

But mediocrity is by no means synonymous with humility. To be negligent and indolent, to preach poor and illy prepared sermons is no assurance that a preacher has escaped the evils of conceit. He has fallen into a more subtle snare. To keep fully saved, to obtain and retain the purging, empowering presence of the Holy Spirit, and to keep ever alive a deep and holy sense of the sacredness of his calling, is the preacher's only security.

Then, if the sermon be a message from God, and the preacher be God's man, every power, every talent consecrated wholly to God, nothing could be more reasonable or proper than that the preacher's very best should be laid out in every message. Not for personal gain, but for the glory of God and the salvation of lost men. Both the message and its delivery should be befitting to its high purpose.

THE SERMON:

The fundamental thing in any message is its subject matter, the material of which it is made. The sermon is a message from God; its subject matter should be consistent with this fact; "Thus saith the Lord" should be the key-note ringing throughout. Not that the sermon is to become a supplement to the Bible. But the Word of God should so be its predominating element, and the Spirit of God its energizing power, that the message carries the conviction that God is speaking. Illustrations, explanations and applications should all help to carry this conviction. There is no room for just "filling in."

And because the sermon is God's message it should be positive truth. It is possible to so preach the truth negatively, that is to preach it in reference or contrast to error, that error receives the emphasis, and the effect of the message is just opposite to that desired by the preacher. Let us beware of giving the enemy too much free advertising.

Next in importance to the subject matter is the structure of the sermon. We must bear constantly in mind that we are not only speaking for

God, but we are speaking to men. And because we are speaking to men the message should be such as will best reach them. There are some general laws of the human mind which we must recognize to render our message intelligible and effective.

Students of composition recognize in general six simple rules based on fundamental laws of the mind, to which all discourse, written or spoken, should conform if it would effectively carry its message. Three of these have to do with the structure of the composition, three with the style or general effective qualities.

Structurally a discourse should possess unity, coherence, and emphasis. In the first place if a message is to be a message it must be "about something." It must have a point, a central thought around which all others cluster. The mind is so constituted that it can consciously "attend" to only one thing at a time. One lesson at a time is sufficient, and it is far better to carry one truth home than to forget a great many.

But not only should the message have a theme or central thought; it should hang together round this thought; it should cohere. Thoughts not directly related should be bridged lest the hearer be lost in the gaping chasm between.

Then the iron should be struck while hot. Emphasis should be placed where it belongs and where it will really emphasize. There are two strategic points of emphasis. The first is at the beginning; the last is at the close. If these two are not taken advantage of, emphasis anywhere else will do little good. It is said the first impression is always the lasting impression. If so how carefully should we guard those first few precious moments, and pack them full of such arresting truth that men's attention will be captured and brought to thoughts of God and His worship. And if the first few moments are important how much more the last, when souls are weighing in the balance and decisions are being cast for eternity. May God help us!

Equally important with the structure of the message is that indefinable something which we may term style, penetration or effectiveness; it is that selection and arrangement of words which not only states a truth as a fact, but gives that truth its greatest power. Three essentials minister to this end; namely, clearness, forcefulness, and ease or gracefulness.

Many a message has been largely lost because it was carried to the hearers by words so indefinite or so incomprehensible that it might almost as

well have been spoken in a foreign tongue. A young preacher friend was one day discussing the splendid talent and astute learning displayed by a fellow minister, who addressing a body of university students held them spellbound for an hour with such an astounding profusion of big words that even his learned audience could scarcely understand what he said. It is needless to suppose that a revival ensued. To speak in a language most commonly understood; to use terms that not only convey to our own minds, but to the minds of the average hearer just the truth we want conveyed is inevitably the best policy and most to the glory of God. The most highly educated can well understand the same language as the common laborer or the child. But the reverse cannot be true. Therefore to couch the message in words that the least educated can comprehend will bring its blessing to all. And often the most highly trained are the most appreciative of simply stated truths.

But a message may be stated intelligibly and still not carry to its mark, for want of penetration. Words like weapons may become blunt through constant use. We have been warned against the use of "polarized words." The usage of certain words may become so habitual to both speaker and hearers that their presentation creates no interest and arouses little thinking. How often has an old thought been revived and freshened by bringing to its aid a new word or an old word in a new setting.

But forcefulness is sometimes bought at the price of harshness. Beautiful thoughts need beautiful expression or at least expression that will not contradict the character of the thoughts. The gospel is full of the beautiful. Coarseness, vulgarity, slang and careless grammar are at best not adequate expression of the beauties of the gospel.

DELIVERY OF THE SERMON:

All recognize, however, that both the structure and the style of the message may be faultless and its subject matter of the highest standard and yet its purpose be practically defeated right where it ought to be effective—in the pulpit. The truth of the message taken for granted, the delivery is the finally deciding factor. And in the delivery of the message the preacher is the deciding factor.

In the first place the personality, the character, the life of the preacher must back up his message. If men have no confidence in the messenger they can hardly be expected to have much confidence in the message. But the very presence of a

Spirit-filled man of God, before a word has been uttered creates an atmosphere that makes way for the message.

The one great weakness of radio sermons is the absence of the preacher. The influence which the Spirit of God may exert through the personality of His messenger is largely lost. The truth may be the same, the words the same, the very sound of the voice identical; but the flash of the eye, the glow of the countenance—in short the preacher himself is not there. Perhaps this weakness of the radio cannot be remedied. May it do the good it can. But how important, when the preacher is present, that this defect should not still exist. How urgent that the bearing, the mien and demeanor, yes the very spirit of the messenger, should harmonize and enforce the message. It is not gestures, exact carriage, and perfect conformance with the requirements of oratory that are meant here. Such things must be out of mind and out of sight. If present at all they must be perfectly natural and unconscious; otherwise they will create an impression of affectedness and insincerity that will likely counteract any good that the message may do. Rather should the preacher be himself, his God-owned self; then from off his knees, in touch with God, go before his people with the message burning in his heart. Breathing, in faith, the inspiration of the Almighty, as he draws upon the air for his very breath, he will be constantly conscious as he speaks of the presence of Jesus and the message will burst forth as the conflagration of a hidden fire.

For of all things else that are necessary, this is supremely so that the Holy Spirit shall attend and inspire and empower throughout the message, His messenger; and if He does, no matter how broken the words, nor poorly constructed the thought, the blessing of the Spirit's own presence, will settle down upon the hearts of those who hear and they will go away conscious that they have been in God's own presence and have heard a message from heaven.

THE PRAYERLESS PREACHER

By W. D. SHELOR

IN the *Herald of Holiness* of May 18th an article appeared on the above theme by Rev. E. E. Wood of Jackson, Michigan. I have read the article twice, the first time somewhat critically. After a bit of reflection I read it a second time with a more sympathetic spirit. One phrase especially impressed me with its awfulness, viz. "I

really doubt if the average preacher prays more than five minutes a day in *secret*." Can it be? A preacher spending only five minutes in twenty-four hours with God in prayer? How can such a preacher face his congregation? How can he preach the gospel with a cold empty heart? How dare he exhort others to pray? How can he ever hope to have a praying and powerful church if he is a prayerless preacher and leader? How can he be a soul winner without entering into the pangs of intercession in the secret closet? How does he ever hope to keep harmony and peace among his people if secret prevailing prayer is neglected? How can he expect his church to keep him more than the first year if he is too lazy and indifferent to pray? Can the prayerless preacher hope to pass muster at the judgment bar of God? Prayer! the preacher's greatest source of power. Neglect it? He cannot afford to! Book learning and psychology can never take the place of prayer in the life and ministry of the preacher. He that has prayed well will preach well. The preacher that will pray and read will always have something fresh to pass on to his hearers. Reading alone will not do it. I know a pastor that sits around all week reading books and magazines and seldom prays. He is one of those "one year men." He has had a number of charges but "one year" is about his limit at a place. The pastor that prays as well as reads can stay at a place for years and do better work the last year than he did the first. A few years ago when the writer was doing evangelistic work in the middle West he held a meeting with a young pastor, a graduate of one of our schools and serving his first charge. In the early hours of the morning his voice could be heard in mighty tones of intercession. God was his strength. Results; He had revivals continually and built a splendid church in that town. He left behind a monument of answered prayer. Since then he has built up another good sized congregation in another state and is now serving his third church and doing a remarkable work. The preacher that would move men by his ministry must first move God, and be moved by God, in the secret place of prayer. Any preacher who will pray can have results. I had rather have a praying church than have a wealthy church. To have it I must pray myself until others catch the spirit and glow of it. "The world is yet to see what God can do through the man that will pray!" I have written these lines with a real burden for a revival of mighty prevailing prayer among

preachers. Whatever else Bunyan, Luther, Wesley, Fox, Finney and Moody were, they were men of prayer. Their messages were born in the prayer closet. God has been stirring my heart up here of late along the prayer line. I, for one, am unwilling to have my church even suspect that their pastor is a "prayerless preacher." Prayer is the greatest soul culture known to man, and no preacher can afford to treat it lightly.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Headache

Headache is a common ailment of men. There are very few who go through life without suffering with it at some time. However it is not a disease, but a symptom. No one has been properly treated until the cause is located and removed, or remedied.

Osborne has divided the cause of headaches into four general classes; toxic, circulatory, local and reflex.

Toxic

Fever.
Auto-intoxication.
Intestinal.
Kidney insufficiency.
Liver insufficiency.
Thyroid disturbance.
Drugs.

Circulatory

Valvular disease of the heart.
Venous congestion.
Piethora.
High blood pressure.
Arteriosclerosis.
(Hardening of the arteries).

Local

Eye Inflammations.
Frontal Sinuitis.
Ethmoiditis.
Ear Inflammations.
Meningitis.
Exudates into the ventricles.
Changes in the cerebral vessels.
Tumors.
Syphilis.

Anemia.
Leukemia.
Lung consolidation.
Diminished aeration.

Reflex

Eye strains.
Nasal disturbances.
Aural disturbances.
Facial neuralgias.
Displacements of pelvic organs.

In the first three classes a removal or correction of the cause is considered the real treatment and will cure the headache. Osborne considers that the fourth class is the most difficult because of the failure to diagnose the cause. We are told that ninety per cent of this class constitutes the cause of all headaches, which may come under the observation of the physician. It is further believed that ninety per cent of this class is caused by some ocular disturbance. We can thus see that eighty per cent of all headaches can be

traced to the eye. This being true it is very important that the preacher be instructed along this line. For he uses his eyes and his voice more than anything else.

With these facts before us, when anyone has periodic attacks of headache he should first consider the cause from the eye and have this corrected at once. This headache may develop slowly or rapidly. It may be centered in one eye, one side of the forehead, or one side of the head or may be referred to both eyes. We may say that there is not any part of the head which may be exempted from pain due to eye strain. However one eye may be affected more than the other.

Astigmatism is one of the common causes and the oculist as a rule begins to examine for this. Far-sightedness is another frequent cause, in fact they both may occur at the same time. These then, cause eye strains, the symptom of which is headache.

In these causes the pain is more apt to be located just above the eyes, but often in the temple, sometimes it may be referred to the inner angle of the eye, we are told this is especially true in astigmatism. The reader understands that astigmatism is an abnormal condition of the shape of the ball of the eye preventing the proper focusing of the rays of light.

If an individual finds that frequently his headaches are noticed in the morning and are located in the back of the head he may rest assured that his trouble is eye strain, especially where there is presbyopic condition, (where objects can be seen more clearly at a distance than near). He should see at once that he has the proper fitting glasses.

Here is where heredity plays its part. Children may inherit the same defect in their eyes as in their parents. These headaches may begin in early life or may not bother until the child starts to school especially after it has advanced some in its work, where there are more requirements for the use of the eyes. These headaches are apt to be periodic coming on once in two weeks or once a month. They are noticed to have a tendency to occur at more frequent intervals. This increase may be very little and hardly noticed by the patient unless his attention is called to it. Sooner or later this type of headache is diagnosed by the physician as migraine which is a headache that lasts for several hours and is followed by nausea, vomiting, prostration, finally sleep and then recovery.

How often do we hear this headache spoken of

as a nervous headache especially if found in women. Then again if the periodic side of it is noticed, it is called "a bilious attack," so the individual or parents begin to expect at certain times "a bilious attack" and then that "awful headache" to follow. This individual, or parents or friends have found the cause in some particular kind of food. This food is gradually removed and soon another food is found to produce the same effect, consequently the patient soon gets down to starvation diet—dreading those "bilious attacks" which cause such headaches. Let me inform the reader just here that an "up to date" physician knows nothing of "biliousness"—to him there is no such disease. He may use the expression because the laity is used to that terminology. After these foods which are supposed to cause these headaches have been eliminated, the attacks continue. Then if the person is constipated, thinking he has found the trouble, he begins using cathartics. After their use he finds the headaches disappear, so he keeps on hand some patent medicine which cures headaches. Women find as they think, these headaches come on at certain times of the month, which to them, of course is due to that which is peculiar to their sex. Others think they come on after a great deal of physical or mental exertion. So they conclude that, as has been mentioned, they are caused by nervous or mental exhaustion. Fortunate for some people they have discovered that this trouble comes on after reading too long, or after sewing, shopping, car riding, or if an office man after a great deal of extra work, or the proof reader after a hard day of reading, so they conclude that it is eye trouble.

The unfortunate thing for the physician or oculist, is that if these conditions have gone for some time they become chronic, so the results are not what the patient expects, therefore the patient does not continue to use the proper correctives. Then again patients who are neurotic and have high tension and nervous irritabilities are likely to be affected by a slight eye strain, and all have learned that these patients are the hardest to keep to the proper treatment. The calm, quiet individual may go for some time and never notice the defect, or experience any marked symptoms. May we add just here that there can be formed headache habits, especially by the neurotic.

If the headaches were the only symptom of these eye strains it would not be so serious but there are symptoms which may exist, such as heart and stomach reflex. So often do we find

that dizziness, gastric indigestion, even going to the extent of nausea and vomiting, and yet free from headache, may be due to eye-strain. How often has the careful physician found that cold hands and feet, chilly sensations, faint feelings, palpitation, pain over the heart, irregular heart beat, so that the patient thinks of bad circulation or heart trouble—all at times may be due to eye strain.

These poor suffering individuals soon become good victims for the Nostrum Promoter. We believe that the reader can readily see that if the scientist is correct in his conclusion that cure can be only when the cause is remedied. So the problem is finding the cause. So many of the so-called headache remedies which are bought at the drug stores by the laity, are in so many cases dangerous and some worthless as far as benefit is concerned. Practically all contain drugs which have great toxic effect. The basic principle of so many is known to the physician as a coal-tar preparation. All of these are more or less poison, and we may say dangerous. In the last few years the acetylsalicytic acid (aspirin) has become the common home remedy for headache and doubtless is the safest to be used if the patient is not going to consult a physician.

In treating migraine, as also in many other conditions, it is not enough to ease the pain and it is an error just to work alone at the local cause, it is necessary to build the system in order to get the best results. So the patient should have plenty of outdoor exercise. The diet should be simple and varied as well as nourishing. In connection with this proper daily elimination.

Osborne thinks that in these headaches which are due to ocular and reflex conditions the coal-tar preparations in the form of acetanilid or phenacetin in combination with bicarbonate of soda is splendid and has a marked effect in not only removing the pain but helps to control underlying causes. Be sure that these are prescribed by a physician who understands your case. When an individual is suffering he wants and needs ease. Try first hot applications—some find that cold applied gives relief. Sometimes a hot foot bath pulls the blood from the head, or we might say affects circulation sufficiently to relieve head congestion. In so many cases it is easier and the patient demands it of physicians, to give some drug which will give immediate relief until the patient is satisfied and goes on until the next attack. After a while some drug is found which helps and he is never free from it. He could

not be classified as a drug fiend, but we can say he is a drug addict. As has been mentioned, asperin is about the safest, there is also a prescription which your physician or druggist may prepare for you which is a good one: caffein citrate half dram, sodium bromide and sodium bicarbonate each five drams, and acid tartaric two and a half drams, made into ten powders. Take one powder in a half glass of water and repeat in six hours if needed. (These powders must be kept dry.) Headaches may come from other reflex causes which the reader may bear in mind. There may be a reflex from a bad tooth which may cause head pain. Reflex from inflamed antrum of highmore or frontal sinus. These are openings in the cheek bone and in bone just over the eye. Chronic inflammation of these often causes what is commonly spoken of as neuralgic headache.

The lack of aeration from some lung trouble, such as tuberculosis emphysema. Pleurisy with fluid in the side, or asthma may cause headaches and of course when these conditions are changed so the blood is getting sufficient air the head troubles clear up.

The tight fitting head gear of girls and women and the veil is given by good authorities as a cause of headaches. It is a settled fact that no one can be at his best who is subject to headaches of any type. Yet we know of a number of literary men and preachers who have made their marks in the world who suffered constantly with their heads, but what could they have done if the cause had been removed!

Do not be satisfied with some drug, or neck, or head manipulation which deadens the nerve and thus leads you to think you are being treated for headache. Stop with nothing less than the cause found and corrected or removed.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

"Life and Letters of Paul" by Thomas Carter (Cokesbury—) is a genuinely worth-while contribution to schools and study classes wishing to follow a thorough analysis of the life and labors of the Apostle to the Gentiles. This book is divided into twenty-four chapters some of the subjects being as follows: Paul's World; Paul's Early Life and Conversion, A Decade of Discipline, The Regions Beyond, and then on through his missionary travels and his epistles ending with The Approach to Paul, The Ever-Enlarging Gospel of Paul, The Heart of Paul's Doctrines. An

adult Sunday school class could do no better than to follow this text book for a winter's study of the Life of Paul.

"Saint Mark's Life of Jesus" by Andrew Sledd (Cokesbury—) is another text book which will be of especial interest just now inasmuch as the International Uniform lessons for 1928 start out with the Life of Christ as recorded by Saint Mark. Just at a glance this volume appears to be similar to dozens of others on the same subject but a closer examination reveals some outstanding features. One is the marginal indexing by means of which one may, after reading a chapter, go back and refresh the memory by simply going over these paragraph indexes. We would especially recommend this book to Sunday school teachers' and study classes.

FACTS AND FIGURES

By E. J. FLEMING

The Publishing House of the Methodist Episcopal Church, South located at Nashville, Tennessee, with book stores at Dallas, Texas, Richmond, Virginia, and San Francisco, California, declared a dividend of \$60,000.00 last year which was set apart for the support of superannuate preachers, their widows and orphans.

On April 24th the Penney Memorial Community at Penney Farms, Florida, for retired ministers and other Christian workers, was dedicated to the cause for which it was created. Mr. J. C. Penney, at the head of the Penney chain stores, has made this institution one of the outstanding dreams of his life. The community consists of twenty-two houses and a community church. The houses furnish ninety-eight apartments to be used as homes by retired ministers and other Christian workers. The apartments include kitchen, Dutch dining nooks, large living rooms, with a central heating plant. The apartments are provided with furniture and everything necessary to comfortable living. It is a non-denominational home for ministers and other workers in the Christian religion, under the direct superintendency of the director of the J. C. Penny Foundation.

The General Assembly of the Southern Presbyterian Church was held in May at El Dorado, Arkansas. The assembly represents seventeen Synods and ninety-one Presbyteries, having a total mem-

bership of 462,177 and a Sunday school enrollment of 417,569. During the last year the church contributed \$1,181,068 for foreign missions and \$571,818 for home missions.

The official Catholic Directory for 1927 gives the total number of Roman Catholics in the United States as 19,482,296, which represents an annual gain of 604,574. The number of priests is 24,990; churches, 17,650; and there are 6,995 parochial schools maintained with more than two million pupils.

A movement is on foot to erect a national Christian church at Washington, D. C., at the proposed cost of \$1,750,000.00 and it is hoped to have the church completed by 1930.

At the General Conference of the Free Methodist Church, held in June at Rochester, New York, it was voted that women should have equal privileges with men, receiving license to preach and ordination as deacons in the church.

Bishop Thomas C. Darst, Chairman of the National Committee of Evangelism of the Episcopal Church, commenting regarding the sixty-two million of United States population which have no church affiliation, says, "But America will go with the sixty-two million unless the forty-eight million get busy, unless our religion becomes a little more real with us, a flaming thing that shows the way."

Perhaps no country in the world has received more missionary attention than has China. It is reported that 138 Protestant missionary societies, over half of them representing the United States and Canada, carry on work in China. These societies support 4,492 missionaries. Other missionaries, in addition to these, number 3,171. American missionary enterprise has invested more in churches, schools and hospitals than commercial interests have invested in business in that country. About \$80,000,000 represents Christian activity outlay. Business interests have invested about \$70,000,000. American missionaries number about 5,000. There are reported more than 800,000 native Christians. There are about 12,000 American citizens residing in China.

Recently a bronze statue of Booker T. Washington was unveiled in the presence of 10,000 citizens of Atlanta, Georgia, as a result of the co-operation of white and colored citizens and the city Board of Education.

There are reported to be 47,000 negro churches in the United States, having a total membership of 5,000,000 of which 3,000,000 of the number are Baptists. Three out of five negro church members are Baptists.

Recent estimates place the flood losses of the Mississippi and its tributaries as \$300,000,000. Reliable estimates show that 18,000 square miles have been flooded, affecting the homes of 500,000 people.

THE LARGEST CANDLE

A preacher was talking at a meeting for children. He brought out a row of candles fixed on a board; a very long candle was at one end, and a very short one at the other. Between the long one and the short one were candles of various lengths.

The speaker said that these candles represented the grandfather, father and mother, boys and girls, and the baby of a family who had never heard of Jesus until a missionary came to tell them. . . .

The missionary he represented by a lighted candle, lighting each in turn, as he gave them the gospel message and they received it into their hearts.

He then asked which candle they thought represented the grandfather, the mother and so on. All the children thought that the tallest candle would be the grandfather; but the speaker said, "No, that stands for the baby, the youngest one of the family." Presently one little boy said, "I know why; he has the chance to shine longest for Jesus."

Yes, boys and girls, give your hearts to Jesus now, while you are young, and then you can shine for Him as long as you live, and you can also have the joy of His salvation all your life long.—*Heart and Life*.

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The following is part of a page of the Bible showing exact width also exact size of type.

<i>Vision of the horns.</i>	ZECCHARIAH.	<i>Redemption of Zion.</i> 833
trees that were in the bottom; and behind him were there ⁸ red horses, ⁹ speckled, and white.	B.C. 220. CHAP. 1. * ch. 6. 2. * Or, day. * Ps. 91. 11. Heb. 1. 14. * Ps. 103. 20. * Ps. 102. 13. Rev. 6. 10. * Jer. 25. 11. Dan. 9. 2. ch. 7. 5. * Jer. 29. 10. * Joel 2. 15. ch. 6. 2. * Isa. 47. 6.	fray them, to cast out the horns of the Gentiles, which ² lifted up their horn over the land of Judah to scatter it. CHAPTER 2. I LIFTED up mine eyes again, and looked, and, behold, ² a man with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, ³ To measure Jerusalem, to see what ⁴ is the breadth thereof, and what ⁵ is the length thereof. 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.		
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.		
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.		

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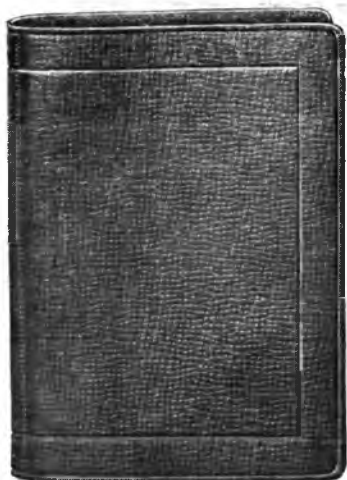
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