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nehachmedzorz relatheth his dream.

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The Preacher’s Magazine

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J. B. Chapman, Editor

THE TEMPTER OF THE PREACHER

By the Editor

In discussing the possibility of preaching on such a theme as eternal punishment for the impenitent without giving offense, Dr. L. T. Townsend suggests that many shrink not so much from the doctrine as from the manner of presentation. The tones of the preacher’s voice, the gestures of his hands and the expression of his face may make the same doctrine, stated in the same terms, palatable or obnoxious.

“If the hearer misunderstands the preacher he shall surely escape the weight of those words in another form. If the hearer thereby is taught to repent, or any other word is heard by him, the preacher has accomplished his purpose. I think that it is right to use the weight and authority of my position to throw the word of truth as far as I can, even as a person who is at the foot of an angel would do."

Dr. Townsend goes on to say, “The true theory doubtless is, that this doctrine should never be discussed by a dyspeptic; never when one is out of sorts with humanity; never as though one wished it true, and never as though one would like to have his personal enemies engulfed. It should be discussed only with the tenderest feelings and always in full view of the atonement of Christ. That was a forcible expression from one of the most eloquent preachers of the Methodist connection in New England: ‘One should preach the doctrine of future punishment only when he would have his falling fears heard rising upon the gates of a burning hell.’"

And this specific remark upon the necessity of proper temper for preaching on a subject, reminds us that there is much in the matter of the preacher’s temper, no matter what the theme.

I have known a preacher who, after obtaining the pentecostal experience himself, attempted to preach holiness in the churches of the denomination of which he was a member. His method was, after going to a new charge, to carefully avoid the subject for about six months, on the supposition that the theme would be offensive and that the people were not ready for it. But one day he would come out with an argumentative discourse from the Bible and the standards of his denomination, and would make it so strong that listeners were practically compelled to “get in or out.” And at the close of the sermon he would accuse all who did not agree with him of being disloyal to their denominational history and unworthy of membership in the church. The result was that he was rejected practically every time just after this particular sermon, and was fortunate to be able to continue until the end of the year. He was always sure

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that he was rejected because of the message which he brought, but I was never sure that he would have been so quickly and so completely rejected if he had followed a different plan and maintained his holy temper while preaching holiness. And I do not mean that he should have kept temper, for I believe he was a holy man. But I mean he invited defeat for his program by driving his listeners into the corner with no sort of warning that he was going to do so.

There are some subjects that are not pleasant either to the preacher or to the listeners, and yet these subjects must be preached. Some subjects are delicate and even a slight gesture or tone of voice on the part of the preacher or a slight failure to observe exact decorum while presenting them will make the subject itself vulgar.

Then there are subjects upon which the people need enlightenment—subjects of a somewhat argumentative nature. And there may be some parts of such subjects where the preacher himself is none too well informed. But if he assumes a dogmatic attitude throughout he may turn his listeners against the part of his theme that is vital as well as to give them a lowered opinion of his own honesty and good sense. The human mind is so constructed that it wants to do some of the thinking itself, and if the preacher can show some consideration in matters upon which he is not so certain and which are not so vital, he stands a better chance of carrying the people with him in the vital issues.

I have myself had a theme well thought out (for I seldom make written outlines for my own use), and have gone to the meeting fully expecting to preach on it. But after arriving at the service, I discovered that my own spirit was not sufficiently tempered to be consistent with the solemnity of the theme, or else I was not tender enough for such an appeal to the emotions as I had contemplated, or else I was not intellectually "mature" enough to undertake the teaching task that my theme required, and just out of consideration for my temper and for the sake of consistency, I changed themes at the last moment.

EDITORIAL NOTES

There is nothing more important to good preaching than the maturing process. It is a pity for a preacher to be so crowded that he is forced to do his thinking in public or to give out outlines which have not yet become convictions with him. Shallow speculation is the toe of sound faith and emphatic delivery.

It is not too early now to be working on the Thanksgiving and Christmas sermon. In fact Easter and the Fourth of July are just over the hill, and if you begin now to think and plan, you will not only be ready, but anxious when the time comes.

I believe it was Jowett who said that the preacher should be so full of his theme and so certain of its importance that when he awakened on Sabbath morning he could say, "Thank God that this is the Sabbath. Today the people will gather and I will have the privilege of preaching to them this truth which burns on my heart."

Especially in a revival meeting, it is often an advantage to preach two or more sermons from the same text. This permits of more concentration and at the same time helps to hold continued interest. But of course it requires preparation and careful marshalling of material.

Mistakes will happen. Some of them are not of sufficient importance to require apology. But the one we made in Basil Miller's copy in the October issue of 'The Preacher's Magazine' is too glaring to permit silence. In his comment on his own book, "Gold Under the Grass," Brother Miller said, "If I am not mistaken this is the first book by a Nazarene writer to be accepted on a royalty basis by any of the large religious publishers." But we made him say it is the best book to be so accepted. Now if this had been said regarding some other's book we are sure Brother Miller would not object if we let it pass. As it is we apologize to Brother Miller and hope this correction will receive as wide publicity as did our error.

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. Hines

18. Dr. Reuben A. Torrey

I did not find a syllable in any reference books in the city library that came to my hand about Brother Torrey's parents. The brief record was: "R. A. Torrey, born in Hoboken, New Jersey, January 28, 1850." It is probably safe to assume that he was born, like other folks. Nothing is said of his ancestry, or their occupation on either side of the house. I learn from the briefest incidental mention of his mother that she was a church member, and that his father was once wealthy, but his business or estate was struck by the financial crash of 1873, and by 1877 when he died it had mostly dwindled away, and in a few months more not a penny was left. Torrey said in a sermon, "I thank God that that money did pass away. It was the best thing that ever happened to me." I have since learned that his father was a banker in Brooklyn, New York.

Now to return to an account of his boyhood in another sermon, preached in London. "How Satan deceived me for many years about 'having a good time,' when I was a mere lad! I went one day up to the third story of our home, where we had a great storeroom in which were stored away the old books out of the library. As a boy I used to sit on the floor of that room and get the books about me and look through them. One day I came across the covenant of the church of my mother, and I said to myself, 'I wonder if I cannot be a Christian? I can say 'Yes' to that, and to that, and say 'Yes' to that.' After a time I came to a place where the book said something to this effect: 'If I become a Christian I was to be willing to do anything God said, and go anywhere He said.' "I shut up the book and said, 'No, just as likely as not I'll have to be a preacher if I say 'Yes' to that, and then life will not be worth living.' And I threw that book away, and deliberately refused to take Jesus Christ, and de-
This is the story of Torrey's wayward youth and conversion as told by himself to vast audiences in London, Edinburgh. The notice of his education in the cyclopedia is brief and a bit uncertain. He seems to have graduated from Yale University a little before he was twenty, and from the seminary before he was twenty-three, and to have studied later in Leipzig and Erlangen, Germany, but does not tell when.

He entered the Congregational ministry toward the close of 1878, and was installed as pastor of a small church at Garretsville, Ohio, twelve miles from my first pastorate, and he asked me to preach his ordination sermon. He remained there until 1882. He seems then to have been employed as city missionary of Minneapolis from 1883 to 1885, pastor of the Third Baptist Church, Minne-

apolis, from 1887 to 1889. Then he began con-
nected with the "Moosey Bible Institute from 1889 to 1908. That gave him his throne of in-
fluence. The name of Moosey and association with him gave Mr. Torrey prestige. He tells us that while pastor in Minneapolis he sought and ob-
tained the baptism with the Holy Spirit, which greatly augmented his power and usefulness. This fact undoubtedly led Brother Moody to select Torrey to be his assistant, and then successor in that remarkable work. It was a great privilege, as well as opportunity to be pastor of that Chi-
cago Avenue Church, with its auditorium seating over two thousand, and a great Sabbath school, and a Bible school of four hundred students all preparing to be Christian workers, preachers and missionaries, and required to do personal work and report on the same—all boosting for that church in that wonderful city. Torrey saw it, felt his opportunity, and rose to the occasion.

God greatly uses those who want to be used in God's way, and will pay the price of usefulness. But it is the one thing the price of which cannot be jeweled down. It always costs one hun-
dred percent!

Probably Torrey's life culminated, as to use-
fullness, in the Torrey-Alexander revival campaign

around the world. It came suddenly and entirely in answer to prevailing prayer. The story of it is like a religious romance, but probably has never been surpassed in actual history for an evangeli-

colic tour around the world, which he agreed to do. Before he arrived in Chicago Dr. Torrey had started for Japan. The work lasted over three and a half years, and he preached in Japan, China, India, Australia, Tasmania, New Zealand, England, Scotland and Ireland. The records tell us that during these revivals "nearly one hundred thousand professed conversion." It was unprec-

tended in this respect that it extended around the world.

The sermons he preached in these various meet-
ings were taken down shorthand and then care-

fully corrected by Dr. Torrey; and afterward published for the benefit of all. In some of the

largest cities he was accustomed to deliver "Noon-
day Talks to Business Men on Faith and Un-
believer," or "The Bible and Its Christ," or "Why I Believe the Bible."

In Melbourne the Town Hall was packed with 25000 men of all classes at that noon hour each day for two months, and three addresses. In Sydney I was told that in the crowd that thronged Centenary Hall there were many prominent business men and members of both houses of the legislature, who gave up their midday meal each day to at-
tend. In Great Britain and Ireland men very prominent in commercial and professional life, large number of university men, both professors and students, spoke to Dr. Torrey of the help that had come to them from these addresses not a few having been shaken in their faith by the critical discussions of the present day. Many ag-

nostics, skeptics, Unitarians and destructive e-

cles have testified publicly to having been led by these lectures to give up their former erroneous positions. They have been especially encouraged by the number of my brethren in the ministry who have testified in public, and private of the help received. "There can be no reasonable doubt that a vast deal of good was done, and scores of thou-

sands of souls were saved, and the flood-tides of unbelief that threatened to submerge Christen-
dom were greatly retarded by the Torrey-Alex-

ander meetings.

But when these brethren reached their home-

land, their success was not so manifest. The
tides of enthusiasm began to ebb like a pent

force. Our partiality for revival work, and our

admiration for these dear brethren of faith and

prayer must not make us oblivious to the lessons that may be and ought to be learned from all hu-

man effort.

1. It is noticed in the writings of that time (1805-1907) that another evangelist whom I will not name held a series of meetings in Los Angeles, Portland and Seattle, and was to have had a meeting later at San Francisco. But the first three meetings were superficial, both in matter and measures, and comparatively fruitless. The San Francisco meeting was cancelled. It aroused a critical spirit in this country about big meetings in general.

2. It was reported from England and Great Brit-

tain that the Torrey-Alexander meetings were in some respects divisive in spirit, and excited the opposition of reverent and sane Christian scholarship by antiquated theology not abreast of the best thought of our time. A prominent theologian, still living and prominent, published an article in which occurred this: "When tradi-

tions are insisted on as dogmas necessary to sal-
vation, I am inclined to be allied with such perversions of divine truth."

3. One of our most influential religious papers published a criticism of the meetings abroad thus:

"There was indeed great emotional interest; but what has been their permanent ethical effect? Finney's revivals were followed invariably by a period of personal and professional reform or public affairs, and temperance in personal habits, and the formation of great institutions. Some of the Torrey meetings violated good taste. The theology preached was antagonistic to reason. Any preaching which puts any value on emotional excitement, except as it leads to higher and holier living, is a mistake. Liberalism, conventionalism and emotionalism are not the marks of the Chris-
tian religion. The modern methods, brass-band work, big-choir work, big statistics, and every-
thing on the score of bigness which were features abroad will not work here. It is not our eigh-
teenth century theology proclaimed with fanfare that is wanted today."

Now, very likely, some of this criticism was un-
fair and undeserved and was simply the expres-

sion of the animus of the critic. But, after ad-
mitting all that, there is enough left for serious

reflection. (1) All shallow revivalism brings dis-

satisfaction and all superficial effort. How careful we all ought to be not to lower God's standard of piety,
and dast with untempered mortar! (2) While we defend orthodoxy, as Dr. Torrey did, let us beware of standing so straight that we lean over backward! Let us beware of using old-time phrases and terms which the clearest, purest Christian thought of the day is committed to reject. Charles G. Finney once said, "Dr. Jonathan Edwards I love; his errors I deplore!" So should we all say. President Jonathan Edwards was a blessed, good man. Some of his theology was simply atrocious. A theological doctrine is not necessarily false because it is old; neither is it true because it is new. It is easy to err by being ultra-conservative, as sometimes Dr. Torrey was. (3) It is easy to have too much emotionalism in our revival work. The great Finney always tried to avoid excessive outbursts of emotion, as being a positive hindrance to the best action of the reason and the noblest choice of the will. This is one of the standing perils of our modern holiness revivals—excessive demonstration and noisy emotionalism that is not followed afterward by lofty morality and holy living! I entreat Nazarenes beware!

These criticisms of the Torrey-Alexander meetings tended undoubtedly to bring them to an end in this country. Dr. Torrey accepted a call to the deanship of the Los Angeles Bible Institute, and the pastorate of the Church of the Open Door connected with it, where he ministered to an audience of 4,000 people. This he kept up till near the close of his life. Dr. John H. Hunter has just now written me that Dr. Torrey severed his connection with the Church of the Open Door in June, 1924, and that the church has no vital connection with the Institute. It seems quite out of place for an insignificant man to criticize so great a preacher. But to err is human, and God's truth is more important than any great man's reputation. Dr. Torrey, following Mooney, denied that the baptism with the Holy Spirit sanctified Christians and removed their carnality. In his book, "How to Bring Men to Christ," page 106, he says, "The baptism of the Spirit has no direct reference to cleansing from sin. This is an important point, to bear in mind for many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the baptism of the Spirit the Holy Spirit, the old carnal nature will be eradicated. There is not a line of Scripture to support this position." He taught simply the Holy Ghost for power or service, and denied the sanctification or cleansing of the heart.

1. We confront Brother Torrey's rash statement by scripture. He "shall baptize you with the Holy Spirit and fire" (Matt. 3: 11). "Giving them the Holy Spirit . . . cleansing their hearts" (Acts 10: 44, 45). "God . . . made free from the sin principle" (Rev. 1: 5). "now have your fruit unto sanctification" (Rom. 6: 22, R.V.). That is what sanctification is. "For the law of the Spirit of life in Christ Jesus made me free from the sin principle" (Rom. 7: 6). "Knowing this that our old man was crucified with him, that the body of sin might be done away"—destroyed (Rom. 6: 6). I have consulted six Greek lexicons as to the meaning of this Greek verb, and the meanings are "abolish," "destroy," "free from," "annihilate," "to do away," "to put an end to." In every case it is also circumcised with a circumcision not made with hands in the putting off of the body of the flesh (sarkar) in the circumcision of Christ" (Col. 2: 9-11). Bishop Ellicott says "the body of the flesh" in this passage is synonymous with "the body of sin" in Rom. 6: 6. Dr. Daniel Steele, the public orator of Boston University, says on this passage, "We call the attention of every Greek scholar to the strength of the original noun 'putting off.' The word was invented by Paul to show the thoroughness of the cleansing from the propensity to evil. The apostle inserted one preposition (apo) denoting separation to another (ek) denoting possession (and joined to the stem of a verb denoting to strip or undress) and thus constructed the strongest conceivable term for the entire removal of depravity."

The German commentator, Meyer, pronounced the greatest exegesis of the last century, says on Col. 2: 9-11: "Spiritual circumcision, divinely performed, consisted in a complete parting and doing away with the body of sin, in so far as God, by means of this ethical circumcision has taken off and removed the sinful body from man and made him like a garment put on at birth." And yes, in the face of God's own interpretation of this rite, and His plain declaration that God removes the body of sin (sarkar), "the old man of depravity from us in sanctification, and the testimony of the best Greek exegests of the world as to the unmistakable meaning and the teaching of the passage, Rev. Reuben A. Torrey makes the untenable declaration that "The figure of Scripture to support this position! That God cleanses the heart by His Spirit! We will quote once more Acts 15: 8-9, "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit . . . cleansing their hearts by faith!"

Now, we do not write of Scripture, and we can quote a hundred of them that absolutely contradict Rev. Reuben A. Torrey, if language has any meaning.

2. We have confronted Rev. Reuben A. Torrey with seven passages of scripture, all unmistakably teaching the cleansing of the heart from depravity by the Holy Spirit. We will now confront Rev. Reuben A. Torrey with a passage of a sermon preached in London by Dr. Torrey, the famous traveling evangelist. His text was the one I started with, Matt. 11: 22: "He shall baptize with the Holy Spirit and fire!"

"(22.) The second thing that fire does is fire refines, or purifies. In Malachi 3: 2-3 we are told of the purifying power of fire. There is nothing that purifies like fire. Water will not cleanse as fire does. Suppose I have a piece of gold, and there is some filth on the outside of it; how can I get it off? I can wash it with water. But suppose the filth (alloy) is inside of it—how will I get it out? There is only one way; throw it into the fire. And men and women, if the filth is on the outside it can be washed away with the water of the Word; but the trouble is that the filth is on the inside, and what we need is the fire of the Holy Spirit penetrating into the innermost depths of our being, burning, burning, burning, cleansing. What a refining came to the apostles on the day of Pentecost! How full of self-seeking they had been up to the very last Supper! At the last Supper they had a dispute as to who should be the first in the kingdom of heaven. But after Pentecost they no longer thought of self, but of Christ. How weak and cowardly they had been right up to the crucifixion! They all forsook Him, and not Peter alone (John 16: 1-11) at the accusation of a servant girl, with oaths and curses. But after the day of Pentecost that same same faced the central council that condemned Him to death and said, 'If we be this day examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom we crucified, God has made both Lord and Christ.' And to the whole house of Israel it is revealed how all the things, both small and great, which are written in the prophets, are accomplished in the Lord. Therefore all the people that hear the Word with joy (Acts 13: 21)."

"(3.) In the third place, the Bible teaches us that fire consumes. In Ezekiel 24: 11-13 we are not told of the consuming power of fire. And it is a blessing with fire consumes, in fact it cleanses by consuming. It burns up all dross, all vanity, all self-righteousness, all personal ambition, all unoverworn temper.

"We had once at the Bible Institute in Chicago a young woman who was much that a Christian should not be. When we heard she was coming all of us in authority thought she never ought to have come to the Bible Institute. I thought so when I heard she was coming, for I knew her in the school from which she came, and I knew she was one of the most unmanageable pupils they ever had in the school. She was stubborn, wilful, proud, quick-tempered, boisterous, loud and pretty much everything a girl ought not to be. When I heard she was coming, I thought, 'What in the world does she want at the Bible Institute?' But her uncle was one of the best friends the institution ever had, and, so, out of consideration for her uncle, we admitted her. Now, we require of every student in that Bible Institute that some definite work to save the lost should go hand in hand with Bible study, for Bible study, unless it is accompanied with actual work for the salvation of souls, will dry up a man's soul quicker than almost anything else. We required that woman to go into the tenements, the homes of the poor and the outcast. One afternoon this girl had been visiting in Mayfair, the poorest and lowest of the poorest streets in Chicago. After a time she became very tired with climbing up and down the stairs, and going in and out of the filthy homes, and instead of returning to the institute, she walked on in a very rebellious frame of mind to the Lake Shore Drive, the finest avenue in Chicago, along the shore of the lake. As she passed by those magnificent mansions there, she looked up at them with an eye that danced with pleasure, and said, 'This is what I like. I have
had enough of Milton Avenue; I have had
enough of climbing stairs and going into ten-
ments. This is what I like, and this is what I am
gonna do, 'cause it's the right thing to do.
She got back to the insta-
lute and went straight to her room, still in a
very bitter and rebellious frame of mind. The
tea ball rang before the battle was over, and she
took to the table and 'took her place and sat
down, and there at the table the fire of God
died right where that girl was sitting. She
sprang from her seat and rushed over to a friend
at another table, and threw her arms around her,
and exclaimed, 'I am a volunteer for Africa!' The
fire of God in a moment burned and burned,
and burned, until that young woman was so
changed, her actions, her views of life, her tastes,
er ambitions, her very face was so changed in a
moment that when her old friends saw her and
heard her they could hardly believe their own
eyes and ears. Afterward she went back to that
same school down in Massachusetts where she
had been such a hindrance, but with burning
words pour teed to the girls there and with mighty power led them to 'the Lamb of God that takes away the sin of the world.'

"Is not that what we need, a fire that
will burn up this pride of ours, this selfishness of ours, this worldliness of ours, burn up all these things that hinder the world from coming to Christ, because we make men think that Chris-
tianity is always "sissy"?

"(4). Fire warms and melts: I found a tract
among my papers. Where it came from I did
not know. It had printed in large letters over
the top, 'Warmed, a Baptist with Fire.' I said,
'That is precisely what I need. If there is any-
body on this earth that needs fire, it is I! I
was born, and had grown up, cold as an iceberg. So I read the leaflet, and sought and obtained the 'baptism with fire.' The great need of the day is men and women on fire. Brethren, this is what we need in the pulpit, in ministers on fire. What cold men most of us preachers are! Ortho-
dox enough, it may be, and we possess the most solemn truth with great force of reason and
beauty of rhetoric, and most convincing elo-
quence. Men admire our preaching, but do not repent. Why not? Because we are not on fire. But put a minister on fire in the pulpit, like
John Wesley, and Whitefield and Charles G. Fin-
mavy, and people melt."

Now the question arises, How can that passage
in the book of Mr. Torrey's, which flatly denied
that the baptism with the Holy Spirit cleansed
the heart of carnality be reconciled either with
the scriptures quoted or with this eloquent ser-
mon on the "Baptism with the Holy Spirit and
Fire? They cannot be reconciled. How do I ex-
plain such a remarkable discrepancy? I don't
explain it. I can't. I just leave it with God among
the unexplained mysteries of the fallible workings
of the human mind.

Did it not hurt Brother Torrey's influence and
usefulness? It certainly did. I was once Brother
Torrey's guest in the Bible Institute in Chicago.
My book, "Holiness and Power," had recently
been published, which has been translated so
many times in foreign languages, and seems to be
at test book used around the world. A young
Japanese preacher had become dissatisfied with
his ministry in Japan, and wanted "a new
method!" He was recommended to go to the
Moody School in Chicago. He came to this
country and studied under Brother Torrey—six
months, and was hungry as ever. One day
Joseph Nakada came to my room and asked me to
pray with him. I suspected what he wanted, for
I had learned from the pupils of Brother Tor-
rey's mistaken teaching. I prayed with him, and
got the book, "Holiness and Power" into his
hands. By the reading of this book a few days
he was sanctified by the baptism with the
Spirit; and he went back at once to Japan and be-
game her greatest soul-winning preacher, often
seeing two hundred at the altar in a single service.
He has been for years the superintendent of the
holiness churches of that country. Twice Brother
Nakada has told me the story in the chapel of
Pasadena College.

When Dr. Torrey was holding meetings in
Japan Brother Sasa, one of the best interpreters
in Japan, was his interpreter. One day in an ad-
dress Dr. Torrey denied the cleansing of the heart
by the baptism with the Spirit, and taught his
old Keswick doctrine of "suppression." How Sasa
interpreted that passage I do not know. But at
the delay he sought a private interview with Dr.
Torrey. He told his experience and what the
Holy Spirit had done for him. He said to Dr.
Torrey, "The doctrine of suppression may answer
for the people of America, but it will not ans-
er for the Japanese. I have never had an-
other such passage in a sermon, denying the
cleansing of the heart from its carnality, I will
never interpret for you again!" Brother Sasa
stayed with me of this incident when we were together
in England. What a rebuke, from one born a
heathen!

Since I began to write this article Rev. Dr.
John H. Hunter sent me a five-page article of his
in "The King's Business" on Dr. Torrey,
which was published in that magazine January,
1929, furnishing me many facts, especially about
his later life. He said:

"It will be readily seen that Dr. Torrey thus
blazed the trail for the Bible institutes that are
now so numerous all over the world, and which,
with minor deviations, follow the original. One
of Dr. Torrey's innovations was the adoption of
a definite statement of Christian doctrine held by
the institute in Los Angeles, which is signed e-
evry January by every member of the board of
directors, the faculty and heads of departments,
and from which there can be no deviation.

This article further states that in the revival
campaign around the world 20,000 souls pro-
fessed to find Christ in the orient in six months,
and in Britain, France, and Ireland the following three years—making in all 115,000.

I find the following books written by him:
"The Voice of God in the Present Hour" ..... $1.25
"The Person and Work of the Holy Spirit" ..... 1.00
"Difficulties and Alleged Errors and Contra-
dictions in Bible" ..... 1.00
"Practical and Perplexing Questions An-
swered" ..... 1.00
"Anecdotes and Illustrations" ..... 1.00

For Revival Work
"How to Bring Men to Christ" ..... 2.50
"How to Work for Christ" ..... 2.50
"How to Promote and Conduct a Successful
Revival" ..... 1.00

Revival Talks and Addresses
"The Bible and Its Christ" ..... 1.25
"Revival Addresses" ..... Cloth 1.00; paper .50
"Real Salvation and Whole-Hearted Service" ..... .50

For Bible Study
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What a noble work to leave behind after one
has gone to rest from his labors!

In 1924 Dr. Torrey resigned his positions in
the institute and church to be free to write some
more books. He moved to Asheville, North Car-
olina, so centered located on the "reach of his
reach of his children."

As a teacher, Dr. Torrey imparted one of
the secrets of his mastery of material. He seemed

to know his Bible from cover to cover. He
could always give chapter and verse for every
statement he made.

As a preacher he has been described as follows:
"Dr. Torrey is a man of plain speech. His
language is stripped; every word is used in its
plainness, best understood meaning—a spade is
called a spade. Sin is no mere imperfection in
human nature—it is hell's reason against the
Almighty! Dr. Torrey is a man of conviction. The
Bible is to him the very Word of God—no less.
He is a man of clear intellect. There is no vague-
ness about his creed. Dr. Torrey is a man of
compassion. Though his addresses have power to
brand and burn, the orbs that light his face are
no cold, pitiless, passionless eyes. As the tender
words of Christ and His apostles come from his
lips, those luminous eyes fill, and a look of eager
yearning comes into his face, as if he comes on
a message of help."

During his mission in Liverpool, Dr. John Wat-
son (Ian MacLaren) wrote to a newspaper:
"First of all, one must be impressed by the
speaker's personality. His bearing is that of a
gentleman of Christ. What struck me most was
his intellectual sanity. From the beginning to
the end of his address he was persuasive and
reasonable.

But the most winning feature in his address
was his grace. And if you ever have another
such passage in a sermon, denying the
cleansing of the heart from its carnality, I will
"May I add, that I have not the honor of knowing Dr. Torrey, and that his theological standpoint may not be exactly mine: but I left that meeting convinced that the preacher was a single-hearted lover of the Lord Jesus. If these lines should come to Dr. Torrey's notice, it may encourage him to know that a fellow- servant of the Master went back to his work with a warmer heart and a stronger faith."

Before closing I would like to emphasize the place that prayer had in Dr. Torrey's life. He always discarded any credit for himself in the results achieved. In his opening address in every mission he read the sixty-sixth Psalm, and called special attention to the fifth verse: "My soul, wait thou only upon God, for my expectation is from him." He assured his hearers that if their expectation of a great revival was fixed upon him or his preaching, or on Mr. Alexander and the choir and their singing, or upon their organization, they would be disappointed. But if they were depending upon God, then the blessing would surely come. Dr. Torrey spent hours in prayer every day. One of the last entries in his diary reads: "Now I have more time to pray.

Shall we who remain more closely imitate this man of faith and prayer?

And there is another lesson for all preachers. One may read a whole volume of his sermons and not find one sentence that would suggest a smile. His aim was too serious to play the buffoon in the pulpit.

An English tribute to Dr. Torrey: "Adeus! Great! Heart! Thy God who gave thee those grants!"

That we may still enjoy the messages Thou hast left to us on the printed page;
Thy How to pray!; How to win men for Christ;
The Holy Spirit; and His Baptism;
And many other works, still inspire The church's faith and zeal, though they are gone.

Thou hast well judged, and in thy Master's strength
Grandsly didst conquer in the holy fray.
Thy works and words were better than thyself!
Thy bitter hate, to sin, thy stern rebukes;
Thy love for Christ and souls, and thy combined Courage and tenderness, will long abide;
A memory we urge on the hearths of God,
May we the same straight path of faith pursue.
And rest around the Throne. Brave soul, adorn!"

First among the precepts to be set forth is the command to "Judge not." At once the question arises in one's mind as to what may be the purpose of this injunction. The word in the original has the various significations that the English verb has, so that alone by itself does not especially define the term. But many of the meanings are excluded by the context. Such renderings of the word as, "to be of an opinion, deem, think, to pronounce an opinion concerning right or wrong," or kindred meanings would not be applicable in the context such as we have here. On the other hand the significations, "to pronounce judgment; to subject to censure; of those who judge severely (unfairly), finding fault with this or that in others," does suit the context in this place, and therefore we conclude this is the intention of the injunction, that the habit of severe criticism in a harsh, censorious spirit is condemned. When we note the parallel passage in the Gospel of Luke we find a corroboration of this meaning. "And judge not, and ye shall not be judged; neither condemn ye, and ye shall not be condemned; release and ye shall be released" (Luke 6:37, R. V.). Moreover we find this use in Romans, wherefore the apostle says, "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things" (Romans 2:1). Here the signification is very plain when we know the bitter spirit with which the Jew judged the Gentile. Thus the import of Jesus' command becomes clear.

As was the wont of the Master, He adds the reasons why we should not give ourselves to bitter criticism of others. "That ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why dost thou see the splinter in thy brother's eye, but dost not perceive the beam in thine own eye?"

Thine eye is the lamp of thine body. If thence the light be darkened, nothing that is under the same roof shall be visible. So also is the light that shines in your heart. If there be no love there, how can you see the light of truth? The word for "beholdst" in the original means more particularly to see the exterior while the word for "considerest" has the signification, to think intensely about. Why is it then that we view the fault of our brother just as it stands out before us without any examination of its underlying causes, but fail to give any serious attention to the much larger fault in our own lives? Why is it that we turn to our brother and ask him to let us remove with ruthless hand this little fault that he has, and at the same time stand out in our lives this glaring weakness? "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The faults within our own being have obscured our spiritual vision so that try as we may, we can not judicially estimate the faults of others.

Laying in the background of the injunction given along with the appended reasons was no doubt the haughty, self-righteous Pharisaic spirit. The word hypocrite would indicate this. This word is not frequently used by Jesus and when it is it is applied to these false teachers of religion. The Pharisees regarded the common multitude accused, he was not as the penitent publican, nor was he like unto the sinful woman, so he estimated himself. But the unmerciful spirit, the self-righteous concern, and the hard hatred and contempt of all who received not their teaching proved more calamitous to their own spiritual life and to the nation than the sin of the politician and of a Mary Magdalene. Accordingly when we in self-righteous estimation of ourselves seek to arraign before the court of our judgment..."
the errors and sins of others without forbearance or mercy, may it not be rightly said, "Ye know not of what spirit ye are? When from our hearts all this hauteur and pride has been removed, we will see ourselves as contemptible and unworthy of the infinite, as having once been sinners, and in humbleness of spirit, will we help an erring brother. "Many an irritating fault, many an unlovely oddity, has come of a hard swallow, which has crushed and maimed the nature just when it was expanding into plentiful beauty; and the trivial erring life which we visit with our harsh blame may be but the, unceasing motion of a man whose best limb is withered." Quoting this passage Smith continues, "Also that we should never forget this! It is pitiful to strike in the dark and learn afterward that we were striking a wounded creature."

While we should ever seek to avoid the censorious spirit, yet in so doing we are not to be without moral discrimination. Jesus exercised this; He discerned the thoughts of men and accordinly did not treat Himself unto them. As says Bruce, "Moral criticism is inevitable, Jesus himself practiced it. He judged the Pharisees, but in the interest of humanity, guided by the law of love. He judged the proud, pretentious and cruel, in behalf of the weak and despised. All depend on what we judge and why. The Pharisaic motive was egotism; the right motive is defense of the downtrodden or, in certain cases, self-defense." Thus it is that the exhortation, "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you," follows as a complement to the preceding admonition.

There are two extremes in our attitude toward men, one that with critical eye we censure every fault and shortcomings, and the other that we trust with a full heart all that we meet without exercising a discerning spirit. Both of these attitudes have their snares and pitfalls.

Before, however, discussing further this command, we should note the meaning intended by the words, "holy" and "pearls." There are in- stantly did not treat Himself unto them. In the teaching of Jesus, we remember that He changed from the direct statement of truth to the use of parables, and when questioned by His disciples for the reason, he replied, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Bitter opposition had increased to such a measure that to continue the direct, pungent teachings, such as the Master has been announcing from time to time, would have caused His enemies to have turned and rent Him. There are men so carnal that the word of truth cannot be spoken to them. If they come to the congregation they come only to pervert and to divide. To enter into any personal conversation with them or discuss with them, the great privileges of the gospel, would indeed a tasting of "pearls before swine." Thus interprets Wesley. He admonishes, "Be very unwilling to pass this judgment on any man; but if the facts of plain and simple, if it is clear beyond all dispute, if the swine do not endeavor to disguise themselves, but rather glory in their shame, making no pretense to purity, either of heart or life, but working all uncleanness with greediness; then cast not ye your pearls before them. Talk not to them of the mysteries of the kingdom; of the things which eye hath not seen, nor ear heard; which, of consequence, as they have not other inlets of knowledge, no spiritual senses, it cannot enter into their hearts to conceive. Tell not them of the exceeding great promises, which God hath given us in the Sun of His love. What conception can they have of being made partakers of the divine nature, who not even desire to escape the corruption that is in the world through lust? Just as much of knowledge as swine have of pearls, and as much relish as they have for them; so much relish have they for the deep things of God, so much knowledge of the mysteries of the gospel, who are immersed in the mire of this world, in worldly pleasures, desires and cares. Oh, cast not those pearls before these; lest they trample them under their feet," lest they utterly despise what they cannot understand, and speak evil of the things which they know not." Othhausen interprets in like manner by stating, "He who forbids our judging (which decides man's culpability), commands us to form an opinion (which marks only the state). This latter is absolutely necessary for the child of God, in order to distinguish the false from the true. Dogs and swine denote the common natural condition, which shews itself in shamelessness, carnality and lust; these things the Christian must know as such, and not bring what is holy into contact with them; for their internal condition does not admit of their receiving it, and it reacts destructively on himself. Holy pearls denote the holy doctrine of the kingdom of God."

In the interpretation given by these two writers we have practically the same line of thought, but we feel that the general rule may apply to other instances than those given by Wesley and Othhausen. Experiences such as they recount may occur in our lives, but generally they do not constitute the usual routine of life. On the other hand there are instances which are the more frequent in our mingling with the other. The innermost secrets of our hearts cannot, be expressed to everyone; the friends that understand us are few. To tell all of our hopes and desires to every passer-by is not wise; there is a discretion that is becoming every child of God, a reserve that gives poise and dignity. Someone has said, "Do not explain, your friends do not require it, and your enemies will not understand it." To be constantly talking out all the movings of the heart, its trials and tests, indicates a weakness of will in self-control. Even the secret whisperings from the Lord should not always be proclaimed in the public congregation; there are some things that are given us from above to hold as sacred treasure within our heart, known only to ourselves and the Lord. To cagily tell forth every assurance that our Lord has given us is not always wise. "Hast thou faith, have it to thyself before God" (Rom. 14: 22). There may be conditions affecting such assurance that must be fulfilled by us; there may be delays which will ensure, and others listening may stumble in trust in confidence when they do not see the quick fulfillment of that assurance. It such cases as we have mentioned the ones to whom we are not to impart the hidden mysteries of our heart may not merit the classification of dogs and swine, but the general principle of reticence is applicable and needs to be observed.

In developing this section from a sermon standpoint, two texts stand out particularly, the first, "Judge not." This might be analyzed by the interrogative method beginning with the question, What do we mean by judging? following with the question, What are the reasons why we should not judge? The theme on which these questions may be based could be, "The censorious spirit condemned." The second text is, "Give not that which is holy unto the dogs." The theme for this, "The necessity for moral discrimination." To develop, we could define what we mean by moral discrimination, why it is necessary, and when it should be exercised.

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**HINTS TO FISHERMEN**

*By C. E. Cownell*

- **"Pinch" Hitting**
  Loud hallelujahs and pounding the pulpits will not make up for an empty mind.
  Fill up on your subject and then turn on the spotlight and let 'er rip.

- **Revivals**
  Do not blow in on every breeze. They are the result of certain laws and conditions as the production of the electric light.
  The preacher must pray a "good deal" or else be Jesusless in the pulpit.
  Wearing your shoeleather in calling is no substitute for study and prayer.

- **The secular demands of the modern church**
  Are enough to make the preacher backslide. It takes grit, grace and gumption to hold on.
  The preacher who never "strikes fire" will not kindle a blaze in the pew.

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**A Message from the Common People**

*Text, Mark 12:37.*

**Introduction:** A mistaken reading of Scripture is often the result of unscrupulous errors. To take a text without regard to the context is often a pretext for something that might have been said if the text had not been there.

*Why?*—Why did the common people listen to Jesus with gladness? Was it because He preached a gospel acceptable to the common people? Is
there something wrong in our presentation of the gospel now, in these days of half-empty churches? Let us look into this matter.

When—When did the common people hear Jesus gladly? That day when He upstated the Pharisees and discomfited the scribes. The scribes and Pharisees were their sworn foes. So the common people listened with delight, and applauded the words of Jesus with hilarity and glee. It was so delightful to see their foes dealt with in this fashion.

Where—Not in Nazareth, "where He was brought up. There they tried to kill Him. Not in Capernaum, where He exercised such a gracious ministry. He cried: "Woe," on Capernaum, Bethesda, Chorazin, cities filled with common people, because of their unrepentant attitude. Not in Jerusalem. There they cried: "Not this man, but Barabbas," and Barabbas was a robber. It is true they crowned Jesus in Jerusalem, but remember it was a crown of thorns, in emblem for One of whom they cried: "Crucify him! Crucify him!"

How—How was it that the rich young ruler went away sorrowful? How was it that when many turned away from following Him He turned to the disciples and said, "Will ye also go away?" How was it that Judas betrayed Him? That Peter denied Him? That others forsook Him and fled?

Has the temper of the common people changed by the passing of the years? Let us make a comparison.

Then—A comparative few to whom the kindness of Jesus was so overwhelming continued to listen, even when He pressed on the conscience high ideals and arduous duties, but with the New Testament open before us we see that it is a monstrous perversion of the facts we find there to maintain that the common people of Palestine accepted gladly the teaching of Jesus the Son of God.

It is true that He had His period of passing popularity, but at last He cried, "O Jerusalem! Jerusalem! How often would I gird on you, but ye would not." Now—Let us face the facts, and avoid illusions as much as we can. Human nature still shrinks from the cross, Jesus is still heard gladly when His teaching fits the program in hand, and bokoets up the pet theory. All parties claim Him then. But when it comes to accepting Him as Savior, Sovereign, Master, Lord

... the crowd disperses,..."A Teacher of high ideals and uncomfortable commandments, who says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That teaching is not very popular, even now."—Rev. J. E. Williamson, in The Expositor.

The Book of the Law
This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Josh. 1: 8).

"The little worries which we meet each day May lie as stumbling-blocks across our way, Or we may make them stepping-stones to be Of grace, O Lord, to Thee."—A. E. Hamilton.

He Knows Best
Perhaps He sees that the best waters for you to walk beside will be raging waves of trouble and sorrow. If this should be the case, He will make them still waters for you, and you must go and lie down beside them, and let them have all their blessed influences upon you.—Hannah W. Smith.

Rest
There is a rest that remaineth for the children of God. Rest of soul, rest from worry, rest from the distracting and jangling disturbances of life. A deep, sweet, holy, restful calm; deep down underneath the stormy surface. There is where the beauty of life is; where the soul revels in comfort and rest. This rest of soul is one of the products of entire sanctification; without holiness there is no such rest. Without the cleansing of the carnal heart there can be no perfect rest. Sin of any kind is a disturbance. Get rid of all sin, and enjoy a continuous Sabbath of rest, let the waves come as they may.

He Is There
In "pastures green"? Not always; some times He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be. So, whether on the hilly tops high and far I dwell, or in the sunless valleys, where The shadows lie, what matter? He is there.

—Henry H. Basay

Something Lost
Wealth lost—something lost!
Must haste thyself to get more.
Honor lost—much lost!
Must win fame, that the world may forget.
Courage lost—all lost!
Better thou hast not been born.—Goehe.

Do Not Worry
Worries kill, work never. Worry saps the juice out of life and superinduces a half dozen hundred other physical and mental diseases that take all the joy out of life. Someone has written:

"The world is wide
In time and tide,
And God is guide;
Then do not hurry.
That man is best
Who does his best
And leaves the rest;
Then do not worry.
"It ain't no use to sit and whine
When the fish ain't on your line,
Bait your hook and keep on tryin'
Keep a-goin'."

The Midweek Prayermeeting
Keep it out of a rut. Plan the best Bible reading or talk that you can give. Give this meeting, called the spiritual thermometer of the church, your careful and prayerful attention. Make it so attractive that the entire church will come out. This a wide-awake pastor can do. Almost any "old thing" will not do. Keep it fresh by keeping yourself fresh.

Heard God's Voice in the Waters?
And his voice as the voice of many waters (Rev. 1: 15).

Dr. J. H. Jouett once said, "I challenge you to read one of the letters of the apostle Paul without finding a praise. He would stop an argument any time to sing a duxology. He is always breaking out in praise. When I was writing that sentence in my notes I remembered that that very thought came to me once in the Island of Arran, that exquisite island off the Scottish coast, full of falling rills and torrents. I remember being very much impressed with the fact that you could never get out of the hearing of the sound of falling waters. If you went through a meadow there was some musical rivulet; in the dark valley was the music of some falling stream; if you climbed the slope there were the wide waters with their music, and on the hills the melody of some rippling rill—you could not get away from it. I talked of that very thing in the address, that says the voice of God is like 'the sound of many waters.'"

Conversion Makes Men Genuinely Honest
Gipsy Smith tells about one of his meetings in South Africa, and says, "When I was in South Africa, a fine, handsome Dutchman, over six feet high, came into my service and God laid His hand upon him and convicted him of sin, and the next morning he went to the beautiful home of another Dutchman and said to him, 'Do you know that gold watch?' "Why, yes," answered the other, 'those are my initials; that is my watch. I lost it eight years ago. How did you get it, and how long have you had it?' "I stole it," was the reply. 'What made you bring it back now?' "I was converted last night," was the answer, 'and I have brought it back first thing this morning. If you had been up I should have brought it last night.'"

One Night of Revelry and Its Results
A middle aged married woman, clerk in a store, rather attractive and courteous, the mother of three beautiful girls and wife of a hard-working man. Her husband, smoked cigarettes and drank bootleg whiskey. The habit grew on her until she was known to be drunk. Recently she went on a jamboree with two men and another woman. The auto driver rode the auto over fifty or sixty miles an hour, tried to take a turn in the road, dished over the side of the road; the auto turned over four or five times, all were seriously hurt. The young married woman especially. Her skull was fractured and a bullet chipped on the brain. She was unconscious for weeks and finally had to be sent to the insane hospital in a mentally hopeless condition. All the result of one night of spreeing. This mother may never return to normal, the three children must be put in a home for friendless children, the home is broken up and a husband left without a wife. Oh, the awfulness of sin!

Christian Crowns
A Crown of Rejoicing (1 Thess. 2: 19, 20).
A Crown of Righteousness (2 Tim. 4: 7, 8).
The Crown of Life (Jas. 1: 12).
THE POWER OF THE HOLY GHOST

By W. B. Walker

ACTS 1:8

1. The Nature of This Power
   1. Was it as they anticipated: political power?
   2. Was this power in question intellectual power?
   3. Was it the power of working miracles?
   4. Did not this power consist in the ministerial commission?

2. But whereas this power consisted in:
   a. It is the power of spiritual earnestness.
   b. It is the power of the Holy Ghost.
   c. It is the power of witnessing for Christ.
   d. It was the power of the heart purity.

3. This Source of This Power

   "When the Holy Ghost is come upon you."
   1. There is but one inlet to this power.
   2. Why do I believe in the power of the Holy Ghost?
   3. How did the disciples receive this power?
      a. They waited for it.
      b. They prayed for it.
      c. The power of the Gospel was given to the early church was constant and corporate.

4. The Use of This Power

   "Ye shall be witnesses unto me."
   1. We shall be His witnesses in uncompro
   2. We shall be His witnesses in our company and our life.
   3. We will witness for Him in our home, where some of the most trying things of life be met.
   4. Then, we shall witness for Him in the trying hour of death.

WORKMEN WANTED

By J. W. Bost

TEXT: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:38).

Introduction: Jesus and the multitude.

1. The Laborers.
   1. They must be sent of God.
   2. They must be furnished by Christ.
   3. They must be thrust out with prayer.

THE LAMP

1. To think for Christ.
2. To speak for Christ.
3. To give for Christ.
4. To suffer for Christ.

SERMON BRIEFS

of the late Rev. J. T. Maybury.

Prepared by B. H. M.

TEXT: 2 Thess. 2:13.

I. God's Truth the Instrument in Our Salvation
   (Rom. 10:13-17; John 8:32; 17:15, 19; Eph. 1:13).

2. Three kinds of sanctification.
   1. Ceremonial.
   2. Personal.
   3. Pentecostal.
   (Matt. 3:11; Acts 2:10, 19, etc.)

III. OUR FAITH THE CONDITIONS OF SALVATION
   B. Sanctification (Heb. 4:2; Acts 15:9, 16:18).
   C. Faith is believing the truth.

IV. HOLINESS IS THE EVIDENCE OF SALVATION
   A. Through sanctification of the Spirit, etc.
   V. CHOSEN FROM THE BEGINNING
   A. God's eternal purpose and plan.
   B. If saved, we are elected, and vice versa.

TEXT: 2 Tim. 1:9.

INTRODUCTION: An analysis of this text reveals what God did—saved and called.

1. When He did it—before the world began.
2. By whom He did it—Christ.
3. For whom He did it—bankrupt, insolvent, worthless humanity.

We furnished the emptiness for Him to fill; need for Him to supply; nothingness for Him to make something out of.

I. WHO ARE CALLED WITH HOLY CALLING?
   A. The world is not called to entire sanctification.
   2. Of Jesus (Mark 1:14, 15).
   5. Epistles written to churches tall to holiness (Rom. 6:10; Heb. 3:1; 1 Peter 1:5).

II. MANY DO NOT UNDERSTAND HOLY CALLING
   A. Note what the following callings mean:
      1. Business.
      2. Professional.
      5. Agricultural.

B. But holy calling means:
   1. To be sanctified and live a holy life.
   2. Read, pray, testify, sing, preach and work for holiness.

III. NOT CALLED TO WORK HOLINESS, BUT TO RECEIVE IT (Rom. 5:17)
   A. Brought to our mouth and heart (Rom. 10).
   B. God will have all the glory for our holiness.
   C. Holiness of Pharisees was of self, ours of Christ, e.g., Simon, the pillar saint, a son of stonians (Matt. 24)
      He spent nine years in a narrow cell, and never moved out. Then prepared one pillar after another, then stood on one sixty feet high. His neck was loaded with iron chain, his lips moved in constant prayer. He bowed till his head touched his feet. Fasted, ate one meal a day, and in Lent went forty days without food. Pilgrims came from all over, traveling from Britain to Syria. Stood on this pillar 37 years. Died in A. D. 460, age 72.
      He was imitated by Benjamin near Constantiopolis 33 years. In the winter he was covered with snow and ice. Fasted until it was a mystery to disciples how he lived.

IV. UNHOLY CHRISTIANS DISAPPOINT
   A. God.
      1. His purpose and grace for us to be holy was before the world began.
      2. Lost faith in Christianity and Bible when they see it not.

C. Own conscience.
   1. God put in every man's conscience, an element that will never let him rest till sanctified, unless his conscience is abused.

V. MANY THINGS IN PROFESSED CHRISTIANS INCONSISTENT WITH HOLY CALLING
   A. Worldliness.
   B. Covetousness.

   Church has enough money to put 100 missionaries on the field right now, and even more.
   C. Failure to walk in the Spirit.
   D. Lack of love.
   E. Meager prayer life, etc.

CONCLUSION: A holy God gives a holy call to us to have a holy heart to live a holy life, to enter a holy heaven.

TEXT: Rom. 1:18, first chunk.

I. FROM WHAT MADE FREE?

A. Sin.
   1. Define sin (1 John 3:4).
   2. Lawlessness.
   3. Internal principle (Deut. 20:18; Psa. 95:10; Jer. 17:9; Matt. 15:19).
   4. Outward act (Jer. 44:4).

B. ILLUSTRATIONS

   1. Butcher boy burnt by white men because his father was an active re-former. Was a fiendish act, but only holy.
   2. A Christian man resolves to keep sweet, but flies off, something deeper than his will, or desire. What a man is determines what he will be outwardly.
   3. A man hates another, slanders, lies, and finally kills him. Three outward acts from one principle within.

II. GOD'S ATTITUDE TOWARD

   A. Hates it and removes it (Rom. 1:18; 1 Pet. 4:17; Rev. 21:27).
   B. God and sin eternal opposites. "Out of darkness..."
are the nurse, and the blood is the remedy. 2. Christ's healings are a sample of salvation. 3. How many germs in leper? Demons in Mary? 4. How many shots left in your gun? IV. HOW DOES GOD MAKE FREE FROM SIN? A. By the provisions of the atonement (1 John 3: 8; Rom. 5: 20). B. By provisions of the Word. 1. Sin not. An absolute prohibition, no exceptions. 2. Service and works not enough. 3. No man can be a Christian who will not come to a state of sin. Are to be "holy in service." C. Note that 1. We cannot have, we cannot maintain salvation, except by forsaking all known sin. 2. Cannot sin and retain smile of God, nor refuse to do His will. V. WHERE FREE FROM SIN? A. Anywhere. 1. Atonement ever potent. 2. Measure of light is measure of responsibility. 3. Know the act on it, i.e. doctor is called to care, case put in his hands; so Christ takes our case. B. Small thing to be saved from all sin, but great thing to be filled with all the fullness of God.

ILLUSTRATIVE MATERIAL

Prepared by J. Glenn' Goode

The World Passeth Away

Say Dr. Rudas M. Jones, "I have a friend who has, at the age of forty-five, reached almost to the top of the medical profession. He has twice been sent to China to help organize medical practice in that country. His medical clinic was recently decimated by the head of one of the leading hospitals in London to be the foremost single clinic in the world. And yet this man is doomed to die with an incurable disease. For more than a year he has been to bed not knowing that he would be alive in the morning. He has undergone a tremendous stripping. Almost everything that has seemed within his grasp has faded like the autumn aster and the hazy flower. But the eternal stars have come out in full glory. He has been filled with a joy he had never known before. He has discovered a richness that is beyond belief. He wonders how he missed so much of life in those old days of health. He is writing many letters to his friends telling them of the joy he had in those happy days in the valley of the shadow of death. We have all made too much of death, he says; it seems to be hardly more than changing one suit of clothes for another—putting on an old suit for a new one: 'Overhead more near.' The eternal stars appear.'"

Rotten at the Heart

Professor Henry Drummond, in his "Tropical Africa," has a chapter on "The White Ant," which lives on wood, and unseen eats out the heart of the tree as soon as it ceases to live. "You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the deposit totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers, and discover that the whole inside has been eaten away. The apparently solid logs of which the rest of the house is built are mere cylinders of bark, and through the thickness of them you could push your little finger."

If a man has only the outward veneer of righteousness while his heart is being eaten out with selfishness, then it is plain that, like a rotten tree, his fall is near.—G. B. F. Hallock.

The Thrust of Tenderness

After Mr. Harvey produced his wonderful steel plate armor, inventors of projectiles endeavored for some time, in vain, to make a shot that would penetrate it. The hardest, toughest shots would be destroyed on impact with the face of the plate. By an extraordinary and paradoxical device a shell was finally rendered capable of passing through a ten-inch Harveyized plate. The inventor simply placed a cap of soft steel on the point of the shell. It is a human impetus to meet wrath with wrath, hardness with hardness; but both in morals and physics experience proves that a little gentleness accomplishes more than unyielding rigidity.—Rev. C. J. Doll.

God's Compassion

There is a not-so-visible picture in the National Gallery. Christ is upon the cross, which is shrouded deep in the gross darkness; and at first that is all one sees. Yet, as one looks longer, out of the blackness there looms up a Figure, with His arms tenderly uplifting Christ, and His face stricken with an agony more awful than the Savior's own. So it is that God always lives, attentive to the little breasts that thrill with the awe, the terror of Calvary is that where Christ hung God, that His heart, too, was broken there.—A. J. Gossip.

A Great Christian

At an emancipation celebration the Rev. Charles A. Tindley, D. D., pastor of Tindley Temple, the great Negro Methodist Episcopal church in Philadelphia, is quoted as saying, "I am not responsible for the color of my skin. The Supreme Artist of the universe fashioned it before I was born; but if I keep my body clean with soap and water, place some gray molder under my knitty hair, and put the grace of God in my heart, I shall count one in the great scheme of things."—Expositor.

The Resurrection in Symbol

Dr. F. W. Boreham quotes the following from the journal of Michael Faraday, the celebrated chemist. He is spending a holiday in Switzerland, and writes on July 25, 1847: "Very fine day; walked with dear Sarah by the lakeside at Oberhoven, through the beautiful vineyards; very busy were the women and men in trimming the vines, stripping off tendrils and leaves from the fruit-bearing branches. The churchyard was beautiful, and the simplicity of the little remembrance-posts set upon the graves very pleasant. One who had been too poor to put an engraved brass plate, or even a painted board, had written with ink on paper the name of the being whose remains were below, and this had been fastened to a board and mounted on the top of a stock at the head of the grave, the paper being protected by a little edge and roof. Such was the simple remembrance; but Nature had added her pathetic, far under the shelter by the writing, a caterpillar had fastened itself, and passed into its deathlike state of chrysalis, and, having ultimately assumed its final form, it had winged its way from the spot, and had left the corpse-like relics behind. How odd, how beautiful is this figure of the resurrection! Surely it can never appear more even without touching the deepest thoughts!"

The Demon of Jealousy

Thomas Shepard was an English Puritan, a Pilgrim father, and the founder of Harvard. He had, it seems, a brilliant ministerial neighbor. And his neighbor's sermons were printed on Saturdays in the New England Gazette. So, for that matter, were Shepard's. But his neighbor's sermons read, they were popular. Shepard's read but indifferently, and were despised. And on one memorable Saturday a particularly brilliant and clever sermon appeared in the Gazette. Everybody read it, everybody talked of it, everybody praised it. And the praise of his neighbor was like fire in the bones and like gravel in the teeth of poor Thomas Shepard. It was gall and wormwood to his very soul. That Saturday night the spirit of the old Puritan passed through the Garden of Gethsemane. When midnight came it found him still prostrate, before God on the floor of his study. His whole frame was convulsed in an agony of sweat and tears, whilst his brilliant neighbor's clever sermon was still crushed and crumpled between his clasped hands. He wrestled, like Jacob, until the breaking of the day. He prayed until he had torn all bitterness and jealousy and hatred and ill will out of his heart. And then, with calm and upturned face, he craved a blessing on his neighbor and on his neighbor's clever sermon. Time has taken good care to vindicate Shepard. He is the friend of us all, whilst we do not, even know his neighbor's name. —F. W. Boreham.

When Moody Got the Blessing

"I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there, for when I began to preach I could see by the expression of their faces they were praying for me. At the close of the Sabbath evening serv-ices they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power,' I said to myself; 'why, I thought I had power.' I had a large Sabbath school, and the largest congregation in Chicago. There were some conversions at the time, and I was in a happy state. But right along these two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and one of his down-to-earth friends. They poured out their hearts, that I might receive the anointing of the Holy Ghost. And there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger
increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand.

"I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would give me all Glasgow. It is a sad day when the convert goes into the church and that is the last you hear of him. If however you want this power for some selfish end, as, for example, to gratify your ambition, you will not get it. 'No flesh,' says God, 'shall glory in my presence.' May He empty us of self and fill us with His presence."—Dr. L. Moooy.

**Salvation by Faith**

Four years after the Titanic went down, a young Scotchman arose in a meeting in Hamilton, Can., and said, 'I am a survivor of the Titanic. When I was drifting alone on a spar that awful night, the tide brought Mr. John Harper, of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—Dr. Aquilla Webb.

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**PRACTICAL**

**MEAT IN DUE SEASON**

By F. M. Messenger

In the twenty-fourth chapter of Matthew's Gospel, that marvellous discourse on His second coming, the Lord Jesus says,

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24:45, 46, 47).

The original language does not carry the thought of rulership, but rather of stewardship. The Revised Version reads, "Whom the Lord hath set over his household to give them their food in due season." The thought we gather from this is, having given a concise, determinate seal of signs of His coming and of the end of the age, when these signs like the burning fig tree buds do appear, it will be timely and expected of these stewards to acquaint themselves with the prophetic picture and its fulfillment as it occurs, and keep His household fed up and instructed on these important themes.

Just prior to His final leave-taking from this earth, the Lord gave specific instructions for a perfect church organization: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We believe that the great body of Protestant Christian churches have lost sight of this order of things.

The original twelve men were fully inspired, for to them was given the task of making our New Testament Bible and such inspiration has not since been imparted to us, but the order of organization has not been abandoned.

Some of these were prophets. We are not to add-to, take from, modify or change what has been written, but we never needed prophets more than we do now, in order to dig out and elucidate what has already been prophesied. A careful study of this twenty-fourth chapter of Matthew's Gospel should convince an unprejudiced mind that it deals directly with history as it is made manifest in the great importance and necessity for Christian people to understand these things was never greater than now. "Who then is that wise and faithful servant whom the Lord has appointed over his household to give them their food in due season?"

This question indicates that the Lord knew prophetically that many of His sincere, well-meaning stewards would, when these momentous things were in process of fulfillment, be so engrossed in some denominational work, or doctrinal propaganda, that their eyes would be withdrawn from seeing and their minds, from grasping them, prompting the question, "Who then?"

"In due season." In Martin Luther's time, the Church was nearly dead on its feet with the idea of salvation by works and it needed a new, live restatement of the doctrine of justification by faith which was most effectually fed to them by Martin Luther. After a lapse of time a great revival was needed and some young men in England saw that men were sanctified wholly after being converted and the Bible doctrine of the second work of grace was pushed by the Wesleys, Whitefield and their forerunners. This followed by the greatest of revivals since Pentecost—covering two continents.

The two works of grace were meat in "due season" in Wesley's time, but the Methodists, to a considerable extent, lost Wesley's vision and something like fifty years ago, the Lord called out from their midst and anointed a score of flaming evangelists through whom He precipitated another great revival, more specifically based on the second work of grace; but greatly to be regretted (although holiness was the meat then needed) the Methodists were quite generally post-millennialists and they ruled out, almost entirely, all teaching concerning the second coming of our Lord, notwithstanding the Bible, which they professed to believe and to teach, is burdened with the knowledge of that end of all things.

We are delighted to acknowledge that organized holiness is now probably over eighty per cent profoundly premillennial in its views, but its stewards lack knowledge concerning it and, if they are to feed their people this meat, they will need to acquaint themselves more fully as to how to prepare the meal. "Who then?"

We offer the following as a few of many proofs that it is "due season" to acquaint ourselves on this subject and emphasize it more in our preaching:

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First—the near approach of the midnight hour of this dispensation which will usher in the seventh thousand year or the Sabbath of rent which we call the millennium.

Second—the gathering of the Jews at Jerusalem.

Third—the rapid concentration of wealth in the hands of a few.

Fourth—restlessness of the laboring classes, feeding fuel to the flames of Socialism and Red Communism which is spreading like a prairie fire.

Fifth—the sudden rise of Mussolini as supreme dictator over Italy.

Sixth—the rapid and heretofore unknown increase in scientific and all kinds of knowledge.

Seventh—the running to and fro prophesied by the prophet Daniel. With our marvelous inventions we have mastered every means of travel and almost annihilated space.

Eighth—the dreadful falling away or apostasy prophesied by Saint Paul, in the form of Modernism, resulting in atheism, which is sweeping over the churches.

Ninth—the fearful increase of lawlessness which is to precede the coming of the lawless one.

The prophetic picture painted by our Lord in the twenty-fourth chapter of the Gospel according to Saint Matthew comes down to us today as a Benjamin's mess laden with the aroma of strong, spiritual meat. History, which has been writing itself during the last decade, and still continues to write in our daily newspaper headlines, magazine articles, neighborhood happenings and in hundreds of other ways, is speaking to us in tones of thunder, saying, "Due season! Due season!!!" The Lord's household is lined up in double formation with empty meat-kits awaiting to be served. The Lord is making a roll call of his servants with the query "Where then?" What will the answer be? Shall I den my steward's regalia and prepare to serve, or, shall I pass it up and "let George do it?" If the latter, it will be "George" who will receive the promised blessing, and not I.
EXPERIENCE AND OBSERVATION
Experiences of a Young Preacher

I

have thought that it might be interesting to our readers for me to relate some of my early reminiscences as a pastor. I lived in Nashua, N. H., in 1903, and attended the camp-meeting at Grandview Park, Haverhill, Mass., over Labor day of that year. Rev. Isaac Huns- son put me up to preach and gave me a number of seekers. I was employed by the W. D. Brackett Shoe Company of Nashua at the time. God had been speaking to me about preaching, and I was waiting for Him to open the door. About the middle of September I received a letter from the secretary of the Church of the Nazarene at Lynn, Mass. It was not an official letter but it stated that they were looking for a pastor and that after hearing me preach at Grandview Park she had gone home and told the church board that she believed she had found the man to take the pastorate of the church.

The letter stated, "You will receive an invitation from the church board asking you to come down and meet with them at a special called meeting to discuss the pastoral question. I have never forgotten with what trembling I went to the big city of Lynn and sat in with the church board that night. They asked me a thousand questions which I answered to the best of my ability. They asked me about my theological subjects of which I had never heard and candidly acknowledged that I could not answer but told them that I loved God, was converted on the 2nd of March, 1894, sanctified wholly on the 17th of February, 1900, that God had called me to preach and that I was looking for some small place that nobody else would have, and confessed that I was not at all anxious to become pastor of the First church at Lynn.

They finally concluded that if I would resign my position with the shoe factory and come to their church as pastor on a six-months' trial that they would give me a call. They were frank in stating that they were not sure that I could make good.

I had had no experience. The Lynn church was one of the strongest in New England at that time, and was large and well timbered. If I failed in six months, I would have no come-back but would go back to my work in Nashua, for Mr. Brackett had assured me that if I decided at the end of six months that I had made a mistake, he would be glad to take me into his employ again. On the other hand, the church encouraged me to believe that if God had called me I would make good.

They had no parsimony, nor did they appoint a committee to find a place for me to move in with my wife and three children. I took one whole day at my own expense to look over the city to find a place where I could take my family, and at last secured a house about one mile from the church. I took the pastorate about January 1 and at that very same year, such holy men as A. B. Riggs and John Short participating in the service.

Oh, those early days! What trials we had! Church packed and people standing around the walls for one and one-half hours during the service Sunday night, while men and women went their way to God at our altars. Many times in the service I never got to preach. The Spirit of God would come on the people while we were singing the opening hymn, and the people would sing, cry and march around the church with their hands in the air. I was revolutionized in the hearts of God. We would make an altar call and folks would want their way to an altar of prayer.

I continued in that blessed pastorate five years. Many the temptation I had to run and go into the evangelistic field, but intuitively I felt that I would do better by staying where I was and going through the grind, I have never forgotten our first board meeting. Somebody had told us that we needed some new song books. We immediately wrote a letter to a publishing house, purchasing 200 books, and when we came to the board meeting, the question of song books was brought up. I informed them that I had them. They politely informed me that they did not do business that way, that the board did not authorize me to get them, and that their former pastor had urged upon them the wisdom of not spending money unless authorized by the board. Their old slogan was, "Our pastor, Rev. C. H. Davis, never did things this way." I heard that so frequently that my spirit wanted to cry out against it, but in their kindly way they taught me a lot that I needed to know, and forgave my many blunders. I heard so much about C. H. Davis, and he was praised and denounced in private and in public, I wondered that I was ever considered worthy to succeed a man with such a blessed ministry.

There were a lot of things I did not know then and I am sure God must have helped for I built better than I knew how. I frequently praised 'Brother Davis' ministry and told of the wonderful monument he had left to his memory in that city. I found out that a number of folks liked that, and people who were strong admirers of Brother Davis became equally as strong admirers of W. D. Brackett. Two years before God, that I did not do it to make friends, but I could not have hit upon a wiser course if I had known how to do it. Years afterwards I read a book written by Rev. J. O. Peck in which he gives some points on how to succeed as a pastor. One of his suggestions is that we honor our predecessors. He says, 'The many friends of your predecessor will observe your state of mind toward him as manifested in words or in silence. If he was very popular, your earliest way to kindred favor is through him. You can ride into the hearts of his friends on his popularity. Their idol is your swiftest steed in the race. You desire success for the cause; you must enlist all forces at your command, especially at the beginning of your pastorate in a given charge. Even though he may have exhibited many defects in his pulpit and pastoral work, your predecessor has friends, and if you have not perfect charity toward him they will quickly observe it. Let me state what my custom was when entering upon a new pastorate. A single example will suffice. On leaving offices of W. D., I went straight to my pulpit, appointed to a large city church to succeed the most popular minister in the conference. I was a total stranger to all when I arrived on Saturday night. I was billeted at the home of one of the stewards. We sat down to supper, and soon after grace was said the lady suddenly turned to me and said, 'I never loved a pastor as I do Brother Mallaliou (now bishop), and I shall never love another so!' Such was my welcome! In reply I spoke in glowing words of my predecessor, commending him and his work in the strongest terms.

'The next morning I went into the pulpit and prayed for Brother Mallaliou by name, and with great sincerity and earnestness. Joyful shouts filled the house. In opening my sermon I again warmly eulogized the beloved pastor whose term had just expired, and said, 'We meet as strangers. We desire success in our church work. There is one bright omen. This church and the new pastor alike love and honor Brother Mallaliou.' His friends from that morning were my friends. My craft sailed into all hearts by the breezes perfumed with his prattle. That lesson was never forgotten. Rival his admirers in speaking well of your predecessor and you have captured his legions. This is not hypocrisy, even if you know of imperfections in his work. There are always enough good points to make a case. A jealous, carping, criticizing successor is sure to lose the race. Magnanimity always wins.'

The warmest admirers of Brother Davis became my warmest friends, and I attribute much success to my ability to win the hearts of the friends of that good man to help me run the old ship of Zion in Lynn, and, cannot you see, brother, how much better that is than to write in your church paper about the bad conditions in which you found the church when you came to be pastor? No matter who the man is, he is bound to have friends, and no matter who it may be, there are bound to be some good points about him that are worthy of commendation. Besides the wisdom of this course, I am sure it is the Spirit of God that some men who have ruined their prospects for success by carelessly reflecting on their predecessors.

Here is an illustration which I assure my readers have seen only too frequently: 'When I came to this church it was pretty near dead. I reported 80 members last year but all we could find were 36; a number of bills left unpaid; coal bill had not been paid for two years; church property greatly run down, etc., etc.' You can readily see, I am sure, that the friends of the former pastor would resent this report, even though it might be true. I am learning more and more that there is a reason for the success of those great pastors like J. O. Peck, Theo. Cuyler, and other great spirits like them. Fortunately, indeed, was I to have stumbled upon the right course, for I confess I did not know how to appreciate the worth of such a proceeding until years afterward.

There will always be some man on the church board who seems to have the pre-eminent. He is not necessarily a church "boss" as he is frequently and unkindly called, but one who is genuinely interested in the cause of Zion. I have been exceedingly fortunate in not having any such person as a church boss in any pastorate I have had, or else if he was there, I did not
realize it. A very prominent man in my first pastorate was Brother D——. He has since gone to his reward. We had a probationary system when we went to Lynn, and every candidate for membership had to go three months on trial without a break before he was received into the church. One day he was called on at a class meeting and, failed to testify, he was considered backslidden, and made a public confession of his failure, and a public statement that he was going with God, and then put on probation again for three months. I protested against such a procedure. I said that some good, consecrated soul might be deceived by Satan and kept from giving public testimony of his spiritual standing, and it seemed to us unfair to not make some allowance for the one or two months that he had run successfully up the shining way. I remember one good young lady had been put on probation three times, which would make nine months in all, and she felt so ashamed that she said she would die and be lost before she would ever go before that church board again. For let me remind the reader that when they were put on probation they met the church board and were asked any question that the board chose to put to them, such as, "How did you fall away from grace? What sin did you commit? Are you sorry for your failure? Do you promise that if we receive you again on probation, you will take more time to pray and read the Word?" You can readily see how embarrassing it was for a sensitive person to go through such a process.

I did everything I could to change this system but it could not be done in a minute, and this young lady of whom I speak, while she attended the meetings, never made another effort to unite with the church. She married, one of our fine young men and died in giving birth to her first-born. We buried her with her baby in her arms, and we felt confident that she went to be with Jesus, and I am sure that it softened the hearts of those good people who, not because they were mean or cruel or hard-hearted, but because they loved the cause of God and like the early Puritans from which they came, felt that Zion must be protected. At any rate, I do know these were the system was changed and I think was never again adopted, so far as I know.

Fearful, however, of any compromise and desiring to impress the public with their sincerity of purpose, it was suggested by this good man to whom we have just referred that inasmuch as the people were received into the church publicly, when they backslid and gave up their Christian profession their names be read from the platform publicly. My spirit revolted against this, and I was asked to keep my chair while I spoke against the motion, but I was overruled, and the majority vote prevailed.

I took this to prayer as I did all of my problems, and asked God if I was wrong to speak, and if I was right to make it known to them. Two months had not gone by before the daughter of this good man lost her testimony, and according to the rules of the church, upon showing no signs of repentance and contrition when visited by the membership committee, it was voted that her name be dropped from the roll, and that her name be read from the church pulpit as having been dropped. I will never forget the agonizing look in this dear man's face. He got up and with tears acknowledged that there was no experience he had ever gone through that had affected him as he had the loss of a public service and hear his daughter's name read publicly as being dropped from the church.

This was my opportunity to gain my plea. I remember saying, "Can't you see, dear ones, that when it is someone that is not closely associated with us, we think it is properly perfect to read their names out publicly, but when it means one of our own flesh and blood, it assumes a different aspect." I asked that a new motion be made and that our rule of procedure be changed, and it was unanimously adopted.

The next barrier I met was when some of our people desired having an individual communion set. Previous to this we had all drunk wine from two silver goblets, and while I think it can be safely said that no disease has ever been traced to the communion cup, yet some of the people felt that it would be more sanitary to have individual cups. It was brought before the board, and this same good man objected. He tried to show that the Lord passed the same cup to Simon, James and John from which He himself drank, and that which was good enough for the Lord was good enough for him. He would trust God to keep him out of danger in that manner. The majority prevailed, and it was voted that an individual set be purchased. Inasmuch as the following Sunday was Communion Sun-

day, the pastor was authorized to go to Boston and secure the new set. Our dear Brother D—— withal had a beautiful spirit, but openly confessed that he was fearful that the Lord would not bless the service as He had been wont to do. For our communion services were times of great refreshing, the people cried and shouted, prayed and got blessed.

I think I spent most of that Saturday night in prayer and I asked God, in my own way, that if He ever blessed a service to bless that one. I knew I was right, knew that if God did not bless it, it would affect all of the saints, and confirm that man's opinion that God was displeased with our change of mode. Well, when Sunday came there was much speculation as to the service, but I do not know as I have ever seen a congregational service where there seemed to be more, glory on the people. It completely cured our dear Brother D—— of his strange notions about the communion service and he, I think, was as thoroughly convinced that God was pleased with the new mode as we were sure that He had blessed the old way of receiving the sacrament. This Brother D—— was one of the holiest men we have ever met. He lived his life, was a liberal giver, never absent himself from the service when it was possible for him to be present, and died in the triumphs of the faith. May his tribe increase.

My first experience with the so-called "Tongues" people came to me during my first pastorate. A man, whose name I have forgotten, opened up a little mission in a suburb of the city of Lynn, and while under the influence of some strange spirit declared that the cities of Boston, Salem and Lynn were to sink beneath the sea level, but that it had been revealed to him that everyone who would take refuge in his mission would be kept alive. Because of the dire calamity that was to fall upon these cities he had been warned, like Noah of old, to make provision for the same and he bought dollars and dollars worth of food in the form of dry cereals that would keep for a long time.

It is really wonderful what some people will believe. Some dear, good people who showed signs of being somewhat alarmed followed him, among them one man from our own church who, while he had not received the gift, was earnestly seeking it. He wrote me a letter warning me not to dare lift my voice against this great movement, else I would feel the judgment of God. I had no intention, however, of doing so. I never have preached against any of those strange cults that opened up near the churches which I have pastored. It gives them too much favor and goodwill. They are never happier than when you preach about them or take issue with them. I never even answered the dear man's letter, of warning, but kept on preaching repentance and faith toward our Lord Jesus Christ. Since I have been in Chicago, I received a letter from this man, assuring me that he was my friend and that he loved God and was doing his best to get to heaven. He never received the gift he so earnestly sought. That was probably the best thing that ever happened to him. I have never inside of a "Tongues" meeting in my life. God baptized me with the Holy Ghost on the 17th of February, 1900, and like the Irishman that our Brother John Short tells about who got sanctified at the old Douglas Campmeeting, "I have wanted nothing or nobody since that time."

I have a perfect right to watch the lives of people as they have a right to watch my life, and any gift, or, in fact, anything else that anyone may claim to have received from the Lord that does not make him more like Jesus Christ I do not want, regardless of how spectacular it may appear.

"I'm satisfied with Jesus here, He's everything to me; His dying love has won my heart, And now He sets me free."

I believe that some of our dear brothers have seriously erred in combating these things that periodically make their appearance every few years to confuse the church of God.

I remember shortly after I received the blessing of full salvation, before I entered the ministry, the high-lights of the Burning Bush came to Boston and literally swept scores of the sanctified people off their feet, and succeeded in getting them down to an altar of prayer and having them throw away their confidence and seek for something they never did receive. In the midst of all this, the prey presented was never even tempted to seek at one of their altars. I had the blessing of a clean heart and knew it. We deem it a sad reflection on the experience of full salvation for one of its advocates to claim to have received this great grace, and then, under
the fiery exhortation and all to frequently unscriptural tests given, to see that some person were his was the able under the gaze of hundreds of people to seek what he had in that same meeting professed to have received some years before.

These different cults have risen up around me in every pastorate where I have had the privilege of preaching the two works of grace, but they have never gotten any free advertising from me, and so far as I can recollect, I have never permanently lost one person from my membership to follow these other "isms." Our job is not to preach against people and things, but to preach Christ and Him crucified, and after thirty years in the ministry, I am more satisfied than ever that God can satisfy the human heart so it will not run after false fire.

After serving my first pastorate for five years, I had a delegation call upon me to see if I would be interested in receiving a call to another church. I had no more idea of going there than I have tonight of going to the moon, so I asked me that after prayer, God had seemed to direct them towards me, but I told them plainly I had no dealings in that direction. As the conference came to a close, they asked me if I would make it a subject of prayer. This I readily agreed to do with the thought that I could write and direct them that after prayer, I felt no dealings to accept, but what was my surprise to find that when I got on my knees and asked God to make it clear what I should do and telling Him I was willing to make the change if He so directed, to find the burden of the local church roll off my shoulders, and a cry in my heart for the success of the work in the city from which the delegation had come.

I immediately went before the church board and rehearsed the matter to them, and I will never forget the philosophy of one good man (after others had spoken and said that they did not want to release me for I had just given my consent to stay another year) who said that if the Lord did not want me in Lynn I would not be of much use as their pastor, and while he regretted my going, he could only say "Amen" to the will of God. The salary in my new pastorate was $300 a year less, and no parsonage, but God so definitely spoke that I felt safe in making the move. I left my family in Lynn, and went to my new pastorate. I left a church united in Christin love and found the new church considerably divided. One faction told me that I ought not to pay too much attention to what Brother H— had to say as he seemed to be the leader of the opposition, while Brother H— informed me that these other dear brethren would have to go down before the Lord and confess openly before we could expect the blessing of God upon the church. I saw immediately that it would not be best to preach on such subjects as the "Old Man," the carnal mind, and similar themes. I think the first sermon I preached was a missionary sermon—that is always safe. The next sermon I preached was on the "Cross of Christ," and if I am not mistaken, the third one was on "God's Kind of Love." Two men on my church board who received the sacrament at my hands, were not on speaking terms though they both testified to the great grace of full salvation. I told the two factions, not publicly but privately, that I had come to be pastor of the whole church and proposed to be, regardless of whether they thought I was doing right or not. I believe Jesus would do it, and I was going to follow that course.

I did not try to put those two dear brethren out of the church, but studiously kept away from any theme that would make either faction feel that I was with them. I just left the church on such subjects as the "Blood," the "Cross of Christ," the "Atonement," "Heaven," Jesus the Friend of Sinners, Peter the Backslider and the Love Christ Manifest to Him, and kindred themes, and was rewarded in seeing, one Sunday morning while I was preaching about Jesus and His attitude toward Judas in the upper room, when knowing that Judas was to betray Him kept it so secret that the other disciples never even suspicioned it, these two dear brethren rise up simultaneously in their seats, walk toward each other and embrace right in front of the pulpit. needless to say, things broke loose. The blessing of God came down and the people went and praised the Lord. I remained in that pastorate five years, performing the last sad rites for one of these dear precious men the last Sunday of my pastorate—the other having gone to be with Jesus some years before.
Religious Conditions

New York City and religious conditions. One cannot conceive of the general breakdown of religion, as it is found in this, the world's greatest city. It is estimated that the population of metropolitan New York is around 11,000,000. Many of the old downtown churches, once prosperous and well filled, today are being supported by home missionary money raised in the West and sent here to support preachers who do not believe in the inspiration of the Bible nor the deity of Christ. Every "inside" earth flourishes here. We have our Mohammedan worship, our Buddhist temple, Jews by the millions, both orthodox and modern, our ethical culture societies, etc. And the latest is the new Religion of Humanism, which entirely casts aside the Bible and all such sacred influences, and worships man. The founder of this was once a Baptist preacher, who then became a Unitarian, next a Universalist, and now this is his creed. He is to be remembered as being the Unitarian trinitarian, who debated with Dr. John Roach Straton concerning modernism and fundamentalism.

Most of the preachers of the larger denominations; such as the Methodists, Presbyterians, and especially the Lutherans and Reformed church, wear the garb of priest (collars turned backward and the clerical vest). Formalism is at its height, and vital religion has almost ebbed out. It is difficult to get people to attend services, and especially is this so among those churches which are putting on a vitally religious program. Where the movies, smokes, billeted rooms and gyms are had in the churches then attendance competes with the Y. M. C. A. and the Y. W. C. A. and the Y. M. H. A. and Y. W. H. A. (the Hebrew young men's and women's association corresponding to the Y. M. C. A. and Y. W. C. A.).

The city is a mass of moral putridness. Among many of the churches there does not remain any sacredness for those things upon which our churches have been founded. From the standpoint of the amusements, none could be worse. The courts are now trying a certain theater director because on his stage time and time again the actresses appeared entirely unattended, and such activities are becoming common. On the beaches nudity is at its worst. It is impossible to de-"hierarchy the conditions when, say at Coney Island, a million and a half people will go to the beach in their most scant suits.

In the seminaries of the city conditions could be no more undignified than they are. At Union Seminary this summer men have been lecturing to the students, who are preparing for "the Christian ministry" as they affirm, who would do credit to anything Bob Ingersoll ever taught.

Methodism and Holiness. This past week I had occasion to visit the Methodist Book Concern here in the city, and in looking over the list of books in their required preacher course of study, I noted that Wesley's A Plain Account of Christian Perfection was listed. With this were such books as Belts and Hawthorne, Methods of Teaching Religion, Lewis, A Manual of Christian Belief, and Clarke, Christian Theology. I naturally wondered how the church could correlate such books as these last named and the one by Wesley. It teaches holiness as a second definite work of divine grace, subsequent to regeneration, and in not one place, nor anywhere else did Wesley deny this statement of holiness or sanctification, Yet the other books in places deny even the necessity or desirability of conversion, and cast holiness away with a sneer. The book by Dr. Lewis, who is professor of theology in the Drew University, interprets religion in the modern age as a matter of adjustment to present day thinking. Belts states that the modern program of religious education makes conversion unnecessary. Clarke's book on theology, for instance, does not have a single reference to the witness of the Spirit. Of course the doctrine of the witness of the Spirit was the basis of the Wesleyan theology. For Wesley argued if one was justified by faith, or sanctified wholly, and did not have the witness of the Spirit to his adoption and cleansing, then he could never be certain that the work had been wrought in his heart and life.

None can ever affirm that Wesley dropped the witness of the Spirit, or the doctrine of sanctification from his theology. Until the very last year of his life you find these doctrines and experiences standing out in bold outline in his writing. In his early tract on "The Character of a Methodist," you will find that his teachings on every point were "stronger" than those of the church. In the requirements stood the Methodist in the slight of Wesley. Then his rules, signed by himself and his brother Charles would wet fit into our Manual. Wesley founded the Methodist church upon the doctrine of "inward and outward holiness," as he expressed it, and he appealed to his own personal experience to verify his theology.

Wesley fed at a fountain of deep piety and spirituality. He read the writings of the early mystics, such as Tauler, under whose instruction Lüther received spiritual insight. He studied the works of Law on Christian Perfection, a book which today we ministers should be acquainted with. Last week I went through the Works of Tauler in French (9 volumes), and was amazed at the deep spiritual tone of this early writer. He knew God, and his soul was illumined by divine light. I also read Law's book and it sounded like the work of some radical "holiness" preacher.

Sheldon's works, which are used in the Methodist Course of Study, on every vital point deny the statements of Wesley. It is to be remembered that Dr. Sheldon, for years professor of theology in the Boston University, has written the theology which is the standard work for Methodists, and which is taught their preachers. Milley's Theology was in the course of study for some time, but Milley suffered too much of Wesleyanism true and unadulterated; and when Sheldon wrote his work in which he denies the direct witness of the Spirit to the Christian's adoption, and the genuineness and instantaneousness of sanctification, it was adopted in place of Milley. Such has always been the case. When the church drifted away from the moorings of her founders, she did so first through her schools, and her courses of study. What the church puts into her young preachers through their books studied she will reap in the coming days in her pulpits.

Note again on this drift away from holiness: Adams was the head of the early Methodist church, whose basic principles were those of Wesley, throughout runs the doctrine of the necessity of conversion, the necessity and possibility of sanctification as a second definite work of divine grace, and the possibility of the witness of the Spirit to the fact that these divine works have been wrought in the heart of the believer. When Clarke's and later Whedon's Commentaries were the doctrinal standards of that church, they maintained true to holiness as a definite work of grace, wrought subsequent to regeneration. But today the Methodist Book Concern has sold the plates of this commentary to another fundamental, and holiness publishing giant, and that house is now printing the holiness book which was written by a peer. Of course we do not say that Clarke is correct on all points of science, and biblical scholarship—but his basic doctrines are sound to the core.

And now the Methodist Concern, called the Abingdon Press, has published a one volume commentary on the Bible, known as the Abingdon Bible Commentary, which has absolutely sold out to the basic principles of modernism. Clarke and Whedon in their commentaries are soundly Wesleyan, but this new commentary denies the foundation upon which Wesley built the church.

Methods of Preaching

Series of Sermons. The great preachers, who have made an indelible stamp on their genera-
tions, preached series of sermons, and many of these ran for years. This is true of Joseph Parker. His sermon series was finally published as The People's Bible. This set of some twenty volumes were all preached as sermons. The same is true of Maclaren. He preached all the material, with but minor exceptions, which is now found in his matchless Expositions of the Holy Scriptures. Series of sermons enable the pasto-ral preacher to treat of the great fundamental principles of the gospel as he cannot do otherwise. Then it is a means of arousing interest and holding a congregation. It also makes it possible for the minister himself to grow in knowledge.

Series of sermons train the preacher to think through a subject, and give him the power of finding new material, which otherwise would not come to light. Series of sermons do not fit the lazy minister. To make them successful they require study, time in preparation, and meditation, to carry them to a successful conclusion.

Series of such sermons broaden one's ministry and put within the reach of every preacher themes and texts far greater in number than he will ever be able to use. Let us note some of
were to be printed, as indeed many of them were. The same is true of Talhage. I have in my library 25 volumes of sermons from Talhage. But he gathered his sermonic material carefully, and when he was ready for the press. One can go through Spurgeon's sermons, some 20 or more volumes, and find the material which this great preacher used in his pulpit. If any preacher, is satisfied with his preparation being any less diligent and thorough for his preached sermons than he would were they published, he should, be ashamed to go into the pulpit with the Word of the Lord, whose ambassador indeed he is.

Two practical notes are sounded in this discussion: First the preacher should prepare his sermons diligently, as much so as though they were to be published, or he were trying to sell them to some publisher. And second he must conserve this material. The first thought demands thoroughness in preparation, a wise, meditative selection of text and theme, study and prayer in gathering the material, diligence in putting this material in form. The second calls for some method of preserving or making public this preparation. Many methods are in use. Some ministers write their sermons in tato. This was Jowett's method. It is strenuous indeed. Much is to be said in favor of writing one's sermons. Written form gives clarity of expression. Others preach their sermons and then write them out. This was oftentimes followed by F. W. Robertson, that young Englishman who did so much in the past century to turn the tide of preaching to a stronger form. Others file only their sermon notes. Where is the care care should be taken in outlining the sermon diligently, in the selection of the theme, in the arrangement and the explicit statement of the various points. If we work in our early ministry with the thought in view of conserving our material in written form, we will be far better off in the latter days of our preaching.

One asks if it is wise to repreach these old sermons. Certainly it is permissible to do so, even in the pastorate, when one changes to another, or in the same pastorate when it is very long. But possibly with the exception of evangelists, everyone preaching or making public, will the occasion, change for the better every preached sermon before he attempts to repreach it. If one does not do this he will be inclined to become lazy in his preparation, and will fail to grow. On this score it comes to mind what a minister recently said about Hugh Black, one of the great preachers of the present time. He said that Black was not the preacher he once was, because he was "rehashing" too many of his old sermons, and was not "digging out new ones." This comes from a theological professor in one of the seminaries of our city.

To go every sermon must be rebuilt, re-fashioned, recast. But whatever the method selected, whether or not they are repreached, let us give more diligence to conserving our preached sermons. Recently I ran through a list of the published works of John and Charles Wesley. It took fifty pages of printed matter just to give a list of these written works. In 17 large volumes the writings of Wesley are now conserved. Here are his Journal, his sermons, his letters on doctrine and controversy, his articles to the Arminian Magazine. Wesley wrote on practically every subject: history, physics, theology, etc. Among these works one finds a two volume commentary on the Bible. Though his volume on the Old Testament is scarce at present, still his Notes on the New Testament are being published even today.

The Nazarene Monthly. We have read with much interest the first two volumes of the Nazarene Monthly. Dr. Chapman's last volume on The Holy Spirit, though brief, is a masterpiece on the subject. We are now in the formative period of our church. Some twenty years have passed by. Those with the next thirty will make the church. The doctrinal and experimental basis of the church is now being laid. One hundred years from now, if Jesus tarries, we will look back upon the founders of our church with the same pride that the early Methodists looked on Wesley. What the church will be in fifty or seventy-five years, we who now live and labor are making it. I prophesy, coming back to the Monthly, that this Nazarene Monthly will go down in history as the greatest venture of its type, and one of the greatest makers of the doctrinal thought of our church. And fifty years from now eagerly men will be looking for copies of the yearly issues of this monthly, printed during the first years of its existence.

The annual report of the International Council of Religious Education of February, 1930, reveals that the population of the United States under twelve years of age numbers 27,650,001, based on the most recent government reports. The statistics of all religious denominations, including Protestant, Catholic and Jewish, indicate a total enrollment of 13,848,759 in church schools, or just about one-half of the total, leaving 13,681,275 children under twelve years of age untouched by any church organization, and receiving no religious instruction whatever.

The world's population according to latest figures is something over two billions, and is divided among the continents as follows: Asia, 950 millions; Europe, 550 millions; North and South America, 230 millions; Africa 150 millions; Australia seven millions.

During the last two years 13,000,000 illiterate adults in Russia have been taught to read. Russia now has compulsory education for all children between the ages of eight and fifteen. The
official organ of the Soviet government says that no nation in the world has shown such rapid progress against illiteracy.

The Library of Congress now contains more than 4,000,000 volumes. Including pamphlets and papers, there are 6,000,000. This is the largest library in the world. It receives 800 newspapers daily and these are bound and preserved.

Gifts to philanthropy in the United States during 1929 reached the tremendous total of $4,450,720,000, or an increase of $120,120,000 over 1928, the previous year, according to the John Price Corporation of New York. The amounts under various headings were as follows: religion, $996,300,000; education, $467,500,000; gifts for personal charity, $279,060,000; organized charitable relief, $278,710,000; health, $271,510,000; foreign relief, $132,000,000; the fine arts, $40,000,000; play and recreation, $20,000,000; miscellaneous reform organizations, $14,040,000.—The United Presbyterian.

In 1885, forty-five years ago, the Presbyterians and Methodists began definite work to establish the Christian Church in Korea. There are today 3,300 church buildings and 3,800 other places where Christian services are held. The total membership is 1,108,000. Of Sunday schools there are 4,000, having in all 15,000 teachers, and 185,000 pupils. There are twenty-two hospitals and twenty-five dispensaries. Sixty-eight medical missionaries are in service. For the work in hand the several boards grant annually 1,900,000 yen and the native churches contribute about 1,000,000 yen.—Watchman-Examiner.

The value of church edifices in the United States is set at something more than $4,000,000,000. According to recent tabulations the largest twelve denominations have property as follows: Baptist bodies, $469,835,000; Christian Science, $69,416,000; Congregational, $164,212,000; Disciples of Christ, $144,850,000; Jews, $100,890,000; Lutheran bodies, $273,409,000; Methodist bodies, $54,373,000; Presbyterian bodies, $443,572,000; Protestant Episcopal, $314,596,000; Roman Catholic, $337,271,000; Unitarians, $27,715,000; Universalists, $18,826,000.—Watchman-Examiner.

A special tax was recently decided upon by the German Cabinet for bachelors. All bachelors must pay ten per cent in addition to their regular income tax.

I HAVE seen a man who was converted in his early youth and thought then he should give himself to the ministry. But while going to school he became somewhat uncertain and has been tossed about in regard to his work in life all these years. He is a good man, a sincere man, a competent man. In fact he has nine-tenths of the qualifications regarded as necessary for the ministry, and he has almost succeeded. If he had possessed a few more desired qualities, or if he had possessed such qualities as he has in a little more outstanding degree, or if he had given himself a little more whole-heartedly and constantly to the task, he might have been a useful and happy pastor right now. But as it is, his situation is pathetic. He is past fifty years of age and yet he is his apprenticeship is incomplete. He is not sure what he should do, nor is his opportunity pressing. While he has been casting about, those in search of pastors have been thinking also, and now they are as uncertain about him as he is about himself. He may find his place yet but to say the least, his present situation is a trying one. And from the point of view of the observer, the fact that he is almost a success makes his apparent failure the more pitiful. If he had been utterly and wholly untitled there would almost be consolation in the great distance by which he fell short. But to be "so near and yet so far" is a sight to make good men weep.

But it strikes me that there is danger that any of us shall be content to approximate success. If the church does not actually die on our hands we are tempted to feel that the situation is "not too bad." And if we are tolerated and allowed to continue on, even in the days of our youth and early maturity, we feel that there is really nothing to be anxious about. But age is creeping on. Opportunities are passing. Reasons why others should show us charity are becoming fewer, and if we do not do more than "almost succeed" pretty soon, we shall find ourselves gradually moving toward the rear pews and the devil will tempt us to bitterness and self-reproach. He will seek to take our crown and then to destroy our souls.

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EDITORIAL NOTES

If you have a high budget or any other difficult task, get it as early and keep it as plainly—this is the genius of the task.

The preacher is nine-tenths of the program. Some preachers always have a slow-moving, formal church. Some always have a zealous, fiery people. The preacher largely creates the atmosphere. And say what you will, it is remarkable how much a people will do and how easily they will do it in an atmosphere of pentecostal power and zeal.

It is proper and right that the preacher should know "where he is going" as a matter of order in service. But it is a mark of deterioration for the meeting to be so obviously "programmed" that any outbreak of spontaneity spoils it. A preacher put it this way, "I always go to the church with a definite program, but that program is subject to revision on short notice. I always go to the pulpit with a sermon plan well wrought out. But if the atmosphere of the meeting indicates a different course, I am willing and plead to follow the immediate leading of the Spirit."

It is said that John Wesley sat by a Quaker in the meeting, and the Quaker asked, "Do you plan to speak if the Spirit moves you?" Wesley answered, "I plan to speak that the Spirit may move me." And it has often been noticed that God directs the man who is on the move quite as often as He does the man who is only just ready to move. It has often been demonstrated that an automobile can be much easier steered while on the go than while standing still.

Some men would go to the pulpit empty and uncertain that the Spirit may lead them in the counsel they should take. But it is so well filled and as well directed as possible in order that the Lord may lead. Experience has shown that God more frequently leads the preacher who is prepared than the one who is not.

We are blessed, we think, with considerable credibility, but we have never yet been able to fully accept the idea that the church is dead and cold and unspiritual, while the preacher is on the mountain top. That is, if that preacher has been with that church very long. For it would seem that the preacher would either convert the church or the church would backslide the preacher.

Better enlarge the item for books in your budget for the new year. For a carpenter can as well work without tools as a preacher without books. And there are few men who are such mechanics that they can build a house with only an ax, a hammer and a drawing knife. There are some parts of the work that require more refined tools.

And as you plan for the new year, plan to go into the work with all your might, not sparing yourself. But plan also for a suitable vacation, and make it a rest, not merely a change. My observation is that the preacher who never takes a vacation does inferior work. Either quality must prevail or quantity. Both cannot hold the pre-eminence very long.

Lately I have compelled myself to keep a good book at hand all the time. This is not for the purpose of becoming a "book worm," and of neglecting important business just in order to read. But I keep the book as a guardedly against a waste of time. I read it whenever I am compelled to walk a little on a train or street car or on the preparation of a meal or upon a friend who is a few minutes late to an appointment. I am not the fastest of readers, and yet have been surprised to find that it takes three or four fair sized books to furnish me with this leisure-reading for the week. In fact it has come to where I do most of my reading in what might easily be waste time.
wonderful pulpit power increased. It led him to an evangelistic life from ocean to ocean. In the great centers of population; in the great campmeetings of the country; at the general conferences of the M. E. Church, he preached holiness. He went as a flaming evangelist; and multitudes were saved and sanctified under his mighty, unceasing preaching. Like Inskip, he never re- tired, but died in the harness. He died at the close of a great camp-meeting, where he was urging the church to seek the fullness of the blessing of the gospel of Christ.

I was his companion preacher in quite a number of meetings, often by his own invitation. I stood him very sensitive to the spiritual atmosphere in which he preached. Once, in the middle of his sermon, he was so impressed by the presence and opposition of the powers of darkness, that he abruptly ceased preaching, and called the saints to prayer for the Holy Spirit to come with prevailing power. They cried mightily to God; then he arose from his knees, and finished his sermon with power.

It was between my second and third visits to England that he was invited to address at the chapel at Star Lane, Manchester, Miss Crosby, and Miss Hatch, who convened and managed the assemblies, were greatly impressed by his manner of preaching, as "peculiarly adapted to reach the English people." It was a great compliment for them to give, as they had been trained and their tastes formed by the reverent, dignified and noblest pulpit orators of the world. Against those just rules of pulpit decorum, Dr. Fowler never shrank.

On my third visit to England, he procured a pamphlet which was published in Manchester. It was prepared by Dr. Fowler, on the subject, "How to Keep Sanctified." Whether it was ever used here, I know not. I shall quote from it largely in this article, both to reveal to students his style, and also to elucidate a most important theme, from a master in Israel.

**HOW TO KEEP SANCTIFIED**

*God-kept*

"Nothing is clearer in the Word of God, and in the experience of his people, than the fact of salvation from sin. This is not only true, but the thing of which he speaks. It must be constantly and unbrokenly kept. More than this, the power and blessing of this salvation may ever increase. Bless God!"

"Still it is true, that this salvation may be lost. This beautiful experience may be snatched away. Indeed, one may become a real and an awful backslider; from even so great a grace. This is clearly taught in Scripture, and in the experience of people all around us.

"These opposite truths should cause people both to rejoice and yet to tremble; to take heart and yet to take heed. The fact that salvation may be lost should put all on their guard.

**No Experience Sustains itself**

"We have all heard, and most of us have made it, 'Get holiness and it will keep you.' This has been said to people who have been tempted to think that if they would get sanctified they could not keep it.

"In saying to such, 'If you get sanctified it will keep you,' we have intended to state what was true; but the fact is it is not just so. No experience keeps on experience. We are not sustained in a state of salvation by that state, but by Him who gave it to us.

"That the experience of holiness places one in a safer place, and girds him with an added power, is unmistakably true; but it does not keep one. Experience may properly be called it. Some object to our teaching sanctification as a 'ceiling'; they prefer the 'ceiling,' rather than the blessing, of Him instead of it. There is truth here mixed with confusing error. Sanctification or holiness is an 'it.' Faithful is he that calleth you who also will do it. But this blessing is from the Blesser, the 'it,' from the 'Him.'

"For keeping, we must look beyond the gift to the Giver. One is not kept sanctified by sanctification, but by the Sanctifier. Peter: 'Kept by the power of God.'

1. Life demands attention.

*Physical life demands attention. However powerful and promising, it does not sustain itself. Here is a young man of splendid form and force. He has broad shoulders, strong limbs, straight back, good blood.' In a word, he is well. Is this splendid life of his self-sustaining? Is his health to continue just because he has it? Let this strong young fellow ignore certain laws that condition the continuance of those powers, and see how long his strength and quickness of step will remain with him. Let him neglect sleep, food and exercise, and see how soon he is as weak as any other man, who boasts of no strength.

"As there is an outer man, so there is an inner man. There is a spiritual as truly as a physical, and it too needs attention. Life is a tenacious thing and allows no interference without protest. Take the form of life as seen in a dog. To protect itself against violence, it will bite and fight to the bitter end. To keep the life in which he has been sanctified, it is just the expression of the great law governing intelligent life.

"But no life is comparable to the spiritual. It does not give itself up easily, and He who gives it and seeks to conserve it does not retire at once from the soul at the approach of danger. Therefore we believe that spiritual declension and death do not come suddenly. They are reached by a downward going, more or less gradual. If spiritual food and spiritual rest and spiritual exercise be lost sight of or ignored, then declension follows, which, if not raised from, ends in death. The soul needs care for spiritual preservation.

2. Spiritual life, if it be maintained and developed, demands stated private prayer.

*Prayer is the language of love, loyalty and dependence.* If one loves another he seeks communion with that one. He finds his heart going out in genuine loyalty, and finds, also, that this person in the affections is no inconsiderable factor in the life.

"The young people, genuinely loving each other, want, and should have much alone, with no company save themselves. We are dwelling upon true affection, as it exists among the true and pure. Love demands the quiet and secrecy of one heart. So the heart that carries love for the divine Bridegroom demands the quiet and secrecy of private prayer.

*Family and social prayer are not private prayer.* We do not believe that holiness people are lacking in those things. One will go far to find a holiness man or woman who does not practice family prayer, and as to social prayer, prayer in the church circle, they are not at fault there. But when it comes to closet prayer, we are forced to the conclusion that great fault lies at our door. In the closet the battle is lost or won. The battle, alas! too frequently seems to be lost. Who but grieves that so many need to come up to our meetings for repairs.

"Do not misunderstand me. We are not exploring the coming, if there is a demand for it; but we grieve that the demand exists. This repair business is so prevalent, perhaps, that our people have been occupied with a study of the secrets of this situation, and we are forced to the conviction we are stating."

*Astonishing as the statement may seem to be, we are forced to make it, that many holiness people do not practice secret prayer. And that is a secret, if not the secret, of the failure of personal experience and incompetence in Christian service.

"We do not mean that there is nothing that passes for this kind of prayer. There is a saying, as at the bedside at night, or at some hurried, well-nigh brughtened time in the day, but it does not have the value that warrants it being called private prayer. Such exercises are hurried and brief, and finally become formal. There will be excuses enough for this, and some of them may seem reasonable, while the end is weakness, in no doubt.

"Not a few people who read these lines know that, painful as it is, we are speaking the truth. If the causes are many, all the greater is the need of private prayer.

*God is no respecter of persons; but God has great respect for conditions. He would give grace, and that constantly to all, but does not, because He cannot.* Isaiah asserts that 'They that wait upon the Lord shall renew their strength.' Do we covet such strength? Then let us not forget it is given to those 'that wait upon the Lord.'

"But does some trepid heart ask, Is not this strenuous? Is not this making a life of holiness a task and a burden? Yes, if love knows such a thing! Did the true heart ever find the evening walk too long, or the quiet chat a burden, or the time given to plans for the future a drudgery? Then is Christian love overflowed in time given to prayer—talking with God?

"III. How shall we protect our souls at all hazards from these necessary interruptions? This is a vital and practical question with many who read these lines. We have no right to demand no interference with our prayer-time, for such interference is often necessary. But the demand of our soul-life found a way. It was to do as at times our Lord did—have the prayer hour before
the day begins—before the household was awake and before the duties of a strenuous life were upon us. So our own personal prayer-time is in the early morning when no one else is aware of him who needs no sleep.

"In our own happiness of soul; in our conscious strength against temptation; in our opportunity to cover a wide field in prayer to God; in a constantly growing conviction that we are getting ahead in all that engages us; in a widening vision of what is good and is going to do; in a deepening sense of the privilege of communion with God; in being advantaged every way, have we something to show for our method of secret prayer. . . . We are not stating the duty of another as when the stated prayer-time shall be, but we do mean to declare its necessity; we do fear its scarcity; we do emphasize again and again that the failure so apparent and confessed has its secret here, more than elsewhere. . . . Prayer will emphasize character—what we are, and because of this, secure to us a competency of labor for others, otherwise impossible. Take time to be holy. Jesus said, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The food of the soul is the Word of God. The Church is the Bride of God. God's Word is to the inner man. Suppose we neglect or refuse food, what then? The answer is with all, it is weakness and death. What then of the soul nature? To fail to supply the inner life with the Word of God is to realize this same result—spiritual weakness and death. There is a familiar song, 'Take Time to Be Holy.' To become holy may not involve so much time; but to continue in holiness does take time to a noticeable and proper degree. The market men stamp their goods with 'Fresh.' It is the same in our case. Everything must be done at steam-engine speed, or faster. The automobiles outstrip the railway express. They are not fast enough; we must fly! The telegraph is too slow! We must talk by radio or listen to a concert hall and in the outdoor wild! People are too weary of a hurry to allow themselves to be holy. Having been made holy, they are tricked into the loss of the blessing by the mad rush of daily life!

"V. This mad rush must be resisted! At least it must be to the extent of giving ourselves time to be holy. We feel that we have little time to pray. We think we have little time to read the Word of God. Alas! what then? Not a few who read these lines know this fact, is, we reverse the order of things. We do not know how to do it. And, alas! so many do do it! Business and cares come first, as against the matter of being holy. Theoretically it is not so, but practically it is so. In our thinking we do not allow this of course not; but in our doing things are done. The mill, the trade, the school, the dressmaking, and a multitude of legitimate activities, none of which should be, or can be, wholly ignored, get so nearly our whole time that only a fragment for the soul is left, and a fragment that is often stunted, if not actually begrudged, that it carries no value sufficient to keep the soul. We must face this fact—the sooner the better. Whatever we do or do not do, we must be holy!

"V. To keep our experience we must constantly acknowledge God. He is not only the most intelligent and loving being of all intelligences, but He is also the most sensitive and appreciative. None feel as quickly and deeply as He, and none so appreciate the devout attentions of the creature. If God be a Person, He has these feelings, and if He is God, He has them in an infinite degree. The love of God in dealing with his miscreants is far from an evidence that He is unmindful of them. God would be acknowledged, and He must be by those who would secure and maintain His favor. In all thy ways acknowledge Him, and He shall direct thy path.

"We are now seeking to emphasize a feature of devotion with which, it is possible, we are not so familiar as with other features. By an acknowledgment of God we mean an expression to God, and an attitude before Him alone, of appreciation of Him and His goodness. Someone has given an interesting division of prayer in these words: 'Prayer with its face toward God, and prayer with its face toward men.' The first might be illustrated by the language, 'Oh come, let us worship and bow down; let us kneel before the Lord our Maker.' Here is prayer in the attitude of adoration, of appreciation, of prayer of recognition or praise. The other aspect finds expression in such familiar language as 'Ask, and ye shall receive.' Here prayer is a supplication seeking to get something from heaven.

"Of this latter phase we need not speak. All holy people hardly need this to be defined. But this further exercise we wish to emphasize. Most people are before God only when something is wanted. The asking of prayer is what we are most familiar. If not the only form we know; and yet it is not prayer's highest form. We are not saying that the time is ever with us when we are not in need, and may not ask; but we are meaning to say that there is that which is higher, richer, diverter and far more profitable to one's soul than the asking form of prayer. Asking, if not selfish, is often laden with self-interest as its motive.

God is good in Himself and in all His relations to mankind, especially to those who trust Him. One turns his prayer around, or better, he turns himself around from the attitude of seeking to the attitude of praying, when he adores Him from whom every good comes. 'O God, how gracious Thou art! What hast Thou not done for me and for mine! Thou art good to all. Thy tender mercies are over all thy works. Men forget Thee, but Thou art full of compassion and grace. I love Thee, I worship Thee. I adore Thee. Glory be to Thy name forever.' Such is not the language of a suppliant, nor of one who wants something. It is rather the language of a prayer of one giving thanks, and adoration for the benefits and blessings already received from the loving Father of mercies.

"All this poured into the divine ear from a grateful heart in secret is a sacrifice peculiarly pleasing and acceptable to the most High. No one is more likely to get blessings in the future than he who gratefully acknowledges the mercies of the past.

"Then there should be the recognition of God before men. This is declaring to others what God has done for our souls. 'I will take the cup of salvation and call upon Jehovah.' I will pay my vows unto Jehovah in the presence of all His people.' A praise and testimony meeting is pleasing to God, and he who participates brings Him glory. It is both a duty and a great privilege to praise Him for what He has done in redeeming us from sin. The devil especially hates all praise of Jesus and the cleansing blood and the resurrection of Him whenever he can. For if holy people are betrayed into hiding their light, what will become of the reputation of God? Is He a Savior from sin, in the sense of deliverance and maintenance? Does He keep that committed to His trust? Does he really sanctify and satisfy? If anyone knows this when, alas the most do not, what becomes of God's reputation, we ask again, if those who do know fail to testify to this before men?

"V. In order to maintain the sanctified experience we shall be necessary to emphasize in our thinking and in our faith the positive aspects of this work.

"a. The Indwellmg of the Holy Spirit.

"There are two sides to this work and this grace of sanctification—the negative and the positive, the cleansing of the heart from all indwelling evil, and the coming in of the empowering Holy Spirit. These are not two experiences as to time, but are simultaneous or coetaneous. Yet as to the order of thought and divine operation the nature is emptied or cleansed from depravity, and instantly filled with God. The negative is the divine removal, subtraction, from one's nature of the corruption with which we are born. The positive side is the addition of the Spirit's fulness when He has come into His temple to dwell. This is our hope. Here is our power. This Presence in us is the source of our fulness of peace, of joy, of love, and of all that stands for the blessedness of grace.

"His presence is the secret of our constant victory against all the contesting forces that would disrupt our faith and destroy our souls. As no power is comparable to His, so no power can possibly overcome the heart that has enshrined within this Holy Spirit in its fulness. This great and all-important truth must be recognized. God is within, and He is our Keeper. Whatever of submission to Him, of faith in Him, of appreciation of Him, it takes to have Him come into the life, just so much it takes to have Him abide. Giving Him need nothing else, and can have nothing more.

"b. If we are to keep sanctified we must give attention to the sanctification of others. This experience is not only for us to enjoy ourselves, but also to communicate to others. This should be our delight. No single truth can be so dear to God as the sanctification, since it makes men holy like God Himself. No other likeness is God's likeness. God loves and must love that which makes men like Himself.

"The holiness movement is a movement by itself. It is not a church movement. We must speak here with care. We are not saying that it is antichurch—opposed to church; for it is not; but we are saying that it is not a movement
which the church, as such, has fostered and fostered.

"The holiness movement is made up, with the rarest exceptions, of church members; and reliable holiness associations demand that their members be related to some church. Yet no denomination of Christians formed this movement, and no denomination looks after it. It exists independently of all, and in many cases it exists notwithstanding the wishes of many to the contrary. [John Wesley well-nigh started this movement, and the Church of the Nazarene now stands for it. So Dr. Fowler's words must be modified a bit.] We were not sanctified by regular means and methods of the church, but by the means and methods of the movement itself outside of any church.

"It is impossible to stand. Indwelt by the Holy Spirit, and girded by the whole armor of God, God will not suffer us, to be tempted above that we are able to bear, but will provide a way of escape (Eph. 6:11-16). Above all take the shield of faith. By this we get salvation; by this we keep it. God is solicitous that we continue in sanctification; therefore He has provided for our keeping (Judg. 24).

"Stand firmly, in His great might. With all His strength endued, But take to arm you for the fight
The panoply of God;
That having all things done,
And all your conflicts passed,
You may emerge through Christ alone,
And stand complete at last!"

The thoughtful student will note that Dr. C. J. Fowler was intimately acquainted with the deep things of God. He will further be impressed by the sobriety and solemnity of his discussions. I heard him preach perhaps fifty times, and I cannot recall that he ever provoked a smile. He was a mighty ambassador, on business for his King, with heaven or hell as the issue. He had no time to play with the distractions of his audience. Follow him, as he followed Christ!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By Olive M. Winchester

A Call to Prayer

"They who seek the throne of grace Find that throne in every place;
If we live a life of prayer,
God is present everywhere."—Halden.

From the adoration to refrain from censorous judging on the one hand, and to exercise moral discipline on the other, the discourse carries us to a paragraph on prayer. We have noted before that the connection in this chapter is not always apparent, but we may have here an underlying current which would establish a relationship. The tasks before us in the preceding injunctions are not easy ones. To keep the spirit pure and free from the bitterness from which censoriousness proceeds requires prayer, and to properly exercise moral judgment also demands prayer, so the command to Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," may be closely related to the foregoing. As in other needs of our life so in these special instances should we seek the throne of grace and "live a life of prayer.

In meditating upon our passage then the first thought which impresses itself on our mind is the fact that the command is given to ask, seek and knock. If we had been told that in time of need in the various phases of our life, we might have the privilege of coming in prayer, that would have been blessed, but there is an imperative now here. Moreover it is a command that has continuity to it, for the present tense which conveys, more particularly kind of action than time, and has the force of continued or repeated action. Our heavenly Father is never wearied with our coming. He bids us ask, and keep on asking, seek and continue to seek, knock and knock again.

Not only is the thought of the call to prayer found in this passage, but it is reiterated in the teaching of Jesus. We have the familiar passage, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Here the promise dominates more than the call, but underlying is the idea of the duty and call to prayer. Likewise in the Gospel of John, we find similar passages. At first they, like the verse just quoted from Matthew, contain as the dominant factor, the promise or assurance that what we ask will be granted to us, but they culminate in a command. Thus we read: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it" (John 14:13, 14). Practically the same promise is reiterated in 15:16. Then in 16:23 once more

THE PREACHER'S MAGAZINE
the promise is given followed by the command,  

"Hitherto have ye asked nothing in my name;  
ak: and we shall receive, that your joy may be  
full!" Thus ye see that the command to ask is  
a general one as well as a particular one and is  
not limited to any specific instance even though  
some special passages may relate to specific in-  
stances, and furthermore it is important other-  
wise it would not be repeated so often.  

Before leaving this particular point, we should  
note that always in our asking we recognize that  
what we ask is in the sense of a favor to be  
granted. Sinful man and also man redeemed has  
no claim as of right against Deity. The only  
plea that anyone can bring is the all storing  
work of Jesus Christ. Thus it is that the verb  
used in these commands and also promises is the  
Greek word which means to ask as a favor.  

While we are bidden to come, we should rec-  
nize that it is through grace and grace alone  
that we may come.  

"O Thou, by whom we come to God,  

The Life, the Truth, the Way,  

The path of prayer Thyself hast trod;  

"Lord, teach us how to pray."—MONTGOMERY.  

"Closely entwined with the call to prayer is the  
promise. This we have seen in the parallel quo-  
tations, and it appears even in the verse itself  
of our text. Then as if to make it the more indis-  
putable, there is a further promise added. "For  
every one that asketh receiveth; and he that  
seeketh findeth; and to him that knocketh it shall  
be opened." The command is buttressed by the  
promise. When we come and ask, we need not  
fear lest our petition may not gain an audience,  
we need not feel that our persistence in prayer  
and trust in the promises. In fact the several verbs  
here seem to anticipate such circumstances. As  
one has said, "When conscious of God's presence,  
ak; when He is hidden, seek; when His door  
is shut, knock!" Often the "vision is for the  
age" of prayer. And we are to tarry and wait  
for it. The Lord has His own times and seasons,  
and we are to trust and believe.  

"God answers prayer; sometimes, when hearts  
are weak,  

he gives the very giysts believers seek.  

But often faith must learn a deeper rest,  

And trust God's silence when He does not  
speak;  

For He whose name is Love will send the best.  

Stars may burn out, nor mountain walls endure,  

But God is true, His promises are sure  

For those who have laid down the requisite of  
right relations with our fellowman.  

In order that we may understand the better  
how God answers prayer, analogy is drawn for  
us. A series of questions is asked. "Or what  
man is there of you, whom if his son ask him  
for a loaf, will give him a stone; or if he ask  
for a fish, will give him a serpent? If ye then,  
being evil, know how to give good gifts unto  
your children, how much more shall your Father  
who is in heaven give good things to them that  
am him?" (R. V.) In the Gospel of Luke the  
entire passage that we have discussed thus far  
is prefaced by the parable of the thief at mid-  
night. Laddaw in developing a sermon from the  
parable used as a theme, "How to Pray, and  
How God Answers Prayer." Then in enlarging on  
the second part, he lays down the promise that  
God answers as man answers, and concludes,  
"That is how God will answer prayer, as cer-  
tainly as man; may much more—as well as man;  
much better. Take man at his worst, as a  
church neighbor at an unseasonable hour  
beseeching on your behal, the argument will  
take the trouble because he is importuned. Will God  
not be infinitely better than that when you ask  
Him? Take man at his best, a further peti-  
tioned by his own child for his daily bread,  
and fish, and cake. Can you conceive anyone so  
inhuman as to give instead a base counterfeit  
of stone, or serpent, or scorpion? Impossible.  
And shall we conceive so barely of the Lord in-  
heaven, our God and Father, as that instead of  
an answer to prayer we should be referred to  
na natural, and instead of a gift give a threat,  
and we should have but then the reproach of a  
mis taken sentiment? Is God not so able as man,  
nor so wise, nor so good, that He cannot or will  
not answer His petitioners?"  

"All fathers learn their craft from Thee;  
All loves are shadows cast  
From the beautiful eternal  
Of Thine unbeginning past."—Selected.  

In making the comparison and drawing the  
analogy, the thought stresses the natural human  
symphony of man and his love for his own. Man  
out of his natural heart is moved with compas-  
sion to give the daily necessities to his children.  
If therefore man still evil, still without the impelli-  
going power of divine love will gladly give, how  
much more would a man in whom the love of  
God dwells, and over and above that how much  
more will our heavenly Father "give good gifts  
unto his children?" What confidence we may  
have that He will answer our prayers?  

With the call to prayer, the promises and as-  
surances attending the call, and the accompany-  
ing analogy, we have a strong encouragement in  
prayer. But answers to prayer are not without  
the fulfillment of conditions on the part of the  
petitioner. In other contexts other conditions are  
stipulated, but here we have laid down the  
requisite of right relations with our fellowman.  

"All things therefore whatsoever ye would  
that men should do unto you, even so do ye also  
unto them: for this is the law and the prophets."  

We have not been in the habit of associating the  
Golden Rule with answers to prayer, but the  
word, "therefore," here would indicate that such  
an association should be made. It is an infer-

ential conjunction drawing its conclusion from  
the preceding. The thought then would be, "If  
you would have men answer your prayers accord-  
ing to the promises given, and as a heavenly  
Father desires to bestow upon you, take heed  
that you deal compassionately with your fellowman,  
that you treat him as kindly, and as considerately as you yourself would wish  
to be treated."  

Among ethical precepts, the Golden Rule stands  
pre-eminent. As a brief, succinct compendium  
comduct of man toward man it is unsurpassed.  
There have been some sayings like unto it, but  
none that equal it. In a rapid survey Smith  
gives some of the predecessors of the Golden  
Rule. He begins with a rabbinical proverb. Relating  
the circumstances, he says, "It is told, for exam-  
pie, of Hillel that once when a Gentile, making  
est of the rabbinical law with its multitudinous  
precepts, promised to embrace the Jewish faith  
if he would teach him the law while standing  
on one foot—a proverbial phrase for doing a  
thing quickly and easily—the gentle rabbi an-  
swered, "What is hateful to thyself, do not  
tho neighbor. This is the whole law, and the  
rest thereof." It is told also of Ari-  
totle that, being asked, "How we should behave  
to our friends; he replied, As we—would wish  
them to behave to us! In view of such para-  
elles unbelievers in St. Augustine's day dened  
the originality of the Golden Rule; and so did  
the historian Gibbon, alleging a maxim of the  
Greek orator, Isocrates, 'What angers you when  
you experience it at others' hands, this do not  
to others.' But in truth there is a wide difference.  
Aristotle's maxim had to do merely with be-  
havior to one's friends, and those of Hillel and  
Isocrates are negative. 'Do not do what you  
would not have them do to you.' But our  
Lord's rule is positive: 'Do to others whatsoever  
you would have them do to you;' and this is  
a immensurably larger requirement. No teacher  
had ever said the like, and it is very remark-  
able, proving how hard His disciples found it,  
that when we pass from the Gospels to the early  
literature of the Church, we read there invariably  
not His Golden Rule but the negative precept:  
'All things whatsoever thou wouldst not have  
done to thee, do not thou to another.'  

Not in this passage alone, however, do we find  
the association of the relations of brotherhood  
between man and man as a condition of answer  
to prayer. Already in our Sermon on the Mount  
we have noted the command, "If therefore thou  
art offering thy gift at the altar, and there  
rememberest that thy brother hath aught against  
you, leave there thy gift before the altar, and  
go thy way, first be reconciled to thy brother,  
and then come and offer thy gift." Moreover  
we must remember that in our relation to our  
our enemies, not simply our neighbor, if we  
are to be children of our Father who is in  
heaven. In consequence we see that there is a  
very close connection between our attitude and  
conduct toward those around us and the answers  
to prayer we receive. If we are failing to obtain  
that for which we are pleading, would it not be  
wise for us to consider how we have treated  
our brother? Do we need to ask his forgiveness?  
Have we been lacking in sympathy and lovingkind-  
ness? Changing one's conduct (things to men)  
in the concluding verse of the Ancient Mariner, we  
might say:  

"He prayeth best who loveth best,  

All men both, great and small,  

For the dear God who loveth us,  

He made and loveth all."—COBERIDGE.  

In homiletical material this passage is rich.  
The theme was used in 1927 as a text, and the  
theme could be, "How to Pray," with the three words, ask, seek, knock as the main divisions. Then verses 8 and 9 might also be a text, the theme being, "Answered Prayer Assured," with divisions, assured on the basis of God's Word, on the basis of human experience,
HINTS TO FISHERMEN

By C. E. COTTRELL

King of Glory
Who is this king of glory? The Lord, strong and mighty (Ps. 24:8).
1. Infinite in Power.
2. Infinite in Wisdom.
3. Infinite in Love.

Bible Talk on "Power"
Without me ye can do nothing.
He shall baptize you with the Holy Ghost and fire.
They were all filled with the Holy Ghost.
Preachers with tongues of fire.
Laymen with the power of the Holy Ghost.
Laywomen who know God by personal experience.
The church on fire.
I. The one great work of the Christian is to be a living and faithful witness for Jesus Christ. This witness is to be one of power.
   1. The witness of personal salvation.
   2. The witness of personal character.
   3. A faithful witness in social and business life.
   4. A witness by word of mouth and good deeds to the people.

II. Some manifestations of power.
1. In prayer.
2. In speech.
3. In service.

III. Some questions for our consideration.
1. To whom is this power promised?
2. What are the conditions of getting it?
3. Who may receive it, and when?
4. Are we to wait until the power is given?
5. Will a person know when it is given?

-C. H. VATMAN

Morning:
Prayer—Its meaning.
Prayer—Preparation for.
Prayer—As power.
Prayer—And results.

Studies on Prayer

Evening:
For Better—For Worse.
The Old Lover and the New Flame.
The Fatal Forties.
Sunset and Evening Star.

—HAROLD N. GEISWEIT

Wisdom in Small Doses
Trouble expands in the vacuum of a selfish soul, but shrivels in a sympathetic heart.
Man shall yet establish passenger routes between all the ports in the seven seas of space, and shall broadcast his whispers to other universes.
The best society is not where etiquette is most punctiliously observed, but where the sweetest and wisest people meet.
If trouble comes to you, make a place for her in your house, but do not introduce her to all your friends.
A horse has sense enough to reserve its aching for the broad pavement, keeping its head on the narrow turnpike, but a nation loves peace until it arrives at a dangerous point; when it shies over the embankment into war.
No credit ever cancels a debit in conduct. Each stands until repented for.
Jesus opened men's eyes, but it is recorded that even He could not perform the miracle of closing their mouths.
Could the man of a generation ago have seen one of our automobiles, however cheap, he would have exclaimed with King Richard, slightly amended, "My kingdom for a horseless car!"
All hell turns out to enjoy a war, and the devil leads the cheering.
More and more, the word "undergraduate" is being used instead of "student." The chance is in the interest of accuracy.
Perfect goodness is like the horizon. Though we should always be marching toward it, we should never delude ourselves into the notion that we are actually bumping into it.
When I consider war, my regret is not that we come from the beast, but that we have come in the wrong direction.
Our greatest need today is a Christmas present suitable to a man with no bad habits.
Many love letters should be stamped, "Rush! Contents perishable."—JOHN ANDREW HOLMES

More Persons Reading the Bible Than Ever Before

We are told that the Bible is being neglected, that men are turning away from the Word of God. Then what becomes of all the Bibles printed? The American Bible Society is only one of the agencies producing and distributing copies of the Bible, yet this one agency reports that in 1925 it issued two and one-half million more volumes of the Holy Scriptures than in 1924 and nearly a million and a half more than in any previous year. Other Bible societies and individual publishers still rank the Bible as the "best seller" and report larger sales than ever before. Is it possible that nobody uses the Bibles bought?

If it is said that only ignorant people in foreign lands now want copies of the Scriptures? Well, it is a fact that the American Bible Society, which issues the Bible and portions in more than 150 languages, used more Bibles in mission lands than at home; yet its increase in the home field amounted to 728,855 more copies than in 1924. When one turns to the report from foreign fields he finds that the most notable progress was made in lands which are said to be most opposed to the Christian religion. For instance, China is in revolution and there has developed organized opposition to Christianity; yet the China agency of the American Bible Society produced 1,807,453 volumes in 1925. Add to these figures the product of the British and Scotch societies and it is found that over 11,000,000 volumes were circulated in China alone. Russia also has been looked upon as a land of opposition, yet government permission was recently given to print copies of the Scriptures on government press and the American society is now busy at this task. So runs the tale. Who says the Bible is out of date?

Intolerance
Across the way my neighbor's windows shine,
His real-true shield him from the storms that blow;
He tailed and saved to build it, staunch and brown,
And though my neighbor's house is not like mine, I would not pull it down

With patient care my neighbor too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
I differed from my own—I felt no guilt—I burned it yesterday—
—MULRY ANDERSON BAXLEY in Literary Digest.

Prayer Meeting Themes from a great Exhortation
(1 Thess. 5:14-25)
Wear them that are torpid.
Comfort the feeble-minded.
Support the weak.
Be patient toward all men.
See that none render evil for evil unto any man.
The Undiscovered Power of Prayer

Wonders have been wrought by prayer. Language is lame to express the mighty power of prayer. As one illustration: Moses got tremendously in earnest and threw himself in the breach and saved the Israelites from destruction. His important prayer was heard. Multitudes of others have prayed and wrought wonders. Dr. Charles L. Goodell has recently said, "Our scientists are telling us that however great may be the undiscovered forces of nature, the undiscovered power of prayer is even greater. They unite with our Christian poet in saying, 'More things are wrought by prayer than this world dreams of,' and 'that the whole round earth is every way bound by gold chains about the feet of God.' If these things are so, it is evident that the most important thing in the life of the Church is that she should give herself to prayer. Nineteen hundred and twenty-nine may begin on the Mount for us if we can at times and seasons withdraw from our activities and come apart to meet with God. The year will open with a new vision if we give God time and wait for the unveiling of His presence in our lives. Our vision is conditioned by our obedience to the heavenly vision; let us therefore wait in "stillness of soul before Him."

Human Pastors

"What sort of a minister do you have?" one business man asked another as the men met several years after college graduation, and they were exchanging notes on their respective experiences since they had said good-by to each other. "Well," replied the friend without enthusiasm, "he is a brilliant sermonizer, and a good many of our people admire him, but if you want my honest answer, he does not care for his people. His interest seems to be centered in his pulpit efforts, and in making brilliant public addresses before the Rotary, Kiwanis, and other organizations where he is in quite constant demand. But what I want, and I believe that I express the feeling of most of our church folks, is a human pastor, one who is interested in human beings. We get hungry, my wife, and I, for a pastor who is a personal friend, genuinely interested in the family, and a man of feeling and regard."

"That's the sort of a pastor I want, and I don't get him in the man who is at the head of our church. He is the minister whom we called, and

The Guidance of the Master Hand

The season was over. The big engine, separator, and water tank left for the night in the lot behind the outbuildings made a spectacle so imposing as to draw to their side every-one in the neighborhood. The next morning Jim went out to get up steam to pull the separator into the shed. A fire was soon roaring, and he went back into the house. An hour passed. He did not notice the excited schoolboys, still discussing the machines.

"Here's where he pulls the whistle," said one. "I know I could start her and guide her, too," said another. "You start her! You couldn't start a wagon down hill!"

"Couldn't I, though! Here's what he pulls. I've seen him do it many a time." And with both hands the boy grasped the big lever and tugged until he got the throttle open.

Jim was just finishing breakfast when suddenly there was a fearful noise. Crack! Bang! Rip! He rushed to the lot. Before he had covered half the distance to it he saw what had happened. That boys might pull the throttle had never occurred to him; he had built the fire and left the engine with rising steam. When the boy had opened the throttle the big engine had trembled as if uncertain what to do with its free strength; then the wheels began to turn, and the machine, making a big half circle, had struck the shed, tipped it half over, burst off the big door, and broken in the side of the wall. There Jim found it.

Friends, there is a force in your lives that is strong beyond measuring. That force, if put to the right use in the right way, will prove a blessing to you and to the world. But what are the dread consequences of throwing the throttle wide open and "letting her go"? Wreck and ruin, sorrow and death, will streak the path of the life that is not under the hand of control. And the only safe hand on the lever is the hand of the Master of lives, the Lord Jesus Christ. Will you submit to Him?—Your's Companion.

The Uttermost Sinner

And thus it is that the very uttermost sinner in all this city this morning is to be looked for in some of its congregations, rather than in any of its slums or in any of its prisons. Those outcast creatures that fill our sunken-places, our prisons, and all the way down to the poor have committed crimes that we have no temptation to commit. But by no possibility can they be guilty of such sins, and such heinous aggravations, of sins, as some of us are guilty of. They never had the thousandth part of our advantages and opportunities. And it is advantage and opportunity that so aggravate sin, and so intensify the soul. I should not wonder then that the very uttermost sinner in all this city this morning is sitting in this house at this moment, and is consenting to my words about him with his whole heart. It is quite possible, and there are some good grounds for believing it, that there is some man here on whom privilege upon privilege has been heaped, and opportunity upon opportunity, and grace upon grace, and all conceivable kinds of blessing—both temporal and spiritual—and yet he has sinned in the teeth of all that till he is the very uttermost sinner in all this city. And till it may very well be that what is so much morehypothetical, and imagination, and indeed extravagance, to all other men now listening to his case, is the most undeniable truth, and the most dreadful truth to him. Ay—and it may very well be that, under the hand of the Holy Ghost, he may be seeing at this moment how near he now is to the last precipice of all, how near he now is to that black line of reprobation beyond which there is nothing but the bottomless pit. But he is still here. He has not yet crossed the black line. He has not yet fallen headlong into that horrible pit. "Save from going down to the pit! For I have found a refuge."—Dr. Alex. Whyte.

A Momentous Conference

One of the most memorable and important interviews which ever took place between two individuals in this world was held on a raft in the middle of the river Niemar, at the little town of Tilin, in Prussia. At one o'clock precisely, on the 25th of June, 1807, boats put off from opposite sides of the stream and rowed rapidly toward the raft. Out of each boat stepped a single individual, and the two met in a small wooden apartment in the middle of the raft, which was cannily hidden from either shore, and the shouts of great armies drawn up on both banks drowned the roar of artillery. The two persons were the Emperors Napoleon and Alexander; and the history of the time tells us that they met "to arrange the destinies of mankind." And the hastily constructed rafts, on which the interview took place, will be remembered, as long
as the story of great conquests and mighty revolutions can interest the mind of man. The conference lasted but two hours; it was entirely between the two emperors, and yet it was fraught with momentous consequences to millions. It was one of the great crises in human history when the currents of power that govern the nations take new directions and break over the hounds and barriers of age.

Go back eighteen hundred years beyond the treaty of Tilsit, and we can find a private conference between two individuals of far more momentous and lasting importance than that between Napoleon and Alexander. This more ancient interview was not watched with eager expectancy by great armies; it was not halted by the thunder of cannon and the shouts of applauding thousands; it was not arranged beforehand by keen and watchful agents guarding the interest and safety to the two who were to meet.

It was in a private house at a late hour of the night, and it was brought about by the mingled curiosity and anxiety of an old man to know something more of a young teacher who had recently appeared in his native city. And yet from that humble night conference of Jesus with Nicodemus there have gone forth beams of light and words of power to the ends of the earth. The plans formed by Napoleon and Alexander at Tilsit were reversed and defeated long ago, and it is impossible to trace their influence in the condition of European nations today. The words spoken by Jesus to His wondering and solitary listener that night have already changed and glorified the destiny of immortal millions, and they have more influence in the world now than in any previous age; and they are destined to go on increasing in power until they shall be received as the message of life and power by every nation under heaven—Dr. Daniel Marx.

words that are sure to give pain, the maintenance of self-control, and an agreeable expression even under the most trying conditions, the attention to others which we would wish accorded to ourselves—how easily life can be enriched and uplifted, made cheerful and happy, by the observance of these simple things! And how they help us to get on in life. Some young people think, that because they have business ability and book learning they will have only to knock on the door of opportunity to make it fly open before them. They reckon without the asset of courtesy. They forget that "the art of pleasing is the art of rising in the world." They do not realize that a fine manner is a passport to popularity, and that it opens the way to advancement. Thousands of them seal the fate of a good start by making a bad impression upon the employer to whom they apply for a position. They are ambitious and eager to get on in the world but make advancement impossible by lacking the doors of opportunity ahead of them.

On every hand we see people with good ability working themselves half to death, denuming themselves of the comforts of life, struggling, striving, and pushing to get in the world, and yet they make very little progress because of their bad manners. They antagonize people and make enemies wherever they go. We find many of these unfortunate people in intelligence offices, trying under tremendous handicaps to get positions. Employers can read their faults in their faces, in every word they speak, in every move they make, and they will not hire them.

"Can you write a good hand?" asked a merchant of a boy who had applied to him for a position.

"Yes," was the answer.

"Are you good at figures?"

"Yes.

"That will do, I do not want you," said the employer, curtly.

"Why don't you give the lad a chance?" remonstrated a friend, when the applicant for the position had left the store, "I know him to be an honest, industrious boy."

"Because," replied the merchant, despondently, "he hasn't learned to say "Yes, sir" and "No, sir." If he answers me as he did when applying for a

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situation, how will he answer customers after being here a month?"

There are thousands of young men and women in the country today who, like this youth, are handicapping their efficiency and ruining their chance of success by their rude manners. We have seen the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen and men of every walk in life.

"Out of the experience of fifty-six years in the banking business," said a noted banker, "it has been borne in upon me almost daily that courtesy is one of the prime factors in the building up of any career."

There is no other single expression in the English language which does so much either in business, in the home or in public intercourse to oil life's machinery as "I thank you." There is no day in our lives unless we are absolutely alone where we cannot use it to great advantage many times. "I thank you," has made a way for many a poor boy or girl where better ability has failed to get on.

Self-interest, if no higher or nobler motive, should urge people to pay more attention to the seeming trivialities of every day, the opportunities to say a kind word here and there, to do a little deed of kindness, to shed a ray of sunshine upon the path of some toiler by a word, or even a look, of sympathy. A simple "Thank you," a gracious recognition of any services; a soothing, "I beg your pardon," for any unintentional annoyance or inconvenience caused others; undivided attention to those who converse with us, putting ourselves in the background and taking an interest in their affairs; patience to bear others without interrupting; kindly consideration of the feelings of others; deference to the old; respect to all—these are some of the simple things which constitute what we comprehensively call "good manners." There is none so poor, none so ignorant, none so old or feeble that he cannot put them in practice.

Someone says that politeness is the art of expressing what you ought to feel; that it is the
While I was praying the youngest child got hold of some matches and stuck the brimstone on them, and of course, had swallowed enough to make her show symptoms of poisoning. I remember of hurriedly getting a bottle of iodine and giving some of it to her to make her vomit, and then the thought came to me, "I have stayed at home and service this afternoon in the effort to help God do what I believe He is able to do, and this is the result. What a fool I have been, as if God could not work in spite of me. Am I so important that I can tie the hand of God in a meeting?" I saw immediately that the devil had tricked me. My girl recovered, and I have never stayed away from a meeting from that day to this when I could possibly be present, but that Jesson taught me one of Satan's very wise tricks. Shortly after that I read a sermon on the wiles of Satan, and while I do not profess to be wiser than he, yet I am sure that he cannot play those old tricks on me as he did in my early days.

I was standing in front of my machine in the shoe factory one day when the suggestion came to me that I should go to the office and put in my resignation, telling the concern for whom I was working that I was through and was going to preach. It seemed so real to me that I thought it was the voice of God. I hesitated, as I did not want to do some fool thing. I had seen other people who said they were called to preach go out and fail, and I did not want to be a failure and yet I remember that while I kept on with my work I looked up and said, "O God! if I knew that was your voice, how quickly I would obey," and the suggestion came to me just as plainly, "You are so far away from the Lord that you do not recognize His voice when He talks to you." About ready to cry I again said, "O God, is this you talking to me? If so, make it clear," and the voice seemed to say, "I am the Holy Ghost talking to you, but you are so far away from the Lord that you do not recognize His voice. If you were one of His sheep, you would recognize me quickly. Immediately came to my mind a quotation in Scripture: 'When he is come, he will not speak of himself,' and I remember stopping my work and saying, "Old Satan, I've got you. Here you are trying to palm yourself off as God trying to talk to me. I refuse to do your bidding." The Lord knows that if He open a door I will enter, but I am not going to go out and try to force any door." I look back on it after these years, and I am old enough now to have seen other poor fellows make shipwreck on that same rock. Had I have gone out then with no door to enter, the first difficulty I would have had would be finances. My family would not be provided for, and then I would become discouraged, and I recall saying, "Lord, Thou knowest that when the door is opened I will enter, but I am not going out to make a fool of myself and disgrace the cause of Jesus Christ."

Not two weeks' afterwards—I think in less than a week—Mr. George Mueller had this same difficulty. Satan urged him to step out and build his or- phans' homes that had an empty sign in sight, telling him like he told me that "Abraham went out not knowing whither he went," and it was my lack of faith that kept me from making my declaration publicly, but George Mueller said that he refused to be hoodwinked by Sunday and told God that he would not begin to build with His approval, and after waiting, I think he said eleven months, he received his first check for one thousand pounds—in other words, George Mueller put out a freeze and told the Lord that when He saw a disposition on the part of the people to help him build the orphanage he would go on and not before. He must know the will of God. Eleven months must have been a long time for him to wait but history shows that he made no mistake in refusing to take a step until he knew God was in the proposition.

I preached nearly every Sunday for several years before I entered the active ministry, and do not ever remember of preaching a sermon in the place where I went from Sunday to Sunday without having some old brother come to me and tell me that I preached a good gospel but omitted some important truth. Among this number was a brother in Manchester, N. H., whom surprised me one day by coming into the factory about 4:00 o'clock in the afternoon. He had just stopped off the Manchester train at the Nashua depot, where our shoe factory was located, and in which I was working. He said he had left his horses standing in the field with the plough attached. He told me that God had spoken to him in unmistakable terms and sent him to tell me that I should be baptized by immersion. I reasoned with the man and said, "Why, my dear brother, I told God not to send me a message, and God sent Peter to Cornelius He told Cornelius that Peter was coming, and God hasn't said a word to me about sending anyone with a message." He seemed a little nonplussed, and said, "Well, anyway, God sent me; He told me," he said, "to leave my horses standing in the field and catch the train, the whistle of the engine was blowing as it came around the curve and was to stop at the depot, and I obeyed the Lord and left my horses and boarded the train to come down here and deliver the message to which I could not subscribe. The Lord, that I was to accept responsibility ends." I said, "My dear brother, do I not preach the gospel when I go to Manchester?" He said, "Yes, but there is one important truth that you omit, and that is being sure that God should tell you that you should be immersed, and I have been immersed already, well sir, he nearly fell off his feet. He said, "What, you have been immersed?" I said, "Yes, sir, I have been immersed." He turned and left the factory, but believe me, he was very careful about telling me what the Lord had revealed to him after that incident.

They were a good people in that Mission church in New Hampshire—dope better ever lived, but they had imbibed a lot of peculiar Sunday morning esoteric doctrines to which I could not subscribe. They were very strong on healing; had no use for physicians, and had more to say about the Lord's curing their aches and pains than they had about His killing the "old man." One morning in the early fall of the year they had a Sunday morning meeting. I always went to Manchester Saturday night and, of course, went to the prayer service. The janitor had
built a fire in the stove in a small room apart from the mission building in which we could kneel and pray. He forgot to open the windows, so in some fresh air, as janitors sometimes do.

All at once one good brother collapsed; he fell over on one of his eyes rolled and then closed, and his false-teeth fell out on the floor. One brother stood over him and commanded the devil in the name of Jesus, to come out of him. I ran and opened a couple of windows so as to let in some air, and told the good man who was praying that the only "devil" to blame was the janitor and to get a cup of water and pour it on his face, but he steadfastly declared that it was the work of Satan. I ran into the basement of the church, secured some water, and rubbed his face and hands and he came to. Will some of the brethren be grieved with me and think that I am skeptical when I say that I have seen a good deal of that same spirit since where the devil has been blamed for some things that could be traced to some human weakness and frailty. I verily believe that the devil is the author of many things, and probably is not blamed for much of which he is guilty, but I never could see why we should have to divorce good sense and religion. Are followers of the Lord Jesus or believe in the supernatural? You can see from these things that I have written where I got some of my theological training. I tell you, my dear brethren, after being a pastor for a quarter of a century, I am satisfied that the greatest evidence of being in touch with God is not the spectacular happenings some seem to covet, but the spirit we are able to manifest under trying conditions. I am not at all a devotee of Ella Wheeler Wilcox. I think many folks who may not be strictly orthodox in their teaching can, nevertheless, while some very beautiful truths. The following is a quotation from the above-mentioned author:

"It's easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man who can smile
When everything goes dead wrong.
For the test of the heart is trouble
And it always comes with the years,
And the smile that's worth
All the praises of earth
Is the smile that shines through tears."

To love God with all our heart; to love our neighbor; to refuse to stoop to the small things of which the sons of men are guilty, is, to my mind, the best evidence of a Christian character.

Perhaps it would be interesting to the preachers if I should relate my first experience with a brother preacher who impugned my motives and accused me of evil when my intentions were good. I had become pastor of the First church at Lynn, Mass. A Mr. S— had been called to become pastor of the Little congregation of good folks in Manchester, N. H. The work was not without its problems in that New Hampshire city, and in a conversation from our brother he informed me that his crowds were not keeping up. While sitting in my study late one Saturday night, or early one Sunday morning, I was led to meditate on the goodness of God. My congregation had increased until a member had been added to the membership, I was preaching to a full house every Sunday night, and the thought came to me that it might do our brother good to come and preach to a large congregation and help to raise his depression, and give him new courage to take hold of his work; so I suggested an exchange of pulpits. This he gladly agreed, and I made arrangements to have him preach at both services Sunday while the help we had gotten in the mission. I was glad to see my old friends who listened to me so attentively and treated me so courteously while I was still working in the factory and preaching to them on the Sabbath, and the little chapel was beautifully filled. We really had a very fine day, with some seekers at the altar. He had asked me if I could stay over and preach Monday, Tuesday, Wednesday, Thursday and Friday nights of the following week, and to this I had agreed. So I was in Manchester Monday morning, and he arrived about 11:00 o'clock. I went to the depot to meet him, and we made the plans for that night's service. About 2:00 o'clock in the afternoon I was walking on the street when I met the brother again. I told him I was going down to the 5c and 10c store to get some picture cards, and asked him if he would come along with me, when he surprised me by saying that he did not want to have anything to do with hypocrites. Perplexed, I asked him why. He said that if our reputation was bad he was afraid she would prove it for when church people start out to do such a thing they will bend heaven and earth to succeed. I am reminded of the story of the politician whom they had covered with mud with their political mud sling and had capped the climax by calling him a hog. He immediately sued the guilty party for defamation of character, and in relating the incident afterward said, "Gentlemen, I made the mistake of my life. They went into my past and dug up everything that my father, grandfather and great-grandfather had ever done; painted it to their own satisfaction, and before they were through really proved that I was a hog." I have always remembered this. I have watched the lives of politicians. When assailed they have very little to say. Will the present mayor of our city has been accused of things that would blacken the character of a criminal; but he quietly dropped out of public life, kept his name from appearing in the newspapers, and I now hear that he is making an attempt for re-election for another term. Can we, as preachers, learn something from politicians? I suppose no President has been assailed more than that great Christian statesman, Theodore Roosevelt. Will he not be a little wise, will he not read in the papers that he was seen walking down the streets of Washington, D. C., staggering drunk. He paid no attention to it until com-pelled by such adverse criticism that he brought the story before the courts, and after a full hearing, the examination proved that the man who made the statement was wrong. The man confessed himself that he could not prove it, but he had copied it from an article written by someone else or spoken from hearsay. He had won his case and the guilty party was fined two cents. I think, Mr. Roosevelt saying that he did not want to injure the man but simply wanted to clear his good name out from the filth and mud which they had piled up.

I mention this because of the serious mistakes I have seen made by some dear brethren who, because the tongues of gossip had begun to wag against him, have called board meetings, had church trials and disrupted the peace of our church; when if they had kept quiet it would have blown over and no one would have been hurt. The scripture says, "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's, the same shall find it." A strong belief in God that if our repudiation is left in the hands of God, He will see us through. Let us be careful about dividing a church to save ourselves, for who can harm us if we be followers of that which is good?
The religious press

The Main Question is the title of an article in a recent religious magazine. The author is Dr. Charles L. Goodell, who is secretary of the Federal Council of Churches' Commission on Evangelism. Dr. Goodell is known because of writings on personal evangelism and allied themes. He refers to the procedure in parliamentary bodies of "moving the main question" to get back to the original discussion. So in the midst of various methods, programs and schemes of advancing the kingdom, Dr. Goodell "moves the main question" concerning the great verities of the Christian life, now among the various lines of discussion which have arisen concerning social evolution, the social gospel, the social appeal and the social program that we get back to the main ideal of the Christian life as laid down by Jesus and his followers. After all at its heart the world is after something which will satisfy the soul, and not merely plans to alleviate the discomforts of the body. This Christianly will do. Let us get back to conversion for the soul, sanctification from all sin, growth in grace, and the realities of the coming judgment. These are the fundamentals of the Christian faith upon which our fathers built their Christian program, and which today stand as a challenge to the Church. Again he moves that the main question be put in the matter of Christian education. We have begun to look upon the program of Christian education as the cure-all for the diseases of our decadent churches. The modern schemists in this field used pastors for conversion, and make it take the place of growth in Christian character after the transforming experience of regeneration has taken place. For revivals they give us education. For the prayer meeting as a place of holy fervor education is held up as the ideal. It is educational...
preaching, and not Spirit-anointed proclaiming of the gospel message, which these advocates of educational procedure offer us. Let us turn back to the basis of the Christian life after all, and when this is done we will find that "the main question" is regeneration, being transformed by the Spirit and not reformed by educational practices. When education is the ally of those forces which tend to bring men and God together, when it is servant and not master in the program of Spirit-filled and blessed religious activities, then, and only at that time, has it found its proper place.

Therefore, let us move the main question as to our place in the church world. Are we here to build up an ecclesiastical organization in which we shall find positions of importance and influence for ourselves? Are we to establish churches where our descendants shall find places of work? Are we to build schools that our educators might find a "teaching or administrative position" in a college or seminary? What is our main question? Is it not to conductrevivals wherein men and women shall be saved from their sins, seek to live close through the Holy Spirit? Are we not to create a world atmosphere wherein the work of the Lord may most advantageously be conducted? Are we not to act as the leaven of righteousness which shall transform the social organism? We are set as lighthouses to shine with holy radiance throughout the dark moral night. We are to lift up the banner of Jesus, calling men to seek and serve the Lord. And from this program, the plan to get God's glory upon us, to live at white heat for God and a God-haunting world, may we never deviate. As the needle runs true to the pole, may we steadfastly seek to create such a surrounding halo of worship and purity for our churches that other who wishes to delight to come into contact with us. When other organizations would chase the phantom forms of education and social procedures and cry out the wares of the most heralded modernism, let us keep the glory upon our souls, be saturated with a gladness desire to serve God in the beauty of holiness. This is our "main question" and to it let us remain true.

Bill Stodgell's Articles in Church Management on the title of "Men Who Have Preached Out of the Overflow" are interesting indeed. His recent book on the subject of Preaching out of the Overflow was made from numerous homiletic articles appearing in various religious magazines. He set the ideal of every preacher being so filled with preaching material, gleaned from his Bible study, his knowledge of men and society, and his reading, that literally whenever he arose to speak it would be out of this overflowing soul. After all successful preachers do this. Take Spurgeon, for instance. He wrote volume after volume of sermons which he had preached. There seemed to be no end to his material, or to his freshness of treatment of the old themes of sin and salvation. He preached and wrote as an artist well over flowing all the time the banks of his mind and soul. Talmage was the same. I have some twenty-five volumes of his sermons in my library, and not once in reading them through have I found even so much as the repetition of an illustration. His soul was filled, and from this he spoke. Some preachers leave the impression when they have finished that they have said all they know. Some pastors are flourishing the first year or so but they soon grow stale, because the minister has no overflow out of which he could preach.

There must be an "intake" somewhere before the overflow. The overflow is the result of the artesian wells of New Mexico which I have seen, and again are fed by the snow high up in the mountains. So the preacher's soul must be fed by continual meditation upon the Word, continual study, deep study, of his manual, which is the Bible, continual reading of sermons, continual intercourse with men of affairs, and a continual gathering of knowledge of the activities of the world. Then preaching becomes a matter of opening the overflow. Feed the intake and the overflow will take care of itself.

Lessons for the Preacher from the Newspapers is the title of another article which I read recently. This was written by the man who formerly was religious editor of the Chicago Tribune. The author points out some lessons which the newspapers can bring to us preachers. First, the newspaper teaches the minister to keep his audience in mind while preparing his sermon. Second, the newspaper always sticks to its text (which many of us preachers fail to do). Third, the newspaper can very forcibly furnish the minister with a background with which the people of his congregation are familiar. It is estimated that 75 per cent of all those who read, read nothing but the newspapers. Hence the people are acquainted with this material, and the minister can do well to use this in his preaching. Fourth, the newspaper can teach us to preach on those topics which we announce shall be our theme. Ofttimes the minister announces a certain subject, and when he treats it, he in no wise sticks to this topic. The audience is herein disappointed. Fifth, the newspaper can instruct us to speak in the language of the people. The rule of newspapers is, "We are not only so that you can be understood but so that you cannot be misunderstood." This would be a fine motto for every minister to frame and hang over his study table.

"The Decay of Professional Evangelism" is noticeable as indicated by the Literary Digest. In replying to a questionnaire sent out by Charles Steple 100 evangelists are of the opinion that evangelism has failed in this country. Nearly all the evangelists admitted that their work is becoming much more difficult, that the number of converts is small, and that those who are engaged in this type of work are kept busy only about one-half of the time. Thirty farmers-professionals in this line state that they have given up evangelism because they are unable to make a living out of it. The amount of income is noted to be about $1,000 per year, and the offerings are much smaller than they were ten years ago. These evangelists indicate that they are preaching practically the same sermons which they did twenty years ago. This is most particularly true of their messages on the anumetions. This study reveals the fact that evangelistic methods are no longer used in most of the New York City churches. The evangelistic efforts seem to be centered largely in the South and the Middle and Western states. It is also indicated that, effectiveness has decreased something like from 10 to 60 per cent, as compared with the work of ten years ago. The study brings out the fact that most of the evangelists are fundamentalists, and believe that nothing but "old-time religion" will ever change conditions. It is to be noted that this study has been largely among the evangelists of the older denominations.

Methods That Have Won

Doing It Yourself or deputizing someone else to do it poorly will determine one's chances of success in the pastorate. Last week we were talking with one of the men who for forty years has held an honored and useful place among holiness people of the nation. In discussing one of our leading pastors he made the statement, "So and so is a better preacher than he is a pastor, for he insists on doing all the work himself." After all the great difference between Wesley and Whitefield was just this. Whitefield, the mighty preacher, did it all himself. Wesley the organizer deputized others to carry the load. Dr. Brooks' success so often we are told was determined by his masterly ability to get others to work with him, and to get others interested in various lines of the work. C. E. Cornell, of sainted memory, is recognized on all hands as one of the greatest pastors of the holiness movement. His success did not lie in his ability as a pulpit—some are far better preachers than he was—but in his power to recognize his own limitations and to find a task for every member of his church.

One man may be able to do all that must be accomplished in our church, one may fill all the positions from sexton to minister; but it is certainly not wise for one to do so. Finding a task for every member arouses the interest of them all. And a hundred hands at a task cannot be made into a wise, or even an intelligent effort. A wise motto for us would be, "A task for every hand, and every hand at his task." Many of the largest business organizations are now insisting that their executives be relieved of all detail work, in order to be able to initiate new movements, to organize others, to do the work, and to deputize those under them to do the necessary work. Then it would not be far wiser for the minister to deputize others to the various activities of the church, so that he might be freed from the annoying details, and that he might find time for "initiative work?"

Taking Interest in People pays the ministers a large dividend in the form of new material upon which to work, and new members for his church. I have found in my work, as a pastor, that the average evangelist can not win for my church many more people than those whom I already had interested in the work. He usually is able to get those saved and sanctified and into the church whom I had coming before his arm. But these new people will not come unless it be through personal cases, the personal touch, through taking interest in them. The old-fashioned pastoral visit is wanting in importance. This is especially true in the larger churches. The men work all day and are at home only a few hours each eve-
ning. The result is that the pastor finds it impossible to visit all his men in the evenings, and the door is often closed at this time. But every wise pastor—and this includes those whose membership runs into the thousands—takes the opportunity of visiting the sick, as soon as he hears of their illness, those in special difficulties, financial or otherwise, and the aged who are unable to attend the services. Some pastors are working quite regularly for evening visits, with various groups of his church whereby they will be able to visit a dozen families and their friends in one evening. Usually the church is divided into zones, and all the members living in these zones meet at one home for a social evening together. In this way the minister is able to meet with his members, converse with them, and add that necessary personal touch.

Many ministers have worked out a schedule of letter and card writing to their members which is admirable. They will write a letter of congratulation to every member on his or her birthday. Every wedding anniversary is remembered in the same manner. Every person who does something especially worthwhile for the church receives a letter of thanks. Every service of note is thus rewarded. The sick always receive their blessings as well as personal visits from the minister. These means make it possible for the minister to “take an interest in people.” They multiply his personal touch.

A One Man Church is a failing church. I saw a cut the other day to be used on church stationery, which bore these words, “This Church Is Not a One Man Job.” Too often we ministers fail to realize this. Sometimes we want to be the “one man.” I have referred to this in a former section of this article. Then when, we find some especially capable person we load him up with offices. This one gets the superintendency of the church school, the N. Y. P. S., the Juniors, the various other organizations of the church. Then possibly another becomes treasurer of all the organizations of the church. Another is the official pianist for all activities. And so the result is that the church is run by three or four members of our average church hold nine out of ten of the official positions. We hereby fail to develop leadership among the other members of the church. Some of the larger churches make it an unbreakable rule that no member shall hold more than one official office at one time. By this means forty persons are in official positions, instead of ten, and forty persons are interested in the activities of the church instead of ten. Scatter responsibility among the members of the church, and you will find that more interest is taken in the work of the kingdom than otherwise. Every member of many churches is placed on some committee as a servant of the church. Hereby this member becomes interested in the work of the church. There is surely a task for every person of the church, and it is our duty as leaders of the church to discover the task for which each member is suited.

Not all the various offices and committees which even a small church should have: Superintendents of the Sunday school, the Juniors, of missionary study work; presidents of the Y. P. S., the W. F. M. S., and the church school classes; secretaries of all organizations of the church as well as the classes of the church school; treasurers of all the same activities; members of visiting committees, flower committees, social committees, evangelistic committees, advertising committees, as well as special committees appointed to take care of talent needs, to hold the story of our evangelists, of assemblies, etc. Let us remember that every member whom we get interested in some office or committee work becomes a worker in the kingdom and helps push the work of God.

NOTES FROM THE WORLD’S LARGEST CITY

Greater New York City is the world’s largest center of population. In New York City proper there are around nine million inhabitants, and the immediate environs, such as Jersey City, include another two million people. This offers the greatest opportunity for home missionary work of any center of population of the world.

We have eight churches of the Church of the Nazarene in this city, and another three more in the immediate environs. Two of these are new churches, having been organized this summer. Rev. Paul Hill, of East Rockaway, has built the outstanding church of the eleven. He is just over the city line, out on Long Island. The Moody Memorial church, where Rev. W. E. Riley is pastor, is in Brooklyn, where over 90 percent of the population is Catholic, as also is Utica Avenue church, pastored by Rev. O. L. W. Brown. The Richmond Hill church which I serve, is in the heart of Queen’s Borough, recognized as the world’s fastest-growing residential metropolis (a section of New York City). All the churches in this section are small as compared with our leading churches in the West. Sunday schools are also small. Our problems are many; the populace is indifferent to our appeals; the foreign element is tremendously large; one out of three of the city’s population. Expenses of advertising our work are very heavy, and to make even a stir amidst the many amusements of the city, beaches, parks, theaters, ’movies’, dance halls, etc., requires a small mint.

Nevertheless in spite of all these handicaps it is being done, as Jerusalem used to express it, in this city. Paul Hill has built a Sunday school which is a credit to any of our churches. And two new churches have been organized in this teeming center of indifference and Catholicism during this summer.

In coming here from Pittsburgh, with nine churches in the metropolitan area, and two million people in the story of our church, was written up in seventeen of the papers of the city, including such papers as the New York Times, the Evening Graphic, each with over a million subscribers. Letters were on my desk from some of the leading papers asking for pictures and a write-up to be used when I assumed my work here. The New York Times asked me to write my sermons and submit them each week for publication in their Monday issue. Often our ministers furnish texts for the various papers selected from the Bible. The former pastor of this church, Rev. Roy Hollenbeck, spoke over the radio at the morning devotional hour conducted by the Federal Council of Churches, where multiplied millions across the continent listen in each morning. So in spite of the lack of interest and the massive amount of competition there are compensations even here. Some memorable churches have been built by other denominations, and we feel that hard work and diligent service, under the anointing of God, will win for the kingdom. McPherson, James Miller, and District Superintendent pitched a tent in a neighborhood where a million people live, and recently a new church with some thirty members was organized.
live in this country for one year was a liberal education within itself. True it is. Come over to see us, and we will have you to preach for us at night, and in the daytime will show you the wonders of the "world's largest city."

NEW YORK CITY

FACTS AND FIGURES

Recent statistics give the population of the Holy Land as follows: Muslims, 557,649; Jews, 149,555; Christians, 78,463, and unclassified, 8,850, or a total of 794,517.

11,102,664 copies of Bibles, Testaments and portions were distributed by the American Bible Society in 179 languages last year.

It is reported that 5,000 churches have been returned to Catholic authorities in Mexico since the settlement of the government church conflict a year ago.

A New York jurist is quoted as saying that there is no longer an American home. "We are born in hospitals, entertained in clubs, eat at restaurants, and are buried from funeral parlors."

The Ohio State prison, Columbus, had 4,800 inmates when the terrible fire swept through it. Several papers have made wet capital from the incident, claiming that the cells were "Crowded with Prohibition Prisoners." Governor Cooper states that only nineteen prisoners were under sentence for violating the liquor law. The others are classified thus: 742 murderers, 964 burglars, 293 convicted for rape, 1018 robbers, hold-upmen-and-safe breakers, 206 forgers, and 308 convicted for larceny.—The Watchman-Examiner.

The American Bible Society began its service of providing embossed Scriptures for the blind in 1835, and since that time it has issued 78,614 volumes, which is said to be the largest continuous service of this kind rendered in the United States by any organization.

The National Educational Association, representing 200,000 teachers, passed some splendid resolutions at its Representative Assembly, at Columbus, Ohio, in July. Among them were the following:

"The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands."

"The National Education Association urges all teachers to emphasize the evil effects of alcoholic drinks, tobacco, and other narcotics upon the human organism. The association condemns the fraudulent advertising of certain manufacturers in the efforts to foster cigarette smoking. It commends for use in the schools selected periodicals which do not carry tobacco advertising."—The Free Methodist.

The failure of Canada's government control of the liquor traffic is pointed out by The Temperance Advocate of Toronto. They report that in British Columbia in 1916, under license, the drink bill was approximately $12,000,000. The last prohibition year, 1920, it was $909,884.18. The first year under government sale, 1921-22, it was $6,344,617.02. The last year reported, 1928-29, under government sale, $17,848,202. Business failures under Prohibition averaged forty-nine annually. Under government sale 139 annually. Drunkenness in 1918, under Prohibition, 778; 1920 under government sale 3,004. Accidents, 1919—Prohibition—2,822; 1920—government sale—12,319.