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WHOLE NO. 35



D. B. TOWNER

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J. B. Chapman, *Editor*

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VOLUME 3

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STICK TO THE MINISTRY, YOUNG MAN

A YOUNG man, whose professional career was already good and was fast growing, obeyed the call of the Lord a few years ago and entered wholeheartedly into the Christian ministry. God has blessed the clear preaching of this splendid man and has answered his prayers and given him souls and success in the building up of the cause of God.

A few days ago the editor received a letter from the above named preacher in which was described the "leanings" of the preacher toward the profession which he gave up to enter the ministry and asking the editor's advice and counsel. The editor answered as follows:

"MY DEAR BROTHER: Your letter came a few days ago and in looking it over I felt like saying, 'There hath no temptation overtaken you but such as is common to man,' and I wanted to apply these words simply to men who are called to preach and have left professions and vocations which they liked and in which they were having at least a measure of success to enter the Christian ministry and who, furthermore, have, like yourself, approached the age of forty, at which time every man sees the possibility of his ever changing to some other calling in life and making a success of it slipping silently away from him. This is the real testing time. Up until now, you have 'experimented,' but now stern old father time is about to make a fixture of some sort out of you.

"You are in some little doubt yourself, but I am not in the least doubt regarding you. I am confident, from what I know of the manner in which God has blessed your efforts, that you are set apart of the Lord for the work of the ministry. I do not even doubt that (without your knowledge) your former training and experience in your chosen profession were in God's plan for fitting you for the work of the ministry. Perhaps you will say, 'Oh, but my training and experience were not suited to the end of preparing me for the ministry.' But so thought Moses the herdsman, Amos the gatherer of sycamore fruit and Elisha the plowman. And we do not doubt that Luke the physician, Apollos the lawyer, Levi the tax collector, Peter the fisherman and even Saul the bigot had like misgivings about their education and former experience. But, although there must of necessity be a predominance of men who were 'educated for the ministry,' in the sacred office, there is a large place for those whose education and experience have fitted them to serve as 'nonprofessional' preachers and soul winners.

"And do you not think that Moses pined for his flocks, Amos longed for his summer fruits, Elisha missed his humble place in the field, Luke begged for his place at the bedside of the grateful sick, Apollos dreamed of the courtroom, Levi yearned for the place of customs, Peter craved his nets and Saul earnestly desired association with scholars?

"Perhaps there are ministers who never have 'looked back,' but most of such either left nothing worth going back to, or, like myself, started in the work of the ministry so early that it is and always has been, professionally and emotionally, their 'first love.'

"You think of dividing your time and thought between your old profession and your new calling, and you cite some who have done this with a measure of success. But my advice to you is to not do this thing. Stick to the ministry! Stick to it through thick and thin! Become enamored of its possibilities and thrilled with the realities of its present and eternal rewards. God

has called you. I believe this most firmly, and that belief is the basis of my exhortation. If you are assured that God has called you, then dismiss every other calling as belonging on an inferior plane and devote your time, talent, soul and strength to this noble and glorious work. Account every offer of promotion in other fields as temptations. Evaluate every trial and disappointment in this one as a promotion and as a sign that God is with you and for you. Give your undivided best to the work of preaching the gospel and winning men to Christ.

"I am thinking of the time when you are old and your grandchildren are about your knees. I am thinking of the hour when you are dying and your life and its labors are before you in full review. I am thinking of the judgment and of the place you shall occupy in heaven among the redeemed, and in the light and prospect of all these times and places. I exhort you to stick to the sacred calling which is your hope and joy.

"You love your chosen profession and its passing is a sorrow to you, but it will be a greater joy in later life, in death, in judgment and in eternity to have been a mediocre preacher than to have been at the head of the class in any other profession or calling.

"If you weather the storm for a while, the bitterness of your bereavement will pass and in the sincerity of your devotement to this holy calling you will find joy and blessing and consolation that is fuller than full. And since it takes the best there is in the very best of men to make even an ordinary preacher, there is room in the Christian ministry for the proper occupation of all your time and energies and cause in its purposes for the fullest sacrifice that you may ever be called to make."

EDITORIAL NOTES

We used to hear it said, "There is nothing new in theology," and if you have been keeping up with B. W. Miller on his "Current Revival of Ancient Errors," you are doubtless convinced that many supposed modern fads and cults have a musty and unsavory pedigree.

In his fight to be genuinely and deeply spiritual, the preacher will encounter many fierce foes. The very fact that he *must* read the Bible and say prayers and offer consolation and administer rebuke makes it easy for him to become a formalist. In fact, our association with preachers for almost thirty years has convinced us that the rank and file of preachers are clean, good men, and that the crook and libertine is so exceptional that he is marked by all. But the great want among us is the want of deep and genuine spirituality. And by this we do not mean simply emotion and noise and profession. We mean real ability to get our prayers through to God, and to preach with unction, and to labor and live in the joy of the Holy Ghost.

The annual vacation is becoming more and more general among preachers and it is a good thing. As a church member, we would rather our pastor would take his vacation religiously and fully; for we believe he will do us more good in eleven months with the good a vacation will do him than he will in twelve months without the vacation. Of course, vacation time is now practically a year off again, but it is not too early to think of it. Especially in accepting a call to a new church, be sure to mention the vacation idea and get the church to thinking. Even if it rejects the idea now, next year it may consider it more favorably.

A missionary in Latin America who receives *The Preacher's Magazine* writes a letter of appreciation to the editor. And that reminds us that there are a good many full salvation missionaries in foreign countries who would appreciate the Magazine more than those of us who have so much reading matter at hand possibly can. Wonder if some readers will not interest themselves in sending in one dollar to the publishers and ask that the Magazine be sent to some missionary acquaintance for the year 1929?

In planning for a revival, the preacher can often arrange for his date to include a holiday, and in such cases, by proper advertising and proper effort, he can in effect "add a Sunday" to his meeting. For instance, during November, a meeting planned to include Thanksgiving day can have one additional all-day meeting.

And while thinking of revivals, many are reaching the conclusion that one well planned and well manned meeting is worth two or three efforts that are poorly advertised, poorly planned and in which there are not sufficient workers. In fact, it is possible to have too many "protracted meetings" during the year, for the force of such meetings, from the human standpoint, depends largely upon their unusualness. When you make the special meeting the ordinary thing you largely subtract from its usefulness.

Good gospel singers who are competent to lead the singing in the revival and to contribute special singing are quite scarce, but one that really fills the bill is worth much more than his cost to a meeting. In fact, a good singer who is also somewhat of a manager and special worker will often make it possible for the pastor to do the preaching in his meeting with splendid effect.

Isn't there some way for us to improve on our method of giving the notices from the pulpit? This is getting to be more and more a serious matter. Almost everywhere you go you find long drawn announcements, interspersed with exhortations assuming proportions that are annoying indeed. Even the printed bulletin does not seem to help a great deal, for the pastor will find "special announcements" which the bulletin committee overlooked or else he will feel called upon to emphasize some of the printed announcements, and thus the time is wasted and the patience of the people suffers.

It will soon be time to think again of the "family budget" for the year, and if you are a wise and thoughtful preacher, you will see to it that a place is made for the purchase of needed books. The preacher without books is much like a carpenter without tools—he must work under a handicap.

Be sure to renew your subscription to The Preacher's Magazine—do this early and save the Publishers the trouble and expense of notifying you and at the same time make yourself sure of not missing a single issue. Most of our subscriptions expire with the December issue, you know.

Dr. A. M. Hills, who has written so many good things for the readers of The Preacher's Magazine, is to have out a new book on "Homiletics and Pastoral Theology" within a short time, and our judgment is that it will be the best contribution Dr. Hills has ever made to the cause of God and the Christian ministry. This book will become a text book among preachers. I am sure.

DAVID B. TOWNER

As a composer of music for gospel hymns, D. B. Towner has attained world-wide fame. He was a contemporary of Moody and Sankey, often assisting them in their meetings. Among the many songs for which he wrote the music are the following: "Trust and Obey," "Anywhere With Jesus," "Grace Is Greater Than Our Sin." Dr. Towner was born in Rome, Pennsylvania, March 5, 1850, and died in Chicago in his seventieth year. He was universally acknowledged as a musician of the first rank and a leader of unusual ability.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

No. 6. Calvinism in the Twentieth Century

THE doctrine of predestination, through the many Christian centuries, has held a central position in the dogmas of the Church. From the days of the first writings of the New Testament in biblical phraseology, predestination is that aspect of foreordination whereby the salvation of the believer is taken to be effected in accordance with the will of God, who has called and elected him, in Christ, to eternal life. As to the cause of this election, and its grounds, the Church has been divided. The final statement of the doctrine of predestination, election and final perseverance was left for John Calvin to make in the sixteenth century. But the seeds of what was later termed Calvinism were sown by Augustine in the last of the fourth and the first part of the fifth centuries. In his controversy against Pelagius, he made the doctrine of predestination his foundation for special grace, emphasizing strongly the idea of divine sovereignty, declaring that God's choice is sovereign, and His call effectual where He wills. The idea of reprobation was first introduced by Gottschalk, a monk of the ninth century, long after the predestination doctrine had received its first full and positive exposition. The doctrine as stated up to this time was that divine grace was irresistible, and God's foreordination determined absolutely who were believers.

Up until the time of the Reformation the Church held fairly well to the doctrine of Augustine concerning this disputed point. At the Council of Trent Augustinianism was reaffirmed. But it was left for Calvin to crystallize the teaching of Augustine and of the intervening Fathers in predestination. This he did with much force and clarity in his *"Institutio Religionis Christianae,"* written during his twenty-third and twenty-seventh year. His "Institutes" have set the pace for Calvinistic doctrine for the last four centuries. For him reprobation was involved in

election, and divine foreknowledge and foreordination were taken to be identical. He defined predestination as the eternal decree of God by which He had decided with Himself what is to become of each and every individual. Eternal life is foreordained for some, and eternal condemnation for others. He is forced to confess that this is a "horrible decree."

"Predestination," writes Calvin, "we call the eternal decree of God by which he hath determined in Himself what He would have to become of every individual of mankind. For they are not all created with similar destiny; but eternal life is foreordained for some and eternal damnation for others. Every man, therefore, being created for one or other of these ends, we say, he is predestinated, either to life or to death. . . . In conformity, therefore, to the clear doctrine of the Scriptures, we assert, that by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on His gratuitous mercy, totally irrespective of human merit, but that to those whom He devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment. . . . God seals His elect by vocation and justification, so by excluding the reprobate from knowledge of His name, and sanctification of His Spirit, he affords another indication of the judgment that awaits them." Calvin will not allow the future goodness of the elected, nor the badness of the reprobate, to have anything to do with their election or reprobation. By necessity he contends that sinning is laid upon the reprobate by the ordination of God, and yet he denies that God is the author of sin.

In the first centuries of the Church the freedom of the human will was stressed, but as the conflicts came on with heresies the sovereignty of God was stressed until the idea of the freedom of the will was lost sight of, in order that the decrees of God might be taught to be final in

their effects upon the race. At the time of Calvin's writing the freedom of the will was absolutely denied, and the will of God became immutably sovereign. God's decrees became final irrespective of human action. This carried with it the necessity of election to final salvation, irrespective of the life of the individual, and to damnation eternal, whether or not the individual sought to live righteously. It also was wrapped up with the necessary tenet of infant salvation and infant damnation. Man was forced, by this metaphysical dogma of determinism, to become an automaton, whose will to achieve or to choose, to do or refrain from action, was bound by inexorable fate and the unchanging decrees of God.

In the outworkings of this scheme of predestination, which had its roots in Augustine, and its full flower in Calvin—now termed Calvinism—there are five main tenets which through the years have characterized the dogma. These are: (1) Election to salvation is unconditional, determined by naught but the will of God; (2) Grace from God in moving upon the heart is irresistible, and naught that man can do is able to turn the saving grace of God from being efficacious upon the soul; (3) The human will is bound by the decrees of God's will, or determined by fate as expressed philosophically; (4) The atonement is limited, making provision for the salvation only of the elected, and providing not for the salvation of the reprobate; and (5) The perseverance of the saints is final, or whenever one is elected, naught that he shall ever do, will cause him to lose his status with God, and be damned.

Through the years there had been a gradual increasing of opposition to the stringent doctrine of predestination, which entirely eliminated the element of human freedom. In the early Church the doctrine of predestination was held with a semblance of freedom of the will, but with the crystallization of the dogma by Augustine, along with the final statement by Calvin, this element of freedom was eliminated. James Arminius, who died in 1609, raised a standard against the extreme tenets of Calvinism. Arminianism thus became an uprising against the Calvinistic doctrine of election and all else that goes with it. Arminius was a ripe scholar, who had traveled extensively, and had been a pupil of Beza, one of the early scholars who formed an edition of the Greek Testament. At first the Arminians

were outnumbered among the teachers, clergy and scholars, but through the centuries they have gradually grown in power and influence, until at the present time Arminianism stands supreme in the field of theology, especially as concerns its teaching relative to the freedom of the will.

The creed of Arminius was set forth in the "Remonstrance," in 1610, addressed to the states of Holland. It consisted of five articles: 1. Election is conditional, and is dependent on the foreknowledge of faith; 2. The atonement is universal in the sense that it is intended, although not actually efficient, for all; 3. Men are unable to exercise saving faith or to do anything really good without regeneration through the Holy Spirit; 4. At every step grace of the spiritual life is indispensable, still it is not irresistible; 5. Final perseverance of all believers is doubtful. This last article later came to be stated that it was possible for the believers to fall finally from grace. This is seen to be an attempt to counter-balance Calvinism from the ethical standpoint. The Arminians admitted the foreknowledge of God, but denied the idea of foreordination as being dependent upon this foreknowledge.

With the Wesleyan revival Arminianism received a great boon. This has been described as "Arminianism on fire." The only thought which the Wesleyan revival added to Arminianism was that of bringing out more clearly the idea of the freedom of the human will, and of the possibility of man so resisting divine grace that he will not be saved. It also emphasized the possibility of falling from grace. Some have tritely said that the Methodists (Wesleyans) believed in falling from grace or backsliding, and practised it!

In the present series it is not our purpose to go into the details of refuting these several errors, merely to refer to their former refutation, and to point out their reappearances in the twentieth century. Calvinism was refuted first by the noble Arminius. Later Watson in his notable "Theological Institutes," which formed the standard of theological literature for the Methodist church for a century, followed by Wakefield, who formed an abridgment to the work of his predecessor, along with important additions, in his "Christian Theology," and Lee in his "Elements of Theology," furnished the chief refutations of Calvinism. These then gave way to the works of Ralston "Elements of Divinity," and Miley "Systematic Theology." Pope in "A Compendium of Chris-

tion Theology" gives a clear statement of the position of Arminianism along with its historical development. On the other hand, the writings of Hodge and of Shedd "Dogmatic Theology" with much clarity state the Calvinistic theology under its more modern terminology and viewpoints.

In passing several items must be noted concerning Calvinism. (1) Calvinism, as oftentimes stated and thought, is not a dead issue.

2. There is a modification of the dogmas of Calvinism since the days of its first final statement by John Calvin. The doctrine of infant damnation has at least been changed, or is not emphasized as strongly as before. The idea of the atonement being limited, while still held, is stated in such a manner that one must feel that there has been an atonement for the race, but the efficacious provisions are obtainable only by the elect.

3. The camp of orthodox Christendom is divided into two distinct groups at present concerning this issue. Those of the Wesleyan belief, such as the Methodists and their various branches, hold to the scheme of Arminius, while the orthodox among the Baptists and Presbyterians still cling to Calvinism? Many times this is to a modified form of Calvinism. The remaining group, composed of modernists from the various faiths, rejects entirely the idea of an atonement, salvation by faith in Christ's death. Hence for them the thought of divine sovereignty is relegated to traditional theology, and natural laws take the place of Providence. For the freedom of the will, depending upon whether or not they are determinists or personalists, there is usually substituted the psychological principles of stimulation demanding a response, and of the will or the personality being a bundle of habits of neural discharge.

There are a number of distinct spheres in which Calvinism appears at present. Though there has been a gradual waning of the issue, still it is dominant in certain theological fields. If one would survey the field of Christian literature he would find at first the tendency of divine sovereignty and human freedom to exist together. By the time of Augustine, divine sovereignty was emphasized more strongly than human freedom. As the centuries passed the thought of freedom waned and predestination, or the sovereignty of God, increased as a dogmatic tenet, until by the

time of Calvin the dogma of freedom and the universality of the atonement was practically obscured by that of foreordination. During the next half century there arose a protagonist of human freedom including the idea of a universal atonement; and since that time human freedom, and those doctrines included in the system of Arminius, have gained in power and influence, and there has been a corresponding weakening of the strongest dogmas of Calvinism. The present finds the field of Christian thought, outside of that occupied by modernists and liberalists, dominated by those who posit human freedom and a universal atonement. Even among Calvinists the idea of the atonement being limited and the will being bound does not carry the same connotation that it did in the days of Calvin.

1. In the theological seminaries, where orthodox instructors teach theology, under the control of those denominations which cling to the Westminster Confession—which is the best statement of Calvinism at present—Calvinism appears. Those seminaries of the Baptist and the Presbyterian churches, which still remain orthodox, hold to a modernized form of Calvinism, concerning divine decrees, divine predestination, election to salvation, and the necessary correlative of a limited atonement. This can be said to be true of such seminaries as The Southern Baptist, Princeton Theological Seminary, Newton Theological Seminary, Rochester Seminary, The Western Theological Seminary and the Pittsburgh Theological Seminary. The control of such institutions is that of denominations which have had their roots in the theological background of Calvinism, and where such still remain true to an orthodox interpretation of the Holy Scriptures their dogmas are likewise Calvinistic. In this connection it might be well to note again the limitations mentioned above. Infant damnation, a narrow, limited atonement, and determinism in human freedom are so modified as to fit into the scheme of present day thinking. Due to the many attacks upon the more stringent, or elder Calvinism as Shedd refers to it, Calvinists were forced to modify their positions with reference to the atonement. But where they have declared for a universal atonement as concerns the price paid for redemption, as noted above, they are unwilling to admit that God calls all to receive or to be partakers of this universal atonement.

This amounts to the same as a limited atonement.

One has but to run through hastily such theologies as Strong's, the memorable Baptist theologian for so long a time president of Rochester Seminary, Hodge's, the Princeton professor of theology, Shedd's, formerly professor of theology at Union Theological Seminary, whose "History of Doctrine" is a classic on the subject, to find how strong the Calvinistic element still predominates. President Mullin's, president of Southern Baptist Theological Seminary, "Christianity in its Doctrinal Expression" treats systematic theology entirely from the Calvinistic standpoint. In the study of theology at the present time one cannot go far amiss by being thoroughly grounded in Arminian theology before he undertakes a study of such works as mentioned above. It is easy for one to be led astray in his theological thinking if he studies only Calvinistic theologies. If one seeks a clear statement of the atonement from the Arminian viewpoint it can be gained better by a perusal of the works of Miley, or Watson (though each are now out of date) or Pope, than from the works of Hodge, Shedd or Strong. If one would desire a clear distinction between the views of Calvinists and Arminians on this subject it can be had in Hodge's "Atonement." At every point where any thought of Arminianism or Wesleyanism is liable to appear the writer is careful to warn the reader of it, and its dangers, as he terms it.

Until the theologies from the seminaries (orthodox, for in the field of modernism the problem is not that of Arminianism or Calvinism, but a clear denial of the supernatural) are entirely rewritten, Calvinism must remain a tenet of modern theology. It may wane in practice, or be referred to only slightly in the pulpit, still as a theological dogma it will be taught. It might be reclothed in newer phraseology to suite modern conditions as developed in the field of psychology, still it remains as Calvinism. In the realm of modernism the doctrines of Calvin as restated by such later writers as Beza, Turretin, Owen, Hodge, Shedd and Strong, are cast aside as quickly as those of Arminius, Wesley, Watson or Shelton.

The main point of contention between the two schools of theological thinking is that of the nature of divine decrees. For Calvinists divine decrees are eternal, universal, immutable and unconditional or absolute. They affirm that such

decrees afford the only basis of God's foreknowledge. They make the decrees the conditioning cause of the foreknowledge, while Arminians emphasize human freedom and eliminate the absolute immutability of divine decrees. They make the foreknowledge of God to be caused by the acts of human freedom, and not human acts to be the immutable results of God's foreknowledge or predestination. In making a comparison of the theologies of the two schools it is well for one to carry this thought with him. Calvinists urge the immutability of divine decrees; and Arminian theologians stress human freedom. Since some are not converted, hence Calvinistic theologians assert that they are damned by God's predestination or decrees; while the Arminians asseverate that they are lost due to their own choice of sin and evil.

As a practical issue this may be a dying one, but as an item in systematic theologies and among theological writers and teachers it is still the field of contention. It is true that Arminians, as well as Calvinists, must rewrite their theologies in terms of modern errors and the modern offspring of ancient errors, instead of dwelling upon the ancient phase so much as is done at present. Shedd in his "Dogmatic Theology" writes largely in terms of the past and draws much of his source material from the history of doctrine. He states his position thus: "It is his conviction that there were some minds in the former ages of Christianity called by Providence to do a work that will never be outgrown and left behind by the Christian Church. In drawing from these earlier sources the writer believes that systematic theology will be made both more truthful and more vital. . . . If an author in any department gets into the eddies of his age, and whirls round and round in them, he knows little of the sweep of the vast stream of the ages which holds on its ways forever and forevermore." ("Dogmatic Theology," Vol. 1, v. 11.) While this is true still the modern problems are not those of the past. With the historical background well laid, it is necessary for Arminians to combat present-day issues from the modern standpoint.

To meet the challenge of the recent Calvinistic divines in the field of systematic theology Arminianism has as yet in this century produced no outstanding theologian. Strong's "Systematic Theology" is a masterpiece (though he speaks of it as but a commonplace book for common-

place thinkers) and is the result of the present century. Arminians to place by the side of this notable work are called to use such books as those of Miley, Ralston, Lee, Wakefield, or the earlier Watson. This age demands a champion of the tenets of Wesleyan theology, who shall defend first, the authenticity and credibility of the Scriptures, as the source of Christian theology, against modernism, the existence and attributes of God against evolutionary naturalism, the deity of Jesus Christ against modernists in evangelical Christianity and Unitarians, the personality of the Holy Spirit against that body of the Church which denies Him personality and makes Him but an influence, the fact of the atonement against modernists, and the universality of the atonement against modern Calvinists, the fall of man and the necessity for salvation by faith in the atoning blood of Christ against evolutionary liberals who deny man's fall and the necessity of salvation other than by good works, the fact and nature of total depravity against the large school of thinkers in the various churches who by denying this, thus eliminate both the necessity of conversion and especially of sanctification, and finally the reality of future rewards and punishments against those under the spell of naturalism as resulting from evolutionary materialism who affirm that death ends life, and that immortality is but a phantom.

2. Calvinism appears in the twentieth century in the pulpits of many churches which hold to this doctrine. Many of the Presbyterian and Baptist churches do not have a great deal to say with reference to the doctrines of Calvin in their preaching and practical writings. But on the other hand among the Southern Baptists it is most common for one to hear the plea, "Once in grace, always in grace." In preaching and in devotional literature not much stress is placed upon the limited atonement, but the dogma of the perseverance of saints or the elect is stressed. It is oftentimes said in such pulpits that it matters not how far one may go in sin, after he is elected or converted by divine grace, in the end he will finally be saved. From the practical standpoint this is the most erroneous phase of the doctrine. For it will sanction sin, under the plea that if one is elected to salvation he will finally be saved irrespective of what he may do after his election to saving grace. This form of Calvinism likewise stresses the doctrine that it is

impossible for one to live a holy life, as taught by Wesleyanism. Ofttimes among such people one is told, "There is none that doeth good, no not one." When worked out in everyday life, it sets a very low standard of personal piety for the individual. It is also liable, under the plea of determinism or foreordination, to permit one to live a life of sin, saying that it is of no use to try to be any better.

Possibly from the standpoint of the pulpit as setting the standard of life and personal piety for the laity the idea of a lack of human freedom, which results in a loss of human responsibility, is the greatest danger of Calvinism. One rightly argues that if he is preordained to act as he does, then his personal freedom is a chimera, and if he is not free in his choices, neither can he be held responsible for his acts or deeds. In the practical outworkings of modern Calvinism this tendency toward determinism which results in human or moral irresponsibility is most marked.

One can find modern Calvinism in the average Presbyterian church, though the minister has dropped from his sermons any special reference to such doctrine, by questioning the minister concerning his theological tenets or the doctrines of the church.

3. Another outworking of Calvinism in its modern garb may be found in psychological determinism. The school of modern behaviorists in psychology is deterministic. It may not be thus because of its relations to Calvinism, but from the standpoint of those philosophical principles basic to Calvinism, behaviorism posits the fact that man has no personal freedom, but his actions are the direct result of his past and present stimulations.

In conclusion: Whatever way one looks in on modern theological thinking he is forced to admit the existence of a staunch Calvinism, which, whether it be modified or not, or clothed in a modern garb, remains nevertheless Calvinism—that of the Reformation and of the Westminster Confession, prepared in 1648. As a theological issue the stringent dogmas of Calvin might have been softened by contacts with Arminianism during the past centuries, but they are discovered in the religious thinking of the Church at present.

As Wesleyan in belief as concerns the doctrines of the Church, we are forced to affirm that Calvinism, in either its ancient or more recent cloaks, falls short of the teachings of the Scrip-

tures on the following issues: (1) election to salvation is determined by the free choice of man after saving grace has been applied to his heart which grace is free to all who will receive it; (2) grace is not irresistible; the heart of man, after that God has moved him to conviction, and freely made a way of escape from sin through the atonement, is able to reject the offer of salvation; acceptance or rejection of salvation is within the grasp or possibility of every man; (3) the human will in the final essence of choice is free, constrained not by the determinate will of God, nor moved by the neuronc mechanism of the brain—man is free to choose right or wrong; (4) an atonement was made by the shedding of the blood of Christ whereby all men may be saved—which is universal in extent, not only as being generally made for all, but efficacious for the salvation of all who will believe on the Lord Jesus Christ through their own free volition; and (5) it is possible for the believer, the truly elect, to so live that he loses his status as a child of God, falls from grace, and finally to be lost. This is the essence of the contention between Arminianism and Calvinism—human freedom on one hand and divine sovereignty on the other, a universal atonement as against a limited one.

In the practical field of Wesleyan churches there is not a great demand for the urging of a doctrinal statement against Calvinism; but from the theological angle the call is urgent, for in the field of theology, Calvinism is met at every turn, not merely as a passive dogma, but as a militant doctrine. From the technical standpoint, Dr. A. M. Hills was correct in the writing of his "Systematic Theology," while from the phase of the average church worker the call for such an extensive treatment of the subject of the differences of Arminianism and Calvinism was not urgent.

There is a distinction between dogma and life, philosophical principles and daily practice, metaphysical laws and work-a-day living, still it is difficult to separate one's doctrine from his living, and one's theology from one's preaching and church practices.

Let us then conclude as before, the modern church demands a knowledge of the historical background of theology; so that errors of the past, which were thought to be so dangerous and hazardous to the life of Christendom, may be

known, and their refutations learned; and also that when such erroneous dogmas and heresies appear at present they may be traced to their origin and their dangerous tendencies marked and understood. Only in such a course is the future progress and existence of "the faith unfeigned" assured. A church well grounded in theology is one which is staunch in defending the faith; but one without a theology is an organism which at will can be led astray. Note that those churches which have been the strongest in their affirmation of Arminianism, or of a true dogmatic interpretation of the doctrines of the Bible, have been the last to yield to the inroads of modernism. The same is true of those which have held to their doctrines of Calvinism with a tenacious grip. A true doctrine is a safeguard against a false one. The church which yielded to modernism was the church which had lost her theology. In spite of the many faults of Romanism, with its fixed doctrines it has kept liberal theology from its ranks; while a creedless Protestantism has yielded to the attacks of modern anti-supernaturalism, and the result is that the church has lost its belief in the sacredness and inspiration of the Bible. Give us a theology that we might have a Bible.

PITTSBURGH, PA.

A FEW PRAYERMEETING TEXTS

"The Lord hath need of him" (Luke 14:34).

"Take from him the pound, and give it to him that hath ten pounds" (Luke 19:24).

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." (Acts 3:8).

"And in the morning as they passed by, they saw the fig tree dried up from the roots" (Mark 11:20).

"Have faith in God" (Mark 11:22).

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands" (Matthew 26:67).

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26).

"To give you an inheritance among all them which are sanctified" (Acts 20:32).

"The will of the Lord be done" (Acts 21:14).

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter VII. The Minister in his Study (Continued)

What He Shall Study: 2 Timothy 2:15-16, R. V., "*Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed handling aright the word of truth, but shun profane babblings.*"

THE great apostle was writing a pastoral epistle to his dearest and most promising young preacher. Four points are prominent in the few words we have quoted:

1. Study God's Word.
2. Get God's approbation in the use you make of it.
3. Expound it correctly in your preaching.
4. Shun the profane babblings of false teachers.

This is the life-long work of a minister compressed into four lines.

What then shall a minister occupy his mind with in his study?

I. We say, without the slightest mental reservation: The minister's chief study should be the Word of God, the *Holy Bible*. This is the preacher's Book of all books: his authoritative text Book on divine law; on holy living; on the needs of man; his only guide to salvation; his text book in theology; his fountain of truth for preaching. In short, it is the one inspired Book to live by, and to die by, the infallible guide to heaven.

II. There are many ways to study the Bible.

1. There is the old-fashioned way of reading it through by course, again and again.
2. You can study it with the aid of commentaries by books.
3. You can study it by words and phrases, with the help of a concordance.
4. You can study it doctrinally, by the aid of systematic theologies. As God's nature and attributes; the deity of Christ; the trinity; the atonement; justification; sanctification; inspiration of Scripture, etc. It would be well to unite the first method with any or all the others.

A continual, daily reading of the Bible by course is most profitable, whatever other method you may be pursuing. Thus your mental being will be filled, saturated with the language, thought and spirit of the Book. It will become the very atmosphere of your life.

"The minister who has laid hold, as a living fact, of this one thought of the pre-eminent importance of being deeply imbued, both with the letter and the Spirit of the Word of God, is already mighty for his work. Look at the Bible. The pastor has to do with it at every point of his work. He must come to it in everything he undertakes. He is nothing without it. It is all in all to him in his office. It is more to him than any—than all—other books that were ever penned. The Bible contains his credentials as an ambassador of Jesus Christ. It is the message which he is appointed to reiterate with all fervor to his fellow-men. It is the treasury from which he can ever draw the riches of divine truth. It is the Urim and Thummim to which he has constant access, and from which he can learn the mind of Jehovah with all clearness. It is the audience chamber where he will be received into the presence of the Lord and hear words of more than earthly wisdom. It is the armory from which he can be clothed with the panoply of salvation. It is the sword of the Spirit before which no enemy can possibly stand. It is his book of instructions wherein the great duties of his office are clearly defined. The chief rules of his sacred art are here. There is nothing which it is essential for him to know but is revealed here, either in express terms, or in inferences which are easily studied out. It is a mine of sacred wealth for the clergyman, the abundance of which he can never exhaust. The deeper he goes, the richer and more unbounded will its treasures appear." (Dr. Thomas Murphy, "Pastoral Theology," pp. 112-113).

"The words of Scripture are the words of God, and are therefore suited in the highest degree to awaken the consciences of men. He who quotes them readily and freely in his public discourses is

generally considered by his hearers as speaking with authority from God, and besides this a divine unction and power peculiarly attends truly scriptural preaching. . . . "The liveliest preachers," says Dr. J. W. Alexander, "are those who are most familiar with the Bible without note or comment, and we frequently find them among men who have had no education better than that of the common school. It was this which gave such animation to the vivid books and discourses of the Puritans."

"You will find," says Bishop Simpson, "that men the most eminent for usefulness, have been the closest students of the divine Word. Some of them knew but little else. Out of the Bible and his own experience Bunyan drew the wonderful story of the 'Pilgrim's Progress,' which has probably a hundred readers, where the most eloquent sermon that the greatest inspired orator ever uttered has but one. The secret is, he used God's Word more than his own." ("Hogg's Pastoral Theology," pp. 308-309).

"Melancthon, one of the most learned, as well as one of the most holy and spiritual divines of the Reformation period, and one of its greatest theologians, recommended as the first requisite to the study of theology, a familiarity with the text of the sacred Scriptures, and in order to this that they should be read daily, both morning and evening."

Martin Luther said, "*The Bible is the only book*, to which all the books in the world are but waste paper." Daniel Webster, our immortal statesman and expounder of the Constitution, wrote, "The older I grow and the more I read the Holy Scriptures, the more reverence I have for them, and the more convinced I am that they are not only the best guide for the conduct of this life, but the foundation of all our hope respecting a future state of existence."

John Milton, England's great poet and statesman wrote, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

Canon Farrar, the eloquent chaplain of queen Victoria, wrote, "Its words speak to the ear and heart as no other music will, even after wild and sinful lives, for in the Holy Scriptures you find the secrets of eternal life, and 'they are they that testify' of Jesus Christ."

Chauncey M. Depew, the famous lawyer, U. S.

senator, and railroad president, said in a speech before the Nineteenth Century Club of New York, "There is no liberty that lasts in the world, and there is no government which has liberty in it that lasts, that does not recognize the Bible. I say now that the Christian faith of my mother is good enough for me."

Sir Matthew Hale, Chief Justice of England, said, "There is no book like the Bible, for excellent learning, wisdom and use."

Edmund Burke, one of England's immortal statesmen, said, "I have read the Bible morning, noon and night, and am a happier and better man for such reading."

Now if this one Book makes such an impression upon the kings and princes of the earth, in all walks of life, surely it is worth while for the ministry to study it with a prayerful interest and teachable spirit so long as they live. It is peculiarly the preacher's book because, as someone has written, "This Book contains the mind of God, the state of man, the way of salvation, the doom of the sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. *Read it to be wise, believe it to be safe, and practice it to be holy.* It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed, Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it frequently, regularly, thoughtfully, prayerfully. It is a mine of wealth, a river of pleasure, a paradise of glory. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who make light of, or trifle with its sacred contents."

The famous Dr. Willred T. Grenfell, an Oxford man, says, "A thorough knowledge of the Bible is a better education than a full university course without it."

It remains for us to name some of the books that will throw light on the Scriptures and scriptural interpretation. We would not assume to make a complete list of all books that might prove useful to a minister. We are writing largely for students preparing for the ministry

and for young ministers who would be glad for helpful suggestions about a course of reading and books of reference that would tend to keep them from being stranded on the rocks of modern infidelity, and help them to become successful pastors and mighty, soul-winning preachers.

If we were writing to develop ecclesiastical politicians, clerical wire-pullers, ambitious pulpit hunters and scheming salary grabbers, our words, or counsels, or selections of books, would all be different. There are enough of those classes now; God knows we need no more.

We are writing to make preachers who will stand well in the judgment, to whom the King will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and who, "having turned many to righteousness, will shine as the stars forever and ever."

A LIST OF BOOKS

A Hebrew Bible and Gesenius' Hebrew Lexicon, or one more modern.

A Greek New Testament.—Wescott and Hort or Robinson's Greek New Testament Lexicon. Webster's Dictionary—Standard for Definition in English courts.

Bible Dictionary.

Cruden's and Strong's Concordances.

Commentaries

Matthew Henry's and Barnes'—mild Calvinists. Adam Clarke's and Whedon's, will correct their Calvinism and give you the theological doctrines you can preach to a needy humanity without apology.

Also Dr. Henry Cowle's, Ellicott's, and Lightfoot's Commentaries and Bishop Westcott's Hebrews and John and John's Epistles.

Dr. Daniel Steele's, John's Gospel and Epistles. Godet's John and Romans.

Especially, Cowles on John, Revelation and Minor Prophets.

Hills: Epistle to Romans (when published).

Systematic Theologies

Rev. Benj. Field's, "Handbook of Christian Theology."

Miley's Theology—Two Vols.

(Both Methodist and the best.)

Wakefield's Theology—Excellent (Methodist).

Finney's Theology—Edited by Fairchild, 1 vol. Profound (Congregational).

Fairchild's Theology—Admirable except on Sanctification (Congregational). [Corrected by my, Holiness and Power, Chapter III].

Dr. Charles Hodge's Systematic Theology, 3 vols. and Index vol. (Presbyterian). A colossal scholarly work—admirable except on Sanctification and the five points of Calvinism and Calvinistic Atonement. Then it is a monstrosity of horrors.

Hills' Systematic Theology—Now in manuscript.

A summary of Methodist Theology, which is the best theology in the world.

Related Theological Books

Dr. G. P. Fisher's "Supernatural Origin of Christianity."

Dr. R. S. Storrs' "Divine Origin of Christianity."

F. W. Farrar's "Early Days of Christianity."

"God's Living Oracles," Pierson

"Trench on Miracles," "Trench, on Parables."

Conybeare and Howson's "St. Paul."

Hanna's, "Life of Christ."

Farrar's "Life of Christ"—excellent.

Stalker's, "Life of Christ."

Geike's, "Life of Christ."

Sermonic Literature

Jowett's Sermons; Finney's Sermons; Spurgeon's Sermons; Talmage's Sermons; Bishop Matthew Simpson's Sermons; H. W. Beecher's Sermons; Canon Farrar's Sermons; F. W. Robertson's Sermons; S. Rees's Sermons; R. A. Torrey's Sermons; Dr. Cortland Myers, "How Do We Know?" A. M. Hills' Sermons; "Dying to Live;" "The Whosoever Gospel;" "The Cleansing Baptism;" "The Uttermost Salvation;" etc. Sermons of Dr. Breese, from Isaiah; Catherine Booth's Sermons; Dr. Joseph Parker's Sermons; Colonel S. L. Brungle's "Helps to Holiness;" "Heart Talks on Holiness;" "The Soul Winner's Secret."

Histories

Josephus, Froud's Cæsar, Farrar's "Early Days of Christianity." Geo. P. Fisher's "Church History." Fisher's "History of the Reformation." Fisher's "History of Christian Doctrines." D' Aubigne's "History of Reformation," 4 vols. Shedd's "History of Christian Doctrines," 2 vols. Neander's "Church History." Prof. A. H. Sayce D. D., LL.D., Oxford, "Monument Races of the Old Testament; "Fresh Light from Facts and Higher Critical Fancies;" "The the Ancient Monuments." "The Old Testament, A Living Book for All Ages," by Austin Phelps, D. D.

Foreign Missions and Biographies of Missionaries

"The Progress of World-Wide Missions," by Rev. Robert H. Glover.
 "Two Thousand Years of Missions Before Carey," by L. C. Barnes. (Christian Culture Club).
 Robert E. Speer's, "Missions and Modern History," 2 vols.—Revell.
 "The Why and How of Foreign Missions," by Arthur J. Brown.—Revell.
 "Prayer and Missions," by Helen B. Montgomery.
 "The Gospel and The New World," by Robert E. Speer.—Revell.
 "Christianity and Non-Christian Religions Compared," 1910, by E. A. Marshall.

"The Three Religions of China," by W. E. Soot-hill.
 "Dr.-Wm. Carey," by S. P. Carey.
 "Dr. Adoniram Judson, Burmah."
 "Pandita Ramabai," by Helen S. Dyer.
 "Mother India," by Katherine Mayo—surpasses "Dante's Inferno."
 "The Wrongs of Indian Womanhood," by Mrs. M. B. Fuller.
 "Henry Martyn, Confessor of Faith," by C. E. Padwick.

"Alexander Duff—Pioneer of Missionary Education."
 "A Thousand Miles of Miracles in China."
 "Pastor Hsi, Confucian Scholar and Christian," by Mrs. Howard Taylor, China Inland Mission.
 "Hudson Taylor and the China Inland Mission"
 "Life and Letters of Joseph Hardy Neesima, Japan."

Kilbourne and Cowman's, "Oriental Missionary Society."
 "The Measure of a Man, Wm. A. Shedd of Persia."
 "Islam A Challenge to Faith."
 "Shelton of Tibet," 1923.

AFRICA

"The Personal Life of David Livingstone."
 "Mary Slessor of Calabar," 1916.
 "Mackay of Uganda," by his Sister.
 "Life of Robert Moffat."
 "The Lure of Africa."
 "Life of Bishop Wm. Taylor"

LATIN AMERICA

"Allen Gardiner, Missionary to South America."
 "Adventures With Bible in Brazil."
 "The Living Christ for Latin America."
 "South American Problems," by Robert E. Speer.

OCEANIA

"John G. Paton," New Hebrides—Doran.
 "Triumphs of the Gospel in New Hebrides."
 "Fifty Years in Madagascar," 1924.
 "Unoccupied Mission Fields," 1911.
 "John Williams, Missionary to South Seas."

Books That Preachers Should Read

All the books written by the following men should be read:

John and Charles Wesley; Finney; Adam Clarke; Watson; Dr. A. M. Hills; Dr. Geo. A. McLaughlin; Dr. Daniel Steele; Dr. J. H. Jowett; Dr. H. C. Morrison; Dr. J. B. Chapman; Dr. R. T. Williams; Dr. J. W. Goodwin; Rev. A. C. Zepp; Rev. E. E. Shelhamer; Rev. Joseph H. Smith; Rev. C. W. Ruth; Rev. Bud Robinson; Professor T. W. Shannon.

The following are a few of the many books written that should be read:

Oscar L. Joseph, "The Dynamic Ministry."

Bishop J. M. Thoburn, "The Church of Pentecost."
 Dr. S. M. Merrill, "Doctrinal Aspects of Christian Experience."
 Geo. D. Watson, "The Heavenly Life and the Types of the Holy Spirit."
 Rev. J. Wilbur Chapman, "The Minister's Handicaps."
 "The Lives of Great Men," by many authors.
List recommended by Prof. Lester F. Ketchum A. M., Ph. D., of Pasadena College.

Wm. Evans, "How to Prepare Sermons and Gospel Addresses."

Wm. Evans, "The Great Doctrines of the Bible."
 Knapp, "Impressions" (the best book written by man).

George McCready Price, "Poisoning of Democracy."

R. K. Immel, "The Delivery of a Speech."
 L. T. Townsend, "The Collapse of Evolution."
 Philip Mauro, "Evolution at the Bar."
 "Scriptural Inspiration vs. Scientific Imagination" (Joint Authors)

Wm. M. Dyc, "Popular Amusements and their Substitutes."

Leander S. Keyser, "Man's First Disobedience."

Mrs. Chas. E. Cowan, "Streams in the Desert."

J. T. Upchurch, "Behind the Scarlet Mask."

Wooley, "Handbook of English Composition."

List recommended by Prof. Noble L. Ketchum A. M., Ph. D., of Pasadena College.

Books on Voice

From Prof. W. W. Myers, Prof. of Oratory, Pasadena College.

"Resonance in Speaking and Singing," by Thomas Fillebrown.

"Mind and Voice," by S. S. Curry.

"The Technique of Speech," by Dora Duty Jones.

"Lyric Diction," by Dora Duty Jones.

"Principles of Vocal Expression," by Chamberlain and Clark.

The first three books will be of more value to one studying without an instructor. While every young person studying for the ministry should take vocal lessons from a trained teacher, yet the choosing of a teacher should not be done blindly, because there are so many fake systems of teaching. If a teacher violates the principles laid down in these three books it would be well to seek another instructor. Many good voices have been ruined by incompetent teachers.—Prof. W. W. Myers.

Recommended by Maud Brilhart, Assistant Prof. of Expression, Pasadena College.

"Voice and Spiritual Education," by Hiram Corson.

"The Fundamentals of Speech," by Chas. Henry

Woolbert, Ph. D., University of Ill.
 "How to Develop Power and Personality," by
 Grenville Kleiser.

Books on History

*Recommended by Emily A. Gustafson, A. M.,
 Prof. of History in Pasadena College.*

Medieval History

"Civilization During the Middle Ages," by George
 Burton Adams, (1902).

"History of Latin Christianity," 4 Vol., by Henry
 Hart Milman, (1881).

"The Normans in Europe" by Haskins.

Modern History

"A Political and Social History of Modern Eu-
 rope, 2 Vols., by J. H. Hayes, (1919).

"Modern and Contemporary European History"
 by J. S. Schapiro, (1923).

"New Medieval and Modern History" by S. B.
 Harding, (1913).

"Medieval and Modern Times" by J. H. Robin-
 son, (1918).

American History

"New American History" by Albert Bushnell
 Hart, (1917).

"American Democracy" by W. M. West, (1922).

"A Short History of the United States" (1915)
 by J. S. Bassett, (very good).

South American History

"History of the Latin American Nations," by
 W. S. Robertson, (1926).

"South American Observations and Impressions"
 by Lord Bryce, (1907).

Russian History

"A History of Russia" by S. F. Platanov, (1907).

"The Russian Peasant and the Revolution" by
 E. B. Hindus.

"The Russian Peasantry" by Stepniak, (1888).

English History

"Essentials in English History" by Walker.

"A Student's History of England" by S. R.
 Gardiner.

Archaeology

"Archaeology and the Bible" by George A. Bar-
 ton.

"The New Archaeological Discoveries" by Cobern.
 "Hours with the Bible" (historical and archaeolog-
 ical) by Giekie & Cunningham.

"Recent Research in Bible Lands" by H. V. Hil-
 precht.

"The Bible and the Spade" by John Peters.

Bible History

"Old Testament History" by William Smith.

"New Testament History" by William Smith.

"History of the Jews by Henry Hart Milman.

"Josephus' Historical Works"

Church History

"History of the Christian Church" by Fisher.

"History of the Christian Church" by Hurst, two
 volumes, or one short.

"History of the Apostolic Church" Philip Schaff.

"The Church of the Fathers" by Robert Thomas
 Kerin, (very good).

"History of the Reformation" by D'Aubigne.

"Early Days of Christianity" by Farrar.

"The Catacombs of Rome" by W. H. Withrow.

Ancient History

"Ancient Times" (1914) by John Henry Breasted,
 (good from archaeological standpoint).

"Essentials in Ancient History" by Arthur M.
 Wolfson.

"The Decline and Fall of the Roman Empire"
 by Gibbon.

World History

Standard History of the World. 10 Vols., with
 additional new history in loose leaf additions
 half-yearly. A splendid, easily read and com-
 prehensive history of all the nations of the
 world as we need to know them today, ancient
 and modern, eastern and western (1929).

*Good Encyclopaedias that deal well with his-
 torical subjects:*

The Library of Original Sources; This is splendid
 as it gives only the original sources and is of
 great help for all history but to a minister
 the study of the early Church and its different
 periods. These sets are now sold at a dis-
 count as many do not understand the value of
 the original source.

The Americana. Americana Corporation, N. Y.
 (1929) 30 Vols.

The Encyclopaedia Britannica, 24 Vols. (several
 editions).

Nelson's Loose Leaf Encyclopaedia (Replenished
 every six months with new material).

Books on Science

By Arthur I. Brown M. D. C. M., F. R. C. S. E.
 Author of: "Evolution and the Blood-Precipita-
 tion Test."

"Men, Monkeys and Missing Links."

"God's Creative Forethought."

"The Acid Test of Evolution." Etc.

Harry Rimmer's Books—Debates with Evolution-
 ists.

2. E. D. or "New Light on the Doctrine of Crea-
 tion." By Geo. McCready Price.

"After Its Kind"—Nelson.

"Bankruptcy of Evolution"—Morton.

"Can the Christian Now Believe in Evolution?"
 Johnson.

"The Christian's Relation to Evolution"—John-
 son.

"Christianity and False Evolution"—Zerbe.

"The Phantom of Organic Evolution"—Price.

"Creation and Science"—Cole.

"Crisis of the Churches—Bible or Evolution"—
 Payne.

"The Case Against Evolution"—O'Toole.

"Evolution In A Nutshell"—Zerbe.

"Essays on Evolution"—Graebuer.

"Evolution at the Bar"—Mauro.

"Evolution: Is It Philosophical, Scientific or Scriptural?"—Hardie.

"God's Answer to Evolution"—Johnson.

"The Other Side of Evolution"—Paterson.

"Hell and the High Schools"—Martin.

"Christ or Evolution—Which?"—Martin.

"The Problem of Origins"—Keyser.

"Inspiration or Evolution"—Riley.

"New Light on the Doctrine of Creation"—Price.

"Evolution in the Balance"—Allen.

"Organic Evolution Considered"—Fairhurst.

"Reason and Evolution"—Zellers.

"Theistic Evolution"—Fairhurst.

"Questions Evolution Does not Answer"—Heaget.

HINTS TO FISHERMEN

By C. E. CORNELL

A Picture of Bethlehem's Manger

Dr. R. J. Campbell's picture of the stable at Bethlehem is as follows: "Christian art has familiarized us with imaginary pictures of the scene wherein the humble abode is shared with cattle, angels and worshiping shepherds. The cattle may have been there, but the gospel narrative does not say so. That heavenly watchers were there too, whether visible or not, may be taken for granted if we believe in the divine mission of Him who thus assumed the nature of our common humanity and shared the conditions of our human lot. One would like to believe also—and there is no sufficient reason for rejecting the story—that a corner of the veil that hangs between earth and heaven was raised when on the first Christmas night devout shepherds heard the glad tidings of great joy that a Savior had been born in the city of David."

An Unsafe Guide

A great snowstorm came on a prairie in Minnesota, and a farmer in a sleigh was lost, but after a while struck the track of another sleigh and felt cheered to go on, since he had found the track of another traveler. He heard sleighbells preceding him and hastening on caught up with his predecessor, who said, "Where are you going?" "I am following you," was the answer that came back. The fact is they were both lost and had gone round and round in a circle. Then they talked the matter over, and looking up, saw the north star, and toward the north was their home, and they started straight for it.—TALMAGE.

An Amazing and Generous Response

The response of Yale University graduates to the appeal of their alma mater for \$20,000,000 to make "a finer, not bigger, Yale," should be an

inspiration to all similar educational enterprises. It was inaugurated last April, when every graduate was asked to contribute funds for increase of faculty salaries, endowment of libraries and laboratories, and addition of needed teachers. The full amount was pledged before December 31. The final report just off the press makes this amazing showing: 22,123 persons, of whom all but 709 were Yale graduates or students, pledged \$21,007,275. There were ten gifts of a quarter of a million dollars or over; twenty gifts of from \$100,000 to \$250,000; thirty-three gifts from \$50,000 to \$100,000; forty-eight from \$25,000 to \$50,000; one hundred and forty-one from \$10,000 to \$25,000; three hundred and twenty one from \$5,000 to \$10,000; 1385 from \$1,000 to \$5,000, and 15,363 under \$1,000. The total in dollars is not so remarkable, when one considers that Yale is the college of the Rockefellers, Harknesses and Vanderbilts. The cheering thing is that 61 per cent of the graduates are on the giving list. Yale is not the pet and pride of a wealthy city as are Harvard, Pennsylvania, Columbia, Chicago and John Hopkins. It must depend for its support and development upon those who know it and love it as students. Evidently it has won this sacrificial loyalty to a remarkable degree. Yale is not unique in this regard. Wesleyan has achieved it in an exceptional measure, as is shown by the strengthening of its financial structure in the last two decades. It is rare testimony to a mother's virtues when her children rise up, not only to call her blessed, but to shower her with their love-gifts.

Suggestive Subjects and Texts

A Fight without Gloves (1 Tim. 6:12).

Remembering the Poor (Job 29:12-13).

God in the Midst (Jeel 2:27).
 A shining Pathway (Prov. 4:18).
 Winning a Crown (Rev. 2:10).
 The Value of little Things (Zech. 4:10).
 Loving one Another (1 John 4:11).
 Deaf Ears to Truth (John 8:43).
 A Time to Work (John 9:4).
 How Valuable Is a Soul? (1 Cor. 6:20).
 Is Humanity Greater than Love? (Luke 18:14).
 Two Requisites for Happiness (Romans 12:12).

Habitually Late

Not a few preachers drift into the unfortunate habit of being late. They have no regularity in their ministerial activities. They are at fault, but do not seem to know it. They are late in beginning the Sunday services; late at Sunday school; late to church meetings; late to committee meetings; late to their meals; scarcely ever on time. Their lateness is catching and soon nearly everyone is late, and the church suffers, all because the preacher is seldom on time. Brother preacher, cultivate the habit of promptness. Begin on time and close on time, and a new atmosphere will permeate your life and the life of the church.

Prompted by the Grace of Christ

Dr. Russell H. Conwell once told this true story to illustrate the grace of Christ as it appears in human lives. At Franklin, Pa., an old miner lived with his daughter and her husband, and it was a great sorrow to him and to his daughter that he was thus dependent on his son-in-law. Finally the old miner went down to Texas and earned a piece of land, on which oil was discovered that made him very rich. He had not told his daughter of the good news, and one day he came back to Franklin in the same old and ragged attire he had worn when he left, saying that he could not work any more, and asking if they would take care of him for the rest of his life. He was received cheerfully, and told that, though they had less than when he went away, they would gladly share with him what little they had. He could keep up the pretense no longer, but told them that thereafter they should live in a fine house and ride in an automobile.

The kindness and patience of that daughter and her husband were the outworkings of the grace of Christ. Without Him, they could not have

shown such graciousness. Wherever He lives, His grace lives, His love, His helpfulness, His forbearance.

Adding Fuel to the Flame

"When thou art offended or annoyed by others, suffer not thy thoughts to dwell thereon, or on anything relating to them. For example: 'that they ought not so to have treated thee; who they are, or whom they think themselves to be,' or the like; for all this is fuel and kindling of wrath, anger, and hatred."—L. SCUPOLI.

A sponge to wipe out the past, a rose to make the present fragrant, and a kiss to salute the future.—ARABIAN PROVERB.

The Master's Touch

"He touched her hand and the fever left her,"
 He touched her hand as He only can,
 With the wondrous skill of the Great Physician,
 With the tender touch of the Son of Man.
 And the fever pain in the throbbing temples
 Died out with the flush on brow and cheek,
 And the lips that had been so parched and burn-
 ing
 Trembled with thanks that she could not speak;
 And the eyes when the fever light had faded
 Looked up, by her grateful tears made dim.
 And she rose and ministered in her household,
 She rose and ministered unto Him.

"He touched her hand and the fever left her";
 Oh, we need His touch on our fevered hands,
 The cool still touch of the Man of Sorrows,
 Who knows us and loves us and understands.
 So many a life is one long fever,
 A fever of anxious suspense and care,
 A fever of getting, a fever of fretting,
 A fever of hurrying here and there.
 Ah, what if in winning the praise of others
 We miss at the last, the King's "Well done,"
 If our self-sought tasks in the Master's vineyard
 Yield nothing but leaves at the set of sun.

"He touched her hand and the fever left her";
 Oh blessed touch of the Man divine!
 So beautiful then to rise and serve Him
 When the fever is gone from your life and
 mine;
 It may be the fever of restless serving
 With heart all thirsty for love and praise;
 And eyes all aching and strained with yearning
 Toward self-set goals in the future days.

Or it may be a fever of spirit-anquish,
 Some tempest of sorrow that dies not down
 Till the cross at least is in meekness lifted
 And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,
 When the wounded spirit is hard to bear,
 And only the Lord can draw forth the arrows,
 Left carelessly, cruelly rankling there.
 Whatever the fever His touch can heal it,
 Whatever the tempest His voice can still,
 There is only joy as we seek His pleasure,
There is only rest as we choose His will:
 And some day after life's fitful fever
 I think we shall say in the home on high,
 If the hands that He touched but did His bidding,
 How little it mattered what else went by.

Ah, Lord, Thou knowest us altogether,
 Each heart's sore sickness, whatever it be,
 Touch Thou our hands, bid the fever leave us,
 And so shall we minister unto Thee.

—AUTHOR UNKNOWN.

Turn on the Light

Amos R. Wells, commenting upon the text, "When I sit in darkness, Jehovah will be a light unto me" (Micah 7:7-10), says:

Bishop G. F. Browne reached a hale old age, and was asked by a newspaper editor to give his rules for the continued health and strength which he had attained. He gave the following list: (1) To have had healthy parents; (2) to have been brought up in the country; (3)—

"When things look black at night,
 Turn on the electric light."

Rule No. 1 is beyond our reach for ourselves, but we may heed it for our children. Rule No. 2 may also be out of the question for us, but we can at least spend a part of every day outdoors. But rule No. 3 is easily managed by all, and it is the most important of the three. It means, "Stop worrying." It signifies, "Don't look on the dark side of things. Light is at hand. Get up and turn it on. Flood the room with brightness. Flood your life with good cheer!"

Not every house is supplied with electric light, but every soul may instantly receive the electric current from the Light of the world. Prayer is the button, easily turned. Faith is the wire quickly stretched.

"We Would See Jesus"

The Congregationalists of England are probably the most modern and progressive in thought of all evangelical Christians. A select body of eighty of their leaders some time back held the second annual conference at Mansfield College, Oxford. For four days this picked body of theological thinkers discussed the subject of "Authority in Religion." Summarizing the conference Dr. R. F. Herton, the chairman said, "We have been led in a most remarkable way by almost every speaker to see distinctly that the authority in religion for us is Jesus Christ. Almost every speaker has brought us in contact with the living Christ. It is an experience we must not and we cannot forget."

Morning Prayer

I ought to pray before seeing any one. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says, "Early will I seek thee;" "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp untrimmed. I feel it far better to begin with God—to see His face first, to get my soul near Him before it is near another.—MCCHEYNE.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Perpetual Light from the Bible

A well-known preacher said recently, "A generation of Christians unacquainted with the Scriptures would soon cease to be Christian." This places the value of the Bible on a new ground. It was not only necessary in the past but it is absolutely essential for the future if the knowledge of God which comes to us through the prophets and Jesus is to be kept alive in human experience. This fact is worth reflecting upon. The continuity of Christian faith and practice is dependent upon the constant use of the Bible as the means of revelation. It is like the telescope or the microscope as instruments used daily in scientific observation. What a scientist saw in 1848 is valuable as a matter of record; but what a living person sees today is of even greater

importance. The succession of observers must be continuous, and the instruments must be kept in constant use. To let them become rusty and dusty is to work mischief to vital religion.—*Zion's Herald*.

"Other Sheep Have I: them also Must I Bring"

The Christian Advocate, New York, says, the International Missionary Council at Jerusalem gave forth this noble utterance on religions other than Christian:

"We rejoice to think that just because in Jesus Christ the light which lighteth every man shone forth in its full splendor, we find rays of that same light where He is unknown; or even rejected.

"We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

"Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth:

"That sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam;

"The deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism;

"The desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism;

"The belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism;

"The disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Savior.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

To serve thy generation, this thy fate;

"Written in water," swiftly fades the name;
But he who loves his kind does, first and late,

A work too great for fame.—MARY CLEMMER.

From Small Beginnings

Everything has a beginning. The beginnings are usually very small. Culture and education are not reached in a day or a year. The giant oak springs from an acorn and takes centuries to develop. None of us is strong all at once, either in body or spirit. The Scriptures say of John the Baptist, "And the child grew, and waxed strong in spirit." He had to start as a weakling as the rest of us. He had to begin with little things, and go on slowly to greater and greater things, until he was strong enough to rebuke a king, and to wear the martyr's heavy but glorious crown.

Let none of us complain of this common necessity of growth, and wish that we might leap at once to the top of our powers, without passing through the tedious process of trial and failure and trial again.

God knows best in this matter. He has His reasons, some of which we can learn, while others are hidden for the present. Emma Herrick Weed has expressed the truth in a beautiful poem:

"He might have stood the cedars on the hills,

The strong night watchman by the sounding sea,

Without the tardy growth from slender spires.
To the crowned heads against the sunset fires.

But other plans had He.

"He might have placed His children on a height,

Strong men for God, His mission to fulfill,

Without the upward climb, the baffled flight,
The halting step slow mounting toward the light;

But such was not His will.

"It pleased Him that in nature or in grace,

'Seed-germ or soul, toward Him should all things grow,

Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,

And we His will shall know."

Subjects of Sermons for Young People

The young man and his strength.

The young woman and her graces.

The young man and his enemies.

The young people and their power.

The young woman and her work

The young people and their temptations.
The young people and the children.

Thoughts on Prayer

Prayer should contain praise (Rev. 4:8-11).

Intercession in prayer (Exod. 32:30-35).

Confession in prayer (Lev. 26:38-42).

Prayer at meals (Mark 8:6-9).

Praying in Christ's name (Eph. 5:14-21).

Earnest prayer (Gen. 32:24-28).

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

"And when ye stand praying, forgive, if ye have aught against any" (Mark 11:25).

"When ye pray, use not vain repetitions" (Matt. 6:7).

"Pray for them which despitefully use you, and persecute you" (Matt. 5:44).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

"If ye shall ask anything in my name, I will do it" (John 14:14).

"If ye abide in me, and my words abide in you," etc. (John 15:7).

"What things soever ye desire, when ye pray, . . . ye shall have them" (Mark 11:24).

"Pray that ye enter not into temptation" (Luke 22:40).

Not Prophets but Pack-Horses

Ten years ago Dr. W. Robertson Nicoll, writing in *The British Weekly*, of which he was editor, lamented the passing of great preachers such as Spurgeon, Parker and Liddon. Dr. Nicoll felt at that time, and he would feel more strongly if he were alive today, that our ministers waste their energies on one hundred and one causes of secondary interest, and that they do not live in an atmosphere conducive to great and prophetic utterances. Ministers are pack-horses today bearing denominational and kingdom burdens quite sufficient for their strength apart from their pulpit work. They are roundly criticized because denominational causes are often in a mess. What ought to be done? Why, our laymen ought to do three-fourths of the denominational work that is now done by our ministers. Our ministers

ought to give themselves to the study of God's Word and prayer. We shall never have great preachers until this is the case. Too many of our pastors count their sermons a small part of their ministry, and those who hear these sermons agree with them. The fact about the matter is that many of our pastors abhor the study and live in the limelight of organization work.—*The Watchman Examiner*.

From 1914 to 1926

SOME OF THE THINGS THE WAR DID

Killed men, women and children.
Devastated countries.
Spread diseases.
Destroyed towns.
Squandered money.
Bred hatred, suspicion and revolution.
Hindered social reform.
Lowered the standard of living.

SOME OF THE THINGS THE LEAGUE OF NATIONS HAS DONE

Prevented five wars.
Brought home from Russia 427,000 prisoners of war.
Fought typhus in Poland.
Saved Austria from bankruptcy.
Settled nearly a million Greek refugees on the land.
Helped Russian refugees.
Helped Armenian refugees.
Settled the dispute in Upper Silesia.
Settled the dispute about Mosul.

SOME OF THE THINGS THE LEAGUE OF NATIONS IS DOING

Suppressing slavery.
Suppressing the White Slave Traffic.
Suppressing the Opium Traffic.
Protecting natives in Asia, Africa and the Pacific.
Trying to reduce armaments.
Helping trade recovery.
Stamping out malaria.
Trying to cure cancer, sleeping-sickness and tuberculosis.
Working for better conditions in industry.
Trying to establish the eight-hour day.
Saving Hungary from bankruptcy.
Helping disabled ex-service men.
Improving conditions for sailors.
Combatting sweated labor in the East.
The League is organizing peace so as to abolish war.—From *The Brotherhood Outlook*.

HOMILETICAL

DEADLY SIN, AND ITS COMPLETE REMEDY

By A. M. HILLS.

TEXTS: *"The soul that sinneth, it shall die"* (Ezek. 18:4).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Sin is the most troublesome thing in the universe. It grieves heaven, ruins earth and fills hell. It destroys our cities, our nations, our civilizations. Archæologists are perpetually digging up the ruins of dead empires. The German historian, Niebuhr, declared that no nation ever perished save by its own sin. Yes, it is sin only, that rolls a vast gulf-stream of woe across the empire of God forever.

I. *Notice, that the devil induces people to make light of sin.* Sin is popular. Sinners play with their tempters, boast of their vices, laugh at their ruin, and glory in their shame. Even church members are often victims of this insane folly. They smile complacently at their short-comings, and boast of them. They even put it into their creeds and theologies that sin is a necessity. What! sin a necessity! when every God-given conscience condemns it, and a holy God forbids it, as wholly needless, and threatens the sinner with damnation who commits it? Out on such unreasonable theology! It was inspired by the devil, and came from the bottomless pit! It is "fools that thus make a mock at sin!" We might observe in passing, that if that which is called sin is a necessity, then it is no longer sin. It may be a sad misfortune to be greatly deplored, but certainly sin it is not. That must be the verdict of every right conscience. If the so-called *evil deed* cannot be helped or avoided, then no blame attaches to the doing of it.

II. *According to New Testament lexicons, and all sound interpretation of Scripture, sin exists in two modes.* First, as a voluntary act, when it is defined as "error, offense, sin." Second, as a sinful state, defined as, "the principle of sin; the cause of sin; sinful propensity." This second kind of sin, the derangement of the moral nature, is the fertile mother of all voluntary acts of sin. In the language of St. Paul, it is "the sin-principle." In popular speech, it is called "de-

pravity." Our sinning will never cease until this old viperous sin principle which hatches the sins is removed from our moral being.

III. *For this twofold disease of sin, therefore, there must be in Christ a twofold remedy.*

1. There must be pardon for the voluntary sinful acts.

2. There must be cleansing from the sin principle. And these are distinctly taught in our text. (1) "He is faithful and just to forgive us our sins." This is the first blessing of pardon or justification. (2) "And to cleanse us from all unrighteousness." Now this "cleansing," is "The sanctification without which no man shall see the Lord" (Heb. 12:14). But do not some big preachers say, "The race did not fall; and there is no such thing as race depravity." Yes, Dr. S. Parkes Cadman recently wrote, "There is no cast-iron doctrine of total depravity found in the Bible. This doctrine has been artificially created by speculation upon the Bible." Monstrous! The whole human race as it now exists, and has always existed proves the universality of depravity. If the whole race is not naturally depraved why was there a need of a universal atonement? And why did the Son of God taste death for every man? The whole gospel plan of salvation is based on the depravity of the whole race. The saving gospel is to be "preached to every creature." Because every creature needs it. The above quotation is simply the silly utterance of another "fool mocking at sin!"

IV. *This complete double-cure for sin can be obtained in this life, and, here only* Luke 1:73-75 R. V., "The oath which he swore to Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days." Thess. 4:3, "For this is the will of God, even your sanctification." "And the God of peace himself sanctify you wholly, . . . faithful is he that calleth you, who also will do it" (1 Thess 5:23-24, R. V.). This is precisely what the good old English hymn teaches:

"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From thy riven side that flowed,

Be of sin the double cure,
Save from wrath, and make me pure."

"Refining fire, go through my heart
Illuminate my soul;
Scatter thy light through every part,
And sanctify the whole."

THE END OF GOD'S TRAINING

By A. M. HILLS,

TEXT: "*But the end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned*" (1 Tim. 1:5, R. V.).

All, who wish to be, are in God's public school. He has us in training. Tuition is free. Those who have fitness get a place of service in His kingdom.

I. He commands us to repent, and go out of the sin business. "God . . . now commandeth all men everywhere to repent" (Acts 17:30).

II. He commands; "Ye must be born again" (John 3:7). The evidence of regeneration is ceasing to sin habitually. "Whosoever is born of God doth not commit sin" (1 John 3:9). Greek present-progressive tense, "is not habitually committing sin." "He that committeth sin"—i. e., goes on committing sin, knowingly and habitually, "is of the devil" (1 John 3:8).

III. We are commanded to love God with all the heart (Matt. 22:37). But we cannot do this perfectly while inbred sin is in our hearts. "The carnal mind is *enmity* against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Pride, malice, hate, impurity, etc., are contrary to this perfect love. They cannot coexist in the heart.

IV. God has the power and the willingness to take these evil affections, or "the sin principle," out of our nature so that our love may be perfect. "And the Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart" (Deut. 30:6). In the Old Testament, and quotations from it in the New Testament, it is "the baptism with the Holy Spirit" (Luke 3:16; Acts 15:8, 9).

VI. All of this leads up to and ends in our becoming "the habitation of God," "the temple of God." "Now the end of the commandment is love [perfect love], out of a pure heart, and a good conscience and faith unfeigned." This is not "absolute perfection," which belongs only to God, but the Christian perfection which God commands and requires, "the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.). "Now, being made free from sin [the sin-principle] and become servants to God, ye have your fruit unto sanctification, and the end, eternal life" (Rom. 6:22, R. V.). Such a bless-

ing is the purpose of the atonement. Heb. 13:12, "Jesus also, that he might sanctify the people . . . suffered without the gate." This blessing obtained, and kept, and lived, ends in heaven. Such is the teaching in the holiness movement, and it is scriptural from first to last. Who wants this preparation for life, and fitness for heaven?

THIS IS THAT

By J. W. MONTGOMERY

TEXT, Acts 2:16.

Introduction: This is not that great cathedral with burning candles on her altars, and images about her walls. Not that magnificent temple with splendor and beauty. Not that costly church building. But this is "that" without which the cathedral becomes a home of idols, the temple a place of mockery, and church building a mere clubhouse.

I. THIS IS THAT

1. About which Joel prophesied.
 - a. Inspired him to write 840 years before the fulfillment of his vision, in clear and definite manner.
2. For which Jesus prayed (John 17).

II. THE MANNER

1. Suddenly—not by growth.
2. Rushing and mighty.

III. TO WHOM

1. Sons, daughters, young and old.
2. All flesh—not popes and priests alone.

IV. EFFECT

1. Filled—not merely good blessing.
2. Place shaken.
3. Prophesied—men and women have to tell it.

V. RESULTS

1. Got vision that blessed the world.
2. Many were added to the Lord.

EXPOSITORY SERMON

No. 2

By C. E. CORNELL

A prayer for Christian Holiness

TEXT, "*The very God of peace sanctify you wholly,*" etc. (1 Thess. 5:23-25).

I. A BRIEF REVIEW OF LAST SUNDAY'S SERMON

1. The incomparable text.
2. Its significance to the church.

II. "THE GOD OF PEACE"

1. *Peace* used only in the evangelical sense. A peace with which all believers are familiar.

It is not possible to be sanctified wholly, or to become holy as God is holy, without first, being justified by faith we have peace with God through our Lord Jesus Christ.

III. THE HUMAN EFFORT TO BREAK WITH INBRED SIN

1. To overcome a fault or work off a vicious temper.
2. Trying to sanctify ourselves.
Only the God of Christian peace, the God of the gospel can sanctify us

IV. "THE BODY" THE VEHICLE IN WHICH WE LIVE AND MOVE

1. It can be profaned or it can be sanctified God made it for Himself.
2. The pampering of the body; excess in eating, drinking, sloth, and dirt incompatible with bodily sanctification.

The body must be employed in God's service to be kept holy.

"Holy are the feet which move incessantly on His errands; holy are the hands which, like His are continually doing good; holy are the lips which plead His cause or speak comfort in His name."

V. "SPIRIT AND SOUL"

1. Evidently used synonymously; the body and spirit constitute the whole man.

Illustration: Mary's song: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

2. Soul and spirit mean practically the same thing.

The life that is in us is derived from God, it is akin to God himself. The soul is God's habitation; this inward life to be sanctified through and through.

The fire of God in the soul.

The shekinah glory in the inner life.

The divine glory; heavenly illumination.

Emphasize the vast and far-reaching work of entire sanctification.

HE CARETH FOR YOU

By C. E. CORNELL

Said the sparrow to the robin;
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the robin to the sparrow:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

TITHING AND GIVING

By C. E. CORNELL

Gen. 28:22.

Prov. 3:9, 10.

Mal. 3:10.

1 Cor. 16:1, 2.

2 Cor. 9:7.

THE ANALOGY BETWEEN BEING FILLED WITH THE HOLY SPIRIT AND BEING FILLED WITH WINE

Eph. 5:18. Suggestive

By C. E. CORNELL

1. A man filled with alcohol obeys the spirit of alcohol unhesitatingly, and spontaneously. So with one filled with the Spirit.

2. A man filled with alcohol talks readily whatever the evil spirit gives him. A man filled with the Spirit just as freely praises God, as the drunkard curses Him.

3. An alcohol-filled man is peculiar in comparison with other people. So is a Spirit-filled man.

4. Filling with alcohol gives some sinners all the comfort they ever get. God comforts all Spirit-filled people, because they get the Comforter.

5. A man filled with alcohol is heedless of what other people say of him. So is a man filled with the Holy Spirit.

6. A man filled with alcohol is not worrying about anything. Neither is a man filled with the Holy Spirit.

7. The two fillings both give courage.

8. The two fillings both give joy.

9. Reaction is terrible in both instances.

10. Individuals who get filled with alcohol get a view of the place to which they are going—hell—(delirium tremens). Those who are filled with the Holy Spirit get a view of heaven, just as Stephen.

11. The more that persons have of both spirits, the more they desire.

THE EFFICIENCY TEST OR FRUIT-BEARING CHRISTIANS

By C. E. CORNELL

TEXT, Matt. 7:20.

I. FRUITS—WHAT ARE THEY?

Fruits, in Scripture and Jewish phraseology are taken for *works* of any kind.

"A man's works," says one, "are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure."

The judgment formed of a man by his general conduct is a safe one.

II. THE HEART THE SOURCE OF CHRISTIAN FRUITFULNESS.

Prompts to the graces of the Spirit.

Subjective to that which is manifested.

The heart must be changed by the Lord.

III. THERE CAN BE NO NEUTRAL GROUND.

That bringeth not forth, etc. (v. 19).

Heart holiness and fruitfulness.

A hot heart stirs to activity.

Holiness is *fire*.

THE FRUIT OF THE SPIRIT—LOVE

By C. E. CORNELL

TEXT, Gal. 5:22, 23.

I. SCRIPTURAL REFERENCES AND CONTRASTS.

1. John 15:2; Eph. 5:9, 10; Phil. 1:11.
2. Contrast between the "works of the flesh," and "fruit of the spirit."

II. THE THREE GROUPS.

Nine virtues woven together in this golden chain of the Holy Spirit's fruit.

1. The inner graces, *Love, Joy, Peace.*
2. Their action upon others; *Longsuffering, Gentleness, Goodness.*
3. Manifest traits of character, as *Faith, Meekness, Temperance.*

III. LOVE.

1. Love to God.
2. Love to Man.
3. Love is not a cold-hearted passion.
4. Love as a passion from God.
5. Love for the lost.
6. Love is tender, kind, considerate.

Illustration: See the tract, "Cripple Tom."

Love begun in regeneration.

Love perfected in entire sanctification.

Love brings the glorious fullness in,

And to the heart makes known;

The blessed rest from inbred sin,

Through faith in Christ alone.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

Better than Rubies

TEXT: "*More precious than rubies—*" (Prov. 3:15).

Introduction: Rubies to the ancients represented the most wondrous of all the gem kingdom. To compare anything with rubies was the highest possible comparison. Their beauty, glowing power at night, and value still supreme. Wisdom, or salvation, is better than rubies—more precious than rubies, of greater value than all else.

1. *Rubies of Supreme Value*—so is salvation. In gem kingdom rubies most precious, salvation of greater worth and value than all else of the world.

2. *Rubies Shine Best at Night*—salvation shines best in the night of trouble, when clouds hang low.

3. *Rubies Tinted with Crimson*—salvation flows as a crimson stream of redemption.

4. *Rubies a Foretaste of the Eternal Home*—salvation is but a foretaste of immortality, of the glory of the eternal home of the soul. Rubies today speak of the bejeweled walls, and the golden streets of the City Glorious.

Conclusion: Seek the Pearl of Greatest Price—the Christ of supreme value and worth. Salvation is Christ incarnate in the human soul.

Glowing Pictures of Life

TEXT: "*What is your life?*" (Jas. 4:14).

Introduction: Describe some famous master paintings—deftly colored. The Sistine Chapel. In the Bible life is presented in terms of word pictures. Carefully word pictures are drawn.

1. *Life as Beauty*—a flower. "He cometh forth like a flower" (Job 14:2). Picture the beauty of a noble life, the glory of a life spent in the Master's care.

2. *Life Woven in and out at Master's Control*—a weaver's shuttle. "My days are swifter than a weaver's shuttle" (Job 7:6). Picture the Persian weaver running in and out the shuttle as he draws forth the designs in the matchless rug. This is God's plan in weaving the designs of our life—in an out through the shade and the sunshine, the bliss and the battle.

3. *Life as Fleeting*—a shadow, "All the days of his vain life which he spendeth as a shadow" (Eccl. 6:12)—a thread cut by the weaver, "I have rolled up, like a weaver, my life; he will cut me off from the loom" (Isa. 38:12, R. V.).

Conclusions The Master weaving as He will the plan for our lives. Only when He completely controls the shuttle is life rightly and completely lived.

The Lily of the Valley

TEXT: "*Consider the lilies—*" (Mat. 6:28).

Introduction: When the garden burst with lilies fair, Christ spoke of their matchless beauty. He himself through the years has come to be the "Lily of the Valley."

1. *Lilies Burst in the Springtime* with a charm for all—Christ makes of every hour a springtime morn—new hopes and new lives with "The Lily of the Valley."

2. *Lilies of the Valley for the Bridal Bouquet*—the new life with Christ, a bridal life, one of new beginnings—"The Lily of the Valley" makes all things new.

3. *Lilies Bespeak of Spotless Purity*—"The Lily of the Valley" brings purity to the soul when He enters. Picture the lily spotlessly white amid the grime of the factories. This is the life which is charmed with His presence.

4. *Lilies Signify a New Resurrection*—Christ

and the new resurrection from sin, and the final resurrection from death to immortality. The lily clamors, "The winter is past, the new life of spring is here." Christ in greater reality makes life a new resurrection.

Conclusion: Soul, seek for the better life, the grander beauties, the eternal resurrection bespoken of by the "Lily of the Valley."

The Soul's Supreme Invitation

TEXT: "Ho, everyone . . . come . . ." (Isa. 55:1).

Introduction: The invitations of life—to pleasure, power, wealth, learning, society, evil. Christ's invitations are supreme—they are to life in its fullness—to the glory of a character spotlessly clean—the bliss of eternity.

1. *An Invitation to Blotted out Sins.* "I have blotted out, as a thick cloud, thy transgressions" (Isa. 44:22).

2. *An Invitation to a Transformed Character.* "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Blotting out is forgiveness—this process is a complete and radical transformation of the soul.

3. *An Invitation to Rest Eternal.* "There remaineth therefore a rest to the people of God" (Heb. 4:9). An invitation to rest for the soul amid the cares of life—but better still the complete rest of eternity, amid the scenes of bliss.

Conclusion: Each invitation a personal challenge to accept. Generals have called to duty and service for country. Men have accepted. The Swiss lad was called to throw himself on the bristling spears, and in plunging to their sharp points he cried out, "Make way for liberty" Pizarro challenged to adventure for gold—the Spanish accepted and conquered the gold of the Incas. Christ now calls for service eternal, to a choice of a life of victory. Accept and live!

Writing on Time's Pages

TEXT: "And the books were opened" (Rev. 20:12).

Introduction: Picture books grand and mighty—unusual books—Tischendorf's discovery of the manuscript copy of the Bible—Paton printing the Bible into language of South Sea islanders—Gutenberg printing the first Bible.

1. *Every Man is a Penman*—writing for eternity—records greater and more majestic than any book written on earth—our deeds, the diction—the style, all we do.

2. *Writing Books Sacred or Profane.* Pages of holy meditations, devotions, response to the Lord's voice—or scattering ink of evil and passion in the service of sin.

3. *Writing Under Divine Guidance.* When He sees and orders then all is well—His should be the plot of the masterpiece—ours but the working out of the plan.

4. *When the Books Are Opened.* The grand scene of opening the books—then we shall be our justifiers or condemners. Christ will read the record of our life.

Conclusion: Pen a masterpiece for eternity. Place into it only the highest quality, choose its diction with greatest care, select its contents with utmost thought. Across the top of each page write, "Washed in Jesus' blood."

PITTSBURGH, PA.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

First be Reconciled to thy Brother

The Jews were very scrupulous about external purity, and it was laid down in their law that, if on his way to the temple to offer his paschal lamb a man should recollect that he had leaven in his house, he should hasten back and remove it, and then, when he had purged his house, carry his offering to the altar. But far more needful is it, Jesus declares, that the worshiper should purge his heart ere making his approach to God. "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gifts." —DR. DAVID SMITH.

Knowing no man after the Flesh

Moody lived a good deal with the wealthy, in England he lived with rank and titles. But these things meant nothing to him. One evening at a great meeting in London, a certain peer was introduced. "Glad to meet you, lord. Just get two chairs for those old ladies over there, will you?" That was the spirit. You might be an emperor, you might be a clown. You had a soul to save, and in any case it was worth saving. Beyond that it was all one to Moody.—GAMALIEL BRADFORD.

The Sin of Extravagant Speech

We have all known persons who seemed to be totally lacking in power of discrimination, and

unable to distinguish the trivial thing from that which is vital. And usually these same persons are given to extravagant speech which employs *ad nauseam* such expressions as "great," "gorgeous," "wonderful," and the like. I am always reminded, when I meet such a person, of those lines written by Robert Browning in his poem entitled "My Last Duchess." This unusual lady possessed,

"A heart . . . how shall I say? . . . too soon made glad,

Too easily impressed; she liked what'er
She looked on, and her looks went everywhere.
Sir, 'twas all one! My favour at her breast,
The drooping of the daylight in the West,
The bough of cherries some officious fool
Broke in the orchard for her, the white mule
She rode with round the terrace—all and each
Would draw from her alike the approving speech,
Or blush, at least."

The Will to Win

"Eight years ago," quotes the Expositor, "Carl Bronner, of Cincinnati, Ohio, was told that he had the mind of an eight-year-old child. This sad information was given him by the army examiners. But for all that he made a good and faithful soldier, and before the war was over both his hands and his eyes were gone. A few weeks ago the members of the house of representatives in Washington stood up and rousing cheered a man sitting in the visitor's gallery. Five minutes later they repeated the ovation. The man was Carl Bronner. He was preparing to take his degree at the University of Maryland.

"According to army experts, who eight years ago called him an eight-year-old boy, he was fully four years ahead of schedule. The elements which these army experts failed to discover were Carl's indomitable grit, pluck and courage. His pitiable hindrance did not halt him.

"They conquer who believe they can.' Carl believed he could overcome his handicap, and resolutely he did so. To great souls there is no such thing as failure. Deep-seated *confidence* is the mysterious spring that sets in motion the hidden energy within us. It is the lever that moves mountains. Coupled with *courage* it makes a man invincible. It helps him to touch and release infinite power.

Childhood Impressions

James Chalmers, the great missionary to the cannibals of New Guinea, tells of the first mis-

sionary call that ever came to him, when he was fifteen years of age. These are his words:

"It was at the beginning of these somewhat reckless years that I came to the great decision of my life. I remember it well. Our Sunday school class had been held in the vestry as usual. The lesson was finished, and we had marched back into the chapel to sing, answer questions, and to listen to a short address. I was sitting at the head of the seat, and can even now see Mr. Meikle taking from his breast-pocket a copy of the United Presbyterian Record, and hear him say that he was going to read an interesting letter to us from a missionary in Fiji. The letter was read. It spoke of cannibalism, and of the power of the gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the gospel to cannibals?' And the response of my heart was, 'Yes, God helping me, and I will.' So impressed was I that I spoke to no one, but went right away toward home. The impression became greater the farther I went, until I got to the bridge over the Aray above the mill and near to the Black Bull. There I went over the wall attached to the bridge, and kneeling down prayed God to accept me, and make me a missionary to the heathen."

The Mountains and Valleys of Life

When a certain king asked Ole Bull, the great violinist, where he caught the rapturous tones which he brought out of his instrument, the musician replied, "I caught them, your majesty, from the mountains of Norway." He had climbed, said Dr. George Douglass, the rugged mountains and listened to the music of the awful storms; he had waited on the lowlier cliffs and heard the evening vespers of the pines at the time of the sunset breeze; he had heard the midnight litany of the cascades in the darkness. When he interpreted these voices of nature he thrilled the world's great heart. It is the same kind of thing that has given some men power beyond others to inspire humanity. It is because they have ascended the mountains and gone down into the valleys of sorrow, and there caught up the tones of tenderness and of subdued strength and confidence, that they have had a message of victory for their race.—DR. LOUIS ALBERT BANKS.

Men Ought Always to Pray

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and, with a voice that sent a thrill through his whole soul, said: "*You don't pray!* that is what's the matter with you. Pray—*pray* four times as much as you ever did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned, he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is that they "don't pray."—*Selected.*

Conflict with the Devil

It is almost incredible (said Luther) that God commandeth us (weak flesh and blood) to enter combat with the devil, and to strive and fight with so powerful a spirit as he is, and hath given into our hands no other weapon, but only His Word which, by faith we take hold on, and therewith we beat and overcome him; the same must needs grieve and vex that great and powerful enemy. But in such combating, it is very difficult and heavy, especially in that we know the devil to be the devil; for no man is able with words to express, much less to believe, how that maledicted majesty can disguise and transform itself into an angel of light.

Therefore, if thou intendest to resist Satan, then look that thou be well armed and weaponed with God's Word, and with prayer. For if thou art secure, and without God's Word, then the devil is near thee, and lieth upon thee; thou hast no way to resist him, but only and alone through God's Word and prayer. For he cannot endure those blows of defense; otherwise, though thou givest him once his dispatch, and turnest him away, yet he will quickly return again, especially if thou art secure, and thinkest that all now is safe.—LUTHER'S "Table-Talk."

Men Sent from God

Livingstone in Scotland, when only twenty-seven years of age, was selected by his brethren to preach a Monday morning sermon after the communion at Shotts. He made every effort to be released, but, failing, spent the whole night in prayer and religious conversation, and then preached a sermon under which, it is said, at least five hundred were awakened. He says, "I never preached a sermon which I would be earnest to see wryte, but two: the one was on a Monday after the communion at Shotts, and the other on a Monday after the communion at Ho'wood; and both these times I had spent the whole night before in conference and prayer with some Christians without any more than ordinary preparation; otherways my gift was rather suited to simple, common people than to learned and judicious auditors." But if Livingstone had, according to his wish, his sermons written, the power would not have appeared. Whitefield's sermons on paper are not remarkable. Nor is this strange, for the anatomist has never been able to find the life in a single animal or even in a single seed. Baxter was exceedingly successful in the ministry, and Ryle says of him, "He always spoke as one who saw God, and felt death at his back." Fletcher of Madeley frequently so electrified his audiences that some minutes passed before he could resume his sermons.—BISHOP MATTHEW V. SIMPSON.

THE WORLD'S GREATEST TEACHER

Dr. S. Parkes Cadman in his newspaper column recently declared that Jesus Christ was the greatest teacher that the world has known for the following reasons: (1) He imposed unity on the moral law. (2) He attached it to a new relationship in God as the universal Father. (3) He gave truth an entirely new value. (4) He ordained that the ethical quality of an act consisted in the motive which animated it. (5) He made his laws absolute and binding. (6) His codes for life were positive in their demands. (Wherever else the Golden Rule is found it is expressed in negative form). (7) He separated morality from ceremonial rites. (8) Greatest of all, Jesus perfectly embodied His ideals in His character and example, and thus made them everlastingly real.—*Sel.*

PRACTICAL

CONTRACTS

By GLENN E. MILLER

THE subject of contracts is one which has to do with some of the simplest everyday transactions and one about which a person cannot afford to be entirely ignorant. The preacher, in his own private affairs and in his capacity as representative of the greatest business on earth, must continually have resort to his knowledge of the elementary rules of the law of contracts.

A contract has been briefly and sufficiently defined as "an agreement which creates an obligation." This definition embodies all the essential elements of a contract which are: (1) Parties competent to contract. (2) A subject matter. (3) A legal consideration. (4) Mutuality of agreement. (5) Mutuality of obligation.

The term "contract" is frequently used as meaning the writing by which an agreement is evidenced. It should be kept in mind, however, that the written instrument is merely the memorial or evidence of the contract, where such writing exists, and there may be a valid and binding contract. It has been said on good authority that "Every promise enforceable by law is a contract." The reason some promises do not create a contractual relation between the parties is that some one or more of the essential elements above named are lacking, and the absence of one is fatal to a contract as such.

As to their terms, contracts are either express or implied. An express contract is one where the intention of the parties and terms of the agreement are expressed, written or orally, at the time it is entered into. An implied contract is one where the agreement of the parties is inferred from the circumstances or from some law which imposes a duty.

Contracts may be written or oral. Except where statute requires a contract to be in writing, a verbal contract is as binding as a written one, and in such cases the only benefit of a writing is evidential.

Statutes of English origin, commonly called

"The Statute of Frauds," have been enacted by practically every state in this Union and these require that certain contracts shall be written. The following is the form of the English statute and is substantially the same as that of each state:

"No action shall be brought (1) whereby to charge any executor or administrator upon any special promise to answer damages out of his own estate; (2) or whereby to charge the defendant upon any special promise to answer for the debt, default, or miscarriage of another person; (3) or to charge any person upon any agreement made in consideration of marriage; (4) or upon any contract or sale of lands, tenements or hereditaments, or any interest in or concerning them; (5) or upon any agreement that is not to be performed within the space of one year from the making thereof; unless the agreement upon which such action shall be brought, or some memorandum or note thereof shall be in writing, and signed by the party to be charged therewith or some other person thereunto by him lawfully authorized."

Some additions and charges have been made by some states but the above provisions have been uniformly adopted by the states of this country, with few if any exceptions, and the classes of contracts mentioned therein must always be evidenced by a writing in order to be susceptible of proof.

Perhaps we should comment briefly upon each of the five indispensable constituent elements of a valid contract as enumerated at the beginning of this article.

There must be two or more parties with capacity to contract. Persons who are under mental or legal disability are incapable of binding themselves by contract. The law protects those who are not of sufficient mental capacity, *non compos mentis*, from the effect of their own acts by declaring their contracts void or voidable. Others are not legally competent to contract, such as married women in some cases, infants, etc. The old order of not allowing married women to

handle their own affairs is now rapidly changing.

There must be a subject matter about which the parties may legally contract. Suffice it so say that agreements made in violation of positive law, agreements involving commission of crime, agreements to defraud individuals or public, agreements contrary to public policy, agreements in restraint of trade, agreements against good morals, and many others are illegal and void.

A contract must be supported by a consideration, otherwise it is *nudum pactum*, and will not be enforced by the courts. A good definition of consideration is: "A benefit to the party promising or a loss or detriment to the party to whom the promise is made." While every man is morally bound to fulfill his engagements, the law affords no remedy to compel the performance of an agreement made without sufficient consideration. The law cannot lend its aid to the enforcement of mere promises gratuitously made and for which the promisee has suffered or lost nothing. It is when he has suffered a detriment that he may come into court and compel the promisor to carry out his agreement. The law does not attempt to say that the consideration must be adequate but it must be a valuable one. The consideration may be grossly inadequate but if there has been no duress, coercion, undue influence or fraud practiced, a consideration of some value will support a contract and make it enforceable if otherwise regular.

There must be a mutual agreement between the parties. To use a fine legal phrase "there must be a meeting of minds." For this reason one who signs under duress, mental incapacity, or thinking he is signing something else, does not become bound thereby. There need not be a meeting of the parties but if their minds meet, as in the case of one making an offer by advertisement and another accepting it by mail, telephone or telegraph before the offer is withdrawn, the parties are bound.

Mutuality of obligation. Unilateral agreements, in the sense of absence of mutuality, are unenforceable. A bilateral contract is one in which there are reciprocal promises or obligations and both parties are bound. Both must be bound. This rule however, does not invalidate options granted for a consideration.

Where an injured party cannot be compensated in money for damages sustained by reason of a breach of contract by another party the law will

compel a specific performance of the terms of the agreement.

Some contracts are void and create no obligation upon any of the parties; while others are merely voidable, and binding upon one party at the option of the one who may avoid it. Such are those made with infants, intoxicated persons and those who are *non compos mentis*.

The courts will not recognize a contract which is legally or physically impossible of performance; as if a person agreed to perform an act in violation of law, or an act the performance of which is made unlawful after the contract is made; or as if one agreed to travel around the world in a day.

It is a well settled rule of evidence that "parol evidence is inadmissible to vary the terms of a written instrument." This means that a written contract should contain all the stipulations and agreements of the parties that are to be relied upon, and in the absence of fraud, a party will not be heard to say that his real contract was other than that which was reduced to writing and duly signed by him. Representations and promises made by an agent or salesman contrary to, or supplemental to, the terms of a written or printed contract should never be relied upon, as these may not even be proven in evidence upon a trial in court.

As to interpretation and construction of contracts there are some well established rules. (1) Words are to be understood in their plain and literal meaning, subject to varying usage and custom in different localities and among different peoples. (2) Courts will place upon a contract that construction which will best effectuate the intention of the parties as gathered from the whole agreement. (3) Obvious mistakes in writing the grammar will be corrected by the court. (4) Written provisions take precedence over printed ones. (5) Ambiguous terms will be most strictly constructed against the person using them. (6) The court will try to arrive at the intention of the parties from the language used and where the terms are unambiguous they are conclusive; the question being not what intention was in the minds of the parties, but what intention is expressed by the language used. (7) Interlineations will be constructed as part of the contract if not made fraudulently or without warrant. (8) Other writings may be incorporated by reference without actually annexing same. (9) Where two clauses are incorporated and conflicting they must

be construed in the light of the whole instrument, and reconciled if possible by any reasonable interpretation, it being necessary for this purpose to consider the entire instrument and surrounding circumstances. Where two clauses are so repugnant that they cannot stand together the first will be retained and the second rejected, except where two instruments are constructed together as one contract in which case the one last written will prevail.

Where the right of recovery under a contract has become barred by a statute of limitations it is generally held that a new promise by a party though orally made, that he will perform his contract, revives the contract and needs no new consideration to support it. The same rule also applies to promisors released by bankruptcy or insolvency proceedings and a new promise to pay the old debt becomes binding upon the debtor, reviving the former debt.

We have not space to discuss at length the law of agency but as it relates itself to contracts, it is sufficient to say that any contract which a party may enter into in his own right may also be made or entered into through his duly authorized agent. An agency may be created by writing, words or conduct. An agent, sometimes called an attorney-in-fact, is limited by the terms of his appointment as are those with whom he deals for his principal. Agency may be inferred from such special relations as husband and wife, master and servant, etc., in such matters as naturally are comprehended by those relations, such as the purchase of articles for the household. A party may by written appointment or power of attorney designate what authority his agent is to exercise in his behalf, or this may be done orally, and one may enter into contractual relations with others by agent as fully and effectively as though done in person.

We have dealt with the elements essential to the formation of a contract, with the operation of the contract when formed, and with its interpretation when it comes into dispute. It remains only to consider briefly the modes in which the contractual tie may be loosed, and the parties freed from their rights and liabilities under it. This may be done by the same process which created it, mutual agreement. Its terms may be carried out and its obligations fulfilled, and thereby circumstances which are held to exonerate the parties from their obligations. Or finally, it may be discharged by operation of law.

CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

The Young People's Society

PROBABLY I am walking on thin ice venturing these statements regarding the meeting of the Young People's Society, but it is what I have on my heart, so I am going to "let fly." Let us go back to the old style of preaching. You know what I mean, where every thought and even after-thoughts are labeled, "Firstly," "Secondly," "Thirdly," etc. My "Firstly" then is this: *The Young People's Society should be for young people.* Did you get that? I mean exactly what I say! The Young People's Society is for the young people. Now, we are not particular as to the age. One may be seventy-five years old and still be young in appreciation of the thoughts and desires of youth. So often we find the Young People's Society is being run by old people and there are those who are only twenty-five years of age who are old folks. If there is one particular organization of the church which should radiate life and joy and happiness in its every meeting, it should be the Young People's Society and not until it is shedding forth such blessings to mankind, need you even think of advertising it. It is the sun parlor of the church—and after it really begins to function as a Young People's Society, it won't take much advertising. Folks will just naturally look it up themselves.

Secondly, this one particular organization of the church advertises itself especially through the type of service it puts on each Sunday evening and I repeat a statement made in one of the previous articles that it takes much prayer and preparation on the part of the officers, cabinet, and leader. *God forgive the young people who think that just anything will do in the way of a meeting. I am afraid we too often give the world the best and then God the rest. The Young People's Society demands the best for God and after we have given our best, which is our all, there is nothing left for the world.*

Thirdly, the Sunday meeting itself. Here comes the fireworks. Smile and then smile some more. I have been attending meetings of the Young People's Societies for over twenty years and I'll venture to say that, with very few exceptions, they have all been the same stereotyped style of meeting. *Do something each Sunday that will*

startle and cause a gasp. They say that there is nothing new under the sun, but let me tell you, that does not apply to the young people's meeting. Nothing new? Why, you have never used but one style of meeting in your whole life and you know it. Wake up! Make the Young People's Society of your church a real manufacturing plant of joy and happiness and love for service. And I tell you frankly, young people love to work and be used.

Fourthly, your dignity. I may step on it, but praise His name and say a prayer for me. *Too often we find that the preacher or the preacher's wife tries to run the Young People's Society.* What a pity. What a mistake. I'd far rather have the young people run me. What difference does it make if they happen to say or do a few things which are a little beyond our own imaginations or the imaginations of a board of trustees who never were young? Christian perfection does not mean that we have perfect minds. We all make mistakes. Christian perfection does not mean that we shall render perfect service, even though we may have the desire to render perfect service. Give the young people room to grow and develop in grace, not through so-called "brow-beating" methods, but through understanding and patience and love.

Fifthly, the Young People's Society should carry on, in addition to its regular Sunday evening meeting, some type of social activity during the week. I can hear some good brother gasp now, but let me tell you and tell it to you frankly, that the work of the church is not a one-day proposition, but it is to maintain a contact with the young people seven days in the week and every Young People's Society, if it has a spark of life, should function in some way during the week. More will be said on this topic in the last article which is to appear next month regarding the church activities during the week.

Sixthly, and lastly, the Young People's Society, in my estimation, is the greatest advertisement the church has. I place it even ahead of the Sunday school, for you cannot show me a church in this country but that, if it has a real, live Young People's Society, is prospering in all departments. But the unfortunate part of it is that we won't find more than a hundred really spiritually alive Young People's Societies in this country. *Advertising? Why advertise when you have nothing to offer? If you have something to offer*

in the way of a real Young People's Society, it will almost advertise itself, and it is the only organization of the entire church that will advertise itself. Oh, for a genuine awakening to the opportunity offered the church through the Young People's Society. I could give here examples and types of programs which have been effective in various Young People's Societies over the country, but they probably belong under general heading "Church Advertising—Methods." Just let love and joy and happiness reign in each and every service. Have a Young People's Society of young people, conducted for young people, by young people.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Sermons that are convincing, direct and that clearly present the fundamental themes of gospel faith are in constant demand, especially among preachers. Many of our readers are acquainted with Dr. John W. Ham, a prominent evangelist of the Southern Baptist church, a book of whose sermons has recently been published under the title, "Good News for all Men" (Doran, \$1.50). These sermons contain an unusual amount of apt illustrative material and should be of real value to preachers.

"The Christ of the Ages," by Harold Paul Sloan (Doran, \$1.50), is one of the outstanding books of the year; not because of the prominence of the author but because of the scholarly and thorough treatment of this sublime theme. Dr. Sloan is Professor of Systematic Theology at Temple University, Philadelphia, the school founded by the late Russell Conwell. Also he is pastor of the Methodist Episcopal church at Haddonfield, N. J. He has been an aggressive champion of the "faith of our fathers," not only in his own conference, but throughout his entire denomination. Dr. Sloan is a frequent contributor to religious periodicals and has several volumes to his credit. The book is not an attack on the so-called modernists but it presents facts, irrefutable facts, in such a logical manner and so clearly stated that any unprejudiced person is compelled to accept. It is just the book which will give a preacher seed thoughts and ideas from which to build material that will present in a practical, positive manner the doctrines and claims of Christology. Just let me quote a paragraph from the opening chapter: "Jesus Christ

is the supreme fact in history. This is admitted on every hand. But to admit this much and say no more is simply to create a problem and to offer nothing of value to the understanding. If Jesus Christ is the supreme fact in history there must be an explanation of His supremacy. An emotional enthusiasm for Jesus, wholly lacking in intellectual definiteness, may possibly be interesting and satisfying to the experiencing individual; but it can neither be a gospel, nor can it explain Jesus. He must have been intellectually construed." Then he goes on to discuss the following subjects: The Advantage of a Physically Absent Jesus, Christ Abides Unchanged, The Secret of His Influence, Why the Current Hostility to the Supernatural, Why a Non-Supernatural Jesus Will Not Do, The Supernatural of Despair. The last chapter of the book entitled, "The Church," demonstrates the originality of the author's thinking. He says, "The Church, then, because it stands as the witness of Christ through which He is intellectually appropriated, is a necessary part of the total fact of Christ, as redemptively conceived." And later under the subheading of The Church and Its Unbelieving Ministry: "The Church is not a humanitarian association for the promotion of brotherhood and high ethical conceptions on the basis of speculative philosophy. The Church is the witness of the fact of Christ. It must be true to that fact or cease. . . . The Church must not shrink from battle; but neither must it forget that it is responsible to feed the souls of men, even while it is fighting for their faith. But let us grasp it clearly: The Church must challenge untruth aggressively unless it is willing to have untruth replace its precious entrustment." This book is a real contribution to Christian literature and no genuine preacher can read it without having his heart warmed within him. It has a wealth of source material for deep, constructive preaching.

In "The Greatest Book in the World" (Doran, \$1.50), T. H. Darlow has given us an authentic

and interesting history of the Bible. In this day of millions of Bibles there is a dearth of knowledge as to how the Bible was compiled. An increase in intellectual appreciation of the Book should foster a deeper reverence for it. The author discusses his subject under seven chapters: The Development of Scripture, The Chapter of Christendom, The Bible and Civilization, The Bible and Babel, The Vitality of the Scriptures. The Book of All Saints, Can We Outgrow the Bible?

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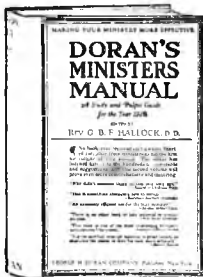
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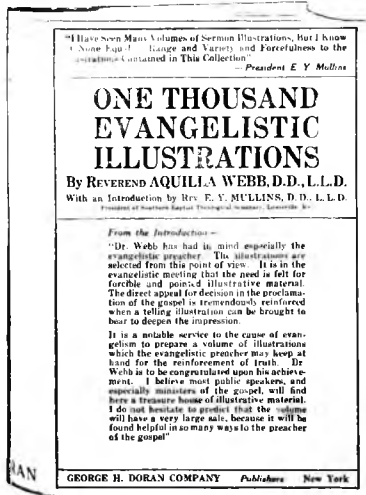
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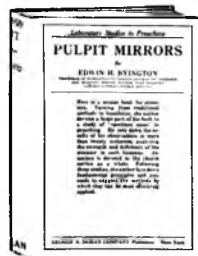
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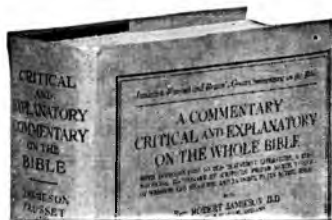


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