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WHOLE NO. 13



WILLIAM JENNINGS BRYAN

1860—1925

Author, Lecturer, Defender of the Faith.

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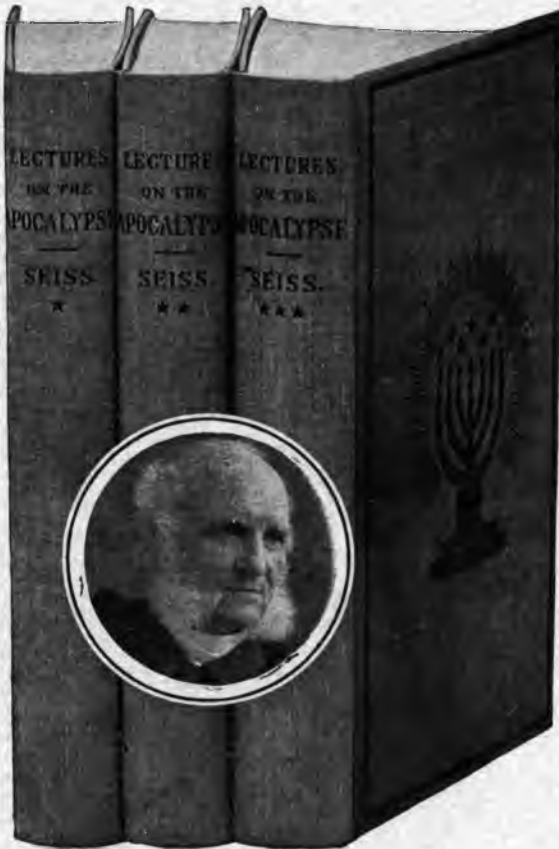
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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

JANUARY, 1927

NUMBER 1

THE NEW VOLUME OF THE PREACHER'S MAGAZINE

THE first volume of THE PREACHER'S MAGAZINE was completed with the publication of the December issue, and it is gratifying to be able to say that this publication has found a place of usefulness to such an extent that we are encouraged to plan for even better things for the new year.

We started a year ago as something of an experiment, and we secured enough subscribers during the year to care for the expense of publication. But we have been just a little reticent in the soliciting of subscriptions until now. The editor, being somewhat responsible for the undertaking, estimated to the publishers that there would be 1500 subscribers the first year, and the number has exceeded that. And now for the second volume, we claim 2500 subscribers—this is our goal, although a little above our actual estimate.

Subscriptions are restricted to preachers. Laymen will not find the publication adapted to their needs. But old preachers, young preachers, elders, licensed preachers, local preachers, pastors, evangelists—preachers of all ages and orders—all preachers who preach the gospel of Full Salvation, without regard to the church of which they are members will find THE PREACHER'S MAGAZINE interesting and helpful. Evangelist R. L. Hollenback writes: "This magazine is a real asset to any preacher's library. It is more thorough than I supposed it could be made at the outset." A Free Methodist pastor's wife gave her husband the Magazine for a Christmas present last year, and now she writes: "We enjoy THE PREACHER'S MAGAZINE very much, and expect to take it the coming year; I think my husband has already ordered it for me." These are two out of many scores which we have received during the year.

But we must keep the cost of the magazine down to the minimum in order that we may make the quality the highest. So if you want the magazine for 1927 be sure to send your dollar at once. If you have not renewed and intend to do so, act quickly and save the publishers work and expense. And as a matter of service to some brother minister, solicit his subscription and send it along.

THE REAL TASK IS TO SAVE

OF course it will never do to allow the church to run along without discipline. But on the other hand, it is easy to become obsessed of the idea that all there is to do is to "keep the church clean." Some preachers have seemed to consider their principal task to be that of keeping "undesirable people" from attending their services and to expel unfaithful members from the membership of the church.

I once heard a Sunday school worker say, "You have to catch the rabbit before you can make a rabbit pie." I was not much impressed with the saying then, but since I have seen so many semi-empty churches among those which are set for the propagation of the gospel of Full Salvation, I have become convinced that the task of catching the rabbit is larger than we have sometimes taken it to be. We must get the people to church before we can preach to them and get them saved, and getting them saved is our real task. And when people are members of the church it is a mark of failure on our part when we have to turn them out—we ought to have saved them.

I know a preacher who took a church, supposed to be a holiness church which was barely semi-spiritual. In fact there were many in the church who were not really fit to be members, and many commentators agreed that that church needed to be "cleaned up." The new pastor was a good man

and a wise man. Instead of setting into give the people a "dry" and painful shave, he proceeded to pray and labor for a genuine revival. With the space of a few months the revival came and many of those who should have been turned out were "dug out" and became active and spiritual members.

There must be discipline, and sometimes it may become necessary to turn people out of the church, but this should be the last resort and should not be done in haste. In fact it should not be done until the pastor has actually exhausted all possible resources to accomplish the offending one's salvation. Prayer and tenderness and patience may save where talk and harshness and haste cannot. And let the preacher remember that his task is to save.

GETTING THE PEOPLE TO DO SOMETHING

A BROTHER asks this question, "Is it right and proper and for the best interests of the church and people for the pastor to conduct all the prayermeetings and do everything else there is to do?"

Just as it is usually easier for a mother or a father to do the work himself than to teach the children how to do it and to be patient with them in their inefficiency, so it is easier for a pastor to do everything himself than to train others to do it. But, after all, getting things done efficiently is not all there is to it. The church is a training school and it must look well to preparing others as well as to support its leaders who are already developed.

Of course there are always a few who will want to take advantage of an invitation to lead a service to say a lot of things "which have been on my mind," and an occasional leader is likely to be "long winded," and if you don't get around pretty fast some one is likely to become offended. And there are lots of other risks and disadvantages. But some of the best pastors have found it possible to commit their prayermeetings to their laymen, with the pastor's general oversight (oversight which is exercised privately, principally), and there are some pastors who so completely monopolize their prayermeetings that they could more appropriately be called preaching services or lectures. So the arguments are not all on one side, by any means. Perhaps we cannot lay down a rule that will work with everybody and in every place. But just as a democracy is justified, not so much by the efficiency of its government, as by the type of citizens it tends to produce, so the pastor should think not only of the success of the prayermeeting next Wednesday evening, but also of the prayermeeting leader twenty years from now. So wherever it can be done, I believe it is a good thing to "work someone else," rather than to try to do all the work yourself. Perhaps you can divide the matter somewhat, giving some consideration to present efficiency and some to the training of leaders. Perhaps you can help out some by committing the leadership of cottage meetings and other such special meetings to your laymen.

THE BASIS OF THE PREACHER'S INFLUENCE

The preacher's influence in the community depends very largely upon just two things: his fidelity and his service.

One of the most unseemly things we have ever met is the eloquent preacher who does not live a straight, clean, holy life. And we have not been able so far to attain to sufficient breadth to invest much in the stock of the preacher who is shady in his business, family or social relations.

About the next most unseemly thing we have met is the clean, straight preacher who has not succeeded in making himself necessary to the community. Even some churches call a certain one as pastor because they sympathize with him and want to "give him a chance." Then it often becomes necessary to keep a certain pastor just because "he is a good man and has no where else to go."

But about the most beautiful sight we have ever beheld is that of a preacher who "lives the life," and makes himself so unselfishly necessary to the community that even people who do not accept his doctrines are forced to accept his life and to acknowledge that he is a friend and neighbor who can be trusted. There are not many people so depraved that they do not appreciate the example of a holy man of God in the presence of their children and who do not take cognizance of one who is unostentatiously striving to serve God and his day and generation in spiritual and practical ways.

DEVOTIONAL

LETTERS ON PREACHING

By A. M. HILLS

XIII. Doctrinal Sermons

The devil seems to be the greatest created intellect God ever made. He was once the finite leader of the heavenly hosts. When he fell he was powerful enough to corrupt a third part of the angels and draw them to join him in a malign revolt against the sovereignty of the infinite God.

He has been a long time the prince of wickedness, and is a master hand at his evil work. He appears now to be waging the most subtle and effective warfare he ever carried on against the kingdom of God. With satanic cunning he has even invaded the schools of the prophets and the very sanctuaries of the Most High and induced professors and preachers in vast numbers to doubt his own personality and the personality of God himself. They discredit the scriptures which they were called to proclaim, and challenge every fundamental doctrine that has stood the test of experience for two thousand years. They pour out their fiercest wrath upon creeds, and declare that if they were all discarded and forgotten the human race would suffer no loss!

The devil, who has wrought all this stupendous folly in Israel, sits back behind the scenes and mocks with infernal glee at his poor dupes, and quotes Shakespeare, "What fools these mortals be!"

If ever an age needed creeds it is this one. If there ever was a time when the blessed truths of Holy Writ needed to be diligently taught to the children and talked of daily till old age it is right now! A "think as you please," "believe what you will," "live as you like without let or hindrance" program, for which all the Modernists are vociferously clamoring, can never advance our piety or save our Christian civilization. An ocean liner would be just as safe in a fierce storm, blowing toward a rock-bound coast, without chart or compass or helm or rudder, and the officers and

crew all crazy drunk! We sadly need sound scriptural doctrine in classrooms and pulpits.

I. WHAT IS DOCTRINAL PREACHING?

1. It is manifestly a kind of preaching in which the text suggests some one doctrine, and the sermon is a fair and scriptural and positive unfolding of it. We say "fair" and "scriptural" and "positive." For some only preach *about* doctrines, and *against* doctrines, and purposely caricature, and misrepresent, and misstate and pervert them with cunning sophistry only to tear down and destroy their influence over the hearts and minds of men.

Doctrinal preaching should be absolutely fair and scriptural and as honest interpretations of the Word of God as poor fallible human minds can make them. Only men taught and guided by the Holy Spirit are really fitted to be true teachers and expounders of Christian doctrine. The reason is plain: "The natural man" (however powerful and well-trained the intellect may be) "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." Nothing is more amazing to the historical student of Christian doctrines than the astounding errors and mischievous heresies that have been invented and defended by great and learned men. Every fallacious error that was ever propagated has been championed by some scholarly divine. It certainly could not have been so if they had the mind of God. Human speculation and folly will creep in somewhere unless men are "filled with the Spirit and have the mind of Christ" (1 Cor. 2:10-16).

2. Doctrinal preaching carefully instructs the hearer on the subject in hand, and makes it so plain that any intelligent mind can grasp the truth. It gathers and groups and so arranges the texts that they elucidate and drive home the truth upon the mind of conscience with cumulative force.

Take for an illustration the much neglected doctrine of repentance, little preached but much

needed in our day. I will give a brief outline of my own.

REPENTANCE

TEXT: Acts 17:30-31. "God now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness." Introduction: Paul in Athens.

I. WHAT IS REPENTANCE?

1. Negatively: (a) It is not conviction of sin.

(b) Not ungodly sorrow for sin—a fear of the consequences.

(c) Not remorse or despair. Hell is a world of remorse, but has no repentance.

2. Positively: It consists in turning away from sin.

It involves: *Shame*; Ezek. 6:9, "O my God, I am ashamed and blush to lift up my face to thee, my God."

Self-loathing: Ezek. 36:31, "Then shall ye remember your evil ways and shall loathe yourselves."

Confession: Ps. 51:3, "For I acknowledge my transgression."

Forsaking Sin: Isa. 55:7, "Let the wicked forsake his way and the unrighteous man his thoughts." Ezek. 14:6, "Repent and turn yourselves from your idols and turn away your faces from all your abominations."

Restitution: Ex. 22:3, "The thief shall make full restitution." For example: A man stood up in one of my meetings in Denver and said, "I will get right with God if I have to wear prison stripes." In another crowded meeting a man rose and said, "I stole from that man over there and will pay it back."

II. WHO MUST REPENT?

The text says, "*All men everywhere.*" Of course, criminals must, the low, and vile and out-cast. But also moral people, refined people, educated people, aristocratic people. "For all have sinned and come short of the glory of God."

III. CONSIDER THE NECESSITY OF REPENTANCE.

1. Jesus said: "Except ye repent ye shall all perish" (Luke 13:3-4). Then one must forsake sin. "Turn or burn."

2. It is necessary from the very nature of God and salvation. God is holy and He requires us to be like Him. Sin is opposition to His character and nature. Sinners are hateful and hating one another, and salvation means to be rid of this wickedness and have a holy heart. So, while sin remains, cherished and unforsaken, man never

can be pleasing and acceptable to God. "Ye shall be holy; for I am holy" (1 Pet. 1:15-16).

3. Repentance is necessary because God is going to "judge the world in righteousness." Judgment means the condemnation of the wicked. Sin unforsaken and unforgiven must be punished without mercy. Our sins, like blood-hounds, are on our track, and they will drag us to judgment. Unless we secure mercy in mercy's day we shall all perish.

IV. NOTICE THE BLESSED RESULTS OF REPENTANCE.

Ps. 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." 2 Chron. 7:14, "If my people . . . humble themselves and pray and seek my face and *turn from their wicked ways*; then will I hear from heaven and will forgive their sin." Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and *he will have mercy on him*, and to our God, for *he will abundantly pardon.*"

We are saved by faith; but repentance is the preliminary work which puts the sinner *on believing ground*, where it is possible for him to believe and be saved. A man cannot savingly believe while he is holding on to known and unrepented sin.

The great truth is, *the necessity of repentance* is one of the fundamental and essential doctrines, which leads right up to full salvation. "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). In our Christian work the chief difficulty is not over the question of holiness. The great battle of our time is on the *sin question*. Given a good case of Holy Spirit conviction of sin and a thorough case of deep, godly *repentance*, a man will be so sick and tired of sin that he will long for eternal deliverance from it. He will never feel like fighting and rejecting holiness, but will cry out, with David, "Create in me a clean heart, O God!" (Ps. 51:10).

Example: A young man committed a crime in Kansas and ran away. Another man was arrested for the deed and condemned to State's prison on circumstantial evidence. A number of years passed and the real criminal got into a religious meeting on the Pacific Coast and was awfully convicted. He told the leader of the meeting of his crime, that leader took him to the authorities, and they put him under custody of the leader and wrote

back where the crime was committed. An answer came back, "Yes, but we have the man in prison." They sent word to Kansas, "You have the wrong man." That criminal went back two thousand miles unattended and gave himself up, and set at liberty the innocent man. The state sent the criminal to the state coal mine to dig coal. But he had found Jesus and he went to his work singing, "At the cross, at the cross, where I first found the light, And the burden of my heart rolled away." He declared, "I would rather go to heaven from the bottom of this prison mine than to go to hell from a palace on top of the ground."

O souls, repent! The narrow road to heaven starts only from the gate of repentance, the turning away from all sin.

Now, the foregoing is a plain setting forth of the doctrine of repentance in language so simple and scriptural that a child of ordinary intelligence could grasp its meaning. And adults are not above being moved by it; for I have tried it and know. I have preached it on various occasions, and have seen enough people turned to the Lord by the use of it to make a good sized congregation.

This doctrine is greatly needed and God's blessing is upon it, and all preachers should use it prayerfully and faithfully and seek and expect a harvest of souls.

There are many such fundamental doctrines such as "the doctrine of sin," "the atonement," "the deity of Christ," "Justification by faith," "Regeneration," "Sanctification," and "The danger of grieving or resisting the Holy Spirit." God seems to especially bless sermons on such themes in the lips of His ambassadors who are filled with the Spirit.

II. LET US NOTICE STILL FURTHER WHY DOCTRINAL PREACHING IS NECESSARY.

1. The doctrines are the real essence of God's revelation to men. They reveal to us the chief concerns of the soul and the truths of supreme interest to thinking beings on the way to eternity. If they are neglected it will not be long before the Inspired Volume that enshrines them will be relegated to the lumber room of neglect.

2. Doctrinal preaching is important because it conserves all the elevating influences of those inspiring truths that awake in man the spirit of progress. An unthinking age, indifferent to spiritual beliefs, is a dead age. The decline of interest in doctrine produces the decay of faith and the

arrest of spiritual advancement and human betterment. Probably that is the chief trouble with the Christian world today. Fifty years ago there was a cessation of the best doctrinal preaching: today we are in the doldrums of listless indifference, agnostic unbelief and avowed infidelity. High treason against Christ and Christianity is openly enthroned and boastfully regnant in many of our pulpits and schools. Aside from the reviving influence of the Holy Spirit we see no cure for this rising tide of skepticism, but a return to the systematic study and preaching and teaching of the great fundamental truths of the gospel, as St. Paul and St. John and Jesus taught them.

V. Ethical Sermons

If Christianity is to exist at all it must be moral. If the ministry is to be a means under God of saving Christian civilization it must preach and practice an unimpeachable standard of morality. It will not do for the followers of Jesus to be *almost* as moral as the disciples of Buddha, or *about* as pure as the followers of Confucius, or *about* equal in temperance and decency to the disciples of Mohammed! No, that is not sufficient. Christians must lead the world in correct and holy living, or we can never take the world for Christ.

Hence, doctrinal preaching must never be divorced from the inculcation of high morality and personal virtue. It is not enough to proclaim the necessity of right relations with God. The second table of the law must be insisted on—viz., our duties to our fellowmen.

There have been times in Christian history when the advocates of certain systems of doctrine have zealously proclaimed their dogmas, and then belittled morality and virtue as quite unnecessary to salvation. "Just believe in Jesus," they said, "and He will be your surety of salvation. It will not then matter how immoral and unclean you are: you are still the beloved of the Lord." Such teaching led to Antinomianism in belief, and the grossest immorality in life. It will not do: doctrine must be followed by conduct, and issue in holy living. Nothing less will save either religion or the souls of men.

Mr. Gladstone charged the clergy of his day with not being severe enough with their congregations: "They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole life and action to the bar of con-

science." In the same period the English historian Froude said, "Many a hundred sermons have I heard in England . . . but never during thirty years one that I can recollect on *common honesty* or those primitive commandments, 'Thou shalt not lie' and 'Thou shalt not steal.'" No wonder that we have drunkenness and gambling and divorces and lechery and lawlessness right in our pews, when the preachers get too prudish and fastidious to preach against the fashionable immoralities of the times. It would be a good thing if every person in every congregation heard a searching sermon once in two years on each one of the

ten commandments! "Be ye holy in all manner of living" (1 Pet. 1:15).

VI. Special Sermons

Every preacher who has staying qualities and lengthy pastorates will be compelled to preach on special occasions, such as Thanksgiving Day, Temperance gatherings, Graduation sermons, Missionary addresses, Convention addresses. They require special effort in preparation and special care and prayer that they do not degenerate into popular harangues for public applause. Such sermons should be preached as if Jesus were present, and for His glory, and for the spread of His kingdom among men.

HINTS TO FISHERMEN

By C. E. CORNELL

NORMAL CHRISTIANITY

Average Christianity is not normal Christianity. There is too great a tendency to identify the two things. Many are inclined to be content with a low-pitched Christian life because it is not very different from the lives of the majority of church members. But there is really a great gulf between "average" and "normal" Christianity. A fine English layman, an authority in the medical world, Dr. A. T. Scofield, has been studying Bible evidences of the real Christian. These are seven adjectives he uses to describe him:

1. Satisfied. 2. Free. 3. Sincere. 4. Sympathetic. 5. Antiseptic. 6. Luminous. 7. Loving.—*Sunday School Times*.

The following scripture references are applicable on the subject above given of Bible evidences of the real Christian, under the descriptive adjectives:

1. Satisfied. John 4:14; 6:35; Ps. 36:7,8; 1 John 3:6.
2. Free. John 8:32, 36; Rom. 8:2; 2 Cor. 3:17; Gal. 5:1; Rev. 1:5; Rom. 6:14, 18, 22; Jas. 1:26; 2:12.
3. Sincere. Ps. 119:1-3; Eph. 6:24; John 4:23, 24; Rom. 8:4.
4. Sympathetic. 1 John 3:17; Jas. 1:27; 1 Pet. 3:8; Phil. 2:1.
5. Antiseptic. Matt. 5:13; Ps. 119:1-3; 1 John 2:15; John 12:30; Heb. 11:24, 25.
5. Luminous. Matt. 5:14; 2 Cor. 3:2; 3:18.
7. Loving. John 13:34, 35; 1 John 3:14; 4:8, 12.—*Class Meeting Advocate*.

SPECIAL TEACHINGS CONCERNING BROTHERLY LOVE

Impartial. Love ye therefore the stranger: for ye were strangers in the land of Egypt (Deut. 10:19).

Unselfish. Thou shalt love thy neighbour as thyself (Matt. 22:29).

Proof of Discipleship. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:35).

Sincere. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good (Rom. 12:9).

Abounding. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you (1 Thess. 3:12).

Fervent. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently (1 Pet. 1:22).

TWO RELIGIONS

The following verses clipped from the *Ram's Horn* are worth pondering by all parents. They are entitled, "Two religions:"

"A woman sat by a hearthside place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, 'Put it down,'
Then the mother, slapping his curly head,
Said 'Troublesome child, go off to bed;

A great deal of God's book I must know
To train you up as a child should go.'
And the child went off to bed to cry
And denounce religion—by and by.

"Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, 'Put it down—take me.'
Then the mother sighed as she stroked his head,
Saying softly, 'I never shall get it read;
But I'll try by loving to learn His will,
And his love into my child instil.'
That child went to bed without a sigh
And will love religion—by and by."

YOUTH SAVED AFTER PRAYER

Gordon White, 16-year-old son of a Boston compass manufacturer, was one of a party of 13 students of a Massachusetts school on their way to Atlantic City in a cabin cruiser. When within 200 feet of Brigantine Beach a sudden squall broke and a small tender with young White aboard snapped a tow line and drifted out to sea. The boy drifted for 24 hours; meantime his boat was filling with water. His companions did not hold out much hope for his rescue, but fishing craft which happened to be passing picked up the youth and delivered him to a coast guard boat that had been searching for him. White attributes his rescue to prayer. "I prayed as I never prayed before and thank God I am on land once more," he said.

CURSORY READING

Did you read carefully that timely and strong article in ———? "Why no: I just skimmed it over." Skimmed it over, and got no apparent good or instruction from reading it. There are quite a number of such cursory readers. It is not a desirable habit to cultivate.

But, we are all so "busy" rushed from morning till night, that we hardly have time to read our own splendid periodicals—the *Herald of Holiness* and THE PREACHER'S MAGAZINE. We glance at the titles of articles and who the author is, and then pass it up, thinking that we will have more time later. But we never find the time and the splendid articles, all carefully selected, are never read. If that fits you, my brother, mend your ways, and read thoughtfully and carefully.

A SPIRITUAL MONUMENT

President Coolidge went to Kansas City, Mo., on Armistice Day to dedicate a great war memorial

monument that cost \$2,000,000. Dr. H. E. Woolver, who accompanied the presidential party, says in the *Christian Advocate*, New York: "The monument at first gives one the impression of massed force, and does not appeal to the æsthetic tastes. It was not until the President had dedicated it, that the spiritual significance was revealed to the assembled thousands. Out of the top of the great shaft, towering 342 feet above the Missouri River and designed to be an altar, shot forth a cloud of steam. Then became clear the declaration that this monument was to be an unceasing reminder, 'A pillar of cloud by day and a pillar of fire by night' which would keep fresh in the minds of the people the spirit of those who died for their fellow men. At night the steam rolling out of the altar is so lighted as to appear as a pillar of fire. Thus by the hands of man is erected a reminder of God's leadership of the people."

FASTER AND FASTER

An Italian by the name of Major Mario de Bernardi, of the Italian Air Service, in the Schneider Cup race at Norfolk, Va., on November 13, flew over the triangular 350 kilometer course at an average speed of 246.496 miles per hour, or better than four miles per minute. There were six entrants, three Americans and three Italians. Newspaper correspondents quote experts to the effect that the Italian victory in what many term the greatest race ever flown, may be attributed to the fine materials of the Italian Macchi-Fiat engines. While the Italian planes were exceedingly well handled aerial engineers insist that the American fliers were quite as expert and that the margin of victory lay in the engine of the winning plane, which was so well constructed that it could keep up its incredible speed and carry its heavy load at 2,700 revolutions a minute without burning out. All but one of the planes averaged over 200 miles per hour throughout the race. This is nerve-racking speed. The very spirit of the age **in which we live**. Every one seems to be moving so speedily that there is little time for meditation and prayer, essentials to holy living. "Take time to be holy," is lost sight of. Many are lean because all spiritual energies are rushed and often crowded out altogether. Slow up, and give God a show.

WHAT IS CHRISTIANITY?

In the home, it is kindness and long-suffering.
In business, it is fairness and honesty.

In society, it is courtesy and cordiality.

Toward the unfortunate, it is sympathy and helpfulness.

Toward the fortunate, it is congratulation without envy.

Toward the strong, it is trust and increased strength.

Toward God, it is reverence and perfect love.

PRAYERMEETING SUGGESTIONS

Begin on the dot, do not be late.

Close within a reasonable time; don't *drag* it out.

The pastor should lead; he should plan to do so.

* Give thought to the prayermeeting. Plan to make it interesting.

Keep out of ruts, variety is the spice—

Not all prayer, not all testimony, mix it.

Bring a cheerful message, not one of gloom.

Carefully select your songs in advance.

Get it out of your mind that "almost any old thing will do."

Have good music, if possible. A special solo will help.

Accurate Bible quotations will often inspire.

Keep the meeting going—red-hot.

LORD, INSPIRE ME

To aim high.

To strive lawfully.

To overcome discouragements.

To be victorious in trials.

To form the habit of secret prayer.

To regularly study the Word for personal profit.

To be prompt with my engagements, never late.

To serve God with all my might.

To love the church next to my home.

To work faithfully for the spread of His kingdom.

To not refuse or neglect any Christian duty within reason.

TEACHERS OF FALSE DOCTRINES

The tendency of not a few is to unite with almost anything and everything that comes along. Jews, Catholics, Unitarians, False Teachers, and Rank Perverters of the Word. All these with other cults are often found on the same platform. This is called being "liberal" and "brotherly." God is evidently not pleased with such brotherliness, for he says in the second epistle of St. John, verses 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him

not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

On the eleventh verse Dr. Adam Clarke, the great commentator, says:

"No sound Christian should countenance any man as a gospel minister, who holds and preaches erroneous doctrines; especially concerning the Lord Jesus Christ. Nor can any Christian attend the ministry of such teachers, without being criminal in the sight of God. He who attends their ministry is in effect bidding them God speed—no matter whether such belong to an established church, or to any congregation of dissenters from it.

"This epistle is more remarkable for the spirit of Christian love which it breathes than for anything else. The most remarkable part of it is the tenth and eleventh verses, relative to the orders concerning the heretical teacher: and from them we see how such teachers were treated in the apostolic Church. They held no communion with them; afforded them no support, as teachers, but did not persecute them.

"On this model the conduct of all Christians should be formed, relative to the teachers of false doctrines in general. To go thus far, we have apostolic authority; to go farther, we have none. And let us still remember in all cases it is our duty to love our enemies; and consequently, to do them any act of humanity and mercy."

A SHORT DESPERATE PRAYER—AN ANSWER SWIFTER THAN LIGHT

Dr. Harvey J. Howard, Professor of Ophthalmology at the Peking Union Medical College, was taken captive by Chinese bandits. Shortly after his capture a hard-faced bandit said to him, "We are going to take you over there, about a mile from here, and shoot you dead." Another bandit soon confirmed their intention. A fierce young bandit riding abreast of the doctor, with an evil grin on his face, tapped his big Mauser pistol. Then he leaned forward toward the doctor and whispered, "You're going to be shot over there." He pointed to a group of buildings about half a mile away. The situation was desperately critical. Let the doctor tell it. "It then came over me all at once that these men without a doubt, were telling me the truth. So I was going to be shot like a dog! My tongue began to swell, and my mouth got dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The

thirst was choking me. I felt dizzy. I looked toward our destination and realized that it was only two minutes away. I was in a terrible state of fear; I was going to die like a coward. That thought 'to die like a coward' was more than I could bear, but I felt perfectly helpless at that moment. However, I had strength enough left to pray, and this was the prayer that went up from my agonized soul:

"My Lord God, have mercy on me, and give me strength for this trial. Take away all fear; and if I have to die, let me die like a man."

"Instantly my thirst began to disappear. In less than a minute it was entirely gone, and by the time we had reached the gate, I felt perfectly calm and unafraid. During the uncertain weeks that followed, the memory of this experience was cherished more and more. My will power had failed in the most critical moment of my life. But the knowledge that I could depend upon a higher Power greater than my own—one that had not failed me in that crisis—sustained me in a wonderful way to the very end of my captivity. What ingratitude it would be for me not to proclaim this Power!"

After ten weeks of peril and extreme hardship, Doctor Howard was rescued by Chinese military forces. He tells the thrilling story of these ten eventful weeks in a book published by Dodd, Mead & Co.

GOD MUST INTERVENE

General William Booth in one of his great New Year's messages to the Salvation Army, once said, that he was more interested than ever in all social work of all kinds. He added, however, that "every cure for the world's woes, whether concocted by philanthropic, political, socialistic, or parliamentary combinations, that seeks to change the hearts and lives of men without the recognition or intervention of God is a mockery, a delusion, and a snare."

WHITHER CIVILIZATION?

135,000 persons or more recently paid nearly \$2,000,000 to see a brutal prize fight. The huge crowd was made up of persons from every walk of life, men and women, from the governor down. Hundreds of millions are spent each year upon prize fights, wrestling matches, horse races and numerous other sporting events. Sensational newspapers and periodicals are reaping a rich harvest by appealing to the coarser and baser impulses of their readers. The trend of the times seems to be

toward a degraded civilization. The most heinous crimes are being committed. Multitudes have no moral restraint. Divorces are increasing rapidly and the home is seriously menaced. Old standards of morals are being abandoned and perilous experiments inaugurated.

THE PREACHER'S GIGANTIC TASK

Rev. Eldredge B. Hatcher writing in the *Expositor*, has this to say: "It is, indeed, a gigantic task that the pastor faces. He must not only prepare himself and his sermon for the preaching service, but he must prepare his church. His members must not only expect that the pastor will make proper preparation, but they must prepare themselves to create the spiritual atmosphere in which the sermon is to be delivered."

Mr. Spurgeon used to say that a man couldn't help preaching who had such a church as he had. "My church," he said, "lifts me up in the very arms of their prayer to the very throne of grace. I come into the church and find it bathed in the spirit of prayer. The members are expecting God to answer their prayers through my preaching, and the answer always comes."

SELL YOUR CLOAK AND BUY A SWORD

Luke 22:35, 36

Dr. R. C. Hallock offers the following reasonable and logical exposition of the above scripture. He says: "Puzzling enough is it to find Jesus at the verge of his betrayal and arrest urging His disciples to purchase weapons of war, apparently that they may be prepared to protect their Master against attack. Had He forgotten God, and the 'more than twelve legions of angels' ready at His call? What can He have meant? And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse let him take it, and likewise a wallet; and the one not having, let him sell his cloak, and let him buy a sword.

"Now the uncertain thing in the Greek is, what is the object of the present active participle *echohn*, having, in this last place? Both the Standard and the 20th Century New Testament favor *balanton*, purse, as the object, while both the Authorized and Moffat take an implied *machairan*, sword, as the understood object. We take our stand here with Moffat: the disciple who has no weapon is exhorted to sell his cloak to raise the needful money, and provide himself with a sword. But whichever be the object of *echohn*, the command

to sell the cloak and buy a sword remains. What did He mean?

"Certainly Jesus was not scared into seeking armed protection from His foes; nor did He mean to teach that weapons of war are better than garments of peace; nor yet that gospel defense or gospel conquest ever should be by the sword.

"No; at that supremely critical hour Jesus

would warn His disciples that their time of comparative ease was ending, that troublous and terrible experiences drew near. It was as though He said: 'Strengthen now your hearts for times of testing. Sell your cloak of comfort and safety, get yourselves the stern sword, symbol of heroic struggle, from this time forward it will be life and death at issue: be ready! Summon up your heroic soul; quit you like men, be strong.'

HOMILETICAL

ZION, OR THE CHURCH OF GOD

By JAS. H. JONES

INTRODUCTION

1. Different names.
2. Established by God himself.

I. CHURCH.

1. City of God or habitation—spiritually.
2. God laid the foundation—Christ (1 Cor. 3:11).
3. His laws govern her (John 14:15).
4. Stability of the Church (Matt. 16:18).
5. Resources of the Church.
 - (a) Abundant (Isa. 46:4; 48:18).
 - (b) Near (1 Cor. 3:21-23).
6. Onward march of the Church (S. S. 6:10).
7. Final triumph of the Church (Rev. 7:9).
8. God is in the midst of her (Ps. 46:5).

II. CHARACTERISTICS OF CHURCH.

1. Beauty.
2. Perfection of beauty.
3. Beauty without decay.
4. Beauty that is clean. Sin is not beautiful or clean. Sin cause of decay or corruption. Neither is carnality. God wants to cleanse us that He may shine through us.

III. "GOD HATH SHINED."

1. Purpose of the Church—To reveal God.
 - (a) How—As God shines in and shines out.
 - (b) Has no right to an existence only as
2. Shines out as a God of Holiness.
3. Shines out as a God of Love.
4. Shines out as a God of Life.
5. Shines out as a God of Power.
6. Truth of the Spirit.
7. Shines by her spirit of self-denial.
8. Shines by her separation from the world.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Mal. 3:10.

INTRODUCTION: Short statement that this book tells of the closing of the old covenant and the introduction of the new.

I. GOD'S CHALLENGE TO THE CHURCH.

- (a) God's promises are all on conditions.
- (b) This promise is hinged on the words: "All the tithes." Tithes of *love*, Ch. 1:2; *Devotion*, v. 6; *Service*, v. 7; *Testimony*, ch. 2:17; *Interest*, ch. 3:7; *Covenant*, v. 8; *Desire*, v. 13, 14.
- (c) The condition is based on the words, "Bring ye." Who? Every member. Bring what? "All the tithes." Where? "Into." Into what? "The storehouse."
- (d) God's reason for having His tithes thus brought. "That there may be meat in mine house."

II. GOD'S PROMISE FULFILLED WHEN PROVEN.

- (a) An open heaven over the Church.
- (b) God returns to the earth through the Church.
- (c) Rebukes devourer for Church's sake.
- (d) He will pour out a blessing on the Church.
- (e) Will give the Church influence with nations.
- (f) Will bless the Church without measure.

III. THE RESULTS OF THE PROVEN CHALLENGE.

- (a) The Church victorious in her work.
- (b) The Church has means in her treasuries.
- (c) The devil is driven off the field.
- (d) The nations see the Church's success.

CONCLUSION

Heaven and earth united in evangelizing the world.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Lev. 27:30.

INTRODUCTION: Short statement that this is not the origin of storehouse tithing, but, only a renewal of that presented by Melchizedek and practiced by his church, of which Abram was a member, some five hundred years previous to this occasion at Mt. Sinai.

I. THE TITHES OF ALL THINGS.

1. The tithe of all crops grown in the ground.
2. The tithe of all crops grown on trees.
3. The tithe of all herds and flocks.
4. The tithe of all product of beast or fowl.
5. The tithe of all income, salary, or produce.

II. IT IS HOLY UNTO THE LORD.

1. Things are holy or evil as they are related to God or the devil in service.
2. God's children determine the relation of material things to God.
3. That portion left is made sacred because of the tithes given.

III. THE EFFECTS OF GIVING GOD HIS TITHES.

1. The authority of God is established on earth.
2. The Church of God has means.
3. Man becomes co-laborer with God.
4. The devil is denied his hold on material things.
5. The cause of God goes forward with strength.

CONCLUSION.

God is exalted as Lord of all.

STOREHOUSE TITHING

By N. B. HERRELL

TEXT: "He gave him tithes of all" (Gen. 14:20).

INTRODUCTION: Short statement of the old covenant as beginning with Abram and its relations to the new.

I. MELCHIZEDEK, TYPE OF THE MINISTRY OF THE CHURCH.

1. Held his ministerial relations with God.
2. He preached the universal ownership of God.
3. He administered bread and wine to his members.
4. He received finances for the Church in God's name.

II. ABRAM, TYPE OF THE MEMBERSHIP OF THE CHURCH.

1. He put into practice what his pastor preached.
2. He acknowledged the universal ownership of God.
3. He gave tithes of all where he received the truth.

III. THE RESULTS OF STOREHOUSE TITHING.

1. The Church is supported financially.
2. The membership is victorious and blest.
3. The devil is rejected and repulsed.
4. The good news is spread abroad.
5. The membership is prospered.

CONCLUSION.

In all God is glorified.

BIBLE HOLINESS

By J. E. LINZA

TEXT: 1 Pet. 1:16.

INTRODUCTION: Holiness is neglected, is made light of, is misunderstood.

I. A GREAT STATEMENT IN THIS TEXT.

1. Contains truth.
2. It also demands duty.
3. It implies great privilege.

II. GOD IS A HOLY GOD.

1. He professes holiness.
2. He is in possession of holiness.
3. He gives others this blessing.

III. HOLINESS IS THE STANDARD FOR ALL. (Isa. 62:10).

1. Nothing lower.
2. A living standard.
3. A standard for all men.

IV. MEN CAN BE HOLY (2 Pet. 1:21).

1. If God is just.
2. If God is reasonable.
3. If God is a God of truth.

V. THE OBJECT IN BEING HOLY (Rev. 22:14).

1. It is God's ideal.
2. It is man's only goal.
3. It is the condition for a crown.

THE SIN OF REJECTION

By ROY L. HOLLENBACK

TEXT: "*He that being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy*" (Prov. 29:1).

I. This text implies that God makes an earnest effort to secure the salvation of everyone.

1. He corrects our misdoings, as a merciful Father, who knows sin will make for our ruin.
2. He warns of present and future penalty, by (a) His Word; (b) Providences; (c) Conscience.

In the day of Judgment we shall marvel at the extravagance of His love!

II. It implies that man may, withal, resist God's offers of mercy. God will plead, warn, threaten, and bring every possible pressure to bear; but He will not coerce man's will. You hold the sceptre of your kingdom today—but not tomorrow.**III. It speaks of the inevitable effect of rejecting His reproof. "Hardeneth his neck."**

1. Only a hardened soul could reject:
 - (a) A Creator; (b) A Friend; (c) A Savior.
 2. God's pleadings either tender or harden; and it is evident that in your case they have hardened.
- IV. It states a most solemn fact concerning the soul who is thus hardened: "Shall suddenly be destroyed and that without remedy."
1. A positive declaration—"shall."
 2. Suddenly executed. "Suddenly be destroyed." Though life may continue for a span, God's instruments of destruction are at once set to work. At times sudden death ensues.
 3. "Without remedy." With contrition all gone, the soul is hopelessly doomed!

THE CHURCH PUTTING ON HER STRENGTH

By C. E. CORNELL

TEXT: Luke 49:24; Acts 1:8; Song 6:10.

- I. GOD'S PURPOSE FOR HIS CHURCH.
 1. Not a retreating column.
 2. Not after wealth and greed.
 3. But *mighty* in spiritual power.
- II. "TARRY YE."
 1. The Resurrection language of Jesus about the Holy Spirit.
- III. GETTING BLEST TO BE A BLESSING.
 1. Abraham.
 2. Paul.
- IV. PURSUING AFTER THE BLESSING.
 1. Elijah and Elisha.
- V. THE GRACIOUS OUTPOURING.
 1. It vitalizes.
 2. It purifies.
 3. It equips.
 4. It gives endurance.

CONQUERED BY TRUTH

By C. E. CORNELL

TEXT: Acts 6:10.

- I. INTRODUCTION.
 1. The setting of the text—read the fifth chapter of Acts.
 2. Stephen's defense.
 3. 480 synagogues in Jerusalem—five of these against one man.
- II. THE "WISDOM" AND "SPIRIT" OF STEPHEN.
 1. These include *knowledge* and *fire*.
 2. To secure knowledge there must be attention.
 3. Men spend a life time very often to master a subject.

The securing of fire.
A man like Stephen.
"Filled with the Holy Spirit."

Illustration—The forces about us. Bishop Henry White Warren once said in writing on "Matter and Mind," to affirm that matter is superior to mind would provoke an immediate denial. But to affirm that matter has characteristics, affinities and repulsions, mathematical relations, intricacies and potencies past our mind's finding out, compels immediate assent.

There is *light*. Men have seen and studied it for thousands of years, and only lately have affirmed that it has ability to travel 186,000 miles a second, that it comes by undulatory movement, with vibrations of hundreds of millions of millions of times per second, that interstellar space through which light comes is utterly dark, that though solar engines of immense power have been worked by its heat, it has journeyed for years through space that is three or four hundred degrees below zero.

Or, take the *common air*, delicate as a baby's breath, fit wafture of a rose's perfume, but it blows down great trees, or hurls into utter desolation man's best built cities. Compressed into pneumatic tires, it carries a ton's weight without flinching or fatigue. Not only has it sturdy qualities but most delicate ones. It will carry the warrior's shout of battle, and the mother's loving cooing to her babe; nay, it will carry both at the same time. The band master hears every instrument in the most *fortissimo* crash or the most *pianissimo* song of love. Nay, more, the air will resurrect from a needle point, scratching along a slight crevice, music of bands and voices blended that died into silence long ago.

Two airs—light and volatile—combine to make water, which is almost incomprehensible. This fluid turns to a solid lighter than itself or it flies aloft by the million tons, on the wings of the viewless wind, bringing the rivers back to the place whence they came to go again. And this light vapor from the air works marvelous sea sculpture on long miles of rocky coast.

A quiet, solid stick of dynamite suddenly bursts into gas with particles so abhorrent of each other that they exert a pressure of 80,000 pounds to the square inch, rending the rocks asunder.

A man filled with God.

Vast possibilities in the spiritual realm.

A polished character.

Illustration—Sign on a florist's window: "Ugly corners made beautiful."

Illustration—Booker T. Washington fifty years ago walked the dusty roads of Virginia, to Hampton Institute. He was dirty and poorly clad. He found Christ as a personal Savior and became a talented educator and a leader of 10,000,000 negroes in America before he died.

III. THE POSSIBILITIES OF A HUMAN LIFE WITH GOD.

1. Spirit-filled men in the Church—their courage, their zeal.
2. Stephen conquered. Why?

BARTIMÆUS

By C. E. CORNELL

And as he went out from Jericho," etc. (Mark 10:46-52).

- I. In his need Bartimæus is a picture of the sinner. 1. Blind. 2. Poor. 3. Helpless.
- II. In his conduct Bartimæus is an example to the sinner. He is an example: 1. In the immediacy of his prayer. 2. In the persistency of his prayer. 3. In the simplicity of his prayer. 4. In his act of renunciation ("casting away" what hinders. Verse 50). 5. In his action when healed ("he followed Jesus in the way").
- III. In his experience Bartimæus is an encouragement to the sinner. 1. He had nothing to commend him to Jesus, yet he was healed. 2. Jesus when He saw him stood still. 3. Jesus called him. 4. Jesus was able to heal him. 5. It was simple faith which made him whole.

"TARRY YE"

By C. E. CORNELL

TEXT: Luke 24:49.

- I. INTRODUCTION.
 1. As to prophecy, O. T.
 2. As to promise, N. T.
 3. The agreement of the Trinity.
 4. The Holy Spirit always in the world.
 5. His peculiar mission.
- II. PERSONAL VICTORY.
 1. Exemplifying the life of Christ.
 2. Magnifying Christ.
 3. Mind illumination.
- III. POWER, THE PERSONAL TOUCH.
 1. Unconscious power.
 2. An effective ministry.
 3. Stephen—"could not resist the wisdom," etc.
- IV. FAITHFULNESS.
 1. Martyrdom.
 2. No lack of courage.
- V. THE YEARNING SOUL.
 1. For others.
 2. "Tarry" gives the victory.

"DEEP CALLETH UNTO DEEP"

By R. H. HAMILTON

TEXT: "Deep calleth unto deep at the noise of thy waterspouts" (Psa. 42:7).

INTRODUCTION: The Psalmist is here describing the experience of a backslider, yearning after God. But the words are fittingly applied to any sinner.

The key words of this Psalm are "My soul," "My God," and "thirsteth." The figure of the waterspout is familiar to seafaring folk. It is the same thing on the sea that a cyclone is on the land, a funnel-shaped cloud whirling at tremendous rate and having enormous suction. The Psalmist's first statement is the figure of the hart's thirst for the water brooks. Then the soul's thirsting is likened to the mighty draw of the waterspout. The great black cloud above calls to the tempestuous waters below and pumps up great volumes of it into the clouds.

Let us note:

I. THE SOUL OF MAN IS A GREAT DEEP. As a spiritual and immortal being there is in man almost fathomless depths.

1. There is a deep of need. For there are need of pardon from guilt, power to overcome temptation, power to cleanse from the nature of sin, rest from turmoil, and prospect of eternal security.

Temporal things cannot satisfy the demands of an immortal soul.

2. There is a great deep of possibility. Man is capable of being either a saint or a sinner, a savage or a missionary, etc.

3. There is a deep of responsibility. Eternal consequences are involved in the thoughts and actions of man.

II. GOD IS A GREAT DEEP.

Who by searching can find out the limits of the eternal, almighty, self-existent God?

1. His thoughts are deep (Psa. 92:5).

2. His wisdom and knowledge are deep.

3. His resources are deep. He has all power.

III. One deep calleth unto the other. The deep of man calleth unto the deep fulness of God. Zaccheus, Matthew, Bartimæus and the Syro-Phoenician woman.

TEXTS AND THEMES

By A. I. METCALF

1. "They went back another way" (Matt. 2:12).
2. "Be ye not as the mule" (Psa. 32:9).
3. Morality is Not Enough (Matt. 19:20).
4. "I have no one to help me" (John 5:7).
5. "If a man die shall he live again?" (Job 14:14).
6. "Occupy till I come" (Luke 19:13).

GOD'S PRESCRIPTION FOR A REVIVAL

By D. SHELBY CORLETT

TEXT: 2 Chronicles 7:13-14.

INTRODUCTION:

Solomon has just completed the temple and its dedication. God comes in answer to his wonderful prayer and shows His acceptance of the Temple, as a "place chosen for himself for an house of sacrifice." In God's answer to Solomon He pictures a condition of drought; a remedy for this condition; and the result if they will resort to the remedy.

I. THE CONDITION.

"If I shut up the heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people."

1. God pictures a drought. "If there be no rain."

The spiritual blessings of God are likened to rain in a number of places in the Bible.

Ezekiel speaks of "Showers of blessing."

Malachi speaks of "Pouring out a blessing there will not be room enough to receive it."

Peter tells of "seasons of refreshing from the presence of the Lord."

The condition of drought, then, spiritually speaking, would signify a time when spiritual blessings are withheld; no outpourings of God's Spirit in mighty manifestations of His power. A period of spiritual dryness.

2. A Famine Condition. "If I send locusts to devour the land."

The locusts would devour the land; its crops, food, etc., leaving them without proper food supply, a famine condition.

A spiritual meaning to the statement is given in the Parable of the Sower; "the cares of life and the deceitfulness of riches choke the word." A spiritual famine is shown by the neglect of Bible reading, the neglect of prayer, indifference to the attendance upon the means of grace, a lack of interest in the salvation of others.

3. A Condition which Brings Death. "If I send pestilence" or "If I send the angel of death." What else could follow in the wake of a spiritual drought, a spiritual famine, but death. The absence of the manifestations of spiritual life is indicative of spiritual death.

II. THE REMEDY PROVIDED.

"If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven."

Here is God's prescription for a revival, the remedy for the conditions stated above.

It is a call for the church, "My people," to do something that these conditions may be remedied. God will not do for us what we can do for ourselves. Note—

1. "Humble themselves"—a self humiliation.

This is a hard thing to do; but if there is a confessing to a personal condition of spiritual lack, a dryness, a neglect of spiritual duties, the need of a greater manifestation of spiritual life, it will help materially in bringing about a revival.

2. And Pray.

All revivals are brought about because of prayer. The following quotation from Dr. A. C. Dixon is quite applicable here:

"When we depend upon organization, we get what organization can do; when we depend upon education we get what education can do; when

we depend upon man we get what man can do; but, when we depend upon prayer we get what God can do."

Let us pray that we may have "WHAT GOD CAN DO."

3. "And seek my face."

This statement is a little stronger than "pray;" it means a definite, prolonged "seeking" until the answer comes.

4. "And turn from their wicked ways."

If it has been the neglect of Bible study, of prayer, of the means of grace, or Christian service that has brought this condition, turn from them.

If it is censoriousness, criticizing, fault-finding, magnifying the inconsistencies of others, a spirit of doubt, etc., turn from them.

Turn from whatever has been the cause of the spiritual drought.

III. THE RESULT OF THE REMEDY RIGHTFULLY APPLIED.

"Then will I hear from heaven, and will forgive their sin, and will heal their land."

1. "Then will I hear from heaven."

The source of all spiritual blessings—revivals. God will hear the prayer of His humble, sincere, praying children.

2. "Forgive their sins." Take away those things which hinder the workings of His Spirit to bring revivals.

3. "Heal their land." Restore the spiritual condition to its proper standard where people may be "born again" and "sanctified wholly."

"CHRIST THE ROCK"

By W. D. SHELOR

INTRODUCTION: A rock speaks of strength, age, endurance, etc.

Christ is:

1. The High Rock (Psa. 40:2; 61:2).
2. The Rock of Salvation (Deut. 32:15).
3. The Foundation Rock:
 - (a) Of the soul (Matt. 7:24).
 - (b) Of the Church (Matt. 16:18).
4. That Spiritual Rock (1 Cor. 10:4).
5. The Rock of Defense (Psa. 31:2; 2 Sam. 22:2).
6. The Rock of Strength (Psa. 62:7).
7. The Living Stone; Chosen Stone; Precious Stone (1 Pet. 2:4).
8. The Chief Corner Stone (1 Pet. 2:6).
For support: united and adorned the temple. Jesus is the "chief corner stone of all our hopes and happiness."
9. "A Stone of Stumbling, and a Rock of Offense" (1 Pet. 2:8). As true of today as in Peter's day.

In Conclusion: All that are built upon Christ are "lively stones" of a spiritual house (1 Pet. 2:5).

THE CALL OF GOD

By W. D. SHELOR

TEXT: Psa. 50:1.

- I. THE MANNER OF THE CALL:
 1. By Providences.
 2. By His Word.
 3. By His Spirit.
 4. By His Church.
- II. THE EXTENT OF THE CALL:

"From the rising of the sun unto the going down thereof." Everyone; Everywhere; Salvation universally possible.
- III. THE CHARACTER OF THE CALL.
 1. Called to Repentance.
 2. Called to Pardon.
 3. Called to Holiness.
 4. Called to Service.
 5. Called to Judgment.

THE WAY EVERLASTING

TEXT: Psa. 139:23, 24. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

1. The Searching of the Spirit—"Know my heart."
2. The Searching of the Mind—"Know my thoughts."
3. The Searching of the Body—"See if there be any wicked way in me."
4. Guidance for the whole man—"Lead me in the way everlasting."—*The Gospel Minister*.

A GOOD FUNERAL SERMON

As a rule funeral sermons are heard by many people who do not frequent churches. For this reason the preacher should consider the needs of the living more than the condition of the dead. If the deceased has been a consistent Christian who has left a testimony of victory behind it is easy to say good things; but if he has departed life under a shadow after a questionable life, the preacher's task is not so easy.

We note in the *London Christian* some notes of a funeral sermon over the remains of Alfred Holness, a man whose name is familiar in religious circles the world over. He recently died at the ripe age of 80. We quote the following paragraph from the above named paper:

"It was recalled that, as a young man, Mr. Holness realized his spiritual need—*without Christ*; then, by the grace of God, he was enabled to come to the Savior—henceforth *in Christ*; and during the long period of sixty years it was his privilege and joy to work *for Christ*; and now at length the relation is more deep and intimate, in a word, *with Christ*, which is 'far, far better.'"

The italicized words indicate the outline of a sermon that might be preached along this line and adapted to others of the Lord's servants who

have had a like experience. We reshape the outline here with some additional hints.

1. *Without Christ*—Where nature leaves one.
2. *In Christ*—Where grace places one.
3. *For Christ*—Where service brings one.
4. *With Christ*—Where salvation consummates.

By a sermon of this character it is possible to turn a funeral occasion into a real evangelistic opportunity without in the least seeming to ignore the deceased or to drag the gospel message into the service unpleasantly.—*The Gospel Minister*.

IMPORTUNITY

By R. J. SMELTZER

TEXT: Luke 11:5-10.

- I. An Urgent Need—Friend came at midnight.
- II. Willing Love—took him in.
- III. Realized His Own Impotence—Had nothing to give him.
- IV. Note of faith.
 1. Remembered that he had a rich friend nearby.
 2. God is our rich friend.
 - (a) "Rich in love, mercy and grace."
- V. The Importunity that Prevails.
 1. "I cannot rise and give thee."
 2. But he would not be denied.
 - (a) Abraham, Jacob, Moses.
- VI. The Certainty of a Rich Reward.
 1. "Because of his importunity he will rise and give him as many as he needeth."
 2. Jesus said, "Ask and it shall be given."
 3. Elijah prayed and was answered (James 5:16-18).

ELEMENTS OF HEART HOLINESS

By G. HOWARD ROWE

TEXT: Heb. 12:14.

- I. HOLINESS IS CHRISTIAN PERFECTION.
- II. FOUR NEGATIVE ELEMENTS OF HEART HOLINESS.
 1. Eradication of sin (Heb. 12:1).
 2. Kept from backsliding (ver. 15).
 3. Root of bitterness gone (ver. 15).
 4. Saved from worldliness (ver. 16).
- III. FOUR POSITIVE ELEMENTS.
 1. Power and victory over sin (ver. 2, 3).
 2. Endurance and grace in suffering and sacrifice (ver. 3, 4).
 3. A spiritual and heavenly blessing (ver. 22-24).
 4. A kingdom which cannot be moved (ver. 25-29).
- IV. THE REWARD.

The face of Jesus. "Shall see the Lord."

HOLINESS

By G. HOWARD ROWE

TEXT: "Follow peace with all men and holiness" (Heb. 12:14).

- I. HOLINESS ESSENTIAL TO HEAVEN.
- II. HOLINESS A HEART CONDITION.
- III. HOLINESS IN ALPHABET.
 - Holy. A holy and a pure heart.
 - Obedience. An obedient will to God.
 - Love. Divine love. Perfect love.
 - Intensity. Intense spirit. Zeal. On fire for God.
 - Nobility. A good man. Noble character.
 - Earnestness. Earnest and sincere in life and purpose.
 - Suffering. Willingness to suffer for Christ's sake.
 - Sacrifice. Complete sacrifice in service.
- IV. "WITHOUT WHICH NO MAN SHALL SEE THE LORD" (2 Peter 1:5-10).

SERMON SEED

By T. M. ANDERSON

TEXT: "Things that accompany salvation" (Heb. 6:9).

INTRODUCTION: It is obvious that there are certain evidences that prove one to be a Christian. There are sure grounds for the hope of eternal life.

I. THE THINGS WHICH PROVE INITIAL SALVATION, OR REGENERATION.

1. They had repented and exercised faith toward God (Verse 2).

2. They were enlightened, had tasted of the heavenly gift, made partakers of the Holy Ghost, had tasted the good word of God, and of the powers of the world to come (Verses 4, 5).

(Let no one be confused who studies this outline. At this point the Apostle recognizes these persons to be at present in the experience as stated in these verses. These things are what he is encouraged about.)

3. They have a work and labor of love toward His Name. They have ministered to the saints (Verse 10). This is love to God and love to the brethren.

II. THE THINGS WHICH ACCOMPANY FULL SALVATION FOR WHICH THEY ARE URGED TO SEEK.

"Go on unto perfection." This is an urge to go on to a full and complete work of grace. It is the message of the entire epistle. Things pertaining to this perfection are the "better things" which the Apostle is persuaded of these believers. The things which belong to perfection are things which accompany full salvation. But these must be linked to all that accompanies initial salvation in order to embrace all the "things that accompany salvation."

1. Let us notice what this perfection implies.

(a) An advance beyond the state of baby-

hood; or a coming to a full age (Verses 12-14, Chapter 5). In order to have a full understanding of spiritual things. In order to become a teacher rather than having to be taught. This is very important as it involves so much. In order to be able to discern both good and evil.

(b) Such will have the hope which is the anchor of the soul. This means stability, steadfastness. A mighty force to hold them during the storms of life and the wiles of the devil. The hope of eternal life perfected in the soul.

2. Let us notice what is implied in the "going on to perfection."

(a) One must leave the principles of doctrine (Verse 1). Not leave in the sense of forsaking them, but leave them as one leaves the foundation in order to complete the building. Finish the job, lest you be mocked by all who would say, "This man began to build, but was not able to finish." Count the cost, and go on.

(b) One must go on to perfection in view of the danger of falling away. Study well what I say here. This passage has no direct application to backsliders as often applied. It is a direct warning against refusing to go on to perfection or holiness. Jesus was crucified in order to sanctify and make holy as well as reconcile and regenerate us. To accept regeneration and reject perfection means to crucify Him afresh unto ourself. Such persons forfeit their first state, and cannot recover it so long as they sin by refusing to go on to perfection. They become like a thorn bearing field rather than one that responds to cultivation. They are nigh unto cursing. Their end is to be burned. Such as do these things do not manifest the attitude of heart that accompanies salvation (Verses 4-8).

(c) To go on to perfection one must have faith for the work. That is, they must believe it is promised, that it is necessary, that they can get it.

"Be followers of them who through faith and patience inherit the promises" (Verse 12). Notice several things here:

God has made promise under oath. By these two immutable things a strong encouragement is given. But given to whom? To heirs of the promise. Not to sinners. To those who have fled for refuge. From these words we see there is a promise inherited and a hope to lay hold for an anchor of the soul.

The promise made under oath to Abraham was that Jesus would come and through Him all those who received Him should be saved from all sin and sanctified wholly. When this promise was fulfilled in the soul, such persons had then secured a firm hold upon the hope of eternal life. To make it more apparent; these Christians had received Jesus but had not yet gone on to a full realization of the promise which was to bring

them to perfection. Thus they were urged to follow all who had gone on to perfection. To receive the promise in full is the same as being made perfect. It perfects the believer in love, faith and hope.

TEXT: "Neither give place to the devil" (Eph. 4:27).

FOREWORD: I shall treat this in the light of other passages because it stands alone among a series of admonitions in the context, and is not directly connected to all of them. However its truth runs through much scripture.

I. SOME INSTANCES OF PERSONS WHO GAVE PLACE TO THE DEVIL.

1. Eve gave place to the devil. All the sin of the world had its beginning in this event.

(a) A warning is given to Christians in which Eve figures as an example (2 Cor. 11:2-4). Lest they be led to break their relation to Jesus.

2. Peter gave place to the devil. He is an example of those who make much of determination but fail to watch and pray as they guard against entering temptation (Luke 22:31-34).

3. Ananias gave place to the devil (Acts 5:1-4). He becomes an example to all who would feign to have more than they experience. They would lie to God in order to appear well before men.

4. Judas gave place to the devil (Jno. 13:27). He is a warning to all who are tempted to covetousness. Who for a price will betray the sacred things of God. He or she joins the company of Judas who for money, honor, popularity, or place would compromise the gospel truth.

II. PLACES OF OPPORTUNITY FOR THE DEVIL TO DEFILE OR CONTROL US.

1. "Be ye angry, and sin not." Here the Apostle warns against the dangers of righteous anger. All holy persons have an anger such as God has. It is not carnal anger. It is anger that belongs to a holy soul who hates sin but not sinners. The devil may not actually get one to sin, yet he may cause him to lose his usefulness. The man who becomes a great fighter for righteousness may expose and denounce until his own soul becomes hard and he gets no one to Jesus. He who would save the lost must watch his own spirit lest the devil get place in him (Eph. 4:26).

2. "Be sober, be vigilant; because your adversary the devil goeth about as a roaring lion, seeking whom he may devour" (1 Pet. 5:8). One may become intoxicated through success, pleasure, and joy, and the devil catch him off guard—this to saints; he ceases to pray and watch when not in trial or distress and often is surprised by the enemy. Keep humble. Cast all care upon God. Be patient in sufferings. This is the injunction (6-10 verses).

3. One may give place to the devil in his priv-

ileges of grace. He giveth more grace. Submit yourselves to God. Resist the devil, and he will flee from you" (Jas. 4:6, 7). The devil opposes all who would receive grace. He succeeds in many cases by keeping persons out of the favor of God.

TEXT: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

I. THE PLACE WHERE SPIRITUAL BLESSINGS ARE TO BE RECEIVED.

"In heavenly places in Christ." Every blessing of spiritual things divinely bestowed, will be received only by such as are in an attitude of heart and mind to receive from God. They must separate themselves from such places as are not heavenly, and put themselves in the place that Christ can bless them. Consecrated altars. Revival churches. Any place on earth, God will meet the soul that desires to seek Him. He will make that place heavenly by His Presence.

II. THE PURPOSE OF SPIRITUAL BLESSINGS.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Verse 4).

God does nothing without a purpose. His purpose in the blessings here mentioned is to bring man back to holiness, blamelessness and love. Not one of these marks is in man by nature: he can receive them only through Christ. All the opposition in earth or hell cannot defeat this purpose when a soul wants to be so blessed. Christ's death made it possible. God now wants to give it to all who will so seek.

III. THE NATURE OF SPIRITUAL BLESSINGS.

1. The blessing that regenerates the soul. Imparting spiritual life. This blessing is shown to be threefold in its nature:

(a) "The adoption of children by Jesus Christ" (Verse 5).

(b) "He hath made us accepted in the beloved" (Verse 6).

(c) "The forgiveness of sins" (Verse 7).

Every person regenerated recognizes these three facts in his experience. His adoption, his acceptance, his forgiveness are facts he does know and experience.

2. The blessing of the gift of the Holy Spirit (Verses 13, 14). This is given as a threefold manner:

(a) "That Holy Spirit of promise." That is, it is the Spirit promised to believers. Note the account given in Acts 19:1-7. This refers to their Pentecost having been received. Many are ignorant of this blessing today. They should hear of the Spirit of promise.

(b) They received the seal of the Spirit. By this they were sealed unto the day of redemption (Eph. 4:30). By seal is meant the mark of completion. A divine acknowledgment of their fitness for glory.

(c) They received the Spirit as the earnest of their inheritance. The sure guarantee that they should have an eternal inheritance. But it meant more: it was an earnest, or part-payment of their heavenly estate. It was peace, rest, joy, hope, and a part of all that heaven was to mean in full to them.

3. A blessing that opens the eyes of the heart (Verses 17-23). (Note to my readers. In opening this scripture at this point let it be understood that I advocate no so called "third blessing." But rather, I point out the office of the Spirit in making the things of Christ known to the soul sanctified.

The Apostle prays for these that the Spirit of "wisdom and revelation in the knowledge of him be given." Mark you, this prayer is for those who are sealed, but for another purpose, namely: "That the eyes of their understanding being enlightened; that they might know three things:

(a) "Know what is the hope of his calling." Can any person say that he, when sanctified and filled with the Spirit, at that time, knew all the measure of the hope of His calling, who hath called them unto His eternal glory? Then let us depend on the Spirit to reveal and unfold this lest we sell our birthright for a morsel of pleasure. Study well Verses 10-12. The saints will come to that.

(b) "Know the riches of the glory of his inheritance in the saints." Fathom how God is enriched in His saints and you will find bottom here. How rich is a saint in God? If you do not know this then seek this opening of the eyes of the heart made holy.

(c) "Know the exceeding greatness of his power to usward who believe."

To illustrate this power the Apostle points to the power that resurrected the Lord, and placed Him at the right hand of God. Such power is at the command of every saint to be of aid to them in life, death, and eternity. Who, seeing this need be ever discouraged because of opposition?

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

THE FAITHFULNESS OF GOD

Dr. John MacNeill tells of an experience in his young manhood when he was a booking clerk on one of the Scottish railways. The trains ran late on Saturday evenings; and after the last one had gone he would lock up his station and walk four miles through the inky darkness to his home. The

road lay through a deep ravine with woods on either side. This place was a great test of his courage, and it was always with quickened step and palpitating heart that he approached the spot. One night in the very midst of this fearsome place, a voice rang out of the darkness ahead of him: "John, is that you?" Instantly his fear was dispelled, for that was his father's voice. The father knew John was a bit afraid of the ravine road and had come down to meet him. Arm in arm they proceeded home, with every vestige of fear gone—his father was with him. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

ONLY GOD'S GRACE CAN SAVE

When John Knox lay on his death bed, he fell into a heavy sleep, during which he groaned repeatedly. The watchers expected every moment to be his last, but finally he opened his eyes. His son asked him, "Why did you sigh so? Have you been in pain, father?"

"During my life," replied John Knox, "I have had many conflicts with the devil, but never have I had such a battle with Satan as now. The Enemy hath often placed my sins before mine eyes and tempted me to despair, but now he has attacked me in quite a different way. He, the cunning old serpent, labored to persuade me that I had merited heaven by a faithful discharge of my ministry. But, blessed be God, I beat down this temptation, for the Spirit of God suggested to me that I should answer, 'By the grace of God I am what I am,' and 'What hast thou that thou hast not received?' Now I have gotten the victory, and in a little while I shall depart to be forever beyond pain or noise of battle. No more fighting! No more fighting! But rest and joy in the Lord."

HOW EASILY MEN FORGET!

A celebrated preacher of the seventeenth century in a sermon to a crowded audience, described the terrors of the last Judgment with such eloquence, pathos and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present and was about to pass on them their final sentence. In the height of this commotion the preacher called on them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one

quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard as 'a tale that is told!'

PASSION FOR SOULS

When Senator Dolliver's father was visiting him in Washington City, the aged man was introduced to the Italian ambassador. During the conversation Mr. Dolliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Dolliver, soon after, at the age of ninety years, passed home to God. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives, for he remarked, with tears in his eyes, "Mr. Dolliver was the only one who ever said to me, 'How is your soul?'"—E. W. CASWELL.

SUBJECTION TO GOD

Says Dr. Marvin Vincent: "There is a mass of quartz containing gold. The question is not whether it is beautiful, everybody acknowledges that. Not whether it is precious; it has gold in it; but whether, as it stands, it is the best it is capable of being. The master says no. It is of no use in its present state but to be put into a cabinet to be looked at. There is value in it, but not in its present shape. The first condition of developing that value is subjugation. The quartz, if it could reason about the matter, might say, 'My crystals are beautiful. I am flecked with precious gold. I am good enough as I am; and for me to go into the crusher is simply to ruin me.' And yet, into the crusher it must go. The beautiful crystals must be broken all to pieces. The crusher is not enough. The fire comes next. More subjugation; it is run into a mold and shaped according to the master's will. The ingot goes to the mint. Still more subjugation. It is cut in pieces. It is molded into circular disks; and at last, down comes the die of the coining press upon each piece, and the gold, so different from what it was when buried in the quartz, is not ruined. For the first time it is a power. The sign of a great state is upon it. It represents far more than its own actual value. It bears the image of a king or the emblems of a commonwealth. It no longer represents crude nature as it did when it was mixed up with the quartz, but

it represents organization, civilization, fleets, armies, sovereignty. From the stamp of the coining press it has received a *character*, which you know means a mark. Whatever virtue, or power, or wealth is represented by the state is conveyed into those pieces; and through that character, won only through subjugation, the gold becomes a permanent element of the world's commerce, a factor in that vast and complicated system called finance."

THE PASSING HOME

It is frequently said that the American home is on the decline. I have heard Prof. Dallas Lore Sharpe deplore the passing of the hearthstone, and ridicule our method of rearing the family around the modern substitute for it—a hole in the floor. In a recent issue of the *Boston Post* appears the reply given by a "modern matron" to the real estate agent who sought to sell her a "home."

"What in the world would I do with a home? I was born in a hospital ward, brought up in a boarding school, educated in a college, courted in an automobile and married in a church. I live in an apartment and get my meals in a cafeteria.

"The mornings I spend playing golf and the afternoons playing bridge. In the evening we dance or go to the movies. When I'm sick I go to a hospital and when I die I shall be buried from an undertaker's. So why buy one of your houses?

"What we want is a garage with a bedroom."

PROFESSIONAL SERVICE VS. LOVE SERVICE

Bishop Theodore Henderson tells of an interview he had with a cultured young woman who was about to be installed as soprano soloist in a church of which he was pastor. He says: "During the interview with this accomplished musician, whom I had never met until this hour, I said to her: 'Miss T—, we are greatly pleased with your voice; your rendition of solos from the great oratorios reveals the accomplished artist; you have charmed our committee. I hesitate somewhat to ask a question which may seem impertinent. May I do so?' 'Certainly,' she replied. 'May I ask, then,' I continued, 'why you are singing?' Very frankly came the answer, 'Because it is my chosen profession.' Fearing there would be embarrassment, I asked, 'Why do you think I preach in this church on Sundays?' 'Because you are the pastor of the church,' she quickly answered. This was the opportunity I had been seeking. 'No,' I said, 'I try to preach

with the motive of getting people to fall in love with Jesus Christ. Do you think you could sing with the same motive?' With tremulous voice and tear-filled eyes she said, 'My father is an old-fashioned Methodist in another state. He used to talk to me just as you are doing. If you will let me come, I promise you I will sing for Christ.' She came. Her first special solo was the 'Sparrow Song.' She began in a moderate voice to sing, 'Why should I feel discouraged?' And every time she reached the words, 'His eye is on the sparrow, and I know He cares for me,' there came a new cadence, a new accent, a new content in the song.

"The breath of God was blowing on the singer and the song. It waited the song into the heart of a man in the gallery of the big auditorium whose name I did not know and whose presence also was unknown. But God knew he was there. That man needed Christ. While the heart of the singer was an Aeolian harp and God's heart breathed through hers, God likewise breathed into the heart of the strange man, and in that hour Christ was born in him. On the Friday following the Sunday I was summoned to bury the man. He had suddenly gone home. But his wife reported that every day since the hearing of the song, he was repeating its meaning and message. God breathed into the soul of the singer the breath of life, and the song became a song of redemption."

THE STABILITY OF THE SAINTS

Says Rev. Benjamin Pomeroy: "That old planet, Uranus, eighteen hundred millions of miles from the sun, had stood for ages as a reliable boundary in the heavens—always true to his course—always on time, but of late years it had been observed to wander and become unsteady. When astronomers everywhere became perplexed over this strange phenomenon, and set themselves to work to solve the mystery, two men living far apart conceived the idea that some new comer must be approaching, whose influence affected the gravity of old Uranus.

"In 1846 these two men, at the same time, set their long tubes ransacking the heavens for the intruder. On—on they ran their gaze, till out two billion, eight hundred millions of miles, their two looks met on what ailed Uranus. There they saw great Neptune, coming out of the back chambers of the universe, driving up toward the neighborhood of worlds, when the old way-marks of ages

began to reel. But he who has made the Lord his refuge and strength, is more reliable and important than Uranus or the moon, and will outlive them both. For the righteous shall never be moved."

MATERIAL FOR THE MISSIONARY SERMON

By ROY G. CODDING

In the Student Volunteer Movement Bulletin of November are "Some extracts from the Annual Report of the General Secretary" for the year 1925-1926, presented at Council. The full report is obtainable on request. The title is, "Prospect and Retrospect," by Robert P. Wilder. We have room here to quote only one paragraph, an important one

The future

"What are some of our major tasks during the coming year?"

"1. The religious foundations must be strengthened. First in the student body generally. We need more spiritual foundations on which to build the missionary interest. We need better soil for sowing among Volunteers. The intellectual and spiritual growth of Volunteers must be more carefully nurtured than in the past. 'Immature piety,' 'untested faith,' having the form of godliness but lacking the power thereof, are things to be avoided if our Volunteers are to meet the exacting spiritual demands of missionary service. More conscientious application to study, greater mastery of the 'Things most surely believed among us' and greater growth and power in the achieving of the highest type of Christian personality—these are the things that sorely need stressing right now within our own membership."

Missionaries in Japan and Japanese Christian leaders are agreed that the time has not come when foreign missionaries can be withdrawn from that empire. See editorial comment in *The Missionary Review of the World*, December:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thor-

oughly qualified teachers for theological education, college work and secondary grades.

The foreign missionary era in Japan is not drawing to a close and any misconceptions in that regard should be dissipated, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."

"Building with India"

While this book by David Johnson Fleming is not the "latest thing out" in its line (copyright 1922), yet to any who have not yet studied it, it is excellent material still for study of the missionary problems in India. It can be had through our Publishing House, paper 50c; cloth, 75c. This is the closing paragraph

"In the last analysis the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ and of the forces and life expressions to which He gives rise. Even non-Christians can see this. Commenting on the shortage of medical missionaries, the *Indian Social Reformer* said, 'If men and women are less interested in missions than they formerly were, they must be less interested in Christ; and a revival of vital religion is the only solution of the problem.' Unless to ourselves He has become the gripping force in life, unless we are conscious of utter failure without His saving power in our own lives, unless we have caught some of the spirit and love that come from Him, we are not likely to pay the price of giving Him to others. God grant that we may live so deeply in Him that the impulsion of a great experience will be sufficient to overcome inertia and selfishness. Then we will spontaneously say with Paul, 'The love of Christ constraineth us'—to yearn, to pray, to give, to go."

Less Human More Divine

A number of the writers of such current missionary literature as has come under my eye recently seem to feel the need of greater spiritual power, of more of the divine and less of the human, in all our Christian service. This is a good sign. Unless we realize our need we shall not seek to have it supplied.

One such writer is J. F. Krueger of the United Lutheran Church in America, working in the Shantung province, China. In the *Chinese Recorder* of November, he writes on "The Christian and China's Cross-World Puzzle," from which we quote

"The church which I have the honor to represent, the United Lutheran Church in America, has just a little over a year ago entered the Holy Land of China, the Shantung province, by taking over the work which was formerly carried on by the Berlin Missionary Society. On the very first Sunday which the newly arrived missionaries of the American Lutheran Mission spent in Tsingtao, they were welcomed by a good brother with this very cheering and encouraging remark: 'It certainly seems strange that the United Lutheran Church is beginning mission work in China at a time when many mission boards are taking steps to retrench, and when many missionaries are making arrangements to return home, because their task in China is completed.' . . .

"The time has not yet come when the missionary in China should return home. Far from it! More men wanted! So long as the command of Christ is true: Make disciples of all nations; so long as only 1,000,000 out of 400,000,000 have been led to Christ; so long as in Shantung province alone only one person out of every one thousand has been brought to the Savior, so long the cry of our souls must be heard: 'The harvest indeed is plenteous, but the laborers are few.' A few months since I had the privilege of listening to a splendid address delivered by Dr. T. T. Lew, Dean of the School of Theology of Yenching University. In this address he stated most emphatically: 'Do not be alarmed, we shall need missionaries from foreign lands for fifty years to come, and shall need not fewer, but more men for foreign lands.' Just a few days since I read with a great deal of interest the Report of the Committee appointed by the Kwangtung Divisional Council looking toward the complete autonomy of the Chinese church. In this report the statement was made: 'It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese church. We, therefore, request the mission boards that for the next ten years they increase rather than diminish the total number of their present force.'

"But after all, the words: 'The laborers are few,' have a special application to the need for more native Chinese laborers in the harvest fields of our God. While we emphasize the fact that we need more foreign missionaries, we wish to stress the fact far more strongly that we need far, far more native missionaries. Too long have we overlooked the fact that leadership in this country must pass just as quickly as possible from

our hands to the hands of the native Christians. That we must develop far more quickly native leadership, Chinese workers who have the true missionary spirit, who after all understand their own people better than we shall ever be able to understand them, who are better qualified to wrestle with the problems peculiar to this country, who will be able to preach the gospel so that its meaning will be readily grasped by the people, who will be able to develop Chinese Christian literature and a science of theology adapted to Chinese conditions. At present there cannot be any question as to the need of more foreign missionaries in China, and the still greater need for more native workers. After all it is not so much a question of numbers, but of relationships. As time advances the foreign missionary must more and more decrease both in number and importance, while the native missionary must increase, both in number and in importance.

"How can we get more men who will help in the solution of this cross-world puzzle? Two ways are emphasized by the Master: 1, Pray ye. 2. Pray ye, That the Lord of the harvest will send more laborers. Notice the emphasis on the spiritual element. Most men, or should I say all true missionaries, have come to the foreign mission field in answer to prayer. How well I remember the time when I with others was being examined

for ordination. A member of the committee asked the candidates for ordination, 'Why did you decide to study for the ministry?' All of them without one exception replied that it was due to the prayers of father or mother, a God-fearing pastor, or a consecrated child of God. I sometimes wonder if the insufficiency of men for mission work is not due to the fact that we have forgotten too much the power which drives the machinery of missions: *Prayer*.

"In answer to prayer, God will send laborers into His harvest fields. We need men who realize that the words are true: 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit;' men who have the conviction of the apostles who said: 'Apostles not from men, neither through men, but through Jesus Christ and God the Father.' Men who know that the ministry is not a profession which we choose, but that it is a vocation into which we are called by God.

Brethren, we face the cross-world puzzle in China. We recognize the seriousness of this situation which causes men's hearts to tremble with fear. But in the spirit of crusaders for Christ we must be willing to face the problem and to help in solving it, not by adopting a hysterical but a historical view; not by using man-made methods, but by using God-made methods."

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

There are no special Sundays in January which are to be emphasized so we will present general themes and suggestions for this month.

SPECIAL SERMONS TO YOUNG PEOPLE. Some pastors have found it to be very profitable to emphasize a special young people's service for Sunday nights. The young people of the community are invited and themes are preached upon that especially deal with the problems of the young people today.

SUGGESTED THEMES AND TEXTS

THEME—A Young Man Who Believed the Bible.

TEXT—"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

Much of the teaching, training and associations of the young people of today is against the old

fashioned belief in the Bible as the inspired Word of God. This gives the pastor a splendid opportunity to magnify it as the Word of God, and the place it should have in the lives of young people today.

THEME—An Educated Young Man Who Became a Christian.

TEXT—"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). Read Acts 9:1-19 and 22:3 for scripture lesson.)

This gives one the opportunity of disproving the fallacy that only ignoramuses, emotional women, feeble minded men and children, are religious. That education and Christianity are not in keeping with each other.

THEME—A Young King with a New Heart.

TEXT—"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (1 Samuel 10:6 and 9).

THEME—A Young Man with a Purpose.

TEXT—"But Daniel purposed in his heart that he would not defile himself" (Daniel 1:8).

For the Communion Service

THEME—Remembering Christ.

TEXT—"This do in remembrance of me" (1 Cor. 11:24).

1. Remember His Humiliation (Phil. 2:6-7).
2. Remember His Life.
3. Remember His Intercession (Matt. 26:36-46).
4. Remember His Death (Heb. 2:9).
5. Remember His Resurrection (Acts 2:24).

THEME—The Lord's Supper a Sign of the Blessed Hope.

TEXT—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

1. It assures us that He has come, thus we show the death of One who has lived.
2. It assures us that this same One is coming again, thus inspiring hope.
3. It assures us that we are partakers of the benefits of His death, and are thus prepared for His coming.

PRAYERMEETING SUGGESTIONS

Paul's prayers for the churches present a splendid series for prayermeeting discussion.

For the Ephesian Church.

A prayer for knowledge and power (Eph. 1:15-21).

A prayer for inward fulness and increase of faith (Eph. 3:14-21).

For the Philippian Church.

A prayer for increase of love and fruit bearing (Phil. 1:9-11).

For the Colossian Church.

A prayer for spiritual understanding (Col. 1:9-14).

For the Thessalonian Church.

A prayer for their establishment in holiness. (1 Thes. 3:10-13).

A prayer that God may be glorified in persecution (2 Thes. 1:11-12 and 3:5).

EVANGELISTIC THEMES

THEME—Three Credentials of True Discipleship.

TEXT—"Then said Jesus unto his disciples, If any man will come after me, let him deny him-

self, and take up his cross, and follow me" (Matt. 16:24).

I. A Self-Denying Life.

II. A Cross Bearing Life.

III. A Christ Following Life.

THEME—God's Standard for the Christian.

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

THEME—Time to Seek the Lord.

TEXT—"Sow yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

THEME—How God Answers Prayer.

TEXT—"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour (1 Kings 3:12-13).

THEME—A Double Tragedy.

TEXT—"Whosoever will, let him take of the water of life freely" (Rev. 22:17). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

THEME—Three Necessary Requisites.

"Without the shedding of blood is no remission" (Heb. 9:22).

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"And holiness, without which no man shall see the Lord" (Heb. 12:14).

PRAYER AND MISSIONS—EXCERPTS

Everything vital in the missionary enterprise hinges upon prayer.—JOHN R. MOTT.

Every element of the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation of every new triumph and the secret of all success.—ARTHUR T. PIERSON.

Epochs of prayer are the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough, and its source will be found above the clouds.—AUGUSTUS C. THOMPSON.

PRACTICAL

THE GREEK NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH

The Bearing of the Papyri on the New Testament

By B. W. MILLER

THE papyrus plant which grew along the River Nile in great profusion in ancient days formed the writing material for the ages of the early Church. The stem of the plant was cut in long thin strips, which were laid on a table and soaked with Nile water. After being dried in the sun and scraped with a shell, the material was not unlike our brown paper. The size of these sheets varied considerably, but commonly they were from nine to eleven inches wide and from five to six in length. When more space was desired than was afforded by a single sheet, a number of sheets were joined together to form a roll. Rolls from one foot to one hundred and forty feet in length have been found. On such material and in such rolls were the books of the New Testament written.

From the last of the eighteenth century until 1890 the discovery of papyri was largely accidental—found usually in the wrapping of mummies in Egypt. But after 1890 a systematic effort was made to discover the papyri; until in fact the literature of that age, the common language spoken, was unearthed, which was seen to be that in which the New Testament was written.

Papyri and the original New Testament writings. The original autographs of the books of the New Testament have disappeared; but beyond doubt the outward appearance of the New Testament autographs was that of a papyrus roll, the longer books forming a larger roll and the shorter ones a smaller roll. A short epistle, like the Second Epistle to the Thessalonians, would form a roll about fifteen inches in length, with the contents arranged in some five columns, while Romans would run to about eleven feet and a half. Luke's Gospel would be about thirty-two feet long. On the outside of these rolls forming the letters of the New

Testament would be written the address. Many letters of this age have been discovered. One has on the back the following address: To Philadelphia for Epim X archus from Apion his son.

The use of dictation as practiced by Paul is also exemplified by the papyri. After the form of one letter is made out, a note is added: *Marion his secretary wrote for him because he writes slowly.* In Rom. 16:22 we read, "I Tertius, who write the letter salute you in the Lord." In 2 Thess. 3:17, 18 Paul writes the salutation with his own hand, "which is the token in every letter." In the closing paragraph of the Epistle to the Galatians, Paul adds, "See with what large letters I write unto you with mine own hand."

At a later date the roll gave way to the papyrus codex, or leaves were fastened together in the form of a codex or a book. Most of the fragments discovered of the New Testament are from a codex.

Koine or the "Common Greek" and the New Testament. The language of the New Testament autographs was the Greek. But the exact character of this Greek was not known until the discovery of the papyri. No one can read the New Testament Greek without realizing that this is not classical Greek, or that used in the brilliant period of Greece's literary history. Many have thought that this Greek was a language by itself; but the papyri have shown that it was the ordinary vernacular Greek of the period, the language of contemporary literature, the language of everyday life, as it was spoken and written by the ordinary men and women of the day—the Koine or "Common" Greek of the great Græco-Roman world. This fact is leading to the rewriting of our lexicons and grammars of the Greek New Testament, and no modern Commentary fails to avail itself of the help thus afforded by these treasures from Egypt. *The Vocabulary of the Greek Testament* by Moulton and Milligan is a systematic attempt to illustrate the New Testament vocabulary from the papyri.

For one thing the papyri have greatly reduced the number of words which the lexicons were in

the habit of describing as found only in Biblical or ecclesiastical Greek. These were formerly reckoned as about five hundred, but now the new discoveries have reduced this number to about fifty. This breaks down the strong isolation in which the "New Testament" Greek was placed. The papyri also illustrate usages found in the New Testament. The common designation of Christians as brothers—*adelphoi*—was rendered easier by its application to members of societies in that day, thus commonly was this word employed. The title "presbyter"—*presbuteros*—was commonly employed during this age for "elders of the village," or "peace elders," or "priest elders," those who have oversight.

Its occurrence in current phraseology of the time adds new meaning to the Greek word *arabon*, "earnest." We are taught that the earnest of the Spirit is a part given in advance of what we are to later receive. But this is increasingly made clear when a woman who sold something according to the papyri received a thousand "drachmæ" as an *earnest* of the total price, or when some girls receive a part of their total salary "by way of earnest"—*uper arabonos*—on their promised salary. The verb "have"—*apexo*—in Matt. 6:16 according to the papyri means the granting of a receipt. Thus we can here read "they can now sign the receipt of their reward," as though they had already received it. In Col. 2:14 we read that the Lord "blotted out the bond written against us." The word used for blotted out is the technical term used for "washing out" the writing from a papyrus sheet. So complete is forgiveness that Christ entirely canceled the old bond, or note, bearing our signature, *xeivographon*. The word *bebaios* translated "sure" or "steadfast" has been found a common legal term in the papyri, denoting *legally guaranteed security*. Similarly the word used for "substance" in Heb. 11:1 is found to be a legal term meaning "title-deeds to property." Now we can read, "Faith is the title-deeds of things hoped for."

Paul finds his converts in the Epistles to the Thessalonians (2 Thess. 3:11) walking in a disorderly manner. The word (*atakos*) has been found in the papyri as describing a boy playing truant, or failing to attend to work. This then was their fault. The *Parousia*, or coming of the Lord seemed so close, that they played truant, idled. The word *parousia*, referring to Christ's coming, in the papyri carried the meaning of a royal visit. Thus the Parousia is to be a "royal visit" of

Christ to His children. Paul bore branded on his body the marks, *ta stigmata*, of Jesus. This has reference to the habit of branding slaves, as we now brand cattle. So Paul was branded as belonging to, or being the property of, Christ. One of the arguments of critics in trying to rid the atonement of the idea of substitution has been based upon the fact that so far the word *uper*, "for" as used by Paul in 2 Cor 5 and Rom. 5, never carried the connotation of "instead of." But happily the papyri clear up this for us. For they show that this preposition in current usage bore the meaning of substitution. As a slave, in one papyrus, writes "for," "instead of" one who is unable to write. Caiaphas uses this word in John 11:50 when he speaks of Christ dying for the people. On the papyri this preposition systematically means substitution.

The surroundings of the New Testament writers. The papyri in their business records, common papers in the world of ordinary intercourse, bring us face to face with the social life as revealed in the New Testament. We have thus found clear light upon the census orders as given by Luke, in that similar census orders have been discovered, wherein each family is to return to its district enrollment, the same as Joseph must return to his native district, Bethlehem. Similarly the position of family life, the status of woman, the life of slaves, in fact the fiber of the social life of that day as revealed in the Greek Testament is identical with that as shown to us by the papyri.

Christian documents on papyrus. Thus far the number of Christian documents on papyrus that have been discovered are not as numerous as we might hope shall be unearthed as this great work advances. Between thirty and forty different papyri bearing New Testament texts have been found, most of which are of a fragmentary character. Six of these are of outstanding value since they are from the third century, and are therefore from a hundred to a hundred and fifty years older than the great vellum—made of skins of animals—manuscripts, the Codex Vaticanus or the Codex Sinaiticus, on which we mainly depend for our knowledge of the New Testament in the original Greek. (It was from the last mentioned manuscript that Dr. Godbey translated his Testament.) Among these is a portion of a papyrus book bearing the beginning of the New Testament. This is a fragment of the oldest known manuscript of any part of the New Testament. Another one bears parts of John. Another con-

tains John 1:23-31, 33-41. In all probability these portions are from manuscripts bearing the books of the New Testament intended for private use.

With these certain non-canonical texts, or texts that form no part of the presently accepted books of the New Testament, are found. Several new sayings of Jesus, accepted by some as genuine, have been discovered. Certain sections of theological works, hymns, prayers, creeds and Christian letters are among these unearthed documents. In every case they bear witness to the truth of the New Testament. One prayer runs: "O God Almighty, who madest heaven and earth, and the sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Savior Jesus Christ, through whom is glory and power for ever and ever. Amen."

Thus the papyri bring us to the age in which the New Testament was written, throw light upon the language of this greatest masterpiece of literature, and at the same time reveal the trustworthiness of the New Testament. I doubt not that some day the original autographs of the New Testament will be unearthed in the sands of Egypt, or as wrappings of mummies in the same land.

THE "YES-MAN"

By C. E. RYDER

SENSING the need of more loyalty and co-operation in our churches, and as one good man has said, "Whatever we do, let us do it together," it occurred to us that we might profit by the lesson of "The Yes-Man"—an article which appeared recently in one of our leading magazines.

This "Yes-Man" (whom we shall call Jones) writes that he had not always been a "yes-man" from the heart, but had more or less succumbed to the corporation in which he was employed. He had been almost provoked to the point of revolt at the jibes of a chap who said, "You fellows holding down corporation jobs are to be pitied. You're so afraid of losing your jobs that you become fearful of expressing your real opinion. Get out while you still have a spark of youth and real manhood in you and do something on your own." Jones was so startled that he soliloquizes as follows: "Was his friend right; had he been wasting his life over the ashes of a big corporation—

all to no purpose?" "Would he get soft and flabby—was he playing politics and toadying to his bosses? Would he lose every ounce of independence or self-respect and as he continued to eat out of his bosses' hand, would he become white-livered in the process of 'yessing along' with the powers that be, etc.?" Thus he soliloquized and would likely have done like many another, viz., quit, and struck out independently. But fortunately a seemingly unfortunate thing happened to him which proved a blessing in disguise as we shall soon see.

Jones was the promotion manager in his corporation and was, as he thought, in line for the sales-managership, but this was given to another, which proved a keen disappointment. But some-time later he was called into conference with the president and other department heads to consider a successor to the office manager who had been promoted. In discussing applicants and possibilities for this office the number simmered down to two—one of these being the aforementioned new sales manager. The president said, "Seeing that these two men have come out exactly even on points we'll simply discuss the personality of the two a little more." In the discussion one ventured to say, "I think Mr. B (this sales manager) is the more brilliant of the two." Immediately the president snapped back, "That settles it! The job goes to the other man. I'm through hiring brilliant men who are NOT CO-OPERATORS, and who don't know team play. Give me the man who knows how to be a good corporation man, as against the brilliant fellow who won't play if he is crossed, or who dashes along his own private track, and who can't stand it if his ideas are changed or if he is asked to work along with others." The "brilliant sales manager" was let out before his year was up and Jones promoted to the place. Prior to the promotion the president told Jones that he was a real organization man—the stuff a successful modern executive is made of and as he slapped him on the back made him feel that the sales manager's job would be his. All of which made a profound impression upon Jones which led to the following conclusions:

1. That an army cannot consist entirely of generals, and that a certain percentage, and a large percentage, too, of men who can take orders and efficiently execute them, is necessary to the conduct of any business, be it what it may. Some of us have got to "yes" our superiors in order that the wheels of commerce may run smoothly, and

were it not for this cheerful willingness to take orders, business as a whole, I fear, would collapse promptly and we would all be precipitated into the chaos of anarchy.

2. That he (Jones) had, like countless others, his own economic problems to solve—the solving of which is largely dependent, if not wholly, upon the successful maintenance of his present income, which was derived exclusively from his “job.” It behooved him to continue in his job of being a “yes-man” which, translated, meant doing the things that he was told to do as intelligently and efficiently as heaven would let him do it.

3. That he for years had been following a *RULE* which, without direct intention on his part, happened to be the *RIGHT* rule. He had been a “yes-man” unconsciously but a “yes-man” as it happened, was the thing that his employer most wanted him to be; and moreover, it was the reason apparently why he was now in line for a promotion to the much coveted position.

4. That what he had feared was weak “yessing” was in actuality the give-and-take of successful team play, and, as such was immensely important. In condemning himself he had wronged himself for he knew that he had independence, but he also had tact. He had ideas, but he also knew how to compromise (rightly so) and co-ordinate. He had punch, but he also knew how to make his action *ORGANIZATION ACTION*, not merely *INDIVIDUAL ACTION*. It had been the understanding of this that had changed him. He felt better than he had felt for years. It had released a great deal of new energy and power in him, and it had given him more zest in life, as a whole, than he had ever known before.

5. That the superseded brilliant sales manager, when analyzed, showed many distinctly reverse traits from his own. For he certainly was not a “yes-man,” and that was his *PARTICULAR WEAKNESS* for he had had six jobs in eight years. His maddening habit of disagreeing, his anger and boredom as soon as anybody became the least bit critical of his ideas—and that this kind of individuality was a great liability to the firm that employed him. He had to marvel for a time as to how such a man could reach a high place, but a banker friend explained it to him thus: “You’d be amazed, if you’d had as long a business experience as I’ve had,” he said, “how these brilliant fellows shoot up into the high places, only to fall and have a hard time with themselves. They do

it by sheer power of personality and persistence, for one thing; by their egotism for another, and last, but not least, by their actual brilliance. They are actually brilliant—streakishly brilliant, I should say—but they simply must have their own way. Give them absolute personal sway, let them do precisely as they please, and they will put over some big successes occasionally, but they will also put over many failures and they play ducks and drakes with the organization. They must have only ‘yes-men’ under them in order to get along. I mean just completely negative persons—often toadies and bootlickers. They are dangerous men for we bankers have lost a lot of money on that plunger type.”

6. That such qualities as the “brilliant sales manager” had are knocked out of men on the football team or in the college fraternity, or in the rough and tumble of ordinary business. After one has learned to be a good organization man—the time for a subordinate to show his ideas, his independence, is before a decision is made, for no real live employer will ever object then to an argument, to courageous difference of opinion. But when the employer has listened, and announced his decision, or set his policy, it is sheer personal folly and organization chaos for an employee to continue to waste time opposing a decision or policy. He must then be a real, sportsmanlike “yes-man” and accept the decision heartily, not sulkingly or cynically or with his tongue in his cheek. Even if he has a strong conviction that the policy is wrong, it is his organization duty to grant that his superior in all probability is right and that he must make the policy or decision his own. So he concludes finally, “I’ve decided that being a ‘yes-man’ of the *RIGHT KIND*, is one of the really important accomplishments of business. A big successful business simply can’t be composed of a conglomeration of touchy, obstreperous, individualistic non-co-operators. Ten years from now I’ll still be ‘yessing’ cheerfully—playing the game according to the rules.”

To summarize: This man had become a co-operator or a “yes-man” because: 1. An army cannot consist entirely of generals—it must have mostly followers. 2. Being a co-operator is self-preservation. 3. Co-operation not only brought success to himself but also to his corporation. 4. The right kind of “yessing” is not weak, but is, on the other hand, strong. 5. The non-co-operator or “non-yesser” is an ultimate failure. 6. Co-op-

eration or "teampay" or the true organization spirit ministers to the best type of individuality and is one of the really important accomplishments for organization or corporation success.

Our own conclusion is that as ministers and laity we might well be to our respective church organizations just such type of "yes-men"—a virtue to be commended, although sectarianism is a vice to be avoided. For Christ and our church let us be the RIGHT KIND of "yes-men." When we read in the Book such expressions as "not slothful in business," "giving all diligence," and "occupy [negotiate, do business with resources entrusted] till I come," all involving that we be true "yes-men" for our Lord—and then when we think upon our vows to our respective churches (involving the denomination) we should—we must be true "yes-men" for "it is expected of those who remain with us that they be in hearty fellowship [not rocking the boat], not inveighing against our doctrines and USAGES, but being in FULL sympathy and CONFORMITY therewith." We would understand that such loyalty and co-operation would "apply everywhere and all the way around" which includes local interests in the church and Sunday schools, to the district and general interests, to the homeland and the foreign field.

Indeed our greatest need just now is more LOYALTY and CO-OPERATION. At first thought one might wonder how he could be LOYAL to his church and not CO-OPERATE—but we see the possibility. LOYALTY is defined as: "Faithful in allegiance to one's sovereign or country (or church)" and CO-OPERATION as: "The ACT of WORKING JOINTLY TOGETHER; concurrent effort or labor." Possibly in the last analysis of either word they may mean one and the same thing, but LOYALTY in this day and age of truce breakers, traitors, headiness, and highmindedness does not seem to have the force in our thinking that it once had. To illustrate: What American or what CHURCH MEMBER would stand the charge of DISLOYALTY to his country or church respectively? But should the charge be brought of "non-co-operator" in its connectional sense "everywhere and all the way around" how about it? Paul's method of getting at the root of the matter on the manifestations of the Spirit might well be used here. He asks, "Do all speak with tongues? Do all interpret?" etc. We ask, Are all LOYAL? Do all CO-OPERATE? Thus we see that one might plead LOYALTY to a country, corporation or a church and yet be SHORT on CO-OPERATION—"an acting jointly together." Much

Stars and Stripes loyalty effervesced when the war was on—when concerted action was needed. The holy war is ever on and we need not only LOYALTY but we need CO-OPERATION. We have those over us in the Lord. When the call is given for prayer, for raising deficits, for a unified budget or for store house tithers, etc., let's say "Amen," all along the line, or "At your service, sirs." We must have LEADERSHIP—but we must also have FOLLOWERSHIP.

TWENTY-SIX MISTAKES HOLINESS PREACHERS HAVE ACTUALLY MADE

By A. E. SANNER

HERE are twenty-six mistakes from actual life—one for each letter of the alphabet. The name of each fellow began with a letter. So does yours and mine. What has that to do with it. do you ask? Absolutely nothing. I wanted only to emphasize that we all are human, and that we must determine never to bring a reproach upon the cause of Christ, and that we must persistently persist in the course we know to be right. Are we preachers going to do any of these silly things, or serious things, here mentioned, or hundreds not mentioned, when we know better?

A wonderful scripture says, "For man looketh on the outward appearance but God looketh on the heart." Holiness people often quote this verse, and invariably lay the emphasis on the latter assertion, "God looketh on the heart." And train-loads of mistakes and tom-foolery have been disposed of with a toss of the head and a "Well, thank the Lord, he knows my heart." It is well that God knows the heart, but don't forget that it is said here no less emphatically that "Man looketh on the outward appearance." So after the *heart is right*, will it not be worth while to give attention to the "outward appearance"? It is in the "outward appearance" that many a preacher has blundered and ruined his own influence in a given locality and injured the cause of the church.

1. Brother A was an evangelist holding a meeting. He began to get uneasy and restless about his financial remuneration. He gave frequent hints to the pastor, who assured him that he had always paid his evangelists well, and not to worry. But one night, after a victorious, shout-

ing service, he apparently thought the psychological moment had come to look after number one, so he brought the matter to the attention of the church just before dismissal, as though the pastor was neglecting to do so. The reaction was immediate. It was cold water on a good meeting, and defeated the expected victory. Moral: Matt. 6:33.

2. Brother B, also an evangelist, had held a good revival, and the offering for him, amounting to \$200, was in the local bank. On taking his leave of the town he called at the bank and asked for \$50 currency, and the balance of \$150 in the form of a draft. The banker handed him the \$50, and then by mistake wrote out the draft for \$200. The evangelist went on his way and failed to reply to the banker's three letters concerning the error. The matter was allowed to drift for several months before rectified, but that was too long. The damage was done. And this damage was irreparable. Moral: Be severely strict with yourself in money matters, and DON'T under any consideration, give the enemy a club at you about money matters.

3. Brother C was a pastor. When he moved to town to take charge, he unfortunately moved with him some ungodly married children, whom he kept in his own home. Their lives and conduct militated against the church and his own success. When a committee of the church called to advise with him about the matter, he "flew off the handle," abused the church, and of course, backslid. Moral: If you ever have misfortunes of any kind, DON'T afflict a church with them.

4. Brother D, a pastor, was a "mighty good" man. But he was so afraid he might hurt someone. Hence he was "easy." When a heretic wanted to preach in his pulpit, though he knew it was all wrong, he couldn't say "No." When fanatical people arranged for a prayermeeting in the home of one of his own parishioners, he did not protest but attended the same himself, for "fear he might hurt someone." When one of his own converts advised with him concerning joining the church, he temporized. He was "slow" and "easy." Moral: Don't be too slow.

5. Brother E was a pastor in charge of a city church. He permitted the church to make him treasurer of a certain special fund. He put his own money and the money for that special fund into *the same pocket*, and forgot to discriminate when he put his hand into the pocket to take out

the money. So in the course of a remarkably short time the church found him short. Thus in a few weeks he injured, very seriously, a flourishing church, built up by four years of hard labor and faithful service by his predecessor. Moral: It's the layman's job. Get a good layman to be treasurer of the local church's funds.

6. Brother F, an able pastor-evangelist, got off on the "worldly dress" tangent. It grew on him until he could say "I have more respect for a thief than I have for a holiness man who will wear a tie." Moral: Beware of tangents. Stay on the main line.

7. Brother G was his own evangelist. Out of courtesy, a fellow pastor in the town dismissed on a Sunday evening and brought his people to the meeting. The pastor-evangelist decided he had his "chance," took it, and brought a scathing denunciation of "backslidden Methodists." Not only did those people go away grieved, but so also did the Holy Spirit. The Spirit chastened that preacher's conscience until to get relief, he went to the Methodist pastor and apologized. Why can't a holiness preacher be courteous? Why can't he be a gentleman? Are these traits antagonistic to holiness? A thousand times no! Moral: Be courteous to all men.

8. Brother H had "pets" and "running places." A few members into whose homes he "dropped in" daily, and there were other members whom he only infrequently visited. No pastor can afford to make this mistake. He cannot have "pets" among his members. Moral: Don't have "pets."

9. Brother I's case implicates the innocent Ford. It was the parsonage car and had "Church of the Nazarene" in beautiful gilt letters painted on either side. So far, well enough. The trouble originated farther down the roads and lanes of that country where the pastor insistently "hogged the road." Moral: Remember the seeming "little" things.

10. Brother J held the pastorate of a new church. The devil's crowd started a lie on him, and the next day after he heard of it, he left town. He was absolutely innocent. But his action seemed prima facie evidence of guilt. It nearly killed the new church and ruined his influence in that community. Moral: Don't run from a lie.

11. Brother K fell into the bad habit of oft-repeating. "I tell you, sir," would introduce, punctuate and conclude every sentence. "As I said before" competed with "I tell you, sir" for

first honors. If you said it before, say something else next time. Moral: Don't use habitual phrases and statements, or mannerisms, which detract from, or lessen the force of your message.

12. Brother L had splendid success otherwise, but made his church live in and for and to itself. District and general interests were always ignored and sacrificed in favor of the local. The connectional spirit was discouraged rather than fostered. A selfish church is no more legitimate than a selfish man. Moral: Be loyal.

13. Brother M, as evangelist, was holding a meeting in a Nazarene church. He found there was an issue up in the church with an undercurrent on the part of several against the stand the pastor was taking on that issue. He sided clandestinely with the undercurrent, right while he was being entertained in the pastor's home and preaching in the pastor's pulpit. When the pastor approached him one day relative to these matters, he gave the pastor to understand he would preach what he wanted to, and would be dictated to by no one. The result was a divided church which has not fully recovered, a ruined pastor who has not been restored, and an evangelist who has paid dearly for his folly. Do you begin to see why so many experienced pastors are very cautious who shall serve them as evangelist? Moral: If you can't be kind and considerate and fair, don't try to be either a pastor or an evangelist.

14. Brother N on the other hand, is a pastor who did not give his evangelist a fair deal. The evangelist had the crowds all right, and was doing a good work. But the pastor thought he could pull the net better and get the desired results earlier. So he called his board together and got them to vote to let the evangelist go. He, too, paid for his folly. Moral: Be kind and considerate and fair or don't try to be a pastor or an evangelist.

(To be continued)

FACTS AND FIGURES

By E. J. FLEMING

We are interested to know that Dr. Otto Vollbehr of Germany recently paid St. Paul's Monastery in Carinthia the sum of \$300,000 for a three-volume Gutenberg Bible written on parchment, the highest price ever paid for a book.

The *World-Wide Sunday School News* says that there are more Sunday schools of over 1,000

members each in Seoul, Korea, than in Manhattan, New York.

The first Baptist Church of Kokomo, Indiana, closed its last regular church year with all bills paid and a balance of \$400 in the treasury. They report every department of the church as showing a similar prosperous condition with a surplus above expenditures.

The International Association of Women Preachers held an annual convention recently in Cleveland, Ohio. It reports there are 2,000 women preachers in the United States, one-half of whom are married and many of them mothers. One of the objects of this association is to lend encouragement to women to enter the ministry.

A short time since President Calles of Mexico declared that the program of the Mexican government called for 1,000 additional schools each year throughout the republic of Mexico. Their purpose to establish a public school whenever there are twenty resident children living in the community.

The *New Yorker* publishes an example of low finance which concerns a man who inherited \$10,000 in the form of one hundred bonds of \$100 each. He took them to a safe-deposit company and found upon inquiry that a box large enough to hold them would cost \$10 a year. The idea of paying so much for this purpose annoyed him and he went to his bank and made a loan of \$5, which cost him thirty cents per annum in interest, and he left his one hundred bonds with the bank as collateral for the loan. He then took the \$5 he had borrowed and deposited it in a savings bank at 4½ per cent, receiving twenty-three cents in interest. Thus his bonds were safely taken care of for the year and the cost was only seven cents. —*The Christian Herald.*

A church of a sister denomination in Tennessee contributed a total of \$205,000 to the Lord's work during the last church year. Of this amount \$136,000 was contributed to missions and benevolences, and \$68,000 to current expenses. Study the proportion and see if your church is approximating that splendid condition.

The annual convocation of the Church of the Disciples of Christ was recently held at Memphis, Tennessee. They report a net gain in membership of 6.1 per cent. The United Christian Missionary Society of that church reports that the church congregations gave \$474,757.51 to the general fund, the Sunday schools \$447,411.91, and the women's societies \$526,060.83. Their Department of Home Missions assisted in the support of pastors in 141 churches, 13 of which became self-supporting. These churches report 2,122 additions to membership. The church has six children's homes supporting 912 children, and six homes for aged men and women in which support was given 183. The Department of Church Erection aided 55 churches with loans totaling \$461,000, creating properties valued at \$1,500,000. The Church Erection Fund amounts to a total of \$2,448,862.39. The denomination built 289 churches with plans under way for the completion or construction of 243 additional churches.

Arthur Wentworth Hewitt in his book, "Steeple Among the Hills," informs us that after twenty years in one church in Vermont with extended opportunity to know the entire state intimately, concludes that there may be some cases of "over-churching" but the great fact that impressed him is the absolute neglect and the stark unadulterated religious need which exists everywhere in the state. How will it do to make a survey of your community from a *holiness* standpoint?

A united movement of the churches of America has been made for a "lynchless land," but up to the close of October there had been 24 lynchings, an increase of six over the same period of 1925. What are you doing to help create sentiment?

Edward McKernon, Superintendent of the Eastern Division of the Associated Press, recently told the Methodist Ministers' Association of New York that religious affairs now receive ten times the space in the daily press that they did a generation ago. This, he explained, was because the churches have caught the spirit of journalism and are developing the legitimate news of religious activities. —Sel.

A member of the Japanese House of Representatives recently stated through the Japanese press that the visit of 120 Japanese students to America in September was a great help in establishing amicable relations between the United States and Japan. It is planned that a group of 200 students will visit the United States next year.

Mrs. Cora Wilson Stewart is the founder of the Moonlight Schools of Kentucky. She is endeavoring to enlist a national volunteer army to fight illiteracy. At present there are 5,000,000 people in the United States unable to read or write, of whom 1,700,000 are from other countries. Mrs. Stewart has received pledges of 15,000 recruits to organize and teach Moonlight schools. Their object and goal is a clean literacy record for 1930. Have you enlisted?

In Rome, Italy, the Anti-Blasphemy League has placed an order for 50,000 posters admonishing against profanity and blasphemy. They will display these posters in railroad stations and on trains in Italy. If Italy can profit by such a campaign, we wonder if it would not be well to agitate on similar lines in this country.

The following is taken from the bulletin of the Country Club Christian Church of Kansas City:

DO YOU KNOW THAT

Eighty-five per cent of church membership comes from church schools?

Seventy per cent of church school pupils drop out under 16 years?

Twenty-four hours per year is average period of religious instruction given pupils in Protestant church schools?

Fifty per cent of enrollment is the average attendance?

Twenty times the cost of church school operations is spent by America for gum, soda, candy, tobacco, ice cream, perfume, cosmetics?

Twenty-seven million nominal Protestants under twenty-five years are receiving no form of religious instruction?

Ten years ago our criminals averaged 29 years; today the average age is under 23?

Is it safe for this condition to continue?

Are we fair to our children and to their children to permit this situation?

"GO"—"LO"

Matthew 28:19-20

By A. W. ORWIG

BESIDES the more general divine command, "Go ye into all the world and preach the gospel to every creature," God calls some persons to particular fields of labor. He designates some special work, or a certain part of the world. They may know His will in the matter. And blessed is the individual who can say from the heart, "I'll go where you want me to go, dear Lord."

No doubt God is now saying "Go" to more persons than at any previous time. And this is because He has opened more doors than ever before. He has also inclined many more to study the subject of missions, and to pray and give in their behalf. And an encouraging fact is that large numbers of these persons are young men and young women. A certain young woman said, "Whenever I read in the book of Acts, I always feel like getting up and going." It may have been God's way of calling her to some special work.

Christ's "Go" seems to reverberate down the ages with greater emphasis than ever heretofore. Too long, indeed, has it been largely unheeded, to the grief of His loving heart and the great sorrow and loss of many of the heathen. An aged heathen woman moaned piteously to a missionary, saying, "Oh, why did you not come before? It is too late for me to learn now." When the Bible was first taken to the Fiji Islands, the people asked, "How long have you had this book? Why did you not bring it to us sooner?"

When we really become possessed with the Holy Ghost "go" spirit, nothing can restrain us from going. And we will go just where God wants us to go. No sacrifice will be too great for us to make. When we sing, "I'll go where you want me to go, dear Lord," let us be fully open to any call He may make, whether it be at home or abroad—anywhere for Jesus.

Many years ago a young man felt a strong call from God to go to Greenland. But church officials tried to dissuade him in every possible way. They

said, "It is all snow and ice there, and you will have no house to live in." To this he replied, "Then I will dig a hole in the ground and live there; but go I will and preach the gospel to the Greenlanders." And he went, and God used him in the salvation of many souls. Nor did he have to live in a hole. Ah, he obeyed the command to go, regardless of very forbidding circumstances.

A similar case was that of the Moravian pioneer of Christian missions to Iceland. He was strongly appealed to not to venture on so hazardous an undertaking, but he bravely answered, "I may lose my life by going, but go I must, for such is God's call to me."

*"If to heathen lands He calls me,
Let me never answer, No;
Telling out the great salvation,
In His name I'll gladly go."*

But now let us very briefly look at the blessed counterpart of the word, "Go." The command of Jesus to go with the gospel to all nations was accompanied by a most cheering promise of His presence. Let us not overlook the "Lo." The "Go" and the "Lo" were uttered in about the same breath. Both words had their special significance. The promised presence of Jesus, "Lo, I am with you always, even unto the end of the world," included everything necessary for success to those obeying the command to "Go." No one is asked to go alone, or to depend upon his own resources, when going forth to work in the vineyard of the Lord, whether at home or abroad. Jesus had declared that He possessed "all power in heaven and in earth," and "therefore" protection and success were fully assured. Oh, what comfort and faith, and zeal this should give those already in the field, as well as to all prospective workers! Ah, yes, let the inspiring "Lo" ever brightly loom up before us when obeying the command to "Go." A lady wrote on the flyleaf of the Bible, "Lord, put any burden upon me, and send me anywhere, because of Thy promise to go with me." Let us never separate the "Lo" from the "Go."

A PREACHER'S Working Library

A preacher will to a certain extent follow his own tastes and inclinations in selecting books to use as source material for sermons but there are some books that every preacher should have at his elbow to use constantly as a Reference or Working Library. A list of such books is given here.

Clarke's Commentaries (6 vol.)	\$15.00
Matthew Henry's Commentaries (6 vol.)	17.50
Bible Commentary (1 vol.) by J. F. & B.	3.50
Strong's Exhaustive Concordance	7.50
Cruden's Concordance	2.25
Treasury of Scripture Knowledge	3.00
Peloubet's Bible Dictionary	2.50
Nave's Topical Bible	7.50
One Thousand Evangelistic Illustrations	1.50
Funeral Sermons and Outlines	1.50
Pastor's Funeral Manual	1.75
Advertising the Church	1.25
Historical Geography of Holy Land	2.00
Moffatt's New Test. (Parallel Edition)	2.50

Preacher's Requisites

We list here some of the items in which preachers may be interested either for personal or church use. If you do not find in this list the particular article you have in mind, please drop us a line about it. We can furnish anything on the market at manufacturer's or publisher's prices.

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