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Preacher's Magazine

VOL. III NO. 7

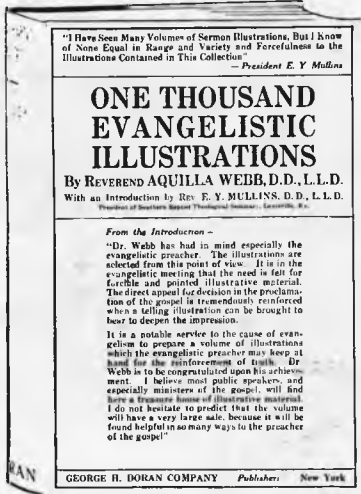
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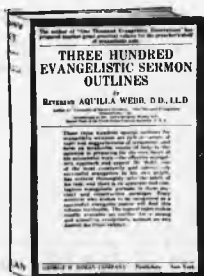
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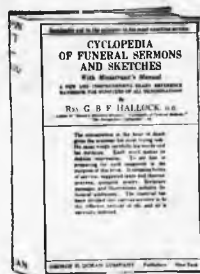
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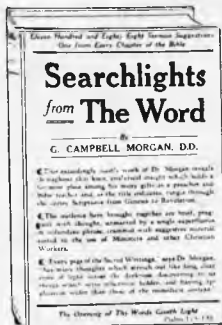
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The Preacher's Magazine

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

J. B. Chapman, *Editor*

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

VOLUME 3

JULY, 1928

NUMBER 7

WHEN THE PREACHER IS NOT "AT HIS BEST"

SOMEONE has suggested that a polite way to compliment the preacher's sermon is to say that "he beat himself." And this saves unsavory comparisons and makes it impossible for any other preacher acquaintance to take offense. And we have noticed a tendency to use a stereotyped form and to say the preacher was "at his best."

But the fact is a preacher is not always at his best and it is not always his fault that he is inferior. It is remarkable how hard a period of hoarseness or sore throat can make it on the preacher. A preacher's intellect may fool him. He may think he is "through" on the subject and that he can preach on it clearly and interestingly; but lo! when he tries it his thoughts stall, his words are slow and the effort is not his best by any means.

And sometimes a period of mental and spiritual emptiness may persist for days and weeks. What is the preacher to do? Of course he does not like to preach when he is not at his best, but if he does not preach now he will never be at his best any more. He must face the issue and do his best.

And it is during these "inferior" times that the preacher needs and appreciates help the very most. When he looks through his Bible and cannot find an illuminating text anywhere, it is worth a lot to him if he has a list of texts and suggestive notes which he wrote down during some period of illumination. If his words are slow in coming, it is worth a lot to him if he has thought his discourse through so completely that he can go on intelligibly while waiting and praying for unction and blessing. If his hoarseness and soreness of throat forbid his usual "vociferousness," it is a blessing if he is able to make more of *what* he says in lieu of *the way* he says it. If the crowd is restless, if thoughtless people come late and disturb the service in their manner of finding seats, if a mother permits her baby to cry aloud for many minutes without permitting it to disturb her interest in the service, if thoughtless young people busy themselves with their own talking, if "saintly" old people go to sleep almost before the preacher can get started, if any number of things happen to destroy the preacher's equipose, it is a great blessing if he can be so self-possessed and so well prayed up and so certain of his ground that he can plow right on to the end of the row.

A preacher ought to lay up for his "inferior" times, just as an ant lays up her winter's food supply in the summer time. He should not presume that his fruitful time is going to last all the way from sowing time to harvest and from pruning time to vintage season. It is because he does this mistaken thing that it can be said of many a good preacher, "When he does fall, he falls the flattest of anyone you ever saw." And it is because of his provident nature that it can be said of another preacher, "He always preaches well, although sometimes he preaches better."

Some days a preacher can make a good sermon in a short while. At other times that same preacher cannot make a sermon of any sort in a week. It is not always possible to explain this difference in ability and appreciation, although sometimes it is possible to explain, but not to remedy. Sometimes there are distractions which cling even in the study and at the place of prayer. But happy is the preacher who is prepared to do his best even when his best effort does not bring him within many leagues of his usual "best."

AN IMPORTANT INCIDENTAL

There are many things more important than the manner in which the preacher dresses, especially in this age when there is so little conventionality in such matters; and yet there is *something* in it, after all. More than one preacher has observed that he cannot study or write successfully with a two day's old beard on his face, or with soiled linen on his neck (when he is conscious of it), or when he is aware that he needs a bath. Somehow his self-respect rises up and troubles him and distracts his mind. Under such circumstances the best thing he can do is to set himself right with himself, even though he must subtract the time required from his hour allotted to study or writing. And more than one preacher has found it best, as the hour for the preaching draws near, to get himself fully ready to enter the pulpit and then use whatever time is left for concentration in prayer and meditation.

In a recent gathering of preachers I observed several young preachers of the age that need all the help they can get in the matter of dignity, who wore no vests and no suspenders. Of course they were not preaching there, but I just wondered if they did preach in such unconventional and undignified garb. In that same meeting I made a survey of the preachers' neckties and found among them practically every color of the rainbow and only two becoming solid white or black ties in the whole company.

Now I know that, first of all, a preacher must do the best he can, and in those cases where the preacher was the victim rather than the chooser, I have nothing to say. But if the preacher is permitted to choose, and if he thinks enough of his calling to want to be careful in even the little things which may contribute to his success, I am convinced that he should wear approximately solid white or black neckties, white shirts, solid colored suits (black or blue or dark brown), and if he is in a city he will find it an advantage to wear a Prince Albert, at least in his Sabbath morning service, and keep himself in such form that he feels and looks not only well-dressed, but so that he really feels like a preacher and might possibly be taken for one by someone else.

THE VARIED DEMANDS OF THE PREACHER'S LIFE

Yesterday a young man remarked that he needed a course in business training to help him learn how to direct the finances of the church. This led us to remark that the preacher's calling demands a more varied qualification and preparation than almost any other known to man. Many a preacher has ridden to fair and partial success upon the hobbyhorse of one single breed and color, but he would have done better if his stable had contained many horses of many specific adaptations.

Of course it is possible to organize a church on such an ideal basis that there will not be much for the preacher to do. There will be stewards to look after the finances, a committee to look after the advertising, a deaconess to visit the sick, a committee to visit and look after the strangers, a chorister to lead the singing, and someone for every place and everyone in his place. But in actual life, the preacher has to either do the work or give general direction to it. He has to be a judge of finances, he has to form contacts with the newspaper men and other advertising agencies, he must personally see the sick and visit and converse with the stranger, he must give attention to every detail of the service of worship and to the numerous forms that the work of the church takes on.

The preacher may not deny his responsibility anywhere. He may much prefer to simply give himself to the Word of God and prayer, and he should as much as possible, but he must also give general direction to the building of the new church, to the securing of the evangelist, to the enlargement of the Sunday school equipment, to the raising of local and general finances, and to every other item that has to do with the advancement of the work. He must be the servant of all.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

No. 2 Neo-Socinianism

THE discussion concerning the two natures of Christ has occupied the Christian Church more or less since its beginning. The keynote of orthodoxy has been centered in a correct understanding of the essential nature of Christ. Those theories which in one way or another have been branded as heresy have been at error on this point. There has been no age but has seen the storm arise around the deity and divinity of Christ Jesus; though for the first five Christian centuries this was the battle ground royal. Since that time Christendom has been arrayed in two opposing hosts, those which affirmed the proper divinity and deity of Jesus and those which denied the same.

The first form of error was taken in the theories of the Ebionites and the Nazarenes, Christians with the old leaven of Judaism not yet purged out. The Ebionites derived their name from Ebion or from an adjective meaning poverty and they asserted that Christ was only a man; while the Nazarenes added to this by stating that He was miraculously conceived and endowed. Thus these primitive precursors of Humanitarian doctrine were the representatives of Socinianism of the sixteenth century and of Unitarianism of our age. Socinianism, akin to the theory of the Nazarenes, allowed that Christ was miraculously born, and that He had transcendent fellowship with God during His life, and that after His resurrection He was exalted above every other creature. By slow degrees this ancient Socinianism lost its distinctive features and descended into modern Unitarianism, closely akin to the baser Ebionite view.

Through the centuries numerous additions have been made to this view. Theodotus in the second century asserted that Christ was mere man, but was supernaturally born of a virgin. Paul of Samosata in the third century affirmed the same but added that the Logos was in Him in a greater degree than in the prophets. The Gnos-

tics agreed in making the Godhead of Christ an emanation and His manhood a semblance of man. The divine in Him was an Aeon, and the human was not a physical and material body, but a psychical and ethereal appearance. Hence the emphasis of the apostolic statement concerning the fact that *Jesus Christ is come in the flesh*: and as Pope states, "not in the mere likeness of flesh." Arius in his heresy denied Christ's eternal consubstantiality with the Father, thus impairing His Godhead; while Apollinaris denied the fact of His human spirit, and thus destroyed His true manhood.

Nestorius, a bigoted heretic, patriarch of Constantinople, declared that the virgin was the mother of Christ, but not of God, representing Christ as consisting of two natures, human and divine, not essentially connected and correlated in one person.

The true statement of the position of orthodoxy is well expressed by the Chalcedonian formula, stated by the fourth Ecumenical Council, A. D. 451: "Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, perfect as to His Godhead and perfect as to His manhood, truly God, and truly man, and of a reasonable soul and human flesh subsisting: consubstantial with His Father as to His Godhead, and consubstantial with us as to His manhood. . . We confess not a divided Son . . . but one and the same Son, and Only-begotten and God-Logos. . ." Through the ages this has been the classical statement of Christendom concerning the doctrine of the person of Christ. Any creed which denies that Christ in this unique manner is divine must be classed as false. It is common today for us to hear ministers and professors to refer to Jesus as the son of God, as we are all sons of God, or as divine as all men are divine. But this does not separate Christ in the essential manner from the rest of mankind and place Him in the position as the Son of God, and truly God, as the Bible affirms.

Modern Unitarianism is refined Neo-Socinianism. The basis of Unitarianism is the denial of the deity and Godhead of Christ, and the natural-

izing of the religious processes. It affirms that Christ is but man in his essential nature, and though He represents the highest order of man in His life and teachings, standing out as the prophet supreme, still He is man and not God. While raising Him to a position above the rank and file of humanity still they degrade Him to its lowest depths by asserting that though He taught He were God in this He was mistaken. A study of Unitarianism in its decline and lack of spiritual warmth shows the effect of its fundamental doctrine upon its practical functionings. In all there are only four or five hundred churches, with three or four hundred Sunday schools, and with about fifty thousand communicants, one which allies itself with all movements to take the Bible from its exalted position as the revealed Word of God and to degrade it to the level of other books of man's writing.

The tragedy of Unitarianism is not so much the fact that it exists as a separate denomination, but that it is leavening the other denominations with its virus and poison. It is a fact well authenticated that many of the leading Congregational churches are but a high type of refined Unitarianism or Neo-Socinianism. In sections of the country, around the large universities, there is a close federation between the two churches. In several seminaries which once were denominational, largely under Congregational control, now the position of Socinianism concerning the deity of Jesus is taken. It is common to hear statements such as these, "Even though the virgin birth were proved untrue, as it might be, still Jesus is divine, for He is a brother of man, and man is the son of God."

Religious liberalism fundamentally is Neo-Socinianism. When Socinianism first appeared it was usually correct in some of its tenets—but when it reappeared in a newer form it started with the assumption that supernaturalism is an impossible doctrine, that nature is under the control of mechanistic principles, the reign of the evolutionary process. From this position it proceeds to deny the evolutionary process. From this position it proceeds to deny the inspiration of the Bible, making it but a human book in its laws and dogmas, subject to the usual errors of human works of literature, science and law. The next step for liberalistic Neo-Socinianism to take was that of avowing that if this is true those basic and elemental formulas of the Bible concerning the incarnation, the death on the

cross and the resurrection were scientific impossibilities. And in this case Jesus, though majestically above other men of the prophetic rank, still remains a man and not God. This Neo-Socinianism is staunch in its affirmation that the early mystery religions, having their seed-plot in the fertile Greek, Roman and Persian soil at this time, influenced Christianity in its creed concerning the divinity of Christ, His Godhead, and from this, working backwards, His virgin birth and resurrection.

The rankest Socinianism of the ages is parading under the Christian cloak in this form of liberalism in theology and dogma. In the leading seminaries the positions of professorships are filled with men who do not believe the historic creeds concerning Christ. Their theologies are written with this in view. Many of them, while not openly avowing such—that Christ is human—make their implications such as to leave no other conclusion. The pulpits of the large denominations are gradually giving way to this inroad of Neo-Socinianism. Unitarianism often makes the statement that though it is not growing numerically, still it is filling the leading pulpits and positions as professors and editors in the other denominations with Unitarians, or those who believe as they do. The position is tragic. Gradually those dogmas which have been declared heterodox by Christendom are now slipping into the Church under new names and new cloaks. Socinianism has been frowned upon in the past; yes, outlawed it has been by the fathers; but today under the cloak of liberalism, modernism, up-to-date-ism, Neo-Socinianism is filling our pulpits, religious periodicals, and secular press with its heresy. The ancient errors, spurned by the fathers, are reviving themselves in a new form. The older attacks on Christianity have been overcome; but in a newer and more subtle form they are reappearing, and the duty of the Church now is to know them as they come forth and to brand them as erroneous as did the fathers of ancient day.

Christian Science carries an element of Neo-Socinianism. While the dominate note of Christian Science and New Thought is not a reappearance of Socinianism, still fundamental to these two modern heresies is Neo-Socinianism. Each shall be discussed under the section on Neo-Idealism, or Monism, but since they both affirm that Jesus is not divine one cannot miss this opportunity of pointing out this error. Mrs. Eddy

affirmed that there is a God, that He is the all, and that this God is Mind in its essential nature, and that all outside of Mind does not exist. In the working out of this idealistic philosophy under an extravagant cover, the Bible is relegated to a secondary position and its statements concerning truth and dogma are set aside when they do not harmonize with those of "The Key to the Scriptures." Mrs. Eddy affirms that Jesus is man, a part of the great Mind, that He represents the highest order of mankind acting in the role of a prophet. He is referred to as the first Christian Scientist. New Thought is a conglomeration of Christian Science, Freudian psychology and psychiatry. It aims to combine the most unusual in the different fields of modern thinking along religious lines with reference to mind healing, Coueism, etc. Suffice it to remark that in this scheme there is no place for a divine Christ; for a divine personality, suffering for the sins of the world, demands an atonement for sin—while in this plan of philosophy there is no place for sin, nor an atonement.

Neo-Socinianism is at the basis of the breakdown of Christendom. This denial of the divinity of Christ, leading easily to the denial of all that has been crystalized in the creeds of the Church, is a destroying of those accepted standards of truth based on the Bible. When once the Bible is removed as the source of doctrine, dogma and creed, then whatever man desires to teach can be affirmed without any appeal to revelation. When the historic position of Christianity concerning the person of Christ, that He is God-Man, is once forsaken, every possible ism, creed and doctrine will flourish. Neo-Socinianism furnishes fertile soil for the development of such heresies as Christian Science, modernism, and New Thought. It likewise becomes the parent of the modern doctrine of sin—that sin is but the result of maladjustments, social, mental or physical,—and for such one is not responsible. To remove the sin, remove the source of ill adjustment. In this scheme there is no demand for a God-Man who shall be the Savior in making an atonement for sins, since sins are not a matter of personal responsibility and guilt. The Moral Influence theory of the atonement, in that Christ died as an example, or in more recent terms as any hero would have died, thus setting an example for our lives to follow, finds a strong ally in this Neo-Socinian heresy. For it is not the God-Man who has shed His blood for

the sins of the race, but a national, a race hero, a zealous Jewish prophet, who died, and to his death there is no more meaning than to that of any other hero. This is one of the massive, momentous implications of Neo-Socinianism.

The modern program of religious education carries an element of Neo-Socinianism. The Religious Education Association, the basic organization in the program of religious education, is declared by Unitarians to be the most liberalizing organization in existence. In other words Unitarians, Neo-Socinians, look to this organization in leavening the program of religious education with modernistic tendencies concerning the person of Christ. The elemental principle of religious education is that religion can be taught. This may not seem to be a dangerous dogma but it is the foundation of the modern program which does not demand conversion in forming a religious personage. Since this is the case there is no validity to the conception of original sin; then if original sin does not exist there is no necessity of an atonement; if there is no need of an atonement, there is no necessity of a God-Man dying for our sins. Jesus thus becomes a national hero, living a normal life, and dying needlessly, as some suggest.

The great levity in pulpit, seminary and religious press, with reference to miracles and the supernatural in general, is a direct cause of the rise of Neo-Socinianism. Since modern religious thinkers, outside of the conservative ranks, are affirming the impossibility of miracles as recorded in the Bible, and of direct supernaturalistic interventions in the realms of man and nature, then there is no call for a supernatural Christ, nor for the God-Man. When once the supernatural is challenged, and miracles are questioned, then the historic position about the person of Jesus loses much of its weight. For the sacred Book which asserts the fact of miracles also affirms the divinity of Christ; and outside of this Book there is no other testimony to His divinity, save that of His marvelous life, teachings and influence on history. To question the miracles is to drive a dagger into the core of the divinity of Christ. To turn the world over to a naturalistic reign of mechanistic principles is to cast aside the fact of the virgin birth, and the resurrection—the basic facts in the doctrine of the divinity of Christ.

The modern preaching from pulpit and press that Jesus is a good man is due to Neo-Socinianism. Everywhere in the modern press one reads

of Christ as the good man, emphasizing his humanity, and failing to stress His divinity. Mark it down that when one speaks of the humanity of Jesus, without a proper emphasis on His divinity that the divinity is not adhered to, nor believed in. Any view that lowers the proper conception of the deity of Christ allies itself with those who would declare him but man, and who would fain deify man. When Neo-Socinianism humanizes Christ, at the same instant it tends toward the deification of man, and while taking Christ from the pedestal of worship, on that pedestal it places man as a proper being to receive homage and adoration.

The present-day attempt to conciliate with naturalistic philosophy, behavioristic psychology, and scientific atheism is a child of Neo-Socinianism. The desire of the church leaders under the spell of modernism, and controlled by naturalistic education is to form a conciliation with naturalistic science, to cut away at the fundamentals of Christendom, to lay aside the essentials of doctrine and dogma, until there remains nothing of the "faith of the fathers" but a hollow sham and a lifeless philosophy of naturalistic theism, or impersonal theism (if such a scheme could be possible). Books written, such as Swain's "What and Where Is God" show this tendency. Such writers as Gerald Birney Smith of the Divinity School of Chicago University in their attempts to interpret religion in terms of evolution and naturalism and mechanistic science, not to say behavioristic psychology—which mechanizes man and places him under the rulership of fatalism—result in Neo-Socinianistic dogmas which make Jesus to be but man, the result of the evolutionary process and under the spell of a fatalistic philosophy of determinism. The sooner the Church awakes to the fact that this conciliation between naturalistic evolution and mechanistic science and religion results in the degradation of religion the better it will be for her future. We have nothing to fear from science when rightly studied and interpreted, but when science with dogmas of determinism and fatalism and anti-supernaturalism would bring religion under its spell and power, it is religion which suffers. The ancient attempt of deism, and pantheism to form a conciliation between mechanistic thinkers and semi-religious believers in a God, resulted in a lowering of the power of Christianity where such views were entertained. The demarcation is definite: there is but one way, one philosophy, one system

of dogma which will stand the test of historic Christianity and the writing of the Holy Book, and that gives Jesus the position of being both God and man.

Central to theology is the Godhead of Christ. There can be no true theology which receives the sanction of historic creeds and fathers of the Church which makes Christ less than God. When this is not done then there can be no true system of doctrine of the atonement. For the atonement without the deity of Christ becomes the moral influence theory; and without the atonement in the real sense of the word there can be no sin, or if there is sin, there can be no approach of man to God. Without the deity of Christ there is no place for the Holy Spirit.

The creeds of historic theology stand the tests of present day thinkers. The Church's dogmas were well stated, her positions, well taken. To conform to the standards of each age there may be a slight change in the definite statement needed to meet the necessities of the hour, but as to the essential facts of those dogmas there will be no change. For in the realm of theology as in the realm of metaphysics and epistemology truth remains static, though our approach to it may change with keener insight to its nature, Jesus Christ, divine in His birth, and proved God by His resurrection, has also proved Himself divine by His march across the centuries. Even though atheists and evolutionists and naturalistic scientists may deny His virgin birth and His proper deity, still the fact remains that tried by the pragmatic test He is God.

PITTSBURGH, PA.

IN TIME OF TROUBLE

By C. E. CORNELL

- FIRST: He brought me here—It is by His will I am in this strait place; in that will I rest.
 NEXT: He will keep me in His love, and give me grace in this trial to behave as His child.
 THEN: He will make the trial a blessing, and teaching me the lessons He wants me to learn, and working in me the grace He intends for me.
 LAST: In His good time He can bring out again; how and when, He knows.
 SAY: I AM HERE—
1. By God's Appointment.
 2. In God's Keeping.
 3. Under His Training.
 4. For His Time.

—ANDREW MURRAY.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter III. The Preacher's Prayer Life

"With all prayer and supplication praying at all seasons in the Spirit" (Ephesians 6:18 R. V.).

THE universe is full of mysteries. People talk in a natural voice and are heard across a continent. Their faces are seen. A man waves a baton in a room by himself, and an invisible choir sings or an orchestra plays like a chorus of faraway angels. An invisible chain holds the stars in their orbits. Rays of light come from scores of millions of miles away on noiseless wings and clothe the earth with warmth and beauty and life. It is all too wonderful for me.

But prayer is a mystery more wonderful still. The humblest and most ignorant child of the heavenly Father can pray in silent thought and be heard in the faraway heaven of God and get an answer from heaven's King in a second of time. This is a mystery indeed, worthy of profoundest meditation.

This is not something needing proof. A few years before George Muller went to heaven he gave this blessed testimony concerning prayer, "If I should say that, during the fifty-four years and nine months that I have been a Christian, I have had 30,000 prayers answered in the same hour or day that the requests were made, I should state nothing more or less than honest truth in the sight of God. Very often before leaving my room in the morning, I have had prayers answered that were offered that same morning, besides receiving five or six more answers to additional prayers offered during the same day." And how very, very much this preacher accomplished for God! And why not?

I. *This is the first condition of great achievement.* S. D. Gordon has written, "The greatest thing anyone can do for God or man is to pray. It is not the only thing; but it is the *chief* thing.

. . . The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they be-

lieve in prayer; but I mean those who *take* time and *pray*. These are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches; in supplying both men and money for mission posts; in keeping fresh and strong those lives far off in sacrificial service on the foreign field where the thickest fighting is going on; in keeping the old earth sweet a while longer."

I believe the history of the world as God knows it, and as eternity will reveal it, supports this assertion. The greatest benefactors of the world are men of prayer. The immortal scientist, Sir Isaac Newton, perhaps as gifted an intellect as ever lived, said, "I can take my telescope and look millions and millions of miles into space, watch the blazing suns and rolling planets in the infinite depths of immensity; but I can lay it aside and go into my room, shut the door, get down upon my knees in earnest prayer, and see more of heaven and get closer to God than when assisted by all the telescopes and material agencies of earth."

Lord Kelvin, England's greatest scientist of the nineteenth century, was asked by a friend what discovery of his life he regarded the most valuable. He replied, "I consider the most valuable discovery of my life was when I discovered that Jesus Christ was my Savior. He has been my constant friend and helper in my life work, and every discovery I have made that has contributed to the benefit of man, He has given me in answer to prayer."

Professor S. F. B. Morse, the inventor of the telegraph, says, "Many a time when making my experiments a mental fog would cloud my mind that would not clear away. But during such times, I always locked my doors, knelt down and prayed for light, and light and help invariably came. So when flattering honors came to me from Europe and America because of my invention, I felt I did not deserve them, but should give the glory to God." And so his first message, sent May 24, 1844, from Washington to Baltimore, was, "See what God hath wrought."

Louis Agassiz, Harvard's immortal scientist,

would often stand before his students with uncovered head and reverently pray to God.

The great Gladstone, thrice prime minister of England, was known to pray long over his great speeches that shaped the destinies of the British empire.

Abraham Lincoln said, "There have been many times in my life when I have been driven to my knees in prayer to God, with the overwhelming conviction that there was nowhere else in all the wide world for me to go for help. My own wisdom and the wisdom of all about me seemed absolutely insufficient. I remembered God said, 'If any man lack wisdom let him ask of God,' and I knelt down and asked of God and my prayers were answered, for some invisible power outside of me helped me to solve the problems of the day." When the critical battle of the Civil War was being fought at Gettysburg, the public men of Washington and the East were greatly agitated—all but Abe Lincoln. He had shut himself up for hours in prayer for the nation, and had prayed through and had heard from God. He knew that the battle would be won and the nation would be saved; and his heart was at rest.

And so it is; the men who bring things to pass know God and take time to pray.

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would often stand before his students with uncovered head and reverently pray to God.

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converts in one day in one of the Sandwich islands; and Dr. Morrison, the noble first missionary to China; and Bishop William Taylor of Africa; and Bishop Thoburn and Warne of India; and Hudson Taylor of the China Inland Mission; and Cowman and Kilbourn of the Oriental Missionary Society in Japan and Korea and now working also in China; and a thousand more might be named—all of them heroes of faith and prayer, veritable princes in the kingdom, who bring things to pass for the glory of our King.

Bishop Simpson told the world that Bishop Janes had more faith in the power and efficacy of prayer than anyone he had known. He had corns worn on his knees from much kneeling in prayer. He prayed daily for himself and each member of his family, and the church and the world. Then he would pray especially for all the presiding elders he had appointed during the year, and for all the preachers he had placed that they might be blessed with revivals and soul saving power. Investigation afterwards showed that the conferences over which he presided were invariably marked by revivals and ingatherings of souls.

"One of Scotland's greatest preachers was Murray McCheyne. He died at twenty-nine years of age, but not until he had put an indelible stamp upon his country and his time. Everywhere his foot stepped," says Dr. Cortland Meyers, "Scotland shook. Whenever he opened his mouth there was an electric force sweeping in every direction. Wherever he entered there was a magnetic personality that drew everybody toward him. He lived a wonderful life of prayer, and hundreds and thousands followed him into the kingdom of God."

Charles G. Finney was one of the most striking examples of a Spirit-filled ministry of all the Christian centuries. Perhaps no one ever surpassed him as a successful soul winner. His preaching was logic set on fire by the Holy Ghost. Speaking of the manifestation of the Spirit through him he says, "To the honor of God alone I will give a little of my own experience in this matter. I was powerfully converted on October 10, 1821. In the evening of the same day and on the morning of the following day I received an overwhelming baptism of the Holy Spirit that went through me, as it seemed to me, body and soul. I immediately found myself endowed with such power from on high that a few words dropped here and there to individuals were the means of their conversion.

My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke hearts like a hammer. Multitudes can testify to this. Oftentimes a word dropped without my remembrance resulted in almost immediate conviction.

"Sometimes I found myself in a measure empty of this power. I would go out and visit and find I made no saving impression. I would exhort and pray with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me. I would inquire anxiously for the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness.

"This has been the experience of my life. I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and observation, but a great mystery. I have often witnessed this.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off from their seats like a sword, and would take away their bodily strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice or say anything in prayer or exhortation except in the mildest manner, without overcoming those that were present.

"This was not because I was preaching terror to the people, but the sweetest sound of the gospel would overcome them. This power seems to pervade the atmosphere, when one is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the very life of God. Strangers coming into it, and passing through the place will be instantly smitten with conviction and in many instances converted to Christ.

"When Christians humble themselves and consecrate their all afresh to Christ and ask for His power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before.

"While Christians remain humble enough retain this power the work of conversion will on till whole communities and regions of country

are converted to Christ."—S. B. RHODES' Scrap Book

LESSONS

1. The ministry fails nowhere so signally as in the lack of prevailing prayer! What minister is there who has not been guilty in this respect?
2. The giants of faith and prayer have been

the choice princes in the kingdom of God.

3. There is hope of the most abundant success for anyone whom God calls into the ministry. He may not be able ever to become a great thinker or scholar or orator; but by prevailing prayer and the help of the Holy Spirit, he may have a success that will astonish angels, and change three worlds.

HINTS TO FISHERMEN

By C. E. CORNELL

Independence Day, or Fourth of July

We give a number of choice selected illustrations for use by those who make addresses on Independence day.

Our Heritage From the Fathers

"A people of inheritance" (Deut. 4:20).

- I. Civilization advances by the accumulation of inheritances.
- II. Religion strengthens itself by reverence for ancestors and the sanctifying of traditions.
- III. As the main work of the home is nurture, so that of the state is the bringing up of the young in traditions of manly and free citizenship.
- IV. The best possession of a state is its traditional institutions.

A Christian Nation

- I. A favored country. 1. A country reserved for a chosen people (Deut. 33: 8, 9). 2. A divinely developed and protected country (Deut. 33:10-12). 3. A prosperous country (Deut. 33:13, 14).
- II. A happy country. 1. Because the Lord has chosen its people for his own inheritance. (Psa. 33:12).
- III. A blessed country. I. Because, in the main, it has righteous rulers (Prov. 11:11). 2. Because, in the main, its people are righteous—it is a Christian and not a heathen nation (Prov. 14:34).

National Stability

"Thou hast confirmed to thyself thy people Israel to be a people unto thee forever" (2 Sam. 7:24).

- I. National permanence is dependent on national character.

- II. National character is a growth from: (1) Environment; (2) Experience and trial; (3) Lessons from prophets and leaders.
- III. There are nations which are decayed as well as which are growing. A nation's career is not necessarily happy and prosperous.
- IV. We can secure those things which make for peace and permanence.

Good-Citizenship Aphorisms

Men cannot live like pigs and rule like freemen.

The slum votes according to its light, and the boss holds the lantern.

Home and citizenship are convertible terms. In a republic men cannot herd like beasts.

Every park, every playground, every bath-house, is a nail in the coffin of the slums.

The boss is like the measles—a distemper of self-governing people's infancy. When we shall have come of age politically, he will have no terrors for us.

One throb of the human heart is worth more than a whole book of sociological stuff in which men are classified like so many bugs with pins stuck through them.

Society must give the boy his childhood, or else he cannot give to society a manhood.

Boys' clubs are better than policemen's clubs, and make the latter unnecessary.

A People Whom God Choses

"I will take you to me for a people" (Exod. 6:7).

- I. God's plan of providential human development includes the founding and building up of nations, in which common speech and national traits aid in social life and increase.

- II. God's grace adds to His providence the adoption of national growth as a means for the extension of righteousness.
- III. The strongest and happiest national development is that in which the constitution and life are assimilated nearly to the divine model.

The Distinction of a Christian Nation

"I am the Lord your God, which have separated you from other people" (Lev. 20:24).

- I. Israel was remarkable, separated by deserts, mountains and a harborless shore; and from this came a great religious and moral separation. They became devotedly monotheistic, and they almost alone honored the family.
- II. In the fulness of time their separation was broken up. Palestine was the point of contact of East and West, and overrun by Greek and Roman; and Cæsarea was made an artificial harbor, and Roman walls ran east and north; and, finally, the Jews were scattered among the nations.
- III. We, like the Jews, have been geographically separate in morals and religion; and our separation also has been broken up by swift ships, growing commerce, and our development in the Pacific; and now, to maintain and extend the moral advantages which separation gave us, we have need to remember the Lord our God, who gave them and is now changing them, not to destroy us, but to use us for large blessing.

Our National Anniversary

Sports and games and guns are not inconsistent with solemn acts of devotion to God, but it would be a pity to let them become the exclusive form of our national celebration. This is our tendency and our danger. The solemnity and sacredness of the great historic dead are too little remembered. The God whose favor was invoked by the patriots of 1776 is not always in our thoughts today. Most of those who celebrate the Fourth are probably more thankful for a holiday than grateful to the fathers for what they did. The old-fashioned celebration, with music, procession, and speeches is less and less seen, and the day has now largely become one of public sports and relaxation from labor.

But whether our celebration takes the form of religious service or social enjoyment, there should

be definitely in our minds the thought of what the fathers did for us, and what God has done for us as a nation. When James Russell Lowell was asked how long the American republic would endure, he replied, "As long as it is true to the ideals of its founders." With each recurring celebration of Independence day, we should ask ourselves again the questions, In what does true national greatness consist? What are the foundations of our national life, and the guaranties of our freedom? Have we degenerated since the early heroic days, or is there still virtue in the people and righteousness in our government? Probably not all would answer these questions in the same way. Some would take a more pessimistic, some a more hopeful view of the nation's character and prospects. But whether we look forward with hope or fear to the future of the republic, there is no more appropriate prayer than that of the great English poet, never so needed as in these days of unexampled prosperity and national exhaustion.

"God of our father's, known of old,
Lord of our farflung battle line;
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

—Sel.

No Room in the Inn

"There was no room for them in the inn"
(Luke 2:7).

William E. Gladstone once said, What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder, in so great a concourse of people, of all ranks, going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Savior, to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is no room for the Savior of mankind.

Upon this thought another might follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences, or selfish enjoyments, or to schemes

of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has and all that he can ever be, came down to him from the Most High, and are to be rendered up again to him from whom they came, in thanks, in praise, and in dutiful obedience.

Fighting a Good Fight

(1 Cor. 9:26; 1 Tim. 6:12).

The battle of Liaoyong was one of the greatest battles ever fought. Four hundred thousand men took part. The victory gave the Japanese control of southern Manchuria. More than once the Japanese fighting column exhausted its ammunition, and, fixing bayonets, charged the enemy. Once when a column was making a charge, the soldiers fell asleep, so exhausted were they. So many Russian and Japanese were killed and wounded that the piles of dead impeded the soldiers in their work. If men will fight so stubbornly even unto death for their country's flag, how valiantly should the soldier of Christ battle against sin under the banner of the cross.

A Statement that has Lived

The famous men of the past have bequeathed to us statements that have become mottoes. History declares that when Henry Clay was about to introduce in Congress a certain bill his friends said, "If you do that it will kill your chance for the Presidency." Clay answered, "But is the measure right?" They said, "Yes, it is right." Then it was that Clay let fall from his lips that immortal sentence, "I would rather be right than President." We wonder how many famous men of our day are standing on that platform. We wonder also how many of us who are not public men are standing on that platform. Does the sense of right absolutely govern us? Are we willing to make all possible sacrifices to maintain the right? In seeking honors, in seeking wealth, in seeking popularity, in seeking our own way and the success of our own measures may Henry Clay's words continue to ring in our ears.—*The Watchman-Examiner*.

Failing Christ

Dean F. W. Farrar, in one of his sermons, gives this striking paragraph:

"When in the fifth century the Byzantine empire was sinking into the decrepitude of a merely

nominal Christianity, St. Chrysostom saw some converted Goths, with their clear blue basilicas of Constantinople, and he prophesied that that bold and hardy race would snatch the torch of truth from the more faithless and more feeble hands. They laid down their barbarism, they had broken their idols at the feet of Him whom they called 'The White Christ.' Their own fierce chieftains they chose from the boldest soldiers, and lifted them upon their shields, amid shouts of warriors and clash of swords; but they bowed before the royalty of a crucified Redeemer. Of their race in part are we. And if we fail in our allegiance to Christ, he will never lack other soldiers and other servants; for though the heart of men be full of evil, though for a time they may say, 'We will not have this man to reign over us,' yet when the last appeal shall come to them, whether they will have Christ for a king, at last they will fall upon their knees in agonies of penitence, and in dust and ashes, with tears and with *misereres*, with beaten breasts, with uplifted hands, they will sigh back their answer—'Christ is King!'"—*Sel.*

Advice to Young Men

The following advice to young men by Philip Snowden, the well-known English statesman, is so sane that it ought to be passed on to young men at the beginning of this new year:

1. Make yourself a good workman; make yourself master of your craft; that will give you the spirit of independence.
2. Fight drink and gambling. I have seen many bright, promising, nay, brilliant careers ruined by indulgence in drink; and I am sometimes inclined to think that the social wrecks due to gambling are perhaps not less.
3. Read good books. And in that connection I would emphasize the development of the critical faculty. In analyzing a subject, look at both sides.
4. Associate yourself with some great cause working for the good of humanity.
5. Identify yourself with Jesus Christ the chief cornerstone of all Christian character.
6. Know and meditate on the Word of God as the man of your counsel.

The Habit of Careful Bible Reading

Dr. Howard A. Kelly, of John Hopkins University, is one of the leading medical men of this country. He is known, however, not only as a great physician, but also as a true Christian and

a mighty defender of the faith. After a timely apology for a public announcement of his religious habits, Dr. Kelly writes of his Bible:

"I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I have made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Lord's day. I do not exclude real Bible helps, which always drive one back to the Bible, but I never spend time simply on devotional books. Since making this resolution, God in His mercy has shown me that this Word is an inexhaustible storehouse, from which He dispenses rich stores of precious truths to His servants as He pleases, and as they are ready to receive them. This confession may seem a severe rule to be guided by, but it grows more and more evident that much of the destructive criticism of the Bible is directed by men who have never made the habit of Bible study so orderly as to permit the mind under the light of God's Spirit to discover the convincing interior evidences that finally compel one to welcome the Scriptures as a harmonious revelation, which the judgment of man must feel that no human explanation can adequately account for."

Temperance Ammunition

Intoxicating drink has been a curse in all ages. Men crave drink, although it may paralyze their brain, cause them severe physical suffering like blindness and the forerunner of many diseases, yet appetites demand the stuff, be it bootleg poison or otherwise. However, the testimony of the ages exalts temperance and is favorable to prohibition. Please note the following:

Thou shalt not drink wine or anything that may intoxicate.—*Buddhist Commandment.*

Temperance is a tree which has contentment for its root and peace for its fruit.—*Arabian Maxim.*

Bodily enjoyment depends on temperance.—*THALES, 640 B. C.*

Strength of mind depends on sobriety, for this keeps reason unclouded by passion.—*PYTHAGORAS, 580 B. C.*

Far from me be the gift of Bacchus—pernicious, inflaming wine, that weakens both body and mind.—*HOMER, 900 B. C.*

Look not upon wine when it is red . . . for at last it biteth like a serpent and stingeth like an adder.—*KING SOLOMON, 1015 B. C.*

It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak.—*PAUL THE APOSTLE, 50 A. D.*

While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit.—*SOCRATES, 469 B. C.*

The man who drinks intoxicating liquor pulls up his own root, even in this world. . . .

. . . Dig up thirst by the roots, that the tempter may not crush you again and again, as the stream crushes the weeds.—*BUDDHA SAKYA MUNI, born 627 B. C.*

The Enemy of the Holy Spirit

Cardinal Manning once said, "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year, and have learned some lessons, and the fact is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink."

Some Things I Wish My Pastor Wouldn't Do

Voices from the pew

Under the above title The California Christian Advocate has been publishing a symposium. The letters from the pew are very suggestive, and should be read carefully by every preacher.

Dear Mr. Editor:

We have a weekly bulletin in our church, and I don't know of any of our attendants who can't read. Yet our minister takes what seems like a quarter of an hour at every service to read over all the announcements that are printed there. He says it is "calling our special attention" to them, and he refers to seventy-five per cent of them as "particularly important." But it's a long time since the days of the town criers, and I can't see why we have to revive that old custom in our church. I don't think that it has a bit of influence on the attendance at the meetings he announces in this fashion, and it certainly spoils the devotional atmosphere of our church services.

MISSOURI.

Dear Mr. Editor:

Our pastor is a very fine man, recently graduated from one of our best theological seminaries, and before that from a great university. We all recognize his scholarly attainments, and his ministry in this church is going to build up our congregation in many ways. I think that he will strengthen our hold on the young people in particular. I do wish, however, that he could do all this without being quite so harsh with the ideas of most of our fathers. It doesn't seem enough for him to try to give us a conception of religious thought that is what he calls "in accord with modern learning," but he seems to go out of his way to make fun of the ideas that once were generally accepted in Methodist churches. There are still a number of people in our congregation who hold a good many of those old ideas. And some of us, who believe most that our minister tells us about the new ways of looking at such matters, remember the saintly lives of the people who did think in the way he ridicules. Their ideas may have been wrong, but their lives were powerful for good. And it is hard to make fun of the ideas without leaving the impression that you are making fun of the people who held the ideas. I wish our pastor would see that.

Mrs. C. P. McC.

OHIO.

Dear Mr. Editor:

Our preacher has a habit of using up fifteen minutes of the church service to tell Almighty God all about what has been happening during the past week. He calls it a prayer, but it's really his effort to keep God informed about what's going on in the world.—S. S. B.

WASHINGTON.

Dear Mr. Editor:

What do I wish my pastor wouldn't do? I wish he wouldn't use such big words. When I meet him on the street he seems to talk the same language I do; but when he gets up there Sunday morning he gets off a lot of talk that sounds wonderful, but that doesn't mean a thing in the world. At least, it doesn't mean a thing to me. Last Sunday he told us all about "the experimental value of subjective religion." Now, I ask you, what's that?—I. P. J.

BROOKLYN, N. Y.

Dear Mr. Editor:

If I could give my fine pastor a little piece of advice, it would be to stop trying to do so many things. We have a normal church, with the usual number of societies and organizations. Most of them have members who are perfectly

able to run them. But our pastor seems to think that unless he knows all about what is going on in every one, and has a hand in planning what every one of them is doing, that something is bound to go wrong. I never saw a man who could attend so many meetings and give so much time to planning for meetings and all that sort of thing, and still be able to preach such good sermons on Sunday. I suppose that there is something wrong with me to feel this way about it. But I think that we would have a happier church life, and everything would go on almost as well, if not better, if our minister would just let us run a few things ourselves.—Mrs. E. E. S.

CLEVELAND, OHIO.

Dear Mr. Editor:

Our preacher is all right. But he has one quirk that gets on my nerves at times. He wants to show that he's a regular "he-man" so bad that he makes it hard to introduce him around as I'd like to. He came here only a few months ago, and right from the start he set out to prove that he is one of the boys. Now, I'm a member of the Lions and the Chamber of Commerce and the Athletic Club and a country club, and I mix around about as much as the average. I'd like my preacher to get to know the men who count in this town, and to be known by them. But when you take him where they are, he makes so much fuss over his being a regular fellow that it gets him in wrong. I think that he feels that it doesn't quite go across, but he doesn't know why, and that only makes him try harder. I think most men like a preacher who is human, but that doesn't mean that he's got to be the champion story-teller at a club smoker. However, what are you going to do about it?—P. R. H.

Dear Mr. Editor:

I suppose that it shows my lack of interest in the rest of the world, but I think we have too many appeals in our church. It may not be the fault of our preacher, but it seems to me as though we have either some outside speaker or else an appeal for some outside cause every other week. Sometimes they take contributions, and sometimes they just take time. But I'm getting awfully tired of it. I wish our pastor would refuse to let one of these outside things into our church for the next six months.—Mrs. J. H. R.

CALIFORNIA.

Dear Mr. Editor:

If you ask me what's the matter with our preacher, it is a case of too much prohibition. He's a good man and a good preacher, but I

don't remember ever hearing him preach a sermon that he didn't drag prohibition in somewhere. I'm as dry as any Methodist, but if this keeps up much longer, I will be tempted to vote for Al Smith. However, I suppose that would only make it worse.—A. D.

IOWA.

Dear Mr. Editor:

I wish our minister would not preach such intellectual sermons. They are all about Puritanism and psychology and philosophy and science, and other things like that. I know that some of them are printed after he has preached them to us. But they do not deal very much with the things that make my life perplexing. I am not an "ism." I am a human being, with a human being's personal problems, and I wish that our minister would preach to me.—MRS. P. W. K.

CHICAGO.

Dear Mr. Editor:

You ask about what's wrong with our minister. My opinion is that he spends too much time reading the newspapers. I take two myself, one morning and one evening. And there are a couple of magazines come to the house that are mainly a dishing up of the news again. But I could almost get along without any of them just by going to church. Twice every Sunday our minister gets up and tells us all about what has been happening to the Armenians and Coolidge and the Chinese and the Yankees and Lindbergh until you've got all the news just as well as though you'd never seen a paper. I have a notion that he waits until Saturday night before he makes up his mind what he is going to preach about, and then just gets out the week's papers and puts it all together. It's interesting at times, and I suppose it's right up-to-date. Every once in awhile we get a sermon that shows it was made up after the Sunday morning paper reached his apartment. But after I've been reading the papers all week, I get tired of them on Sunday.—J. O. E.

ILLINOIS.

Dear Mr. Editor:

The trouble with our pastor is that he is too good-natured. Our church is like a good many other churches in that it has a lot of cliques in it, and there is a good deal of wrangling going on. I don't mean that there is any open trouble. But under the surface there is constant skirmishing back and forth, which has its effect on the whole church. We ought to be ashamed of ourselves, and we ought to be roundly brought to time for the way we keep this bickering up. But our

pastor seems to think that the thing to do is to act as though there was no trouble in the church at all. He smiles at everybody, and has a good word for everybody, and goes right on as though we were all behaving like a bunch of saints. As a matter of fact, he ought to treat us like a hardboiled top sergeant treats a bunch of rookies. He's too good-natured; that's the trouble.—A H. R.

OHIO.

Dear Mr. Editor:

I am a member of our official board, and I mean to move for a change in pastors at the coming fourth quarterly conference. I expect to see the motion adopted. If it is, our pastor will leave thinking that he has been made a martyr by a lot of thick-skinned sinners. Perhaps he has. But I am tired of having all our pastor's ideas as to what ought to be said and what ought to be done, not only in the church, but in our country and in business and everywhere else, put out as being the Lord's. Our pastor is a good man, and I believe he means well. But he claims to get his ideas direct from heaven; and so, when you don't agree with him, it isn't him that you are opposing, but God. I am tired of finding myself fighting God, and so are a lot of the others in this church. We figure that the easiest way to get out of this difficulty is to bring some man in here who isn't so sure that every idea in his head was put there by the Almighty himself.—W. C. H.

PHILADELPHIA, PA.

A Noted Philanthropist

"There is no greater pleasure in life than giving; give while you live, and life becomes truly worth while." So spoke Nathan Straus, venerable philanthropist, on the eightieth anniversary of his birth.

"Give while you live," urges Mr. Straus; and this is just what he does; he practices what he preaches. Mr. Straus received many tributes of praise and esteem on his anniversary. A bound volume containing messages from President Coolidge, governors of a great number of states and men high in every walk of life, was presented by a friend. Others congratulating Mr. Straus were John D. Rockefeller and George Foster Peabody, both of whom are widely noted for their philanthropies.

Mr. Straus is noted throughout the country for establishing milk stations in large cities for the poor. He is conducting 297 such stations now in 36 different cities.

HOMILETICAL

THE HEALING OF THE GADARENE

By A. M. HILLS

(Mark 5:1-20).

Men can be possessed by demons or unclean spirits. Such manifestations have occurred at various times in human history. Modern missionaries have frequently reported clear cases. The voice and faculties seem to be seized and controlled by an alien spirit. Men can, and do, yield to the devil till he comes in and takes possession. This occurs probably oftener than we think.

I. *Notice the depraved tastes and fierceness caused by the demons.*

"He dwelt in the tombs."

"He was exceeding fierce."

"He could not be bound." "Broke chains."

He preferred often to be naked; was a terror to the people.

II. *Observe. The demons knew Jesus.*

Demons have a better theology than many modern theological professors and than a multitude of modernistic preachers. They never doubted or denied the deity of Christ, for they had known Him when Christ dwelt with the Father "before the world was" (John 17:5), and before the demons had fallen (Jude 6). They could say from experience, "We know thee, who thou art, the holy one of God." "Thou Son of the most high God" (Mark 5:7).

III. *The demons knew they were destined to torment.* "Art thou come to torment us before our time?" Modern theologians often doubt future punishment; but the demons don't. They are conscious that their characters unfit them for any place but hell. Therefore "they believe and tremble."

IV. *They want an incarnation.*

They prefer human beings, and are looking for those who will receive them. But they would rather be incarnated in swine than not at all.

V. *They recognized Jesus as Master.* They knew that He could cast them out as He afterwards did. And, mark you, it was not a case of Keswick suppression, but a genuine eradication. If Jesus can cast out demons, He can cast out the carnality which the devil creates.

VI. *The demons made the swine insane and self-destructive.* Precisely so they rob man of reason, and sense, and prudence, and drive every sinner madly on to self-destruction. Sin, actual or inherited, always means ultimate ruin.

VII. *The man was healed completely.*

He sat "at Jesus' feet, clothed and in his right mind." The fierceness and frenzy all gone, the insanity of sin completely healed. Why then will men—theologians—persist in teaching Keswick suppression, and holding that Christ is unable to cast the demons of sin out of us? "They must remain to torment us," these false teachers say, "till the last earthly breath!"

VIII. *But the swine were lost.*

It costs something to give up sin. It would cost a good many sinners something if their drinkshops and gambling hells and dance halls and race courses and theaters and brothels were closed. There would be vast spiritual compensations but no doubt a financial loss.

IX. *The people of that depraved town begged Jesus to leave.*

They did not want the Son of God around, if He was going to cast the demons out of their citizens at the expense of their business. They counted the cost of a revival that would redeem their community, and refused to pay the price. They made a deliberate choice and Christ respected it. Jesus does not stay where He is not wanted.

Churches and communities can reject revivals and holiness and gospel light and insult Christ and grieve the Spirit until the Holy One goes, never to return!

GRACES THAT MAY BE MADE PERFECT

By J. B. GALLOWAY

Perfect faith (1 Thes. 3:10; James 2:22).

Perfect love (1 John 2:5; 4:12, 17, 18).

Perfect holiness (2 Cor. 7:1).

Perfect work (Heb. 13:21).

David said he would behave himself in a perfect way, and would walk with a perfect heart (Psalm 101:2).

THE INTERCESSOR

By J. E. LINZA

TEXT—Isa. 59:16.

INTRODUCTION

Man—His sin.

His condition.

His eternal doom.

I. THE CHARACTERISTICS OF A MAN

1. He is strong.
2. He is settled.
3. He is faithful.

II. GOD WONDERED AT THE SITUATION

1. All indifferent.
2. No one interested.
3. No one was especially moved.

III. THE ACT OF ONE INTERCEDING

1. One in trouble.
2. One for transgression.
3. One in awful dangerous place.

IV. ONE WHO PLEADS FOR ANOTHER

1. For awakening.
2. That he may see.
3. That he may be moved.

V. TO BRING ABOUT A RECONCILIATION

1. Man and the church.
2. Between man and man.
3. Between man and his loving God.

CLOSET PRAYER

By C. E. CORNELL

TEXT—Matt. 6:6: "When thou hast shut thy door."

I. INTRODUCTION

"Take heed."

"That ye do not your alms," etc.

Your acts of righteousness, such as almsgiving, praying, fasting.

II. AVOID OSTENTATION

"Let not thy right hand know what thy left hand doeth."

Carlyle, after quoting this verse in his essay on "Characteristics," adds, "Whisper not to thine own heart, 'How worthy is this action,' for then it is already become worthless."

"Brave deeds are most estimable when hidden. What was finest in them was a desire to hide them."

In his "Life of Chalmers" Dr. Hanna quotes the grateful remark of an old, unfortunate teacher: "Many a pound note has the doctor given me; and he always did the thing as if he were afraid that someone would see him. May God reward him."

"Bees will not work except in darkness; thought will not work except in *silence*; neither will virtue work except in *secret*." We are not to prate about our *good deeds*.

III. "AND WHEN THOU HAST SHUT THY DOOR"

1. Note the personal words, "thou" and "thy."
2. The proper idea of prayer—a pouring out of the soul unto God.
3. Prayer is the language of dependence.
4. Prayer is the most secret intercourse of the soul with God—a conversation, one heart with another.
5. Prayer requires *retirement*—at least, of the heart.
6. "When thou hast shut thy door." Against all intruders.
Illustration: Spurgeon had time to pray and would not permit interference or intrusion, though the Queen of England should call.

IV. FITNESS FOR PRAYER

1. A holy heart is pleasing to God.
2. A contrite heart is pleasing to God.
3. A loving heart is pleasing to God.
4. A heart that reaches out after the lost is pleasing to God.

V. REGENERATION AND ENTIRE SANCTIFICATION PREPARE THE HEART FOR TRUE, EFFECTUAL PRAYER

1. How much can we get through prayer?
2. "Prayer changes things."
Illustration: Quote Montgomery's immortal poem on prayer, as follows:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward gleaming of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven by prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice
And say, 'Behold he prays.'

"The saints in prayer appear as one
In word, in deed, in mind,

When with the Father and the Son
Their fellowship they find.

"Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

"O Thou by whom we come to God!
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

SEVEN STEPS TO DESTINY

By N. B. HERRELL

I. TO HELL:

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eath.
annation.

II. TO HEAVEN:

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alvation—eternal.

GOD USES MAN TO WORK OUT HIS PLANS

By J. B. GALLOWAY

God. "I am *come* down to deliver" (Ex. 3:8).

To MOSES. "*Come* now and I will send thee" (3:10).

GOD'S PROVISION FOR MOSES' WEAKNESS

By J. B. GALLOWAY

"I will send thee." (Ex. 3:10)—God sent.

"I will be with thee" (3:12)—God companionship.

"I AM hath sent me" (3:14)—God authority.

"I will bring you up (3:17)—God help.

"I will be with thy mouth" (4:12)—God wisdom.

God knows how to answer our excuses.

Moses' excuses were: Who am I, What shall I say, They will not believe, I am not eloquent.

SOME FRUITS OF SANCTIFICATION

By A. McNAUGHTON

TEXT: Rom. 8:16; Heb. 10:15, 16.

1. Witness to your own consciousness.
2. Perfect communion with God (Example—Man with the wedding garment on.)
3. Possession of real soul rest.
4. You carry a burden for the lost.
5. The Bible becomes a new book.
6. Service for Jesus becomes a delight (Ps. 37:11).
7. Have an increase of faith, joy, love and all fruits of the Spirit.
8. Have power with God and with man (Acts 1:8).

HOW TO SEE THE GLORY

By J. B. GALLOWAY

"If thou wouldest *believe*, thou shouldest *see* the glory of God (John 11:40).

PROFESSION VERSUS POSSESSION

By C. E. CORNELL

TEXT: Matt. 7:21-23.

I. PROFESSION VS. POSSESSION, OR PROFESSION AND LIFE NOT CONSISTENT

1. Elucidate the text.
2. How can one profess Christ and live Beelzebub?

Illustrations:

A man in Chicago attended numerous religious services. He professed the gracious experience of holiness. He was later arrested and it was proved that he had committed more than thirty murders.

A young man, the son of a preacher, stole his father's written sermons, and would go into a neglected community, preach the sermons and have revivals of religion. He would then take an offering and use the money to get drunk.

II. THE ACTUALITY OF EXPERIENCE OR CONSISTENCY IN LIFE AND PRACTICE

1. Live before God.
2. Live before men.
3. Live before the judgment.

III. THE FINAL TRIUMPH OF AN OVERCOMING LIFE OR ENJOYING ON THE INSIDE WHAT WE PROFESS ON THE OUTSIDE

1. The absence of carnality.
2. Heart life where God sees.
3. Living in the "Hall of Fame," the 11th of Hebrews.
4. Heaven.

Illustration: No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final judgment.—*Whedon*.

HOUSE CLEANING TIME

By C. E. CORNELL

Psalm 51:10.

I. THE SAVIOR'S EXAMPLE

1. Using the common things of life.
2. The analogy between the natural and the spiritual.
3. Using the homely affair of house-cleaning.

II. PRELIMINARY

1. Inspection — mental and moral.
2. Retrospection.

III. TEARING THINGS UP

1. The "unrest" of the soul.
2. Divine conviction.
3. Chaotic — struggle.

IV. THE CLEANING PROCESS

1. Ridding the house of unnecessary accumulations.
2. "Laying aside every weight."
3. The vacuum cleaner goes after the deeper dust.
4. Beating the rugs.

V. SETTling

1. Rearranging.
2. Order.

VI. THOROUGHNESS—LACK OF

1. Neglecting the cellar and the woodshed.
2. The shelf behind the door.
3. The mopboard and the molding.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

"The Rose of Sharon"

TEXT: "He hath done all things well" (Mark 7:37).

Introduction: The rose—its beauty, fragrance, wonder. Its consoling power. Its attraction for every age. Pictures of California rose gardens—the rose that blossoms in the desert. Christ is the Rose of Sharon.

- I. THE ROSE HAS A CHARM ETERNAL. It never grows old. Never fails to console. A symbol of friendship and of love. So has Christ a charm eternal—a beauty undying—a glory unending for every soul.
- II. THE ROSE IS FOR CONSOLATION. At death, when a sickness slips in, when lovers part, the rose brings fond remembrances. The same is the story of the Christ. He is more precious when the lights of life go out, when the night is unlit by a single star, in the valley of the shadow of death.
- III. THE ROSE BLOOMS ON in storm, in rain, in sunshine, through the howling of the winds, the scorch of the summer's heat. Its fragrance is changed not by surroundings. This is the grand beauty of the Christ, the Rose of Sharon. When the winds of fate blow He is the same. When the sunshine

of prosperity beams, when the storms rage against the soul, Christ shines on undimmed in His glory luster, unchilled in the ardor of His love.

Conclusion: He doeth all things well. The perfect consoler, the truest friend, the grandest lover, the Rose of Sharon for fragrance, the Sun of Righteousness for soul warmth, the bright and morning Star for dispelling the night, is Christ.

The Cross of Christ

TEXT: "He went out, bearing the cross for himself" (John 19:17, R. V.).

Introduction: The scene, the whipping winds, the lowering clouds, the settling gloom, the howling mob, the three crosses, the middle cross and the suffering Christ. The price is paid, man is redeemed by the life of the Lord on the cross.

- I. THE CROSS IS THE MEETING PLACE BETWEEN GOD AND MAN. They were estranged, the pathway home was blocked, the gap was too yawning for man to leap across to God. But the cross bridges the gap, casts a halo of light on the pathway to Father's home, and brings God and man together.
 - II. THE CROSS IS THE ONLY PLACE THAT SATISFIES THE SOUL. Meeting Christ here alone affords joy, lifts burdens, clears the soul of its guilt.
 - III. THE CROSS'S MESSAGE TO THE SOUL. "Go in peace"—"Sin no more"—"Thy past is blotted out"—"Thy present is transformed." There is no other place where the soul receives such a message of eternal salvation, of strength for the battle, glory for the life, and a safe escort to the heavenly land.
- Conclusion:* "In the cross of Christ I glory, towering o'er the wrecks of time." The grand rejoicing of a soul set free. If thou hast not met the Master at the cross, His invitation is to come.

PITTSBURGH, PA.

BACKSLIDING

By E. D. MESSER

1. Its Cause.
2. Its Effect.
3. Its Cure.

THE CHANGING YEARS AND THE UN-CHANGING CHRIST

By E. D. MESSER

TEXT: "Jesus Christ the same yesterday, today and forever" (Heb. 13:8).

Introduction: Note the changes in transportation, communication, lighting equipment, and in the fashions of men.

- I. ALL THINGS ABOUT US ARE MUTABLE.
1. The earth.
 2. The kingdoms of the world.
 3. Men with whom we have to do.
- II. BUT JESUS CHRIST IS IMMUTABLE:
1. In the dignity of His person.
 2. In the vastness of His love.
 3. In the tenderness of His compassion.
 4. In the extent of His power and dominion.

SERMON SEED

By T. M. ANDERSON

"All these evil things come from within, and defile the man" (Mark 7:23).

Two facts are made clear in these words of Jesus:

- I. The evil deeds of man proceed from a heart condition. "From within, out of the heart . . . proceed" (v. 21).
1. No external cause can be blamed for the sins of any man. It is often true that persons do justify themselves by laying the blame for their sins on persons and circumstances. David, in his confession (Psa. 51) acknowledged the sin of his heart was the direct cause of his fall. There is no hope for a person until he confesses the sin of his heart.
 2. The heart must be cleansed to effect a permanent cure for evil doings. A religion which is applied only to the outward acts of men cannot possibly save them. One may have religion and not be saved from sin. One may have holiness in outward life, and not be holy in heart. And God looketh upon the heart.
- II. The deeds of the heart defile the man. Jesus mentions some of the things which come from the heart. If these things defile, then look carefully for them. (vs. 21, 22).
1. Evil thoughts defile. Through the mind the will can be made to act, and desire can exist in mind whether it is ever indulged in practice. To desire is the same as to act—it is sin. Mark the fact that these defile the man. If one has been cleansed he can be defiled again by his thoughts being permitted to dwell on evil. Lustful thoughts not only sink the sinner deeper in sin, but through thoughts the saved can backslide.
 2. Adulteries proceed from the heart and defile. Jesus said that to look with desire is committing this sin in the heart. So called affinities and soul-mates are only heart adulteries.
 3. Murders proceed from the heart and defile. Hatred in the heart is the same as murder in act. All strife and malice are carnal traits which result in heart murders.
 4. Thefts proceed from the heart and defile. This evil is prevalent. It is practiced in devious ways. There is theft of time which belongs to God. Sabbath desecration, visiting and joy-riding rather than in worship. There is theft of tithe. There is theft of persons' good names. Reputation stolen. Petty thefts from corporations and public utilities. Many persons think nothing of stealing from car and railroad companies. Or to steal from factories.
 5. Covetousness proceeds from the heart and defiles. Stingy persons are carnal. Grasping; bargain-driving. Want of liberality to the church is due to carnality. Accumulating riches, acquiring possessions, and giving out little.
 6. Deceit proceeds from the heart and defiles. Professing more grace than one lives is deceit. Continuing to profess after the heart has backslidden is deceit. Covering the hunger and want of the soul under the cloak of pretension is deceit. Slurring over the past without restoring and confessing, when it needs to be done, is deceit. Claiming nervousness for anger is deceit. Laying impatience onto illness is deceit.
 7. An evil eye proceeds from the heart and defiles. All things which are evil and can be looked upon with pleasure, indicates a carnal heart. Admiring the form and body of another with sensual emotions is carnal. An eye for the fashions of the age is evil when these are contrary to holy living.
 8. Blasphemy proceeds from the heart and defiles. Taking the name of God in vain. Blasphemy is also evil speaking. Criticizing unjustly the lives and motives of others.
 9. Pride proceeds from the heart and defiles. False pride in religion. Boasting of attainments. Showing possessions. Mental

egotism. Social pride in world honors and places. Too proud to confess sin. Discrediting the sanctified is pride. Failing to identify self with Christ is often a result of pride.

10. Foolishness proceeds from the heart and defiles. Plesantry is not foolishness. Joking and talking of matters that suggest evil thoughts is sin. Filth in word. Laughing at dirt in conversation is carnal.

"Behold, I have longed after thy precepts: quicken me in thy righteousness" (Psa. 119:40). This passage contains two things:

- I. A desire: "Behold, I have longed after thy precepts."

One must have a desire for God's precepts before He can bless them as He would. Self-satisfied souls cannot obtain anything from the Lord.

1. There is a desire to be taught. "Teach me, O Lord, the way of thy statutes" (v. 33). It is necessary to become teachable before one can be taught. The way of His statutes is the way of holy living. How many ways can be named in which one can show holiness as it is revealed in God's Word and commandments?

"I will keep it unto the end," says the psalmist. Thus he longed to be taught the way of God's truth that he may keep it unto the end of his life. To obey its every precept all his days. Such a desire the Lord will fulfill.

2. "Give me understanding" (v. 34). This is heart knowledge for which he prays. He desires to have it taught to him, then to be experienced by him in heart. "I shall observe it [God's law] with my whole heart."

One cannot live out what he knows is truth except he has it in the understanding of the heart. We go heart first, and not head first.

3. "Make me to go in the path of thy commandments" (v. 35). Here is a desire for divine enablement that he may walk in God's commandments. The order is thus: First, "teach me." "Give me light." Then give me a heart experience. Then enable me to walk, or live it.
4. "Incline my heart." How? To Thy testimonies, and away from covetousness. This is for preservation. Keep the heart

always inclined toward God's words, will preserve it from lusts of the world (v. 36).

5. "Turn away mine eyes from beholding vanity" (v. 37). Here is preservation by keeping the eyes off the vanities of the world. Ever look unto Him. To look at world vanity is fatal.
6. "Stablish thy word unto thy servant" (v. 38). Here is a desire for sure promises that will establish him in his faith. To be established is necessary for preservation. His Word can always be trusted. Rely on it always, at all times.
7. "Turn away my reproach which I fear" (v. 39). Sin is a reproach to any people. But God can turn away reproach by forgiving and cleansing the people. He will help all bear reproach with fortitude if it be reproach for His sake. No one need fear reproach when God is at hand.

- II. A prayer. "Quicken me in thy righteousness." When one desires all that precedes this prayer, he may expect God to make him alive in righteousness. Living a righteous life is possible. Take the first word of each verse and fit them here, and see how God does quicken one in righteousness.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

"Not by Might nor by Power, but by my Spirit"

In a recent periodical appeared this advertisement, topped off by flaming capitals:

**BUY BROADWAY TEMPLE BONDS AND
LET GOD COME TO BROADWAY!**

Then followed in large italics:

A 5 per Cent Investment in Your Fellow-Man's Salvation. Backed by Big Business and Banking Executives.

The following were the details:

"A church auditorium seating 2,200, together with Sunday school rooms, gymnasium, swimming pool, social hall, and every modern convenience for religious and community work; an apartment hotel in the tower over the church containing 644 rooms, public offices, cafeteria, dining room, and everything necessary for a first-class apartment hotel, and the whole overlooking the Hudson river or Long Island sound; apartments for housekeeping in the two wings, which will

accommodate 500 people; stores on the Broadway front, which will be very desirable and therefore bring in a solid income."

Thus, a bona fide investment will bring God to Broadway (a place where He is sorely needed), and salvation to one's fellow-men (which they will die without), and will pay 5 per cent besides. I wonder what God is thinking about it all.

The Family Altar

Commissioner S. L. Brengle says in the War Cry:

Among the most sacred of my memories are those connected with the family altar in my childhood home. Owing to the somewhat stormy character and up and down religious experience of my stepfather, family prayers were irregular in our home, but when we did read the Bible and kneel together in prayer, my soul was strangely and graciously stirred within me; and when my mother prayed for me and pleaded, "O Lord, I do not ask that my boy may be great, but that he may be good!" I would get up with teardimmed eyes and a great throb in my boy's heart, resolving in myself. "By God's grace I will be good."

The Lifting Power of God

"One day in the summer vacation I was trying with a friend to float a large sail boat whose fin-keel had grounded on a shallow bottom. We made many experiments but they all failed to liberate our two-ton craft. Finally we hit upon a happy expedient. We partly sunk two row-boats and brought them along either side of our little ship. We put a heavy plank across under its prow, letting the plank rest on the two row-boats. Then we bailed out the two boats simultaneously and the upward lift of the water raised our foundered sailboat and we pushed it into deeper water. There is a divine lifting power like that, which many of us have felt, flooding in from beyond the margins of our own little lives." PROF. RUFUS M. JONES in "Fundamental Ends of Life."

Pentecostal Spirit in Korean Church

The Koreans have, from the first introduction of Christianity forty-five years ago, been peculiarly receptive of the gospel message. Had it not been for strong opposing forces, there is reason to believe that the whole land would have become Christian. Even now it exerts the most powerful influence of any religion or philosophy. The Church is peculiarly vigorous and apostolic in its

spiritual life and work. Dr. Mott has even said that Korean Christians are of the type that would evangelize the world if other lands should lapse into heathenism. The Korean Christian community today numbers over three hundred thousand, or two per cent of the population—a much larger portion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of Scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest is greatly increased. The spirit of prayer is especially marked. Power from God is working among the people. At Yandukwon the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and thus the movement spread.—*Missionary Review*.

A Weak Imitation

In Japan the Buddhists are endeavoring to bring into their services some of the gracious spirit of praise so characteristic of Christian worship. Here is a Buddhist imitation of a Christian hymn:

"O for a thousand tongues to sing

My holy Buddha's praise;

The glories of my teacher great,

The triumphs of his grace.

"Buddha, the name that kills our fears,

That bids our sorrows cease;

'Tis music in the speaker's ears,

'Tis life, and health, and peace."

How weak that sounds compared with the glories of Jesus' name!

Gifts versus Grace

That is a thrilling story which is told of the old Scotch preacher, Donald Cargill, in "Men of the Covenant." His sermons were briefer than those of many of his brethren. Some spoke to him that he preached and prayed short, saying, "Oh, sir, 'tis long betwixt meals and we a' are

in a starving condition. All is good, sweet and wholesome which ye deliver, but why do ye straiten us so much for shortness?" He answered like a man with a high commission, "Ever since I bowed a knee in good earnest to pray I never durst pray and preach with my gifts, and when my heart is not affected and comes not up with my mouth I always think it time for me to quit it. What comes not from my heart I have little hope that it will go to the hearts of others." He did not pray at much length in public, Cargill said, "lest he should be praying with his own gifts and not with the divine Spirit's graces"; but he never wearied of private devotion. From his youth he loved the solitary place and more than once he continued whole nights in fellowship with the Father. He had his distinctive attitude in prayer. "He always sat straight upon his knees without resting upon anything, with his hands lifted up; and some took notice he died the same way, with the bloody rope around his neck."—DR. CHARLES L. GOODELL.

Preach the Preaching that I Bid Thee

G. H. Morgan, in "Modern Knights-Errent," explains the source of power of the great Welsh revival:

"A minister who was marvelously successful in his preaching had but one sermon, but through it hundreds of men were saved. Far away from where he lived in a lonely valley, news of this wonderful success reached a brother preacher. Forthwith he became anxious to find out the secret of this success. He started out, and walked the long, weary road, and, at length, reaching the humble cottage where the good minister lived, he said, 'Brother, where did you get that sermon?' He was taken into a poorly furnished room, and pointed to a spot where the carpet was worn shabby and bare, near a window that looked out toward the solemn mountains, and the minister said, 'Brother, that is where I got that sermon. My heart was heavy for men. One evening I knelt there, and cried for power to preach as I had never preached before. The hours passed till midnight struck, and the stars looked down on a sleeping valley, and the silent hills; but the answer came not, so I prayed on until at length I saw a faint gray shoot up in the east; presently it became silver, and I watched and prayed until the silver became purple and gold, and on all the mountain crests blazed the altar fires of the new day; and then the sermon came, and the power came, and I lay down and slept, and arose and

preached and scores fell down before the fire of God; that is where I got that sermon.'"

The Prayer of the Unforgiving Man

"O God, I have sinned against Thee many times from my youth up until now. I have often been forgetful of Thy goodness; I have not duly thanked Thee for Thy mercies; I have neglected Thy service; I have broken Thy laws; I have done many things utterly wrong against Thee. All this I know; and besides this doubtless I have committed many secret sins, which in my blindness I have failed to notice. Such is my guiltiness, O Lord, in Thy sight; deal with me, I beseech Thee, even as I deal with my neighbor. He has not offended me one-tenth, one-hundredth part as much as I have offended Thee; but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech Thee, O Lord, as I deal with him. He has been very ungrateful to me, though not a tenth, not a hundredth part as ungrateful as I have been to Thee; yet I cannot overlook such base and shameful ingratitude. Deal with me, I beseech Thee, O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him. I am determined to take the first opportunity of doing him an ill turn. Deal with me, I beseech Thee, O Lord, as I deal with him."—Quoted by DR. MARCUS DODS, in "The Prayer that Teaches to Pray."

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Pearls From Second Peter

THEME—Like Precious Faith

Text—"To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ" (2 Peter 1:1).

I. The Likeness of Faith.

"Like . . . faith with us." Peter and the other apostles have seen the Lord and had marvelous revelations of His life, but those whose faith makes Christ real to them have "like experiences" with Peter and the other apostles.

II. The Object of this Precious Faith.

"Through [R. V.] righteousness of God and our Savior Jesus Christ."

III. The Value of this Faith.

"Precious." Consider the many phases of the value of faith, or by which faith is precious to the Christian.

THEME—The Gift of Life and Godliness.

Text—"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3).

- I. The Source of this Gift.
"Through the knowledge of him that hath called us."
- II. The Measure of this Gift.
"According to his divine power."
- III. That Which the Gift Provides.
 1. "All things that pertain to life." "All things that are needful for life" (Weymouth), "every requisite for life" (Mof-fat).
 2. "All things that pertain to godliness."
- IV. The Object of the Gift.
"Hath called us to glory and virtue."

THEME—The Wealth of God's Promises.

Text—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

- I. The Character of the Promises.
"Exceeding great and precious."
- II. The Purpose of the Promises.
It is through the promises we have a knowledge of what we might be through the grace of our Lord. "That by these ye might become."
- III. The Benefits Brought Through the Promises.
 1. A new life. "Partakers of the divine life."
 2. A mighty deliverance. "Having escaped the corruption that is in the world through lust."

THEME—The Power of Diligence.

Text—"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge" etc. (2 Peter 1:5-10).

- I. Christian Growth is Effected Through Diligence.
"Beside this." "For this very cause" (R. V.).
 1. By adding our diligent application to the precious promises, growth is assured us.
 2. Note the graces to be added through diligent application.
 - a. Virtue.
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- c. Temperance—self-control.
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- II. Fruitfulness in the Knowledge of Christ Is Brought Through Diligence (v. 8).
- II. Spiritual Far-sightedness Is a Product of Diligence (v. 9).
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THEME—A Sure Word of Prophecy.

Text—2 Peter 1:16-21.

- I. This Sure Word Is Not "Cunningly Devised Fables" (vs. 16-18).
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THEME—Deliverance for the Godly.

Text—"The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9).

THEME—Pictures of the Last Days.

Text—2 Peter 3:3-10.

- I. There Will Be Scoffers.
 1. Walking in their own lusts (v. 3).
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- II. God's Long Suffering Will Be Abused (v. 9).
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THEME—Christian Conduct for the Last Days.

- I. "Seeing then that all these things shall be dissolved, . . . be holy" (v. 11).
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PRACTICAL

HACKNEYED PHRASEOLOGY

By C. E. CORNELL

PREACHERS and many public speakers often fall into the habit of using words and phrases that are worn thin by usage. Most of us are imitators, so that we copy after one another and cultivate habits of speech, and use similar words and sentences, until they are so threadbare as to be subject to superannuation. They have worked so long and faithfully that they are most worthy of a liberal pension.

Originality is as scarce as hen's teeth, and it ought to be more common with preachers especially. It is very refreshing to hear a preacher get off a really new idea, or a really attractive sentence or phrase. It is like the cool of an early June morning, or a refreshing breeze from a mountaintop or an ocean's side. But the average "dominie" is so more than busy with church duties and many complex problems that there is but little time for careful meditation or carefully thought-out ideas. We are living too fast for the accumulation of original terminology. Hence we seek the point of least resistance and imitate the other fellow. But we ought to have something new, original, refreshing and uplifting.

A man who resides in a glass house must be very careful not to throw too many stones, or else the window glass will suffer. Advice is cheap and there is a plenty of it—such as it is—on the market at reasonable prices. To advise others and then be flagrantly guilty is, to say the least, unfortunate if not reprehensible. I therefore shall endeavor to justify my contention.

Is it not about time that we consign to the dumpheap of antiquity the following words and phrases? (Most of these have been printed in the Herald of Holiness).

Great revival, put the tremolo on g-r-e-a-t.

Brother so and so was at his best.

Love offering for the pastor—poor fellow.

Gracious revival, why not an earthquake that will jar men out of sin?

Give "gracious" and "glorious" a little rest. I want to say (say it without the want to).

Permit me to say a few words by way of introduction.

His gracious ministry.

The greatest single influence.

He carried the audience by storm.

We observe with grave apprehension.

There are others who could do so much better.

A few words in closing (and then talk for twenty minutes).

We assume no uncertain attitude.

A live wire.

Full of pep.

This man of God.

To the four corners of the earth.

I did not expect to be called upon to speak.

Just this timely word in closing.

Altar lined.

Great revival, thirteen prayed through, two joined the church.

A good mixer.

Heads of families converted (give me the children).

Season of prayer.

This old world of ours.

The hour has come.

The psychological moment.

My firm conviction.

There never was greater need.

We unhesitatingly affirm.

His messages were inspiring.

The church is to be congratulated.

His messages were inspiring.

"Proposition," "propaganda."

"Leadership," "program."

"Impact," "project."

"Team work," "talking points."

"Old fashioned."

"Inc. easing," "unwavering."

"Agonizing," "indisputable."

These are but a few "worn coins of speech."

There are dozens of others.

Brethren, let us try for something new. Something "pretty," "variegated," to dress up the gospel with. We desire to make our messages "stick"—then put some harrow teeth, some barbed

wire, some "grip" into them. Avoid sameness, old ruts, back-woods ideas and phraseology. Make Jesus attractive, for He is the great central personality of the universe, the outstanding "I AM" of God.

CHURCH ADVERTISING—THE WHY AND HOW

C. A. S.

No. TWO—THE PREACHER

EVERY well organized business has a full complement of honorary and executive officers, but I dare say that in the large business concerns of this nation of ours the two officers most familiar to the employees and the people are the president of the concern and the general manager. In this great business of the Church, Jesus Christ is the President and we can well say that the preacher is the general manager. With this thought in mind and thinking of the church as a great business, it is surely the task of the preacher to so acquaint himself with his business, and I mean by this with the history of his own particular local church and the movement of which his church is a member, that he has a proper background for his thinking and planning. Then he must study carefully and know well the minds and hearts of the people, not only of his congregation, but of his community, so that as a general manager of a great business, he can present his wares in a manner that will be acceptable to those whom he desires to reach. As a general manager of this great business, he must prove he is capable of over-seeing the smallest details of his organization. This does not necessarily mean that he is to take on his shoulders responsibilities which belong to his official board or trustees and stewards, but it does mean that every minister should be acquainted with his congregation, with his people, from the greatest to the least; know them well, know them intimately. It does not mean that he is to be in attendance at all committee meetings, of all the various organizations of the church, but he should, in a broad and intimate way, be acquainted with all the activities of his church. I have in mind a certain type of preacher. He leaves certain responsibilities to the various boards and when asked about them always exclaims, "Oh, that is for the board to handle. I know nothing about it." God pity the general manager of any of His churches who is not concerned

with all the intimate details of the work. Of course, a preacher can make himself obnoxious and undesirable by constantly "sticking his nose in" where it is no concern of his. I have always found that my people will keep me more or less posted, and then I can choose myself those phases of church activity with which I should more or less intimately acquaint and connect myself.

We are discussing "Church Advertising," and I hear some of the good brethren say, "This doesn't read much like advertising;" and yet, my friends, one of the greatest mediums of advertising the Church of the living God, is through the preacher. *The preacher must live the life he preaches.* He must be found at 7:30 o'clock in the morning to be the same kind of man that he is at 7:30 o'clock in the evening, day in and day out, week in and week out, month in and month out, on down through the years. *He must live the life he preaches.*

Now, regarding the life of the preacher, there are several phases to be thought of. First, we take up his personality. There isn't a man living who hasn't a personality of his own. Where personalities may seem similar; where the make-up of individuals many seem to compare, yet into every life there has been woven a thread or weave distinctively its own. God did not make our souls in wholesale lots, but as the Master Builder, the Supreme Artist of the Universe, He fashioned and molded each and every soul distinctly along individualistic lines. And so we say that each preacher has his own personality, and it is for him to pass his on to the community. We might well ask, "What is personality?" and some will answer one thing and some will answer another, but it is "that something" in the heart and life of the individual which lifts him up and drives him forward. Some might call it pep, other might term it, power, ability, soul distinctiveness, mental development, while one writer describes personality simply as "IT." Whatever personality is, it ceases to belong to the individual when it might be used as a power for good. Nicholas Murray Butler of New York City has a reputation in educational circles, but his reputation long ceased to belong to him—it belongs to the educational world. One of the saddest events in the conscience of the American people was when Nicholas Murray Butler prostituted his reputation through his stand on national prohibition and the Eighteenth Amendment. If our reputation does not belong to us,

and we must guard it jealously and carefully, how much more should our personalities be guarded through this life? And so I say that the preacher advertises through his own personality. If it is a God-fearing, righteous-living personality, it cannot help but draw men and women, boys and girls to a knowledge of the Master.

A man in the business world serving as a general Manager or an executive officer of a great concern, never stops, never sits back, never pats himself on the back, as having well performed a certain task, but he is constantly studying, constantly reaching out, and searching for more light, new thoughts, additional help, so that his business may constantly grow and advance. Too many preachers of today sit back, upon their receiving an appointment to a particular church, and think that they have accomplished their aims of life. Any preacher who rests with the apparent fulfillment of his ambition is not worthy of being a preacher or a teacher for the Lord. Everett Dean Martin says in his book on "The Meaning of a Liberal Education" that "the surest way to defeat education is to place it in the hands of those whose own education has ceased." How appropriately we can also say the surest way to defeat religion is to place it in the hands of those whose own religion has ceased to grow.

The preacher, to advertise his church, *must make himself known in the community*. Every child, every boy and girl of school age, should know the preacher. How the preacher is to make himself known rests entirely upon his own initiative. We can suggest here that he make it a point to get in touch with the schools of his community; speak before the children, or if conditions are such that he cannot speak to the children during the school hours, he at least has the privilege of once a week calling at the school and visiting every room. Each week is seven days and seven nights long and the work of the preacher as general manager for the Church of the Living God demands that he be at his task seven days and seven nights. Too many preachers get up at 9:00 o'clock in the morning and sit around the entire forenoon without shaving or putting on their collars. The successful preacher is the preacher who arises at 6:00 o'clock in the morning, the usual hour of the people of his nation, has his breakfast and then starts to work. Be out on the street at 8:00 o'clock and pass your people as they hurry to their everyday tasks.

Every preacher should make it a point to have at least two hours every day for study, for he advertises his church and himself through his sermons. *One of the surest ways to keep people OUT of church is to preach poor sermons.*

I believe that the idea of the Salvation Army, the Episcopalians and of the Catholics might well be utilized by our preachers today, and I refer particularly to a clerical garb. It used to be the old circuit rider was known by his old broadcloth Prince Albert "fluttering in the breeze, as he came prancing down the road on his gallant steed." But in this day and age, preachers seem to think that they must modernize, and so they have abandoned the distinctive features of former years and flatter themselves that they dress as business men. They even carry it so far as to dress as business men for the pulpit. This is all well enough, for we have been referring to the Church as a great business, but to my way of thinking, this matter of dress is one of the most helpful aids to the advertising of the preacher, and through the preacher, the advertising of the church. I do not mean that we should go to extremes in the matter of garb, but if we are not ashamed of our great and high calling, we should have some distinctive feature which sets us apart and shows we are apart from the world. Dr. S. Parkes Cadman, one of the foremost religious leaders of the world today, pastor of the Central Congregational church, Brooklyn, New York, is known on the streets of New York by every boy, girl, man and woman, by the distinctive garb he wears. We must not stoop to quackery or cheapness, but we must take advantage of every legitimate means at our disposal to put across the program of our Lord and Master, Jesus Christ.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Preventive Medicine Continued

Tuberculosis

IN our last article we promised to discuss some of the common infectious and contagious diseases, especially those with which the preacher comes in contact.

Tuberculosis is an infectious disease and is caused by the germ tubercle bacillus. This disease causes more deaths than any other. It is a disease of civilization and hence is due to congregation and crowding of mankind into small

regions. "Thousands of persons suffering from pulmonary tuberculosis are walking our streets and expectorating billions of tubercle bacilli daily." It is said that over ninety per cent of the people who live in cities have tuberculosis in some form or another, latent, healed or active. The American Indian and the African and some other nationalities, which lived altogether in the open, were considered immune from tuberculosis. Animals when they lived wild were known to be free from the disease, but when they became domesticated all soon developed it. So when the Indians and Africans were brought in contact with civilization, they soon became victims. Up until 1882, when Koch discovered the bacillus, it was considered to be hereditary, but now it must always be acquired. Heredity plays a prominent part in the spread of the disease, in furnishing proper ground in which the bacillus may grow, or in offering low grade power of resistance on the part of some people against the disease.

Statistics show that a person who is underweight and has a family history of tuberculosis is more likely to develop the disease than one who is underweight, and without family history of tuberculosis. On the other hand, a person of full weight or overweight, whatever the family history, while not immune is not so likely to develop it as one who is underweight. People who are underweight are more likely to develop the disease than one of normal weight. Some authorities claim the underweight persons harbor the bacilli in their system which is the reason of the underweight.

These bacilli almost invariably gain entrance to the body in one of two ways; by inhalation, as occurs in most cases, or by swallowing. This germ which is so prevalent in nearly every community, must be breathed or swallowed by the individual before he can have the disease. In many cases, it must be taken into the system many times before the germ becomes active, as everyone has a certain amount of power of resistance; but when vitality is lowered and the power of resistance fails, then the germ becomes active. Nothing probably tends more to prevent the acquirement of the disease than good health, which specially means health of the upper-air passages and throat. The germ, it is said, does not have a living chance unless there is some disease, or injury, or chronic disturbance, in some part of the body mentioned.

The prevention of this disease is one of the great problems of civilization. There are measures which will help to cause a decrease in the disease: many of these measures can only be dealt with by sanitary and health regulations of a community or city. These in most cases can only be brought about by creation of health departments which must be backed by laws. It is not in our realm in these articles to discuss public laws, but we do feel that the preacher should be impressed with the responsibility he has as a public man, in using his influence to back up such measures, not only for the public, but for his personal protection.

From the above statements we can see that one of the first and the important things is the general health. No person will take tuberculosis whose general health is in A-1 condition. There must be lowered vitality, local or general. Plenty of fresh air, pure water, nourishing food, exercise and plenty of sunlight are the first and best preventatives. There is nothing to be gained by always thinking of one's self and imagining all kinds of disease conditions are existing with yourself, and that everything you handle or eat or air breathed is contaminated; but we should exercise enough of common sense to be careful, and consider the possibility of developing the disease.

If thrown in contact with a tubercular patient, do not handle, if it can be helped, any wearing apparel, towels or napkins the patient uses. Do not drink from any vessel he may drink from, or dishes out of which he may have eaten. If you must handle these, or shake hands with the patient, before you handle anything that must be used by one's self or anyone else, wash your hands thoroughly with a good soap and water, or use some kind of antiseptic in water. If forced to stay any length of time in the room with a patient, do not stay too close to the bed or where the patient sits, but stay close to an open door or window.

Most preachers have to move a great deal. They are forced to live in "buildings they builded not." The house should be thoroughly fumigated before moving in it. Formaldehyde candles can be gotten at almost any drug store, the directions for their use goes with them, if not, the druggist can tell how to use them. The old-fashioned sulphur is good, but remember, in burning it, always have a vessel of boiling water close by. Fresh air and sunshine in the house

must not be overlooked as well as the use of the other. The bacilli can live for three months in a dark damp corner, or cracks between boards. They will live six weeks in diffused light—that is the light which comes through the windows—but in direct sunlight, they can live only two hours. So every house should have sunlight in every room some time during the day.

The disease can, and is, sometimes contracted from infected meat. So all beef should be inspected before being used. Tubercular cattle can transmit the disease. While milk is one of the most valuable foods, yet the preacher should know something about where he gets his milk supply. Those who milk the cows or handle the vessels can transmit the disease in that way. So we see the reason why most cities require the milk to be pasteurized.

In case there is tuberculosis in the family, be sure to have separate dishes and drinking cups for the sick. Do not allow the family to use the same towels and napkins, or any wearing apparel. None of the above should be laundered or washed in the same water as the others. The health department will give you details as to how to prevent taking or giving the disease to others.

To repeat, keep body in a healthy condition, have plenty of fresh air, good nourishing food and sunlight. The living in the open, if begun in time, is death to tuberculosis. "When men lived in houses built of reeds they grew like oaks, when they lived in houses built of oaks they grew like reeds."

HERE AND THERE AMONG BOOKS

By P. H. LUNN

With fine courage Charles M. Woodman has undertaken to discuss a seldom touched aspect of the life of our Lord in "Intimacy with Jesus" (Macmillan, \$1.75). His basic thought is that there is much in the life of Jesus—His human limitations, His testings, His difficulties which parallel ours and which should stimulate in us a realization of His sympathy and readiness to appreciate and enter into our commonplaces and the grim struggle of our workaday life. Dr. Woodman asserts that "If Jesus Christ is to take His real place today as a vital force in storm-tossed lives, men must be assured that their tempted lives are paralleled by the tempted life of the Son of God. They want to be assured that Christ really knew the infirmities of the flesh, that he had kinship with humanity in its frail-

ties." Have we so encompassed the Christ with theological dogmas and so befogged His personality with an idealistic halo that He is unreal to men; that the world has lost if it ever had, the vision of Him as compassionate, sympathetic, understanding, tempted in all points like as we? Quoting again: "We can understand His spirit, however, only as we see it working within the range of humanity's universal equipment, intellect, feeling and will. Whatever else He possessed beyond these, we shall surely fail to understand Him if we in any interpretation fail to grant that these performed their function in Him as they would in any normal man."

In this same strain the author discusses such subjects as, Facing Life's Ideal, The Pathway of Prayer, Significance of the Fatherhood of God, A Spiritual Fellowship, The Life of Service, The Way of Sacrifice.

In the two last mentioned chapters some striking statements are made: "The Master walked among men as one who served. To serve was greater than to rule. Others may have served before He came, but never as He served. Others have served since He lived, but their greatest inspiration has been found in Him. In service He expressed His power. With service He built His throne. Service sums up His personality in its reach toward men. Service crowned Him with thorns; it led Him to the cross. But service opened the way to God; it became the pathway to heaven. In it men learn the meaning of salvation. Sacrifice itself avails nothing; but sacrificial service unlocks the chamber where God dwells. No sacrament as such is guaranty of the divine presence; but sacrificial service walks daily in the holy place."

"Man sinks from the height to which he has risen when the giving of himself for others ceases to be a working force in his life. Sacrifice is the stepping-stone to a higher life. It changes mere existing into real living."

These messages, without doubt, are the result of study, meditation and discriminating thought and are conducive to serious reflection. Every statement has depth and solidity with ever and anon a strain of inference that could be interpreted as a failure to sufficiently recognize the supernatural in the life of the Son of God, for Son of God He was as well as Son of man. I have read the book with keen relish and I know every minister with an avid appetite for source material will enjoy it and profit therefrom.

"Thou When Thou Prayest" (Doubleday, Doran, \$1.00) by William Owen Carver is a brief—as far as number of pages go—but thorough, devotional study of Jesus as a man of prayer. On this as a basis the author treats of prayer both as communion and petition. Speaking of Jesus Dr. Carver says, "He lived by prayer. He met all His crises in prayer. The Gospel accounts of His birth and childhood reflect an environment and an atmosphere of reverence, worship and prayer." This treatment, especially the first three chapters is quite original, *The Background, Approach, The Attitude*. Under the last named chapter we find these cogent statements, "—he tells me to say, 'Father.' By that word of address to God, Jesus revolutionizes the entire conception of prayer. Men never knew until Jesus taught them that God may be approached as Father. Not even the Hebrews learned that most important fact. They glimpsed but never grasped that relation. Nothing seems to have troubled Jesus more than this failure of men to know God as Father. His longing that they shall thus know Him runs through all His teaching. There is no explanation of His presence in human life more central and more fruitful for study than the final sentence in the prayer with which he brings his ministry to a close: 'O righteous Father, the world did not know thee; but I knew thee.' He could not remain in His glory and look upon a world that did not know God as Father. It makes a difference when one comes to God as one's Father. The relation robs the divine presence of cringing dread; invites confidences, reconciles doubts, inspires faith, begets assurance."

There is in this modest volume an unmistakable evidence of a long schooling in the art of prayer and communion as well as keen perceptions of the principles of prayer. It is a book that will enrich the life of every earnest reader yet coupled with this decidedly devotional atmosphere is a method of presentation and depth of thought that gives it an especial appeal to preachers. For "background" material on prayer, it is excellent.

A most beautiful book, typographically and pictorially is "Old Lands—Ever New," by R. E. Smith (Cokesbury, \$2.50). An interesting account, profusely illustrated, of the author's travels in Palestine, Egypt and Europe. Scenes, places and events are described in a delightfully "human-interest" manner that enables one to visualize what is being described. Interwoven into the

descriptions are flashes from the lives of men who are inseparably connected with certain sections—Augustine, Chrysostom, Savonarola, Paul and Jesus. For the easy-chair world-traveler this volume has my unqualified approval and by the way, to those who, like this reviewer, have known nothing better than that method, it does go a long way toward satisfying the instinctive "wanderlust."

James Pott & Co., publishers of Bagster and Cambridge Bibles, have made a distinct contribution to juvenile Bible story literature by bringing out "From the Crib to the Cross," by Walker (\$1.50), the story of Jesus in words of one syllable for little children. The book has consistency—extra large print, liberally illustrated in colors, short sentences, simple words. Well done, publishers!

Another book of stories by Margaret W. Eggleston, "More Fireside Stories for Girls in their Teens" (Doubleday, Doran—\$1.25). But there's always room for one more as long as the author holds to the standard which has made her fame world-wide; and of her doing that there isn't the least shadow of doubt. Twenty-eight attention-getting, interest-holding, graphic stories taken directly from girl life and experience by this renowned leader, who with consummate skill has guided and assisted others to guide girls for these last twenty-five years. Eggleston stories have point and purpose and emphasis rightly placed. For workers with girls or a gift book to girls themselves this book is a sure winner. The dedication is touching and characteristic: "To all the girls who call me Mother E— this book is dedicated."

A new slant to a subject which of late has been given considerable, though delayed, attention is "Stewardship in the Life of Women," by Helen Kingsbury Wallace (Revell, \$1.00). Miss Wallace speaks not altogether as a theorist but from first-hand experience as Field Specialist of the Stewardship Committee of the Northern Baptist Convention. Just another testimony to the growing recognition of women's importance in the world of religious life and service as well as in other fields of endeavor.

A stewardship discussion for men by a member of their own sex would, I trow, with difficulty equal this volume in directness, practicality, and

conciseness. For the spiritually alive and intellectually alert women in your parish, Brother Pastor, this is a really worthwhile book.

Charm, winsomeness and simplicity; a fine imaginative quality—all these and more are found in a book of brief sermons by Dr. George H. Morrison, "The Gateways of the Stars" (Doubleday, Doran—\$1.50). To the minister who would study attractive utterance without departing from the old classroom adage, "Ornament construction, never construct ornament," I commend this volume. It is positively captivating. And he does it, not with obscure, speculative texts and subjects but with the well-known, everyday passages to which we thought there was no new angle. Dr. Morrison has been called the Prince of Preachers and here we have him at his best. When we said these sermons were charming we did not mean to infer that strength had been sacrificed for beauty or truth for effect. In a typical sermon, "The Holy Spirit Not a Luxury," we find this, "The Holy Spirit was no added gift to help the struggling saints to fuller holiness. He was like bread to the Galilean fisher-boy, the indispensable minimum of life." Again, "Depressed by failure in the lesser choices they hesitate to make the greatest. I want to say to them, that when they make the greatest they release energies they never dreamed of when they had no resource but the unaided will. In the very instant of believing, God makes us equal to our problem. In the very action of believing we appropriate the victories of Christ." Many an appreciative layman would enjoy this book but it is particularly a minister's volume.

A captivating and Biblical title has been given to Egbert W. Smith's book of missions, "The Desire of all Nations" (Doubleday, Doran, \$1.50). This is not a history of but a plea for, and a defense of, missions; also a most heart-gripping and soul-stirring discussion of missionary needs and opportunities in the light of the potentiality and responsibility of the Christian Church. This sweeping indictment against the church member who is apathetic or antagonistic is given in the author's preface: "Who is conscious of possessing little in Christ, the same loveth little, and is little disposed to make Him known. Our experience of

Christ is the fountain, our missionary zeal is the stream. The one measures the other." The scope of the book is seen at once by a glance at the chapter titles: The Bible and Missions, The Preacher and Missions, The Church and Missions, The Church School and Missions, The Penny and Missions, The Critic and Missions. The author, as one clearly understands before getting through the Preface, is an "old school" believer in supernatural religion, in a heart experience, in a burning passion, in a life consecrated to God and His service. Here is a sample of his trend of thought: "But as long as man has a conscience that needs cleansing, a will that needs renewing, an imagination that paints the misty walls of this prison house with awful shapes that terrify and faint hopes that mock, a heart that hungers for love and a reason that pines for light; as long as man's mortal environment is this fateful triangle of sin and suffering and death, his deepest need and longing will be for some authentic word of God to his soul." Under "The Church and Missions" Mr. Smith writes, "By what may His Church today measure her likeness to her Lord? By her compassion for the countless multitudes with suffering bodies and darkened minds, spiritually guideless, groping, lost, 'as sheep not having a shepherd.' What prayer above all others does His church need to pray? This prayer, 'Give me a heart like thine.'" It is almost impossible to quote from the book because of the fact that every page has some vital argument, some vivid illustration. It is a book of high points, of essentials, of hewing to the line.

This reviewer does no violence to his conservative disposition when he says that this book is the outstanding missionary book of years, one that should be in every minister's possession; in the course of study for licensed preachers; used as a text at some time, in every missionary society; read by every young person and adult in the church. The message of this volume is too vital to the interests of a world-wide gospel; too much needed by a Protestant church in danger of self-centeredness, to let it die out with an edition or two. The book should be broadcast over the civilized world. The results I firmly believe would be the greatest revival of foreign missionary endeavor since the days of Paul and Silas. My heart burned within me as I read.

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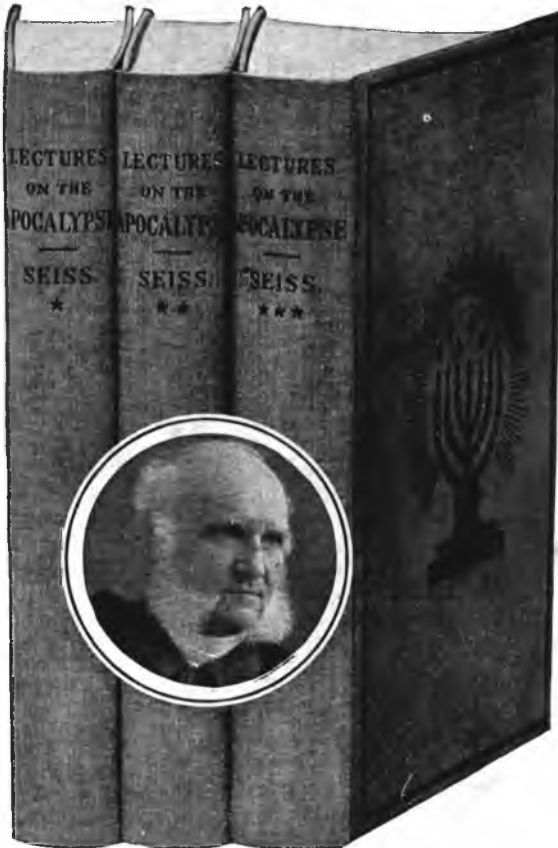
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