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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE PREACHER'S NEED OF PATIENCE -- J. B. Chapman

It is often very difficult to possess one's soul in patience when required to suffer the presence of tares rather than root up the wheat in the effort to get rid of the tares. We have seen this demonstrated by preachers who were trying to correct methods of altar work, forms of testimony or manners of prayer. But instead of correcting the methods, improving the forms and polishing the manners they killed the altar service, dampened the spirit of testimony and quenched the fervency of prayer.

And it is easy for the preacher to lose his grip as leader by his assumption of the place of dictator. It has only to be whispered that the preacher is "opposed to demonstration" and he has lost his opportunity to help someone who has gone a little too far in merely "making a noise."

Just let it be passed around that the preacher "does not believe in missions," and his opportunity to peaceably establish a unified budget has passed. Just let it become the impression that the preacher is opposed to prophetic studies and then he will have a hard time of keeping extreme millenarians from becoming the normal type in the estimation of his people.

"Haste is waste" in the preacher's business more often than almost anywhere else, and the more active his church the greater the waste of haste. An experienced stock man would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he soon accomplishes the same results as though he had turned a square corner.

Of course conversion is sudden and sanctification is instantaneous, but ripeness, maturity and wisdom in service are places where leadership must make round, instead of square turns.

And most of all, the preacher who is "young," or who is new in the denomination must be but a "sane reformer." A young preacher and a new preacher will see things which need to be corrected just the same as any other preacher will, but he will have to take a little time. The changes which would bless if accomplished within two years may divide and destroy if put into effect within six

months. There are perils enough connected with the preacher's task without his adding any by unseasoned haste.

And yet the preacher must not allow his own vision to become weak and his ideals to become blunted by the process of "waiting." This too is disastrous. Many a preacher came to the charge with clear vision and ideals which were altogether worthy. But because he could not put his plans into immediate effect he "settled down," and became content with things as they were, or else he soured and became a mere fault-finder without power to correct the things of which he complained.

But I have known a preacher who took a church which had more than the usual number of things which needed correction and fewer than the usual virtues upon which to lean. But that preacher remained seven years and left one of the most ideal churches that I have known. He kept his vision and was patient until he could get others to see it. He maintained his own high ideals and worked hard to get others to come up to them. His success was not alone in the waiting, but in the waiting and yet in not being spoiled by it. Patience is a virtue until it becomes indolence, then it is a vice. Zeal is a grace until it becomes an obsession, then it is a curse.

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02 -- THE IMPORTANCE OF ABIDING IN THE CALLING -- J. B. Chapman

No matter what particular line of work a preacher is doing, he is likely to think that some v other line would be better and more pleasant and fruitful. When the problems of the pastorate become irritating, he will want to become an evangelist. Then when the evangelistic field seems slow and difficult he will long for the pastorate. And when the school wants a preacher for field representative, he will think of this as a good opportunity to educate his children and to help build an institution for training Christian workers. But if he yields to these impulses and suggestions, he will be changing so much that he will not be useful anywhere.

It is a fact that an evangelist is better for having served in the pastorate and a pastor is benefited much by experience gained in the evangelistic field, but frequent changes from one field to the other is exceedingly dangerous to both the preacher and the people whom he serves. We have known an evangelist to accept a pastorate to fill up a dull period, and a pastor to go into the evangelistic field for a year in order to "rest." And there may be instances in which such practices are not only permissible, but advisable, and by some such strange providences one may find his most useful place. But one or two such changes in the life time of the preacher are enough.

No matter what the field, there are difficulties, and one's very success adds to his difficulties. As a church grows in numbers and influence, the pastor's duties and problems multiply. As the swing of the evangelist reaches out to a wider circle, his burdens and cares increase. Only the preacher who does little gets on easily. In fact the difficulties of his task are the preacher's compliments: Only the useful and successful have many and great difficulties.

But there is something of monotony and grind in the routine of the preacher's calling, just as there is in any calling, and the preacher must cultivate the habit of doing things he does not just like to do and to do many little things faithfully. He must avoid restlessness and he must curb the tendency to change. This applies not only to the matter of changing fields in the wide sense, but also the changing of pastorates and to the disposition to make "short conventions" the vogue instead of giving the attention to worthwhile meetings. And the readiness to change from one district or conference to another is something to be watched, especially when the preacher gets up around forty. The ability and willingness to stay in your present situation and make it better are qualities which go a long way toward making you a success whether you stay or move to some other place.

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03 -- THE ATMOSPHERE OF THE PREACHING -- J. B. Chapman

Speaking especially of "The Song Service," some ministers whom we overheard, seemed to agree that it is a good thing for the leader of song and the special singer, when there is one, to know what "line" the sermon subject is to take, so that the singing may be "along the same line." We took no part in the discussion, but we came away thinking of the other side of the subject.

For example, we have observed the tendency to exhaust the people's interest by making the service one-sided. If we were going to preach on "The Second Coming of Christ" -- especially on the "Blessed Hope" phase of it, we would prefer that the songs used at the opening of the service make no mention of the subject and that we be given the privilege and advantage of springing the theme while the people are fresh on it. This will make our introduction more pertinent and useful and it will give us a feeling of freshness that we very much need.

Then again, if we are in a revival and preach on a judgment theme, we are embarrassed and hampered if the song leader begins on "There's a Great Day Coming" as the invitation hymn. In most of instances we have found that a complete change of theme is better. A song about the blood or about mercy and invitation, following a sermon on a judgment theme, is usually more fitting and effective.

And we think many people, even experienced song leaders and, perhaps, some preachers, have a wrong idea of what it is to "get the people ready for the

sermon." Repeatedly we have seen a singer climax a "rousing song service" with a special song of such triumphant strain as to leave the people actually "up in the heavenlies" at the very moment when the preacher is expected to read his text and begin his sermon. Under such conditions, the preacher has his choice between attempting to start where the people are and climb "one nitch higher" in climax, or dropping them clear down to the base of emotional excitement and then come up gradually again. If he attempts the first, he must certainly be brief and must sacrifice decidedly in the body of his sermon, and if he attempts the second, it is a chance that he will not be able to bring the service up to the top again at all. The whole idea is incorrect. The people should be brought into a thoughtful, devotional mood by the "preliminary service" and the preacher should begin with them at that point and lead them on. There cannot safely be more than one real "climax" in a service.

Spurgeon, it is said, while employing a song leader, always announced the hymns and in certain way directed in their singing and made the whole meeting one service. He worshiped with the people in the singing and then they worshiped with him in the sermon.

This editor is about to round out his twenty-eight years in the Christian ministry. Only five years of this time has been spent in the pastorate. During practically all the rest of the time he has been an "occasional" preacher in campmeeting, convention and special revival work. He has for this reason never become accustomed to taking responsibility for "the atmosphere of the preaching," and he must also confess that he has rather cultivated an indifference to it. This has come about through the necessity of adjusting to "whatever is." But in speaking to pastors and to those who have actual charge of all the service, we would say that this question of "atmosphere" as it has reference to the "preliminary" and to the concluding services is worth considering. Even the praying in a service can help or hinder the proper atmosphere for preaching, and the wise leader will build the service around the sermon and will eliminate and revise in the interest of it.

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04 -- MARION LAWRANCE -- J. B. Chapman

The life story of Marion Lawrance whose name is familiar throughout Christendom, is of such absorbing interest and so filled with action that a few brief details must suffice for a sketch like this. He was born October 2, 1850 in Preble County, Ohio. Both father and mother were God-fearing, pious people; the father austere but "honorable, intelligent, positive, a born leader, profoundly religious, a devoted churchman." The mother, "strong, sweet souled, gentle, devoted. All revered her, for in her countenance they saw God."

It is small wonder that with such parents and the resultant environment of the home, Marion grew up with a zeal for the work of God which later led him to devote

all his time thereto; also that he developed with the years a charming personality, a disposition that endeared him to thousands who were proud to count him as a friend. "Friendship, to him, was equality. It was the most sympathetic and intimate of relations. He believed that every heart was human and that every human heart had its goodness and its capacity of affection." "Everyone with whom he came in contact -- the janitor in the apartment house, the conductor of the train, the newsboy on the street, the bell-boy at the hotel, the scrub woman on the stairs, the clerk at the store, he treated with a courtesy and kindness of sincere interest that revealed in an amazing way, his splendid love for humanity and his expansive heart."

The story of how, step by step, he was led into the work of the Sunday school is a long one and cannot be given here. What his influence has been, to the Church at large and as a personal winner of souls, no one will know until the great Day of Rewards. Through his writings, "he being dead yet speaketh." Several of his books still are in print and are being circulated widely. His book, "My Message to Sunday School Workers," in the writer's judgment, is unequalled as a fine combination of inspiration, practical suggestions and human interest. Almost a thousand copies of this book have been distributed by the Book Department of the house that publishes this magazine. For those who wish to know the life story of Marion Lawrance we suggest the biography, "Marion Lawrance," by his son, Harold G. Lawrance (\$2.50).

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05 -- LETTERS ON PREACHING -- By A. M. Hills

XXVIII. The Delivery of the Sermon

I. After I have carefully prepared a sermon, how shall I deliver it? This is an ever debated and never settled question. The reason is this, no one way is the most effective and best for all preachers. It cannot be settled by the prevailing custom of the denomination, or the fashion of the day, or the age in which any preacher lives. It depends upon the preacher's own constitutional gifts. Therefore each preacher must discover for himself how he can best deliver his message.

Within the space of a few years there was a group of masterful preachers in the single city of Chicago. Dr. John Barrows was pastor of the First Presbyterian church, he wrote a noble sermon and then carefully committed it to memory and delivered it memoriter, word for word, exactly as it was written, he would preach no other way; and he became so famous from his great pulpit efforts that he was in demand over the whole country to speak on important occasions before vast conventions and assemblies.

There was another preacher, Dr. David Swing, who had some friction with his denomination, and refusing to be trammelled, he stepped out, and with his friends

engaged a vast auditorium and packed it to the limit. Strange to say, he read his sermon, word for word, from manuscript, with few gestures and calm speech. But his noble voice and careful intonations, and chaste speech and gospel messages clothed in finished, purest, me/odious English, captured his audiences and held them spellbound Sabbath after Sabbath.

There was another young preacher, Dr. Gunsaulus, a Congregationalist, who was invited to Chicago from Columbus, Ohio, where he was winning wide attention. He at once captured a vast audience in that great city of orators, and was "a master of assemblies" for many years until his death, he preached extempore, as also did Dr. Lorimer, the eminent Baptist preacher, after a successful pastorate in Tremont Temple, Boston.

Now it is no sign that any given young preacher should decide to preach finished orations because Dr. Barrows did. Neither is it any indication that some other young man should preach from written manuscript because Dr. Swing or Dr. Frederick Noble of Chicago did. Neither are we compelled to believe that every young man should force himself to preach extemporaneously because Dr. Gunsaulus and Dr. Lorimer did. These things are not to be decided by force but by fitness. What is the best method for one may be far from being the best method for another of a different type of mind and combination of faculties. One man can write perhaps slowly, in a noble and forcible style in choice English; but, for some unaccountable reason, nervousness or unreadiness of vocabulary, when he tries to think and speak on his feet, there is a hitching, hesitancy in his utterance which decidedly mars the power of his thoughts over an audience. Let such a man write and commit to memory, as Dr. Barrows and Dr. Storrs of Brooklyn and Dr. Thomas Guthrie of Scotland did, and as Seth Rees the Quaker evangelist still does in his old age.

But if such a man's verbal memory is defective, and refuses to respond to cultivation, and become quickly retentive, then let him read his message, as Dr. Swing did, and Jonathan Edwards, and the elder Timothy Dwight, and the immortal Thomas Chalmers of Scotland. Thousands of preachers have rendered noble service to their Master by this method of delivery. They served their day and age effectively and their names are written on the honor rolls of heaven.

II. But let not any reader of these lines get the idea from what we have written or may yet write, that the delivery of the sermon is a matter of little or no importance. Demosthenes, prince of orators, laid down three rules for successful oratory. (1) Action. (2) Action. (3) Action. He meant delivery. "Many a worthy sermon is wrecked on the reef of a poor delivery; and many a very ordinary sermon is saved by learning to avoid it" (Pattison). The way a sermon is delivered has much to do with its effectiveness. One of the finest scholars and writers of England was a failure as a preacher. He affected to despise delivery, and that was precisely what he needed to carry his messages home to the hearts of his hearers. A surly and monotonous voice, an emotionless face, a dead eye, and motionless arms, all

together conspired to kill the sermon. It died when being born. "Dr. Guthrie felt that preaching -was like firing a gun, the manner is the powder, and the matter is the shot; and it is well known that a tallow candle with a sufficient quantity of powder will go through a board that a leaden bullet would not pierce fired off with a feeble charge."

Dr. Chalmers of Scotland could so throw the passion of his soul into the reading of his manuscript that his eyes flashed fire, his features flamed and melted with emotion, and his frame trembled with the energy of his conviction. Once an English lord when listening to him was so enthused that unconsciously he rose to his feet and shouted his applause.

The great Jonathan Edwards read his famous sermon, "Sinners in the Hands of an Angry God," with such tremendous power that his auditors clutched the top of the pews and some threw their arms around the pillars of the church, to keep from slipping into hell!

Some forty years ago I chanced to be spending a Sabbath in New York City, and I was specially anxious to hear two famous Congregational preachers, Dr. Richard S. Storrs and Dr. William M. Taylor, the great pastor of Broadway Tabernacle. It was Palm Sunday and it so happened that I heard both of these famous divines preach from the same text and theme, "Christ's Triumphal Entry into Jerusalem." Dr. Storrs was called "The golden-mouthed Chrysostom of the New York pulpit," and preached without notes, presumably memoriter. Dr. Taylor read his discourse. Dr. Taylor had probably twice as many hearers as Dr. Storrs; and I am free to say his sermon was a much abler sermon, and far more impressively delivered. I came to the conclusion that, in spite of all the natural disadvantages of reading, and all that may be said against it, still a man can be a great and very forcible preacher even though he reads his sermons.

When Rev. W. H. H. Murray, a young man, was called to be pastor of Park Street church, Boston, then one of the leading churches in all New England, the great orator, Wendell Phillips, went to hear him read a Sunday morning sermon. 'It was written in such an eloquent style, and read so impressively that the orator went out saying, "Murray has a Boston audience by the nape of the neck?'

III. There may be personal reasons why some should adopt the reading method as we have already observed.

1. It may be temperamental. It is said that the great French preacher, Bourdaloue, was so timid and modest, that it disconcerted him to look his audience in the face. It was so with my beloved pastor at Yale. He was the son of a famous Doctor of Divinity, and he himself was valedictorian of the famous university, and a man of brilliant mind and noble scholarship. From childhood he had lived among scholars; and yet he could not look his audience in the face with calm composure.

His sermons were written with classic elegance, and impressively read; but he had not the orator's temperament, and could not speak extemporaneously.

The great Cardinal Newman, who was such a prominent ecclesiastical figure in England and whose writings are so impressive, had a similar type of mind. His felicity of diction failed him when he dropped his pen, and faced an audience.

In such a case, Spurgeon gives wise counsel, "Brother, write, if you have not the gift of free speech, and yet are fitted to instruct."

2. Akin to this trait, is the characteristic of foreboding dread of failure which oppresses some preachers who try to preach without a manuscript. John Angell James was a notable preacher of Birmingham, England, for a generation, yet his biographer told the surprised world that "for many years he scarcely ever slept on a Saturday night, so uncontrollable was the apprehension with which he looked forward to the services of the coming Sunday." "Why shouldn't I read?" he asked of his colleague when he was appointed to deliver a sermon before the London Missionary Society. "Because," the colleague replied, "you are never so effective when you read." "Well, now," Mr. James answered, "I'll tell you how it is. If I preach without reading, I shall be miserable for three weeks till I am in the pulpit; if I read I shall be quite happy till I begin to preach though I shall be miserable till I finish." Now every minister has not the robust health to endure such pangs of anticipation, and the physical drain of reaction which such a life involves.

3. Another singular excuse made by some who read is an excessive ease and fluency of speech which is fatal to depth and seriousness of thought. Unlike Moses, who felt that he was slow of speech, these are a cataract of words without much meaning. Dr. Dale, John Angell James' biographer and successor at Birmingham, England, explained his invariable habit of reading by saying, "If I spoke extemporaneously, I should never sit down." To Dr. Binney, when he was the drawing preacher of all London, an old Scotch woman frankly said, "I am aye glad to see the papers; for when ye take them out and lay them on the bulk, I say to mysel', 'We'll ha'e a deal mair sense the day.'" To those who are thus given to a cataract of empty verbosity, a manuscript carefully written may be a God-send as it will almost force them to say something worth while.

4. A fourth justification of preaching from manuscript is that the preacher is proclaiming messages of infinite importance to his hearers. Their eternal Well-being demands that he should state the truths of God with great care and accuracy. Unquestionably this is true. There is no doubt that extempore preachers often speak unadvisedly, and make careless statements and inaccurate definitions of saving truths which, with more deliberation, they would not make. The consequences of these slips are often distressing and most serious; and the devil is not slow to use them to discredit the gospel.

IV. But with all that may be said in favor of reading the sermon, there are many serious objections to be made against it.

1. It deprives the preacher of many valuable aids to success.

(a) The power of the eye is a vast asset to any orator. It can speak volumes. It can search the heart. It can woo with love, or comfort with tenderness, or make men tremble with awe, or the convicting power of truth. The love of the great orator, Finney, and Dr. Morgan of Oberlin, for each other was as the love of David and Jonathan. They shared the pulpit together for forty years. Yet, after Finney went home, Dr. Morgan declared, "Often that great man would fix his eyes upon me in the pulpit and make me tremble." Times without count, the writer, when a student, felt the awful power of those blazing, searching eyes.

It is a matter of historic record that Julius Cæsar once felled a man to the earth by a look of his eyes; and so did the great tragedian, McCready, once strike a man down on the stage. A half-crazed assassin once stood before Henry Ward Beecher on the street and threatened to kill him. Beecher stepped forward, gave him a burning look and said, "Do it, then." In an instant, the poor wretch fled from that look like a frightened beast. We have often read how power marched forth to conquest from the Jove-like eyes of Daniel Webster; and Jesus struck an armed mob to the ground by a look. Now a man who must take his eyes from his audience and fix it on his manuscript breaks the spell and loses much of his power.

(b) Then there is the power of facial expression which actors and actresses study so carefully and make so much of! It, too, is largely sacrificed by the manuscript and it is an irreparable loss. I have seen the emotions of their souls play upon the faces of Finney and Beecher, and Talmage and Phillips Brooks and Moody and H. C. Morrison, until the gaze of all was fixed upon them, and their audiences were swept along on a con:-" trolling tide of sympathetic emotion. I have seen a great lawyer thrill a packed courtroom of listeners and make even the judge turn pale and tremble. Such an aid to oratory is not to be lightly esteemed, nor carelessly sacrificed and lost.

2. Reading, with head bent forward, and a curve in the vocal organs tends to destroy the purity of tone and permanently injure the quality of the voice. This is doubtless the cause of the malady known as the "ministerial sore throat," this preaching down to the manuscript on the desk, instead of keeping your neck straight and your eyes looking straight before you. I have myself become hoarse reading a single sermon. On the other hand I have preached in revivals, fifteen times a week without notes, for three months at a time, without using a troche. This is no small item, in deciding how one shall deliver his sermon.

V. Yet, if a man, with wealth of thought and grace of speech, so lacks the ready command of words, and the oratorical temperament as to fall below his

conscious ability, and he decides that he must read then let him resolve to be a master of his method.

1. He should cultivate a bold, plain penmanship with a stub pen, or use a typewriter) with coarse type and lines wide apart, as plain as can be made. I have known preachers to take a manuscript into the pulpit so finely and dimly and illegibly written, that they could not read it themselves. It was an insult to their audiences, and treason against the Holy Ghost.

2. The preacher should cultivate his voice and distinct enunciation to the utmost. Indistinct, thin, weak, or harsh and raspy tones are an offense to men, angels, and God.

3. He should make himself an excellent reader, a veritable expert elocutionist. With such a holy calling from God he should be ashamed to be anything less. It can be done. When Asa Mahan began his ministry it was difficult for him to address an audience of two hundred; by rigid self cultivation he acquired the ability to address ten thousand people effectively.

A man cannot master an audience who has not first mastered himself and his manuscript.

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06 -- HINTS TO FISHERMEN -- By C. E. Cornell

Twelve Things to Remember

The Value of Time.

The Success of Perseverance.

The Pleasure of Working.

The Dignity of Simplicity.

The Worth of Character.

The Power of Kindness.

The Influence of Example.

The Obligation of Duty.

The Wisdom of Economy.

The Virtue of Patience.

The Improvement of Talent.

The Joy of Originating.

-- Marshall Field.

The Itinerary Of A Dollar

Matt. 25:16; Luke 16:9; Rom. 12:3.

A dollar bill sent out by the Waukegan, Ill., Chamber of Commerce led a busy life for fourteen days and came back with its life story noted on the back of a circular, which had been attached by the senders, on which each sender was asked to tell for what he had used the money. In the fortnight it had been used thirty-one times as follows:

Five times for salary. Five times for tobacco. Five times for cigarettes. Three times for candy. Twice for men's furnishings. Three times for meals.

Once for automobile accessories.

Once for bacon.

Once for washing powder. Once for garters. Twice for shaves. Once for tooth paste. Not once for the church. Never a book or a magazine.

Wasted Power

Matt. 28:18; Mark 2:10; 9:23; Luke 18:27.

Edwin E. Slosson, writing in the Daily News Bulletin, endeavors to impart an idea of the vast waste of energy at Niagara in the following paragraph:

"It is easier to comprehend how much it is costing us to keep Niagara as a spectacle if we put the waste in concrete terms. Various engineers have estimated that it would be possible to get from Niagara Falls over 5,000,000 more horsepower than is now utilized. In one of the large steam plants of New York City the cost of power is \$50 a year a horse power. Taking these figures as sufficiently close for our purpose the water that goes over the falls represents the annihilation of potential wealth at the rate of some \$250,000,000 a year or nearly \$30,000 an hour.

"We are told that there are some millions of people in poverty and poorly nourished in this country, yet here is wasted the equivalent of 250,000 loaves of bread an hour. We may see with our mind's eye 600,000 nice fresh eggs dropping

over the precipice every hour and making a gigantic omelet in the whirlpool. If calico were continuously pouring from the looms in a stream 4,000 feet wide like Niagara river, it would represent the same destruction of property. If a Carnegie Library were held under the spout it would be filled with good books in an hour or two. Or we can imagine a big department store floating down from Lake Erie every day and smashing its varied contents on the rocks 160 feet below. That would be an exceedingly interesting and diverting spectacle, quite as attractive to the crowd as the present, and no more expensive to maintain.

"How insignificant is this enormous material and intellectual loss, when compared to the incalculable spiritual and intellectual possibilities of the millions of lives which in Christendom alone are unrelated to efficiency in any form. It was no wonder that Jesus Christ was willing to sacrifice all as He comprehended the potentialities of even a single life."

A Persian Story Of The Three Wise Men

"Here is the story of the Three Wise Men in its wonderful Persian dress," says My Magazine.

"The Three Wise Men came from Phars in Persia. They were students of the stars, and had seen from the stars that One would be born in Bethlehem of Judea. But the stars told not enough. They were uncertain whether this One would be King, Priest, or Physician, so they took with them gifts suitable to each, gold and frankincense and myrrh, and went forth on their journeying far across the desert ways, guided by the star.

"They were three: an old man, a middle-aged man, and a boy. At last they came where the young Child lay, in a stable at Bethlehem of Judea. As they talked by the way they agreed that each should go in separately, the boy first, so that the accepted gift might tell them whom they worshiped -- King, Priest, or Doctor.

"And now all three had been into the stable, bearing their precious gifts in their hands, and each had returned empty-handed.

"'He is all three -- King and Priest and Healer,' they said to each other with bated breath.

"But they stood puzzled and hesitant, looking each at each, waiting to speak, and yet fearing to say a word.

"At last the old man had courage and put the question which all desired to have answered. With a hand on the boy's shoulder he asked: 'Of what age perhaps, my son, was the Child you saw?'

"Ah, that was troubling me also, my father,' said the boy. 'He was a boy of my own age.'

"Nay,' said the middle-aged man, 'he was a man of exactly my years.'

"Ye both err,' said the old man, 'for an old, old man was he, like unto me!'

"This story belongs to all time and all lands and peoples. It means that the Child had come to be Brother to everyone."

Modern Translation Of The New Testament

Within recent years there have been issued a number of translations of the New Testament. These translations all endeavor to put the New Testament in modern speech, as well as to accommodate the language to modern activities. In almost every case the language used cheapens the New Testament and is decidedly unforceful. The King James Version of the whole Bible is direct and beautiful in statement, forceful in expression and -- barring a few errors -- cannot be improved upon. W. R. Pease in Zion's Herald, states the case succinctly, relative to a late translation of the book of Mark, by Rev. Ray Allen, D.D.

A few words regarding the New Testament translations. In the religious shaking down which is now taking place, it is well that some old things should go. But why destroy the beautiful?

Plainness, accuracy, and clearness are essential, and truth may well be simple. But the New Testament butchered by dime-novel matter-of-fact-ness leaves no doubt in the mind that jewels set by master craftsmen can never be tampered with even by twentieth century D. D's. The disciples possessed imagination and a wonderful language with which to work. The first translators, unmuddled by modern wisdom, put simple, ringing beauty, which came from the heart, into English that is a joy forever.

The new translation has the terse, nervous style, almost idiotic in its simplicity, of a nickel shocker. Rather the King James Version, with all its errors, than this monstrosity of so-called intellectual audacity.

An Example Of Race Hatred

Race hatred seems to be prevalent in not a few communities. It is said that in several towns and small cities of the middle west especially, a negro is not permitted to live. Under "Racial Exploitation," Dr. Marcus D. Buel of Boston has pertinently written:

Two Men Met On The Milky Way

(One of them white, the other one black). "What are you doing up here, Uncle Eb'n?" -- "Me? Don't yo' know? I'se gwine to hebben!" -- "Good for you! So am I, and I'll show you the way."

"But heaven's far away and I cannot walk;

So do what I say, and don't you balk.

You be my horse -- -I'm white and you're black--

You bend yourself down and let me ride on your back."

The sun had gone down -- it was getting late.

Before they arrived at the heavenly gate;

Said Peter, on op'ning the door very wide,

"Why! Colonel! Come in!

Hitch your horse outside."

"The Church's Message To The World -- The Gospel"

Unanimously Adopted by the Conference on Faith and Order, Lausanne, Switzerland, August 3-21, 1927:

We, members of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, and agreed in offering the following statement to the several Churches as the message of the Church to the world.

1. The message of the Church to the world is and must always remain in the gospel of Jesus Christ.

2. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

3. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

4. Through His life and teaching, His call to repentance, His proclamation of the coming of the kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the

Holy Spirit, He has brought to us forgiveness Of sins, and has revealed the fullness of the living God and His boundless love toward us. By the appeal of that love, shown in its completeness on the cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

5. Jesus Christ, as the crucified and the living One, as Savior and Lord, is also the center of the world-wide gospel of the apostles of the Church. Because He himself is the gospel, the gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

6. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

7. The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society, at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

8. Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, "Come unto me!
He that followeth me shall not walk in darkness, but shall have the light of life."

Note in particular the definite statement of paragraph six. Justification and sanctification are both emphasized. This is rather unusual for a world document. --
C. E. C.

The Horseleech Or Bloodsucker (Prov. 30:15)

"This horseleech," says Calmet, "is coveteousness, and her two daughters are avarice and ambition. They never Say, It is enough; they are never satisfied; they are never contented." Another commentator says, "There are persons so

excessively covetous and greedy, that they will scarcely let any live but themselves; and when they lay hold of anything by which they may profit, they never let go their hold till they have extracted the last portion of good from it." Horace has well expressed this disposition, and by the same emblem, applied to a poor poet, who seizes on and extracts all he can from an author of repute, and obliges all to hear him read his wretched verses.

Francis translates these lines which are applicable:

But if he seize you, then the torture dread; He fastens on you till he reads you dead; And like a leech, voracious of his food, Quits not his cruel hold till gorged with blood. -- Sel. by C. E. C.

What God Requires Of Man (Micah 6:8)

- 1. To do justly.**
- 2. To love mercy (or kindness).**
- 3. To walk humbly with thy God.**

God Make Us Men

"God, give us men!" "Why criest thou to me" saith God, the Lord of hosts -- "with such a plea? Sufficient for all time, I gave thee ONE -- The only Hope for man by sin undone; Pattern and power for all -- my only Son. Look up, and find in Him the power; and then Hark to my answer back to thee: Be men!"

"God, give us men!" . . . Such cry is but a taunt, since God has given one for all world want. God make us men! -- as we behold the Christ! Up, follow Him, your need will be sufficed.

God, make us men! Though worldlings scoff and laugh with wanton worship of the golden calf; Make us, like Moses, to be brave and strong, To stand with Thee against a world of wrong.

"Be strong, and of good courage!" saith the Lord; in all the strength His grace doth well afford. Thyself be true, in station high or low; Where thou art needed, dare to rise and go.

If thou wouldst help the world in God's great plan, keep step with God's own Son -- and be A MAN! -- Edgar Cooper Mason.

Ten Reasons For The Establishment Of The Family Altar

1. It will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. It will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. It will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. It will sweeten home life and enrich home relationship as nothing else can do.

5. It will resolve all the misunderstanding and relieve all friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold as nothing else the boys and girls when they have gone out from underneath the parental roof.

7. It will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. It will enforce as nothing else can do the work of your pastor in pulpit and in pew, and stimulate the life of your church in its every activity.

9. it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. The Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing. -- Author Unknown.

I Am Willing

Dougan Clark, a sanctified physician of the Friends, wrote in 1886: I Am Willing To receive what Thou givest. To lack what Thou withholdest. To relinquish what Thou takest. To suffer what Thou inflictest. To be what Thou requirest. To do what Thou commandest.

John Wesley Said

Do all the good you can. By all the means you can. In all the ways you can. To all the people you can. At all the times you can. As long as ever you can.

Make the above your motto, and there will be no regrets at the end of the year.

When God Gives

Frances Ridley Havergal once said:

It is when we feel our own insufficiency that God gives. And so I feel that this very sense of not having gifts is the best and most useful of them all.

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07 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Christian Assurance

Dr. Frederick Shannon, in a recently published sermon, says there is a "type of assurance which makes the disciples of Christ equal to the emergencies arising in each and all generations. I have seen a few specimens in my own lifetime. The first was D. L. Moody. As a country boy I came to the World's Fair held here in Chicago. Vivid, indeed, is the memory of how that great new world of industry, commerce, art and science burst upon my wondering eyes. I was filling the role of a printer's devil in those far-off days. I little dreamed then, as my employer, Milton F. Conley, later announced when I preached my first sermon in Louisa, Ky., that I was to be promoted from "devil to divine." Fascinated as I was by anything pertaining to printing, I remember how I used to stand before that giant press exhibited by the Chicago Daily News and dream of the day when I might possibly be the foreman of all the pressmen who ran it. But one of the ineffaceable memories of that period is hearing Moody preach in a downtown theatre at noon. I don't remember what he said; but I do remember Moody. It is the memory of a man who had experienced something too great to be told; of one who knew spiritually where he was and where he was going; of one who overflowed with joyousness attuned to great common sense. Now there was a lot of things Moody did not know and made no pretense of knowing. Like Robert Louis Stevenson, for example -- and others -- he never really learned how to spell. Fleming H. Revell, his brother-in-law, once told me this story: Sitting in the writing room of a Philadelphia hotel, Moody asked: 'Flem, how do you spell Philadelphia, "Fil" or "Fel" -- yet Henry Drummond, a man with many-sided human contacts as wide as the world, declared Moody was the greatest human he had ever met. And the greatness of Moody consisted in the fact that he had met Christ in life's way, and he knew Him, and was assured that he would continue to meet Him forever.

"Some years ago it was my privilege to be one of the speakers at the annual banquet of the Civil War veterans in Brooklyn. The other speaker was General O. O. Howard. Along with many others who were privileged to know him, I shall never forget that nobleman of God. He carried an armless sleeve about with him, having lost his right arm at the battle of Fair Oaks of June 1, 1862. He also carried a strong, gentle, beautiful face as he went to and fro in the earth -- a face whose inner smile

refused to come off. Where did he get that smile? Some of it came through his ancestors, some through civilization, but the most of it came, according to his own confession, from the deathless light Christ struck into his soul while he was kneeling one night before a table with his Bible on it, in the old barracks room at Tampa. Next morning a fellow officer said to him, 'Howard, I hear that you have become a Christian.' 'Yes,' answered Howard, 'I have, and I'm not ashamed of it.' 'Why,' the other continued, 'I can show you a hundred inconsistencies in the Bible.' 'Perhaps you can,' rejoined Howard, 'but you can't show me that last night I did not surrender to the Lord Jesus Christ and I've been so happy I couldn't sleep. I can wait God's time for all explanation of the inconsistencies.' For years Howard was a teacher of mathematics at West Point; but in that old barracks room at Tampa he himself was taught something which kept him through the years and beyond -- even as he journeyed the way of the unreturning.

Fear

The armistice in the Great War was signed in the forest of Campiegne, near a village called Rethondes. The document was completed in a railway carriage which is now exhibited in Paris near the tomb of Napoleon. At the spot where the actual signing took place a monument has been erected bearing the inscription "Here succumbed the criminal pride of the German Empire." Though that inscription was written by the French, their haunting fear today is that the inscription is not true. It is fear that makes peasants restless and statesmen sleepless. At that monument bearing the inscription, "Here succumbed the criminal pride of the German Empire," pride and fear meet and make common cause. The pride of Germany humiliated and embittered, seeking revenge, walks arm in arm with the fear of France for her future. -- Daniel A. Poling.

The Message Of A Psalm

It was in the year 1812. Napoleon was preparing for the campaign against Russia. Great was the excitement in Russia. Only Prince Gallitzin remained noticeably calm and content. Called before Alexander, he was asked what made him so calm. He drew a Bible from his pocket and holding it out to the czar, he let it fall to the ground and it opened at the 91st Psalm. "Oh, that your majesty might seek this refuge," he said as he read the words of the Psalm. They separated. A general day of prayer was ordered. The minister who preached before the czar took for his text the 91st Psalm. The czar, surprised, asked the prince if he had told the preacher about their conversation. The prince assured him that he had not. Soon afterwards the czar sent for his chaplain and asked him to read the Bible to him. He came and began to read the 91st Psalm. "Stop," cried the czar, "who told you to read that?" "God," answered the chaplain. "When your majesty sent for me I fell upon my knees and besought Him to tell me what to read. Then I thought of the 91st Psalm and could not get away from it," and the czar, too, could not get away from it. He carried thereafter in his pocket a paper whose contents no one knew. It was

supposed to be a most important document. After his death it was found to be the 91st Psalm. -- Tarbell's, 1913.

The Assurance That Comes Of Experience

One night that rugged and wonderful worker among men whose lives had been broken by sin, Sam Hadley, was speaking to a large gathering of poor wrecks who had come into the doors of his mission hall. A trained physician sat among the men as an observer of a condition which drew him merely out of curiosity. The vigorous appeal of the preacher for immediate decision for a new life finally so impressed the physician that he could not restrain the protest of his scientific objection to it all, and he arose and, speaking feelingly, said, "Mr. Hadley, you have been appealing here with a glowing passion to these drunkards for a new and made-over life. I speak as a physician to say that you would not talk to these men thus if you had ever seen what the inside of a drunkard's stomach looks like." As quick as a flash from the experience which was the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach and Jesus Christ saved me from it, and saves me from it now." -- Merton S. Rice, D.D.

The Sting Of Harsh Words

The story of the bee is thus described by F. A. Root in his work, Bee Culture:

"After a bee has stung you and torn itself away from the sting you will notice, if you look closely, a bundle of muscles near by and partly enveloping the poison-bag. Well, the curious part of it is that, for some considerable time after the sting has been detached from the body of the bee, these muscles will work with a kind of pumping motion. working the sting farther into the wound, as if they had a conscious existence and burned with a desire to wreak vengeance on the party attacked."

Words have a life of their own. Many a harsh word, many a vicious lie, many a scandal from a gossip's tongue has thus worked its "sting farther into the wound" and continued to ply its poison, even after its author has forgotten, and sometimes after the grave has closed over him. And like the bee's sting, the lie or the scandal cannot be drawn back after it has been flung at a fellow mortal. -- Homiletic Review.

The Fade Of Christ Revealed

The most magnificent church building in the world and possibly the oldest, is the one dedicated in Constantinople one thousand three hundred and sixty-six years ago by the Emperor Justinian, and named the Sancta Sophia, that is, the "Holy Wisdom," or Holy Word. It cost many million dollars, and was begun and finished in the incredibly short space of five years.

Nine hundred and sixteen years after its dedication Constantinople fell into the hands of the Turks, and ever since then the majestic Christian church has been known as the Mosque of St. Sophia, the Mohammedans adopting it as their religious temple, and covering, as far as they could, the Christian symbols with those of their own faith. Bible verses chiseled in the stone, carved crosses, cherubim, etc., with faces of saints and martyrs, were concealed with plaster, and written over with Koran texts and praises of the califs.

For five centuries the sacred sculptures have lain hidden under the usurper's mortar, among them a relief of the face of Jesus on the wall of the apse or pulpit end of the great nave or center aisle; but around this, we are told by visitors who have been admitted into the guarded sanctuary, the crust has cracked and crumbled, and the stucco is falling away, until, looking forth from its long eclipse can once more be seen the countenance of Christ.

In the turmoil of the world the forgetfulness of even the declared followers of the "Son of Man" may suppress His spirit and ignore His presence as effectually as the trowel of the Turk concealed His image. But all the mistakes of men and the strifes of nations cannot hold Him unseen and silent forever. -- Youth's Companion.

Lincoln's Love

"But the crowning glory of Lincoln's religious life was his love. He was one of the tenderest and the most forgiving of men. He never spoke unkindly of any man, even an enemy. 'It was his nature,' said General Grant, 'to find excuses for his adversaries.' Indeed there has not been another man ill the public life of America so supreme in gentleness and broad sympathy as Lincoln, though William McKinley was much like him in this gracious and Christlike quality." -- Dr. Edgar DeWitt Jones.

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08 -- THE PREACHER HIMSELF -- By E. P. Ellyson

His Objective Life

The task of the preacher is a most difficult one, there is no task of man more difficult or more serious. It is his task to help men, and help them where they are hardest to help. He is to influence men for good, to win them to and train them in righteousness -- in the true religion. It is not so difficult to train a vine to a trellis, or to train a bush or tree to a desired shape; and many animals may, with comparative ease, be trained to work and to do tricks; but it is quite a different thing to train a man. Men are self-willed and independent, they desire a certain kind of instruction and a certain kind of information but they do not greatly desire truth for its own sake, especially that moral and religious truth which affects their lives and reveals One who!s greater than they are to whom they owe obedience; they want

encouragement and approval of their own way but do not care for much advice or for correction nor for one with authority over them -- sin has made them self-assertive and self-sufficient. But the true preacher must in no way cater to this condition, he must give forth truth and work for man's highest moral and religious welfare irrespective of his approval or disapproval. The preacher's task being thus difficult, and being the most serious of all tasks, it is very essential that he shall be in possession of the very best equipment and know and be able to use the best methods, that he may have that which will enable him to exercise the very strongest influence.

From the point of view we are now thinking there are two methods by which this task is to be accomplished, both of which are to be used; one of these methods is by precept -- by word teaching, and the other is by example. The former is well known as a method of the preacher, of course he must preach, he must speak forth the truth. And it is the part of his work to which we have usually given the largest attention. Often we have measured the preacher most by his language, his rhetoric, his oratory and his logic. It is to be freely conceded that these are of no small value, that to succeed the preacher must give good care and due attention to these things. It must also be just as freely conceded that this is not all, nor is the most important; there is no large success without it, and there is no success with it unless there is more accompanying it. This must ye do, and the other ye must not leave undone; precept must be accompanied by example. Unless the example, unless the daily living of the preacher conforms to his preaching, the preaching will be of no avail. Not nearly so many good sermons are wasted by going over the people's heads as being trampled underfoot by the daily walk and conversation. The successful preacher cannot preach one way and live another way, the preaching and living must go together.

The power of illustration is well known by the business man and by the teacher. The business man has his sample case, the sample room, and the show window. In these he has examples-samples, illustrations -- of that which he wishes to sell. You can tell the kind of a store by that which is in the show window, and that which is in the window often induces one to make a purchase. The teacher can greatly enforce the lesson by illustration and object teaching, and the successful teacher is ever using these methods. There is no stronger illustration than personal illustration, no stronger influence than personal influence, no more effective example than personal example; the preacher preaches as loudly and as effectively by what he does, by his attitudes and behavior, as by his words. The exhortation to "Take heed to thyself" not only means to take heed to the subjective experience, character and disposition, but also to the objective reputation and example. Note these further words of Paul in his instruction to the two young preachers to whom he writes, "Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12). "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house,

having his children in subjection with all gravity; . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God," (1 Tim. 3:2-7, 15). "In all things showing thyself to be a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you" (Titus 2:7, 8).

To be the example of the believer to men is the privilege of a man only. Angels may announce the message of God as they did at the birth of Jesus but they cannot put on exhibition or be an example of the life of Christ to men. They are not Christians, they are not in the realm where this is possible, the realm of man, hence they cannot be an example to men of the Christian life. To influence by example, to be a sample of the work of grace belongs alone to man and to do this is his highest privilege. This is man's most effective way of influencing others in favor of Christianity.

Character is what one is, reputation is what the people think of him; character is the subjective life, reputation is the objective standing; the nature and strength of the example is according to the reputation. It is a very great mistake for one to be careless, or indifferent, or independent, relative to his reputation. It may have a show of boldness, and to some of religious depth, for one to say he does not care what people think of him or say about him, but such statements savor of the bigot or smarty, they are not symptoms of real piety; and what is more, such an attitude is to invite failure. A person with such a feeling is not safe, is not fit to grace a pulpit, he cannot be a successful preacher. To successfully win a soul to Christ the preacher must first to some degree win that soul to himself, he must gain the person's confidence. There is but little to come from a preacher preaching to those who have no confidence in him or who do not respect him. One must have a good reputation in order to have a good influence. It is on this account that Paul tells Timothy that a bishop "must have a good report [a good reputation] of them which are without."

The preacher who is to be successful in a community must be well thought of in that community. We do not mean that he must be loved "in any wrong sense; that he must be petted and idolized, this would be his ruin. Neither do we mean that he will meet with no opposition, for there is a woe pronounced upon one when all men think well of him. Nor do we mean that he will be a compromiser to gain favor, or so broad minded as to stand for nothing definitely and clearly, lest he should offend someone. This would be a very great weakness and most unworthy of honor. But he must have the confidence of the people as to his character, the genuineness of his Christian character, and the sincerity of his purpose and message. He must be careful in his living, in all of his behavior, so as to keep out of the community gossip, to give no occasion for suspicion or unfavorable talk. others may do many

things and get by with them where the preacher cannot, and he should not even try; he is to be an example.

Being an example will require personal attention and special effort, one cannot be careless, or indifferent, or all taken up with other matters, and neglectful of this and yet be a good example. We are sometimes told that "being" is the important thing and we need pay but little attention to "doing," that if we will "be what we ought to be" then the "doing" will follow correctly without much effort. This is to say that we need to pay no attention to the reputation and example, all we need to see to is that the character is right and the example and influence, the reputation, will then be right. This all sounds very well, the only trouble being that it does not always work out that way in practice. It is freely granted that what we are is of first importance and character does influence action, but as a result of ignorance or poor judgment or bad training or carelessness or other reasons, good men are sometimes poor examples of what they preach, and the more careless and indifferent the preacher is the poorer example he will be. No preacher can afford to neglect taking special heed to his example, he must think of the influence that which he says and does is having upon others and try to shape his outward life so as to have the largest influence for Christ. It is not enough for the preacher to give heed to his subjective life. He must do this, and to do so is of first importance, but to do this perfectly will not insure the proper forms of speech and manners and attitudes -- correct expression. It is true that unless the subjective life is right there will be no merit to correct forms of "objective living, but with the subjective life right there must then be careful attention paid to the objective life that the example may be what it should be and rightly represent that subjective rightness. We know some people whose character we cannot question, and who desire to serve effectively, who cannot be largely used because they are not exemplary in their actions and attitudes.

Behavior, as well as preaching, is a method of the preacher in accomplishing his task; by his manner of living, in the things he does and the way he does them, and in his attitudes he is to be an example of the Christianity which he presents in his preaching, and by this he is to influence men and women for that life. By his behavior he is to give people the opportunity of seeing, as by preaching he causes them to hear about the Christian way of salvation and life. Seeing is usually more convincing than hearing. Men have heard much of doctrine and teaching and exhortation but they need also to see that which is preached in actual practice. If we cannot make good our preaching in actual living we can hope for no great success through preaching. The world's present great need is for this example. The preacher who expects to succeed must take heed to his example. He is expected to diligently study the art of preaching and give very careful attention to sermon preparation. "He must just as diligently study the art of expression in correct behavior, and practice the same to the best of his knowledge. By rudeness, by bad manners, or by impropriety he may spoil all of the effect of his preaching however good and correct that may be. Politeness and cultured behavior is not a necessary indication of pride or worldliness, it may be the means of larger influence, the open

door to larger service for Christ. If the preacher could but see in his mannerisms and attitudes his most effective means of accomplishing his task he would then give a more careful heed to these things. "Watch your step," is good advice for the preacher; "that ye walk worthy of the vocation wherewith ye are called," is the Bible way of putting it. You will note that it is not just to "be worthy," but to "walk worthy." The preacher must take heed to his daily walk and give attention to the acquiring of such mannerisms and attitudes as will give him the largest and strongest influence for righteousness.

The exhortation to Timothy enjoins upon him the being an example of the believer along six special lines. These are the most important lines for the preacher and call for our careful consideration at this time. May the Holy Spirit make each of us feel the force of each one of these.

The first is, "Be thou an example of the believer in word," and calls for a taking heed to the speech. This is not simply to be an example of correct grammar and rhetoric and logic, it is this but it is more, it is an example of the believer in speech, it is speech becoming a Christian. "Hold fast the form of sound words" (2 Tim. 1:13); "Not double-tongued," not slanderers" (1 Tim. 3:8, 11); "speak evil of no man" (Titus 3:2). Upon one occasion Jesus spoke these words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). This judgment on the basis of one's speech is not by God only, men pass judgment on one another on this same basis. We are influenced both by words and the way in which the words are spoken and we pass personal judgment on others from this. The wise preacher then will give care to the use of such forms and tones in his speaking as will make his words the most effective.

It may not be a sin for a preacher to use bad grammar and poor rhetoric, but it is wrong for him to do so if he can help it, for both are a hindrance to the best and largest effect of his message. "Git" may mean the same as "get," "done gone" may mean the same as "already gone," "have got" may mean the same as "have," but none of these carry the thought so effectively and their influence upon the hearer is never so good. Correct grammar and pronunciation have a wholesome effect upon all and the opposite is offensive to many, hence it is the part of wisdom for the preacher to seek this correctness. Also, big words, especially those not understood by the hearers, should not be used. The true preacher is not after a reputation for scholarship, but for clear presentation of the truth, and he must never try to show off smart and scholarly by the use of technical and unfamiliar words. Such words obscure the thought and not only hinder, but sometimes they provoke disgust. Someone has said that big words are graves in which small men bury their small thoughts. A young man from one of our schools, not yet through high school but taking some theological studies in preparation for preaching, went out to a country charge to preach over Sunday. He had memorized quite a few big words and he used them quite freely. When he had finished the people were not blessed, they said he must be wonderfully educated and no doubt he said wonderful things but they could not understand much of it. And if they could they probably would have

known that he had not said much. Not long afterward one of the professors, a college graduate, was preaching in the same place. The people did not know that he was a professor, though they knew he was from the same school. When he had finished the people were highly pleased and blessed and said they liked him much better for he did not seem to be so well educated and they could understand all he said. But the latter had the true education. He had given forth much more profound truth but had clothed it in simple language that could be understood by all. The preacher who is to have any large success must learn to use simple and correct language, such as will convey the thought the clearest with the least possible attention drawn to itself. This is eloquence, and he can afford to work a bit hard at this learning.

It may not be a sin for a preacher to use slang and street expressions, but it is wrong for him to do so if he wants his message to be the most effective and uplifting and his life to be the most influential for the best things. There is a dignity, not a stiffness or pride, but a holy dignity that is becoming the preacher which must be manifest in his selection of words, his influence, must be cultural rather than rowdy. It may sometimes be a little difficult to tell just what is and what is not slang, but all that borders on the "streety," that is at all vulgar or suggestive, should be avoided. The preacher must be chaste and refined in all of his pulpit utterances and his daily conversation. Provincialism should also be used sparingly. And the Bible should always be used reverently. Do not speak of Abraham as Abe, or of Jacob as old Jake, or as Moses as the old man Moses.

The tone of voice is also very important, and must be given attention. Some speak so low they cannot be heard, they put the people on a strain to listen to them and their message is thereby greatly hindered, if not entirely lost. Some speak so loud that their words are lost in mere noise and many of the people's nerves are set on edge and the message lost. And occasionally a preacher of this type will speak unkindly about the "poor people's nerves." Some speak so fast, and others with such mumbling of words, and yet others in such a monotone that their words cannot be easily distinguished and they tire the listener. Then there are those who speak with such rasp or harshness in their voice, or with a nasal twang or high key that greatly detracts. Now if you are at fault here do not say that this is natural to you and you cannot help it, thus excusing yourself. To do this will be your defeat. It may be that you can never overcome all of this trouble, and that you never can acquire the silver-tongued orator tones, but still you may do very much by way of improvement if you will but take heed and try. Many have greatly helped themselves along this line by persistent practice. And as the preacher who is thus hindered must do this practicing if he is to succeed largely with his message, he can well afford all the time and effort this practice will require.

As we have already said, the preacher is not to be an example of good grammar and rhetoric and tone alone. This might indicate simply that he was a good, an expert, linguist and orator, with no suggestion of Christianity. The preacher is to be an example of the believer in word and this will require that the

words shall have a spiritual backing, something of that which we call unction. He may talk on current topics and neighborhood affairs but there must be in this nothing of the gossip or news-peddler, he must never be double-tongued, saying one thing to one person and the opposite to another person. He must never use slander or have any part in the spreading of evil surmises. A preacher may kill himself about as quickly by his words as any way. How very careful he needs to be. He should feel free to introduce moral and religious topics for conversation when it is opportune; not that he should be a bore to the people, but there are opportune times for these themes to be introduced. And the preacher must view and discuss all questions in the light of his moral and religious convictions. His speech must always be such as is befitting a Christian. (To be continued)

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09 -- THE GREEK TESTAMENT IN THE LIGHT OF RESEARCH -- By Basil W. Miller

Studies In The Greek Of Matthew

We know but very little concerning Matthew. The name signifies literally "gift of God." Only two facts of his personal history are given in the Gospels and they are his call by Christ while he sat at the receipt of custom, and his farewell feast. He was a tax collector under the Roman government and hence was hated by the Jews. Numerous traditions have come down to us as to how he lived his later life, but none are known to be true. According to the Greek tradition he died in peace; but according to the tradition of the Western Church he suffered martyrdom.

Matthew wrote probably in Palestine and evidently for Greek speaking Jewish Christians. There are two views as to the language in which he wrote, one saying that it was in the Aramaic, or the Hebrew of Palestine, closely allied to the Syriac, and the other that he wrote in Greek. Papias refers to the Logia of Matthew written in Aramaic. This is not the present Gospel, but contained parts of it, and is possibly included in the Gospel. (A former article of this series dealt with the Logia.) Though standing first in order in the New Testament still it is not first to be written. This distinction belongs doubtlessly to Mark. Matthew was written previous to A. D. 70. There are indications that Jerusalem was not yet destroyed, and hence could not have been written after this calamity.

The object of the writings of Matthew was to exhibit the "good news" as the Greek word for gospel signifies -- as the fulfillment of the law and the prophecies; to connect the past history of the Hebrews with the present and to show that Jesus was really the Messiah of the Jews, and that His life and words were but the revealing of that which was concealed in the Old Testament. Hence his Gospel had a more decidedly Jewish note than any other of the synoptics. Since he aimed to show that the Old Testament was fulfilled in Christ we could but expect that his allusions to that Testament would be numerous and frequent. He uses more than sixty references to the Old Testament, and it is interesting to note that his

quotations are from the Hebrew Old Testament and not from the Septuagint, the LXX. He has more terms and expressions which are called Hebraisms -- or thought cast in a Hebrew mold -- than any of the other New Testament writers. To Matthew Jesus is not only the Messiah of the Jews, but He is also the Savior of the world. For in the genealogy he refers to Rahab the Canaanite, and Ruth the Moabitess. Then he alone gives the story of the visit of the magi, and the Great Commission. Thus Matthew links the Christ of the Old Testament with the Christ, the Light of the world.

The following is an interesting outline to aid in a rapid survey of the Gospel:

I. Preparation for Public Ministry (1-4:11).

- 1. Genealogy, birth, wise men, Egypt (ch. 1-2).**
- 2. Ministry of John, baptism and temptation of Jesus (3-4:11).**

II. Christ's Ministry in Galilee (4:12-15:20).

- 1. Removal to Capernaum, recall of disciples, fame spreads (4:12-25).**
- 2. Sermon on the Mount (chs. 5, 6, 7).**
- 3. Healings -- leper, centurion's servant, Peter's wife's mother. Stilling tempest; cure of demoniac, and paralytic; call of Matthew; raising of Jairus' daughter; cures of woman, two blind men and demoniac (8-9:34).**
- 4. Christ's compassion; the twelve journey and preach (9:35-10:42).**
- 5. Message from John; woes against cities; criticism from Pharisees for plucking corn; warnings against blasphemy (ch. 11 and 12).**
- 6. Parables concerning the kingdom (13:152).**
- 7. Opposition; rejection at Nazareth; John dies; feeding 5,000; walking on sea; eating with unwashed hands (13:53-15:20).**

III. Retirement to Northern Galilee (15: 21-18:357).

- 1. Journey to Tyre: Canaanitish woman, feeding of 4,000, a sign demanded (15:21-16:12).**
- 2. Journey to Cæsarea Philippi: Peter's confession, death predicted, transfiguration, cure of the epileptic boy (16:13-17: 23).**

3. Return to Capernaum, temple tax paid, speaks on humility and forgiveness (17: 24-18:35).

IV. Ministry in Perea and Judea (ch. 19 and 20).

1. Forbids divorce, blesses children, rich ruler, and dangers of wealth (ch. 19).

2. Parable of laborers in vineyard, foretells death, ambition of James and John, cure of blind man at Jericho (ch. 20).

V. Last Week of Christ at Jerusalem (ch. 21-28).

Triumphal entry on Palm Sunday, controversies, passover, death and glorious resurrection, great commission.

To get the beauty of Matthew's word studies one has to live with his Gospel in the original Greek. Nevertheless many treasures are to be found by the ordinary student of the Word. In many of these instances entire sermons are wrapped up in a Greek word or two. These sermons are like gold and white ivory -- for them one must dig as for gold, and travel far as for white ivory.

In the superscription the word gospel, evangelion, signified originally a present given in return for joyful news; in Attic Greek it meant a sacrifice for good tidings; later it came to signify the good news itself -- the happy tidings of the Messiah's appearing. In the New Testament this always means not a written book, but the preached word.

Chapter 1:1. Christ, Kristos. This is a translation of the Hebrew word Messiah, the king, spiritual ruler from David's race. In the Greek this means anointed. In the original this word was applied to kings, prophets and priests. Hence rightly the Anointed One unites in Himself the office of king, prophet and priest. The sick were anointed. Jesus is "the Great Physician," the anointer of the sick as Isaiah writes, "to bind up the broken hearted . . . and to give the oil of joy." In the genealogy three fourteens are given. Abraham . . . David . . . the next is the captivity. The Coming One fulfilled the promises to the first two, and broke the bonds of that typical captivity.

V. 21. Jesus, Iesoun.

Again this is the Greek form of a Hebrew name, borne by two illustrious individuals in past history; Joshua, the captain, deliverer, and Jeshua, the high priest. Our word, Hosea, meaning saving, is from the same original word. This word then means, salvation, the Savior. Jesus is the Captain as Joshua, the High Priest as Jeshua, and the Savior as Hosea.

Their sins, amartian. This means to miss a mark as a warrior who throws his spear and fails to hit his adversary, or as a traveler misses his way. This is sin -- failing, missing the true end of our lives.

Ch. 2:1. Bethlehem. The Hebrew for this means the House of Bread. How wonderful then that He who called Himself the Bread of Life was born at Bethlehem. V. 2. Wise men from the east, anatole, literally from the rising, the land of the rising sun. The same word signifies in Luke 1: 78, the dayspring. In verse 6 the word translated shall rule, poimen, literally means shall be shepherd of. It comes from poimen, a shepherd. They shall be guided, guarded, folded, as well as fed by the "great shepherd of the sheep." Peter who is bidden of Christ to shepherd, poimen, His sheep, calls Him "the Shepherd of Souls," "The Chief Shepherd." In Revelation "the Lamb . . . shall be their shepherd."

Ch. 3:2. Repent, metanæite. This word is a compound of the preposition meta, after, or with, and the verb noeo, to perceive, and to think as a result of observing, or perceiving. The two significant thoughts are after, and different. As Vin- " cent says, it means to think differently after.

Metanoia (repentance) is literally an after-thought, different from the former one; then a change of mind that results in regret and in a change of conduct. Bengel, that great Greek scholar of three centuries ago, states that this word means literally, change your disposition. Sorrow is not the prominent part of the word, though this is present, but it is the changed disposition and life that is outstanding. Paul writes, "Godly sorrow worketh repentance" (2 Cor. 7:10).

V. 11. To bear, in Mark 1:7 it is to unloose. This gives us the position of John; he was a slave to Jesus. In the days of the Greeks and Romans only the slaves brought, took off, or fastened the sandals. We then, as John, are to be slaves to Jesus Christ, our lives and our all are to be absolutely in His hands for service.

Ch. 4:4. It is written, gegraptai. Perfect tense. Literally "it has been written, and stands written." It is wonderful to note that the first statement of Jesus after entering on His public ministry is an assertion of the authenticity of the Scriptures. Let the critics answer that. V. 17. To preach, kersusein, originally signified to discharge the duty of a herald; thus to cry out, proclaim -- the standing expression in the Bible for the proclamation of the gospel. Our duty is not continuous teaching which is expressed in the Master's command to didaskein, to teach, but it is primarily to give out the announcement.

Ch. 5:1. A mountain, to oros. Literally the mountain, a specific one. MacLaren calls the Mount of Beatitudes, "The Sinai of the New Testament." A great sermon could be preached by comparing the messages of the two Sinais. V. 6. Shall be filled, kortadesontai. A strong word applied to the feeding and fattening of animals in the stall. It means that we shall be completely satisfied from spiritual hunger and thirst. Wycliff rendered this by the word fulfilled -- they shall be filled full.

Ch. 6:7. Use vain repetitions, battalogesete. To stammer, to babble, or prate, to repeat the same thing many times. Would this be the proper word to use for many of our lengthy, public prayers? To stammer before God, to babble at Him? V. 19. Rust, brosis, that which eats; the Latin word is rodo, meaning to gnaw, from which word we also get our corrode. V. 21. Full of light, photeinon of which Bengle says, "As if it were all eye."

Ch. 11:29. Ye shall find, euresete. Christ said, "I will give you rest, and ye shall find rest." It is a twofold rest, given from Christ, and found in service by the saint. Given in pardon and reconciliation; found under the yoke of obligation and the burden of Christian labor. No other teacher since the world began ever associated learning with rest. The philosopher says to learn from him gives restlessness for more knowledge. But Christ says, "Learn of me and ye shall find rest." Easy, krestos. The rendering of this word by easy is not satisfactory. The same word is rendered elsewhere as good, wholesome, serviceable, kindly. Jeremy Taylor writes, "Christ's yoke is like feathers to a bird; not loads, but helps to motion."

Ch. 13:21. Tribulation. The original meaning of the word is to press or to squeeze. The word tribulation is derived from the Latin word tribulum, the Roman threshing roller. So our tribulations are threshing for the soul to undergo, pressure from the enemy to withstand. V. 43. Shine forth, eklampsousin. To dissipate the darkness; a bursting forth into light. The righteous shall shine forth as the sun that comes from behind a cloud.

Ch. 16:18. Church, ekklesian. From two words, ek, out, kaleo, to call or summon. Literally those called out. The Septuagint, the Greek translation of the Old Testament, uses this word for the congregation of Israel, as summoned for a specific purpose. "The Christian community in the Jewish community was called ekklesia, the called out ones, and not the sunagoge, or those of the synagogue. Sun, together, and ago, to bring, are the two words that give origin to the word synagogue.

Ch. 17:2. He was transfigured, metemorphothe. From meta, change or transfer, and morphe, form, literally to change the form. This form, or morphe, partakes of the essence of the thing, and refers not to the incidental, or the skema. In Mark it says that "Christ appeared in another form." The last word is used as a compound when Paul speaks of being not fashioned according to the fleeting fashion of this world. But when he speaks of the transformation of the inner man, he uses the other word. In Rom. 12:2, "Be ye transformed, m etamorphousthe." Christ was metamorphosed from the earthly to the heavenly, from the human to the glorified. Likewise we are to be metamorphosed from earthly, sinful creatures to the celestial, the holy character of our Lord and Savior Jesus Christ.

Ch. 19:12. Wax cold, psugesetai. This verb originally meant to breathe or blow; and the picture is of a blowing, blighting, chilling wind, malign and poisonous, destroying or cooling off the Christian's soul energy, or spiritual life.

Ch. 26:15. Thirty pieces of silver, triakonta arguria. This was the price in the days of Moses a man had to pay if a bull gored a servant of another man. Christ was literally sold at the price of a slave, a servant. "He took on himself the form of a servant."

Ch. 27:50. Yielded up the ghost, apheke to pneuma. Literally dispelled His spirit. This was a voluntary act, not a forced one. The word for ordinary dying, ethanen, is not employed by the writers. Mark says, 15:37, "he breathed out his life, eze pneuse;" and John writes, "he gave up his spirit, paredoke to pneuma; 19:30." Augustine writes of this, "He gave up His life because He willed it, when He willed it, and as He willed it."

Ch. 28:19. In the name, eis to onoma. Lit. into the name. This denotes union with or communion with as in Rom. 6:3, "baptized into Christ Jesus." Baptism implies a mystical and spiritual union of the believer with the Trinity. It is literally being baptized, immersed into all of God, the Father, the Son and the Holy Spirit. This is to know and depend upon God as the Father, to receive Jesus as the Mediator and Redeemer, and to have the Holy Spirit as the Sanctifier and Comforter. Always, pasas tas emeras. Lit. all the days; Wycliff has it "in all days." All the time, every hour, and everywhere, He is with us. Amen. -- Pittsburgh, Pa.

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10 -- THEY HAVE TAKEN AWAY MY LORD -- A. W. Orwig

Poor Mary! Disappointed, bewildered, eyes streaming with tears, and with aching heart, while viewing the empty sepulcher of Jesus, she sorrowfully exclaimed, "They have taken away my Lord." But her sorrow was soon turned into joy as the resurrected Christ disclosed to her his identity, and very tenderly said, "Mary."

Not very long ago a relative writing to me of a sermon she and her husband heard while from home, declared, "We heard a modern sermon today, and it made us feel very sad." By the word "modern" she simply meant to say that the sermon denied the virgin birth of Jesus Christ, as well as repudiated one or more other claims of the inspired Word of God. It was but another instance, among many others, of an attempt to take away from devout souls their faith in the Lord Jesus Christ as the world's Redeemer through His sacrificial death and of His resurrection from the tomb.

And thus the sacrilegious and destructive work goes on amid huzzas in hell, and, if it might be, tears in heaven. It were not so lamentable if the onslaughts were

those of open infidelity. But when proceeding from the professed friends of the divine Son of God, the fact is the more deplorable and ruinous. But it is a fulfillment of the Apostle Paul's prediction that "grievous wolves" would "draw many disciples after them," and "not sparing the flock."

But not only are some pulpits thus converted into "Satan's seat," various colleges and theological seminaries also disseminate rank error, extending even to the foreign mission field. One of the most deadly channels through which false teaching is promoted is often that of the secular and avowed religious press. Periodicals coming into the homes of the people are among the mightiest forces in molding the opinions and lives of the family. Especially is this true of the church paper, and with the young who are not well instructed in Biblical truth and not deeply rooted in Christian experience.

Some time ago a denominational paper, which I receive weekly, contained a number of articles, some accrediting and others disavowing the virgin birth of the Lord Jesus. By way of explanation for inserting the latter, the editor declared that he wanted to be "fair to both classes of writers." But was he fair to his professed Lord and Master? Did he not rather assist in increasing the number of those who possibly might have their Lord "taken away" from them? What a dreadful responsibility he assumed in allowing the divine Savior to be "crucified afresh and put to an open shame," and that, too, in "the house of his friends!" Is it unkind, or is it Scriptural to say that it were "better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea"? Far better for any of us to lose our natural life than "put a stumbling block or an occasion to fall in his brother's way."

Oh, beloved brethren in the gospel ministry, next to getting souls saved, you have no greater work than to protect them from the wiles of Satan and the poison of his emissaries in "sheep's clothing." -- Los Angeles, Calif.

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11 -- HERE AND THERE AMONG BOOKS -- By P. H. Lunn

One of the most unusual books that ever has come to my attention is "Doran's Minister's Manual" (Doran \$2.00), edited by Rev. G. B. F. Hallock, D. D. First of all it is unusual in the scope and quantity of its contents. For each week of the year it presents the following material: (1) A complete sermon outline, (2) Illustrative material which may be used with the sermon, (3) A short sermon usually in story form to tell to the children, (4) Another complete sermon outline for the evening service, (5) A list of eight or ten suggestive evangelistic texts and themes, (6) A brief exposition of the Sunday school lesson and pertinent illustrations to go with it, (7) An outline for the prayermeeting message, (8) Two or three terse, spicy bulletin board slogans, (9) one or two blank pages for sermon notes, (10) one page on which to list engagements for different days of the week. When all this material

has been arranged the result is 680 pages, nicely bound in cloth boards. And all for \$2.00. Brethren, there is hope, after all, that some day we shall be back to normalcy. Incidentally this is the third annual edition of the Minister's Manual and we understand that it is growing in popularity. I am not actively engaged in preaching but I have a copy of this book on my little shelf, just for reference and to be used for occasional sermons and addresses. This article, of course, is a review and not an advertisement yet I cannot refrain from saying that here is the biggest two dollars' worth I have seen in many days.

Another volume of especial interest to our readers is "Five Thousand Best Illustrations" (Doran \$4.00). And by the way it is compiled by Dr. Halleck of whose Minister's Manual we have just been writing. A book of illustrations seldom fails to interest a preacher. I suppose this is because preachers, almost to a man, appreciate the value of a good illustration and the difficulty of finding such. Well, if the good ones aren't in this volume I wonder where they are. Certainly, it would seem that the author has scoured land and sea to run down every illustration that a preacher ever would need to enliven a message and to drive home a truth. There are 5,308 illustrations, by actual count. And nine pages of index so that by looking up your subject you may locate a pertinent illustration. I am not much of a mathematician but I was just curious to know how much the publishers were charging per illustration, in this volume. According to my computations 5,308 at \$4.00 makes each one cost \$0.00075. One can afford to leave several of the poorer ones unused in order to get the good ones, at that figure.

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12 -- FACTS AND FIGURES -- By E. J. Fleming

In 408 colleges and universities of the United States last year, 39% of all the students were wholly or partially self-supporting. These students earned a total of \$25,500,000 for the year. It is learned that 44% of the students in co-educational schools, 33% of those in men's colleges and 16% of those in women's colleges were earning at least a part of their expenses. Only 27 of the 600 institutions surveyed reported no students paying their own way through school. So reports the Bureau of Education of the Department of the Interior at Washington.

Recommendation was made by a joint commission that the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church be united. If that is done it will create one organization with 1,500,000 members, 10,000 churches and \$36,000,000 worth of property. The proposed name of the new organization is The United Methodist Episcopal Church.

We read that American tourists spent \$650,000,000 in 1927 in Europe, of which it is estimated that France got \$250,000,000.

We hear that the Treasury Department will begin July 1, 1928, to circulate paper money which will be one-third smaller than the bills now in use, to be made of the strongest currency paper that can be manufactured.

The War Department gives the following figures: There were 77,771 deaths in the American Expeditionary force of the World War, including those on transports. Of the Americans killed in the war, 99.9 per cent have been identified. The number of graves registered up to June 30, 1927, was 77,771 or 99.9 per cent of the whole. Of these 46,284 bodies have been returned to the United States, 605 were sent to foreign countries for private burial, and 30,812 remained in Europe.

The following item is of interest as showing the cost which the world pays for its advances:

In the first transoceanic air race from San Francisco, of the eight planes that started two were wrecked at the start, two put back with engine trouble, two reached Honolulu and three are missing. Three aviators were killed on the way to San Francisco, one plane stalled at the home hangar and one was disqualified by the judges. It is estimated that the contest cost \$300,000 at the time of the take-off.

The following is taken from the Christian Advocate:

Prof. George W. Carver (negro), director of agricultural research of Tuskegee, Ala., will have a display of 199 separate commercial by-products of the peanut at the Nashville, Chattanooga, and St. Louis Railway exhibit at the Tennessee State Fair this year. From the peanut Professor Carver has succeeded in drawing in addition to peanut butter, ten varieties of milk, five kinds of breakfast food, two grades of flour, ice cream in all flavors, candy, salad oils, five different kinds of punches, bisque, Worcestershire sauce, chili sauce, oleomargarine, cheese, and four kinds of cattle feed. Other derivations include nine varieties of wood stains, nineteen shades of leather dyes, metal polishes, axle grease, toilet and laundry soaps, ink, tannic acid, and glycerine. At present the research worker is perfecting several medicines and making quinine from the outer skin of the peanut.

The fifty-third convention of the National Woman's Christian Temperance Union was held at Minneapolis, in August. The organization has a present membership of 600,000 having made an increase of 200,000 new members in the past year.

The Commissioner General of the immigration service reports that 538,001 aliens entered the United States during the fiscal year ending June 30th, but that the country's net gain was only 248,493.

It is reported from the New Orleans Cotton Exchange that the world used 17,428,000 bales of cotton during the year ending July 31st.

The grand lodge of New York states that there are approximately 4,450,000 Masons and 4,150,000 are English speaking. In New York state there are 329,295; in Illinois, 285,956, and in Pennsylvania, 207,343. The Free Mason organization is the leading one of the oath-bound secret orders and fraternities.

An exchange reports that in America we spend \$18.15 a person for candy, ice cream and soda and \$1.10 for books: 16 times as much for sweets as for books. Notice this contrast: In Russia five times as many books are sold every year as in the United States. The figures are 240,000,000 to 50,000,000.

Talking about increase of church members, the Seventh Day Adventists have been doubling their membership every ten years. One in fourteen of their members is engaged in religious work. They have sent out 1,694 foreign missionaries in ten years. Their annual per capita giving for religious work approximates \$90.

We are all interested in what the large schools are doing. Yale University enrolled 5,457 students for the current year. There are 5,007 candidates for degrees, of which number 4,734 are men and 723 are women. The student body represents thirty foreign countries.

A recent report from the University of Kansas shows 4,091 students, of which number only 290 had no church affiliation or preference. Of that number there are 3,146 church members. Of the 945 remaining, 655 have church preferences but are not members. Of the 290 students not members of a church or having a preference 244 are men. Of the student body 1,316 are Methodists, 697 are Presbyterians, 467 are Disciples of Christ.

The annual report of the Young Men's Christian Association shows that during the year 234,966 men and boys were in Bible classes, that there were 33,350 decisions for the Christian life reported and 12,818 united with the church.

A recent survey of 414 private schools in the United States shows an enrollment of 52,000 pupils paying \$48,000,000 annually in tuition. The Greater New York Council of Churches entertained 800 students at an international student dinner on Armistice day: Fifty-four nations were represented. It was announced that more than 10,000 foreign students are now studying in the United States, while more than 5,000 Americans are studying abroad.

We quote the following from the Christian Advocate:

"The United States is not through issuing medals for valor in wars long since passed, and the number given out now exceeds a million and a quarter. The distribution for the various campaigns follows: Civil War campaign medal, 464; Indian campaign medal, 1,963; Spanish campaign medal, 18,209; Philippine campaign medal, 32,953; Cuban occupation medal, 3,996; Porto Rican occupation medal, 324; China campaign medal, 1,685; Cuban pacification medal, 6,340;

Mexican service medal, 1.6,449; Mexican border service medal, 36,548; victory medal, 1,256,555."

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THE END