NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.
Moreover the way itself is a "straileth" pass. Not many find it, it is "the way of the few." Being a narrowed way, it will not admit of latitudinariam of demonia. Neither will it admit of accompanying parade and pomp. It would not be possible to drive along in a coach and six. When kings would go by it they must step out of their coaches and walk. Princes and paupers must travel there on equality. What is this narrow way? When we get down; through the envoilments of imagery, to the real bare or essential substratum of the representations, we hear the voice of Jesus himself saying, "I am the way; no man cometh unto the Father, but by me." —HASTINGS. When, however, we note the end of this way, we find that it leadeth to life. Again we hear the voice of Jesus as it continues, "I am the way, the truth and the life." Thus it was with this vision before him, that Thomas the Rhymer sang:

"O see ye not your narrow road?
So thick betwixt with thorns and briests
That is the path of righteousness,
Though after it but few inquiries.

And see, ye not that broad, broad road,
That lies across that life-born?
That is the path by wickedness,
Though some call it the road to heaven!"

Not only were the disciples of Christ to avoid the allurements of the broad way, but there was a more subtle snare that might turn them aside from the paths of truth and righteousness. Among the teachers of the new life there would creep in some, although in appearance they seemed like unto true and sincere announcers of the good news, who with hearts which were dark with sin and unrighteousness, forewarning them of this coming danger, the Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

As we mentioned above, the first striking fact in connection with these false teachers is that outwardly they seem true and sincere. If the real nature of their hearts were apparent, then there would be no danger. If they were like the man whom Theocritus describes, "A goatherd was he, nor could any that saw him have taken him for other than he was, for all about him bespake the goatherd. Stripped from the roughness of his-goats was taken the skin he wore on his shoulders," then they would be easily detected, but this was not the case; they came in sheep's clothing. Since the outward appearance is no criterion of the inward nature and worth of a teacher, another is given, namely the resultant effect of their teaching, that is their fruits. Just as a genuine tree will not bring forth corrupt good fruit and on the other hand a poor tree will not bring forth good fruit, so a teacher or a prophet who is not sincere in heart and purpose will not give forth instruction that will meet the needs of honest hearts and souls. As says Smith, "The test of a tree is the quality of its fruit; is it sweet and satisfying? And the test of a teacher is the quality of his teaching: does it delight the heart and nourish the soul?"

When there is an absence of this one criterion in the work of any prophet, no other form of profession avails. They may loudly acclaim their allegiance with a cackling, till the name of the Lord, citings the wonderful works wrought in his name, but this will be of no avail. To prophesy or to preach in the name of the Lord, to cast out devils and moreover to do many wonderful works is no absolute criterion of an individual's own relationship with God. All the phenomena of such a case are not easily understood, but we recognize that there may be a presence of these manifestations without the right spirit as an actuating factor. Olahusen in commenting on v. 22 remarks that "the foundation of this devotion," that is, the proclaiming of this allegiance by saying, "Lord, Lord," appears to be "spurious vanity," which was nourished by the conspicuous exhibitions of the Spirit's power.

Then he continues viewing the picture set before us as depicting the self-revelation that will come on the judgment day. "Hypocrisy, therefore, appears, here as at the same time self-deception, in consequence of which a man persuades himself that he belongs to the Lord, till the discovery of the depths of the heart brings him to feel, that what he deemed his holy actions were a great violation of God's law because his final sin in them was constantly his own, not God's glory." As we read verses 21-23 then, we find two enigmas standing forth, one how we may have been having manifestations of divine power when there is no spiritual union with Christ, when the divine ultimatum may be, "I never knew you." Again we have a "psychological enigma," how a man may deceive himself. To go into all the possible explanations of these states, time does not permit now. We can say, however, first that Scripture plainly declares such a possibility (that is, of seeming manifestations of divine power without spiritual union with Christ), and thereby we should be warned against making wonderful works an absolute criterion of spiritual experience, and second we may not need to go far in our own experience in contact with different individuals to find illustrations of such conditions. As to the psychological enigma, how a man may deceive himself, we find other references which would substantiate the fact. In delineating the follies of idolatry, Isaiah concluding says, "A deceived heart hath turned him aside, that he cannot deliver his soul; nor say, Is there not a lie in my right hand?" (Isa. 44:20). Then again in Romans the apostle Paul, outlining the progressive steps of the Gentiles in their departure from God, speaking of the fact that "they did not like to retain God in their knowledge, God gave them over to a reprobate mind [marginal reading, a mind void of judgment], to do those things which are not convenient!" (Romans 1:28). Thus it would appear that there comes a time in the lives of men after they have refused to listen to the voice of conscience and of God speaking to them directing them in ways of righteousness, that with their persistent determination to choose their own course, they go wrong the way and seek their own glory, that God gives them over to believe a lie. They have sought so long to believe a lie that now they are committed to the spell of its power, a spell from which it would seem that there is no deliverance, they appear to be utterly impotent, they cannot say, "Is there not a lie in my right hand?" There remains one doom for them, "Depart from me ye workers of iniquity.""—Julia Harri May.

**Remarkable Remarks**

The happiest marriages are the most conventional.—Henry Mencres.

The individual, his family and general trade get the benefit of wages that formerly went to the nonproductive saloonkeeper. —Samuel Butler.

Prosperity is our natural condition nothing to worry about.—James Speyer.

This nation should honor its leading farmers as it does its leading scientists, soldiers and captains of industry.—Secretary Jarvice.

Analyze all your good motives and pretty soon you won't have any.—Dr. Frank Crase.
HINTS TO FISHERMEN
By C. E. Cornell.

God Possessed

"Festus saith with a loud voice, Paul, thou art mad! It is the fate of all enthusiasts to be regarded as insane, demon-possessed, crazy. Paul's zeal for the Crucified was held by the Roman governor to be a sign of madness.

Charles Kingsley once wrote, "What I want is not to possess religion, but to have a religion that possesses me."

It's a whim of the day to be regarded as "well-balanced," setting on one side the claim of religion, and on the other the claims of worldliness, and maintaining a judicial attitude between them. But religion will not be thus impartially judged. It is all or nothing. We can not serve God and Mammon. Mammon will divide honors with God—for a time; but God will not for an instant accept the division.

The essence of religion is devotion, enthusiasm, ardent affection, complete surrender. "Enthusiasm" means "in God," possessed by God. Enthusiasm therefore is religion. It is nothing vague, hollow, empty of substance, but the most solid and valuable thing in the world. To be possessed by it is the essence of wisdom.—Dr. Amos R. Wells.

How to be Beautiful

"Let the beauty of the Lord our God be upon us," Billy Sunday has told the story of the little girl Sunday school, of whom the superintendent asked the question, "Which would you rather be, beautiful or good?" The little girl, after proper thought, gave this shrewd reply: "I think that I'd rather be beautiful—and repent."

That superintendent's question was quite wrong. He should have said, "Which would you rather be, good and beautiful, or wicked and ugly?" There would be no doubt about the answer; the little girl would not need to debate the question with her perfectly natural desire to be good-looking.

How often is beauty ruined by an ugly dis- position! The prettiest face is spoiled by a frown, or a sneer, or a vain smirk. On the other hand, when purity, truth and goodness shine in a countenance, though the features may be plain, the face is the face of an angel. If the beauty of the Lord our God is a permanent possession, it grows ever more lovely with the years.—Dr. Amos R. Wells.

Texts for Sermons

From the book of St. John. The significant sayings of Jesus,

1. Thy son liveth (John 4:50).
2. Behold, thou art made whole, sin no more (John 5:14).
3. Gather up the fragments (John 6:12).
4. It is 1; be not afraid (John 6:20).
5. And they shall be all taught of God (John 6:45).
7. He shall live forever (John 6:51).
8. Jesus stopped down, and with his finger wrote on the ground (John 8:5).
9. And ye shall know the truth, and the truth shall make you free (John 8:32).
10. Whosoever cometh unto me is the servant of sin (John 8:34).
11. If a man keep my saying, he shall never see death (John 8:51).
12. Some other way (John 10:1).
13. I am the door (John 10:9).
15. No man is able to pluck them out of my Father's hand (John 10:29).
16. The scripture cannot be broken (John 10:35).
17. I am the resurrection, and the life (John 11:25).
18. 'Loose him, and let him go (John 11:44).
19. I am come a light into the world (John 12:46).
20. If ye shall ask anything in my name, I will do it (John 14:14).

Sonship


1. The Statement of the Nicodemites

"The Nicodemites taught that the regenerate man might 'so know' God as to deliver his material body over to all licentious indulgences and yet remain pure. John calls this anti-Christianity, and proceeds to tell what true regeneration is."—Dr. Amos R. Wells.

II. "Belief: What Manner of Love?

III. Sonship A Similar Term to Regeneration

2. Sonship as a relation of maintenance— means of support (Deut. 33:27).
3. Sonship as a relation of confidence (Ps. 103:17).
5. Sonship as a relation of hope (see text).

IV. "Every Man, Purethemselves"

Has a hatred for sin, and a love for holiness.

V. Heart Purity Pleases God

1. Enlarges the spiritual vision.
2. Preserves humility and simplicity.

Illustration—James Russell Lowell's poem, "Dana."

3. It preserves in danger and exalts the deliverer.

Illustration—Dr. Grenfell, the Congregational missionary, working in Labrador.

I read this week one day how Dr. Grenfell, the man of the Labrador coast, out on a mission of mercy driven by his dogs, went out on an icefloat; then the floe drifted out to the sea, then dogs and master tipped in the surly winter waters along the Labrador coast, then climbed along on a block of ice and floated. And the storm was so cold and so bitter, and the dogs were so fierce that the doctor had to fight for his life. He slew some of the dogs to keep them from slaying him. He wrapped himself about with their skins. He took the legs of the dead dogs and tied the bones of the legs together and made a staff of such poor material as this, and took his own garment and swung it to the top piece of the sorry staff so somebody might see him. And the winter winds were terrible; and the winter sea was sour; and the death hazard was imminent, and the dogs howled and fought like wild uncanny beasts. And somebody saw that flagstaff made from the bones of the dead dogs upon which the man swung his own garment for a flag, and somebody came and rescued him. But what I want you to know and what I want to certify to is, If nobody else noticed us, God would. God saw the battle in the bitter bitter sea. And what you say is, Why didn't God help him? Why, God did, dear heart. You mean, Why didn't God... go and help him off the raft of iceregs? Oh, well, because God is in better business than helping folks off the iceregs. God's business is to help the man while on the iceberg to play the man while there, and in the storm to play the man while the storm rages and while he is fighting for life with the maddened hunger of the brutes to be so much the man that while God looks on He says to His angels, "Now play the hallelujah chorus. There is something being done that ought to wake your estatos. Now play, play," and what I say this morning is that everybody harassed by care, and everybody dug into by the rowels of care and pain, and everybody baffled by the exigencies of things he cannot master, and everybody floating out on an iceberg in the winter sea to die, thinking that nobody knows and nobody cares—God cares and God knows, and He will bring him to a desired haven, thank God! Ah, brothers, brethren! 0 sisters, sisters! God is not unhearing for the five-fifths-for-two-fifths folk, all the cheap folk among us, all of us, of all, God is nothing and God cares.

VI. An Immediate Inheritance

1. For those who are spiritually awake.
2. Dangerous to delay.

The Narrow Door


1. The preceding question:

Estimate the spiritual attitude of the questioner.

2. The many not saved.

They seek but do not strive.

They do not seek by the narrow door.

3. The attitude of many today who ask a similar question.

Neglected too many privileges.

Jest, Exhortation:

"Strive."

An athletic figure.
THE PREACHER'S MAGAZINE

Notable Women of the Bible

Eve, the discarded wife (Gen. 3:6).
Hagar, the ambitious woman (Gen. 21:14).
Miriam, the ambitious woman (Num. 12:1).
Deborah, the patriotic woman (Jud. 4:4).
Ruth, the woman of constancy (Ruth 1:16).
Hannah, the mother ideal (1 Sam. 1:16; 2:19).
Aggashite, the capable woman (1 Sam. 25:33).
The Shunammite, the hospitable woman (2 Kings 4:8-10).
Esther, the self-sacrificing woman (Esther 4:16).
The Syrophoenician, the woman of faith (Matt. 15:28).
Mary Magdalene, the transformed woman (Mark 16:9).
Elizabeth, the humble woman (Luke 1:43).
Mary, the woman chosen of God (Luke 1:38).
Mary of Bethany, the woman immortalized by Christ (Matt. 26:13; Luke 10:42).
Martha, the worried housekeeper (Luke 10:40).
The woman evangelist (John 4:29).
Doctus, the benevolent steward (Acts 9:36).
Lydia, the business woman (Acts 16:14, 15).

The Rock Moses Struck

A great head of water still flows from the rock-wall of the Wady An Guderat, the only spring of its kind in Sinai, Arabia. This is the spot where Moses smote the rock, and where the twelve spies were sent into Canaan. This is one of God's eternal flowing springs.

The Rock Moses Struck

The Great Advantage of Your Own Happiness

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day.

Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether my part shall bring to you a feeling of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself—George S. Merriam.

The Futility of Substitutes

Dr. Daniel Steele once said, "I see more and more clearly the futility of all substitutes for the Holy Spirit. Music, architecture, oratory, literary culture and social festivities to sway the adults and young people's organizations and amusements to attract the young. All these are as many fireflies in the place of the sun to illumine and warm the world and conserve vegetable and animal life. The spiritual decline over which the churches are mourning begins years ago in the neglect, in the pupil of those truths of regeneration and entire sanctification."

To Be Clean

"Cleanse yourselves, ye that bear the vessels of Jehovah. No matter what work for God is placed in our charge, from the smallest home task to the chief labor in the nation, we cannot do it well unless we are clean. Wash your hands," is the first order to the physical worker.

"Wash your soul," is the first order to the spiritual worker.

F. B. Meyer, speaking on this text on one occasion, said that there were seven points in which we must be clean before we can succeed in the Lord's work: first, clean in habits, in breath in body, in our work; second, clean in our appetites, not eating and drinking to excess.

Third, clean in our alliances, making no compromise, third with the world. Fourth, clean from worldly ambitions and aims. Fifth, clean from worldly pleasures. Sixth, clean from more emotional religion. And, seventh, clean from the activities of our evil natures, letting the searchlight of truth come in.

It is not only ministers and church officers that should be clean, but every Christian, for all of us are called to be 'priests unto God,' all of us 'bear the vessels of Jehovah.' The honor of the Lord is in the hands of every Christian, and his own eternal honor depends on his heart purity—Dr. Amos R. Wells.

Enriched and Enriching

"I will bless thee . . . and be thou a blessing," Abraham's prosperity turned to the prosperity of all mankind. Peace is true of every spirit. Whatever such a man gains is a gain to all men. Everyone should rejoice in his success, because everyone's success is involved with his. A good man is like a lamp, whose light is no more for the lamp than for all around it:

"It shineth unto all that are in the house."—Phillips Brooks once said something to the same effect: "Set yourself earnestly," he urged, "to see what you were made to do, and then set yourself earnestly to do it; and the latter your purpose is, the more sure you will be to make the world richer with every enrichment of yoursef." Note Dr. Brooks' qualifications: "the latter your purpose is...." When a man grows rich, he serves to impoverish the world rather than to enrich it. Only a true Christian enriches the world with his riches—Dr. Amos R. Wells.

Is Your Religion Worth Passing On?

Rev. Eber W. Smith, D. D., has written a remarkable book on missions entitled, "The Desire of All Nations," Under the subtitle, "Is your religion worth passing on?" he says, "On an Atlantic steamer a wealthy member of an American Protestant church expressed to me her rather scornful disbelief in Foreign Missions. She said that she has traveled in Chile and that religiously we had no contribution to make to those Far Eastern peoples. Knowing from previous conversations that her religion was purely formal, I was not surprised to learn from her own lips that she did not consider it worth passing on."

Eccentricities and Peculiarities of Some Evangelists

The Standard Dictionary defines eccentricity as a state or quality of being strikingly different from that which is common; oddity. An act marked by oddity or eccentric caprice. Peculiarity is defined as that which belongs to and characterizes some person or thing exclusively; especially that which renders a person or object singular or remarkable.

The old Quaker said to his wife that he steadfastly adored and loved, "Maria, there's a little queer." So with a number of evangelists, they are a little "queer." They come under the definition as stated above. Their eccentricities or peculiarities are woven into the very warp and woof of their personalities; they just can't help it. It's part of them, often, to their disadvantage.

And sometimes the cause they so faithfully desire to aid is positively injured. Good, old-time religion might have been suited. But thoughtfulness, prayer and curbing ought to furnish self-improvement; we all ought to shun weaknesses that mar the religion that we preach. In fact an evangelist ought to avoid anything that works for his ineffectiveness. But to the point:

I knew an evangelist once who was in the habit of singing a solo just before he announced his text. His voice had none of the qualities of Caruso's. He sang whether he was in tune or out of tune, whether it was opportune or inopportune. He usually sang from two to fifteen verses. He never smiled, nor did the shouts rattle him, he would sing on and on until he got through. Then he would announce his text, and preach remarkably well for he was a gifted preacher.

I knew another evangelist who thought he could not preach his best except on an empty stomach. He would thunder the law and prophets until the rafters would fairly shake. After a long service, or about 10:30 or 11:00 o'clock, he would be ready to eat his supper. That meant that the sparrow's housewife would fry some eggs, make coffee, and furnish bread and butter. Our evangelistic friend would eat heartily, after which he would be ready for Naptown. He could sleep well on a full stomach, and preach well on an empty stomach. But it was sometimes quite inconvenient as well as laborious to get a midnight meal.

Another, evangelist I knew rode a hobby of scathingly denouncing secret societies and lodge members. He held a ten days' meeting in a certain church located in a town known for its many lodge members. For ten days he stormed the lodge castle, and drove many men from the church. To show that he had "courage" and "liberty," he would grab a chair, elevate it on his head and run up and down the aisles of the church whooping like a Sioux warrior in battle.

At the close of the ten days, he preached to empty seats, and the church was looked upon as an enemy of the town. His lack of wisdom had brought the church into disrepute. There is such a thing as going too far.

Another one of my evangelistic friends has the unfortunate habit of scolding the saints. He becomes outrageously vindictive, denouncing everything and everybody in sight. His commendations are scarce as hen's teeth, and before very long he has but very few to preach to. I have often wondered why the faithful have to be lambasted.

Several evangelists are insistent upon liberal offerings. They seem to have forgotten that "My
God shall supply all your need." They preach a high state of grace, but practice a low state of trust. One such brother insisted upon holding a meeting for a certain small church. The preacher told him that finances were low, that his salary was only $5 or $6 a week; and that he had to provide for himself and family. The evangelist insisted that he would be willing to trust the Lord and proceeded to hold the revival services. The revival proved to be very successful. The preacher was able to secure $75 or $80 for the evangelist, when, lo, he was clearly dissatisfied with the amount and insisted upon at least $100. The poor preacher finally "dug up" largely out of his own scanty pocketbook $20 more and gave it to the evangelist. That evangelist's name is " Dennis" with that pastor and church and in that part of the country. For a few paltry dollars he virtually ruined himself.

I knew another evangelist who seemed to be exceedingly nervous. If two boys would whisper or a baby cry he was perceptibly annoyed. In one of his meetings two bright boys sat on the front seat and always gave earnest attention to the sermon; one night they whispered a little, the evangelist saw them, and proceeded to scold and lecture them until the little fellows were chagrined, embarrassed and humiliated. They were never seen on the front seat after that night. They grew into young manhood and drifted away from God and the church. He had forgotten that "Perfect love casteth out all fear and is kind."

A widely known evangelist was very particular that those on the platform should not attract attention. The ministerial brethren usually sat on the platform and supported him but they were warned not to shuffle their feet, cross their legs, whisper, or open a song book while the evangelist was preaching. He was jealous for the message and desired undivided attention. Sometimes one of the brethren would forget and pick up a song book or whisper to his neighbor; this always brought forth an immediate rebuke and warning from the evangelist.

Another internationally known evangelist is very careful and circumspect with his opening sentences. The announcement of his text is made in a subdued tone of voice. Only a few on the platform or front seats can hear him. It is not long, however, until he warms up and begins to strike fire when he is easily heard in all parts of a large building. But his text is lost to many in the congregation; and some are likely to show lack of interest because they have lost his theme and text.

Another good and successful evangelist has his "funny-bone" abnormally developed. He is just brim full of Witticisms and keen, funny sayings, which flow out from him as naturally as water down a hill. He would not be himself without his funny peculiarities. But many prefer a serious gospel rather than so many puns and stale jokes. A man under Holy Ghost conviction is in no condition to laugh. If he is made to laugh, he is likely to laugh away his conviction.

I have known one of these fun-loving, happy, exuberant evangelists to preach with tremendous effectiveness, holding his audience as with cords of steel, with many under deep conviction for sin. The evangelist would then go out of his way to tell two, or three funny stories, conviction would evaporate like dew before the morning sun with the result of a barren altar.

Another good and successful evangelist has always specified his terms, $150 for a ten-day meeting, no more no less. He always wanted a check or paper money. In a certain camp meeting the brethren proffered him $20 in silver, he spurned it and said, "They tried to pay me off like a nigger-deck-hand." He was very much incensed. Most evangelists nowadays are glad to get their money in any form; just so they get it.

I have known a great preacher evangelist, eloquent and mighty, to preach with tremendous power, on the 13th chapter of 1st Corinthians. The sermon lengthened out and made those who heard it feel their deficiencies, both spiritually and physically. The sermon was so long that many left the tabernacle to eat their noonday lunch. The evangelist was noticeably perturbed and the effect of his great sermon spoiled, when he blurted out with considerable impatience, "These people think more of their bellies than they do of God Almighty!" Evangelists must be very careful to exemplify what they preach under trying circumstances.

Another evangelist seems called to preach on the subject of hell. It is hell for breakfast, hell for dinner and hell for supper. He preaches hell in every sermon until it is as black as Egyptian midnight. Other vital and timely gospel themes are not stressed like the subject of hell. Hell is an awful theme to contemplate, and to preach hell as if one enjoyed it is incongruous to say the least. We ought to preach hell with eyes overflowing with tears and a bleeding, breaking heart. But why should any evangelist be 'top-sided?"

A very capable evangelist has fallen into the habit of turning his back upon his audience and preaching to a few ministerial brethren who sit behind him, on the platform. While he is emphasizing his point to the brethren, many in his audience do not hear him and lose the connection of his sermon. The preachers at least, get a fourth of his sermon and his congregation are the losers. A little thoughtfulness and effort upon the part of the evangelist and his whole excellent sermon would be more appreciated by all who could hear. Our brother, keep your face toward your congregation.

These are but a few of the eccentricities and peculiarities of evangelists. There are, no doubt, many others that have a tendency to minify and weaken the usefulness of these highly respected brethren. What can be avoided ought to be avoided for the sake of an effective ministry. There is no sense in being eccentric or peculiar to the detriment of evangelistic effectiveness. Preach a high standard of a high standard. Do not let your desire for money spoil your meedfulness, for there is danger and a strong temptation here.

"I Shall Go On"
Fly me no flags half-mast
Over the past;
Let dust go back to dust,
If so it must,
Death cuts the ripened grain—
Life sows again;
When the long cycle's done,
I shall go on.

Hew me no changeless place—
Mine is the race,
That asks naught but to be
Forever free;
Free from the broad highway,
Where old paths lay,
When landmarks on the trail
Grow dim and fail.

Make me no vaults to hold
Life's idle gold;
I fling with wiser hand
Across the land;
---Southern Agriculturist.

Time for Keeping Silence
In the presence of enemies (Josh. 6:10).
When the circumstances demand (Eccl. 3:7).
In evil times (Amos 5:13).
In God's house (Hab. 2:20).
In God's presence (Zeph. 1:7; Zech. 2:13).

'THE SILENCE OF CHRIST Foretold (Isa. 42:2; 52:7).
Before the high priest (Matt. 26:62, 63).
Before Pilate (Matt. 27:14).
In the presence of a woman's accusers (John 8:6).
In the closing days of His work (John 14:30).

Superiority of the New Dispensation Over the Old
Shown in the key-word "better" in the Epistle of the Hebrews.
Better Hope (Heb. 7:19).
Better Priesthood (Heb. 7:20-28).
Better Covenant (Heb. 8:6).
Better Promises (Heb. 8:6).
Better Sacrifices (Heb. 9:23).
Better Possessions (Heb. 10:34).
Better Country (Heb. 11:16).
Better Resurrection (Heb. 11:35).

How to Stimulate Interest
Dr. Frederick Lynch in 'The Christian Century' gives this wholesome piece of advice to the preachers:

We Protestant ministers are all the time com-
plaining of the lack of interest in the Church, common, perhaps increasingly common, among our people. Not only do they seem not to love the Church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Large ly because they do not know the wonders it is working in the life of man and in the transformation of the nations.

They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trade unions are doing, what a thousand institutions are doing, but they are not reading what the Church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said, “Why do the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world.

The one thing above all others which fills the pages of the best religious journals is just this record of the great things the Church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the Church there is one way—see that your people read every week the miracles she is accomplishing.

Bible Chronology

The dates commonly used by Bible publishers are taken from Arch bishop Usher’s system of chronology; but they are no longer accepted as accurate by most scholars. They have a certain value in furnishing a systematic arrangement of the facts of sacred history.

The following are the dates given for some of the principal events:

- The Creation of man, 4004 B. C.
- The Deluge, 2348 B. C.
- The Call of Abraham, 1921 B. C.
- The Disent into Egypt, 1705 B. C.
- The Exodus, 1491 B. C.
- The Crossing of the Jordan, 1451 B. C.
- The Coronation of Saul, 1095 B. C.
- The Division of the Kingdom, 975 B. C.
- The Fall of Samaria, 721 B. C.
- The Captivity at Babylon, 587 B. C.
- The Restoration of the Jews, 536 B. C.

**Titles and Names of the Holy Spirit Comforter (John 14:16)**

- Eternal Spirit (Heb. 9:4).
- Free Spirit (Ps. 51:12).
- Holy Spirit (Ps. 51:11; Eph. 1:13; 4:30).
- Spirit of Adoption (Rom. 8:15).
- Spirit of Christ (1 Pet. 1:11).
- Spirit of Counsel (Isa. 11:2).
- Spirit of Glory (1 Pet. 4:14).
- Spirit of God (Gen. 1:2).
- Spirit of Grace (Zech. 12:10).
- Spirit of Holiness (Rom. 1:4).
- Spirit of Judgment (Isa. 4:4).
- Spirit of Knowledge (Isa. 11:2).
- Spirit of Life (Rom. 8:2).
- Spirit of Lord God (Isa. 61:1).
- Spirit of Might (Isa. 11:2).
- Spirit of Prophecy (Rev. 10:10).
- Spirit of the Father (Matt. 10:20).
- Spirit of the Lord (Isa. 11:2).
- Spirit of the Son (Gal. 4:6).
- Spirit of Understanding (Isa. 11:2).
- Spirit of Wisdom (Isa. 11:2).

**Some Special Distinctions of Women**

- Last at the Cross (Mark 15:47).
- First at the Tomb (John 20:1).
- First to proclaim the Resurrection (Matt. 28:8).
- Attended the first prayer-meeting (Acts 1:14).
- First to greet the Christian Missionaries (Paul and Silas) in Europe (Acts 16:13).

**Up From Slavery**

“For perhaps he was therefore parted from thee for a season, that thou mightest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me; but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself!” (Phil. 15:17, R. V.).

**SERMON BRIEFS**

**By J. T. MAPPUN**

**TEXT:** 1 Cor. 10:4; Zech. 3:9.

**INTRODUCTORY:** Seven similitudes Christ (universally attractive, eternally attractive (Gen. 49:10)).

   - Makes Church sure and secure.
   - Must be written (Exod. 17:6).

2. CORNER STONE (Ephes. cf. 1 Peter 2:7).
   - Makes church one (John 12).

3. HEAD (Matt. 21:42).
   - Makes church triumphant (cf. 1st and 2nd advent).

4. JUDGMENT (Isa. 60:4).
   - One baptism (John 1:12).
   - Resurrection.
   - Sin’s hoarding.
   - The cross (1 Cor. 1).
   - Jacob.

5. ROCK OF AGES (Isa. 26:4).
   - Heb. 11:25.
   - Second coming.
   - Healing.

NOTES ABOVE:
- Zech. 3:9, in Matt. 16:18 Christ only is meant, not Peter, cf. 1 Cor. 3:11.
- The apostles (Eph. 2) a foundation, Christ the chief foundation. The promise is not an infallible church, but only that true religion shall not perish.

**FELLOWSHIP WITH GOD**

**By W. B. WALKER**

(Rev. 2:1)

1. MAN IS MADE FOR FELLOWSHIP WITH GOD
   - What is fellowship?

2. HOW MAY THIS FELLOWSHIP BE ENJOYED?
   - a. By meditation in the quiet of the evening.
   - b. In corporate worship.

**II. THE SEPARATION**

1. HOW DOES THE LOSS OF GOD’S FELLOWSHIP SHOW ITSELF?
   - a. To a sense of shame. "Their eyes were opened and they knew that they were naked."
   - b. In fear.

**PROVING THE WILL OF GOD**

**By W. T. PURCHER**

**TEXT:** Romans 12:1-2.

1. THE PRESENTATION: "Present your bodies.
   - I. Who are to present themselves?
     - a. "Brothers!"
     - b. Recipients of "mercy of God;"
     - c. Those who offer living sacrifices;" Acceptable to God;
     - d. Those for whom it is a "reasonable service."

2. What is to be presented? "Your bodies."
   - a. Term is inclusive, not exclusive of spiritual and mental faculties.
I. THE TRANSFORMATION: "Be ye transformed."
1. Term in original means to be metamorphosed.
   a. In geology; sandstone metamorphosed becomes granite.
   b. Limestone metamorphosed becomes marble.
   (1) Limestone soft—marble hard.
   (2) Will not stand weather—will stand storms.
   (3) Useless in building—an excellent building material.
   (4) Will not polish—takes high polish.
2. "Be transformed," as in electricity, current "stepped up" or "stepped down," but always to increase usefulness.
3. "By the renewing of your minds." An inner transformation.
   a. Brought by the Holy Ghost (Titus 3:5).
   b. Renewed in the image of God (Col. 3:9, 10; also Eph. 4:22, 23).
   c. Means daily renewal of strength (2 Cor. 4:16).
   d. "By the renovating [Greek] of your minds," as when a house is renovated.
   (1) Everything the new tenant cannot be taken out. Spirit cleanses away all sin.
   (2) Such things as new tenant needs are installed. Spirit imparts gifts and graces.
   (3) The whole is thoroughly cleansed, repainted, etc. So with the soul in sanctification.

II. THE CONFIRMATION: That ye may prove the will of God.
1. This is not knowing, but proving His will, that is, putting it into practice and proving it good.
2. Sanctification is not an end but a beginning. Peter dated his usefulness back to Pentecost (see Acts 11:15).
3. How we are to prove the will of God in our lives.
   a. Assume a correct attitude toward our own gifts and graces (verse 3).
   (1) Not too high, which would lead to pride.
   (2) Not yet too low, which will paralyze usefulness.
   b. Assume a correct attitude toward our church, our place in the church (verses 4 and 5).
   c. Exercise to greatest capacity those gifts which are ours.
      (1) Prophecy, according to proportion to faith.
      (2) Ministering, serving.
      (3) Teaching.
      (4) Exhortation.
      (5) Giving (not many pray for this gift).
      (6) Ruling.
      (7) Showing mercy.

THE MARRIAGE FEAST
By Rev. L. Hollenback

No doubt there is to be found in this parable a dispensational truth, referring to the Jewish rejection of Christ and salvation and the Lord's sending out the gospel call to the Gentiles, but it surely has application to the various manners in which the gospel is received by men everywhere. We can see, reflected in this parable, the attitude of every man toward the gospel invitation.

I. IN PROVIDING THIS FEAST, THE KING DID A SIGNAL HONOR TO THE GUESTS
1. The king was under no obligation to them, but volunteered to share his joy in the marriage of his son with them by providing for them a feast, free gratis.
2. Understand that it was a king who made this feast; the one who ruled over them; and under whose reign they were enjoying the prosperity and blessings which they used as excuses for not accepting the invitation.

II. IN REJECTING THE INVITATION THEY TREATED THE KING'S HONOR WITH THE GREATEST DISREGARD
1. They had been previously invited, and in the good faith of their coming the king had prepared the supper.
2. The feast was prepared at great cost to the king.
3. He didn't call them until "all things were ready," thus demanding no more of their time than was necessary.

Note the two ways that the invitation was declined:
(1) Some simply want their way, giving it the slightest attention—to their form and to their merchandise; (2) Others treated the servants shamefully and killed them. How absurd to think that the one who should hate and kill those whose only fault was to give them a hospitable invitation. It is such a thing that the deplorable heart often toward the call of the gospel. These classes were both alike criminal: one criminally ignorant it while the other criminally rejected it.

III. THE PUNISHMENT THAT THE KING GAVE THOSE WHO DINED ONLY SUCH AS THEIR ACT MERE TALED
1. "The king was worth." Why should he not be? It was not a matter of personal revenge—this would have been mean and little and unbecoming of a king. But the honor of his government was at stake. God gets no personal gratification out of the death of the wicked, but He must protect His government from dis-honor.
2. "They are unworthy." Nobody is accounted unworthy by our heavenly King except those who refuse. He didn't account the street-walk, nor the most lowly from the "highways and hedges" as unworthy.

IV. DECLAREING THE INVITATION, ON THE PART OF THE GUESTS, DID NOT HINDER THE SUCCESS OF THE FEAST
1. They supposed it would, but the king was too resourceful for such a defeat.
2. Many infidel high-brows suppose that God cannot get along without the preaching of the gospel. They account themselves such important factors in the world that they hardly see how it can go on after they leave it. Thomas Paine prophesied an atheistic world in fifty years from his day, thinking that his work would accomplish the overthrow of the church and the Bible.
3. There is nothing, absolutely nothing, at stake in your case except your own personal salvation. God can get along without you, and so can the church. There are plenty of other guests to take your place. If they are poor and ill-clad and unworthy, He can remedy their condition.

CONCLUDING THOUGHT: If you accept the invitation, you will do so with the approbation of your conscience; it will admit you to the most enjoyable feast your soul can imagine; and it will establish you in a peaceable attitude toward the King's government, with which, for your own safety, you cannot afford to be at variance.
SERMON SEED

By T. M. Anderson

Text: Inheritance among them which are sanctified by faith that is in me (Acts 26:18).

This passage is lifted out of the divine commission given to the apostle Paul. It embraces the scope of the work of the ministry and shows us certain great truths concerning the evangelization of the world. We deal with this only as it relates to the doctrine of sanctification.

I. SANCTIFICATION IS THE GRAND OBJECTIVE.

That is, all that the passage contains is what leads to this experience.

1. "Open their eyes." Men are blinded by sin. They see no need of holiness in any measure. Their eyes must be opened by the light of truth which reveals sins and depravity. Unregenerated men must be made to see their lost estate, and their need of holiness in order to be saved.

2. "Turn them from darkness to light." In scripture sin is darkness and light is holiness. The work of the ministry aided by the Spirit is to turn men's wills from sin to holiness.

3. "From the power of Satan unto God." Lost men are in the power of the devil; it is slavery to him and to sin that holds them, but they must be bowed to God from this condition. This is a change of relationship. It breaks the relationship of children of the wicked one and turns men to that of the sons of God.

4. "That they may receive forgiveness of sins." Here is the first thing received, forgiveness. It is sanctification begun. It cleanses the record of sin. It brings a state of innocence before God. It begins peace with God. All this has now brought the soul to a state of forgiveness. But it does not end here. This is only a condition to receive the full cleansing they are to have.

II. SANCTIFICATION AS AN EXPERIENCE

1. It is something received after one has received forgiveness of sins. According to this fact forgiveness of sins does not end the sin problem of a man. He needs to be sanctified entirely.

2. Sanctification is an inheritance. "Inheritance among them that are sanctified." This is the birthright of every believer. Sanctification is in the will of God, therefore it is an inheritance to the children of God. One must be in the family of God to receive an inheritance as a child.

3. Sanctification is the basis of unity of all saints. It puts one among them that are sanctified. This is unity on earth in the church; and unity in heaven in the end. It is among them sanctified on earth and in heaven we receive inheritance.

4. Sanctification is faith. "Sanctified by faith that is in me." a. By the faith of them that are new creatures in Him.

b. By faith that sees sanctification in His blood.

c. By faith that fully trusts Him to do the work in the heart.

d. By the faith that looks to Him for power to live a sanctified life on earth.

TEXT: Christ is all, and in all (Col. 3:11)

The text contains two important phases of truth. The first is that Christ is all, the second is that Christ is in all. The life of a true Christian is a life where Christ is in all he does. But if we would live such a life, we must first make Christ our all. The experience where Christ is all will result in the life that shows Christ in all.

I. Christ Is All. Note that this is the experience of the new man (v. 10). When one puts on the new man he has nothing in him but Christ. Everything that is unlike Christ is excluded. All he has is Christ. This is indicated by several things pointed out by the apostle.

1. We lose all racial and social distinctions and become one in this experience. It is not in Jew nor Greek, circumcision nor uncircumcision, bond or free: Christ is all.

2. It makes no difference who or what a person is by race or inheritance, he needs Christ to save him. When men are saved out of all nations, they are all the same in Christ. Christ is all.

3. When Christ becomes all there are certain things excluded from the soul. In verses 5, 6, we see the things which are put to death in us by Christ. The things which bring the wrath of God upon the disobedient we must mortify, or kill:

a. Uncleanness is put off.

b. Inordinate affections. The love of sin is killed.

c. Evil concupiscence or evil desires are destroyed.

d. Covetousness, which is idolatry, the love of things is mortified.

4. The deeds of the old man are put off when Christ is all to us (see vs. 8, 9).

a. Anger is put off. Carnal anger must not be tolerated in the heart if Christ is all.

b. Wrath is put off. This is the spirit of revenge. It is anger in action.

c. Malice is put off. This is the unfor-

giving spirit. Holding grudges, or hatred.

d. Filthy communication is put off. Talebearing, criticism, any unclean talk.

e. Lying is put off. Deceit, hypocrisy, false and dishonest doings.

II. CHRIST IS IN ALL. This is the life lived out (note the list that is put on).

a. Elect of God. Elect means called out, separated from the world.

b. Holy and beloved. Holy in nature, and thus beloved of God.

2. The things to be put on as a robe of righteousness in life.


b. Tender love for saints and sinners.


d. Stiffness. This means we suffer for His sake. Take wrong. Never fight back. Also be calm under trial, peaceable, and easy to get along with.

e. Long suffering. This is patience that waits on God, and bears with others, etc. It forbears, and forgives even as Christ forgave in the cross.

3. Put on charity which is the bond of perfectness. Charity as a bond holds the body of the church in perfect unity.

4. Let the peace of God rule in the heart. Let peace be the umpire of the heart.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Far Sight

A young man living in New York, whose eyes had been troubling him, consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island—any place you can see the distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and without the glasses, you can see a small room and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut all sight."
Even so it is true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know to what is immediately about us. Get out and get "distance."—The Homiletic Review.

Facing Death with Confidence

It is now the fashion not to tell a man when he is about to die. "That is a question that belongs to the physician, and it may be at times he is right about it. But I am sure there are times when that method is wrong.

A few months ago, in an eastern city, a good man was dying. The physicians spoke of a hydroptic state. To relieve the pain of the last hours and to let the patient depart peacefully and without knowing his condition. The sick man's brother favored this plan; his business partner, and fellow-member of the church said, "No, he is a brave man; tell him the truth;" his wife, in tears, could not decide: They sent for the minister, and asked the man to tell him. He said, "Tell him the truth."

They told him, and he said, "Gentlemen, I am not afraid to die, and have not been afraid of death for many years; but I do not think it would have been quite fair not to let me know. I thank you for telling me. About how long will it be before they let him an hour, or possibly two hours. The first half hour he spent alone with his wife. After that he called in the friends who were there, and a few others whom he asked to have called by telephone. They sang a hymn; the minister offered prayer; he said his dying words were, which are a rich heritage to his widow. A layman, who was there told me that the scene at that death-bed was to him an evidence, such as he had never known before, of the power of the gospel to make men brave and true. He could not measure by the loss that his own spiritual life would have suffered without it.

And I am more and more convinced that, however important it may be at times to conceal a patient some details of his condition, in the long run there is nothing so good for any man, sick or well, as the truth.—The Advance.

The Shout of Victory

At the time of the nomination of Lincoln for President of the United States, an effort was being made by Eastern men to nominate Seward. There was at that time a resident of Chicago, whose voice could drown the roar of Lake Michigan in its wildest fury and could be heard as the lake on a calm night. In the West had never found his equal in ability to shout and hurl. These two men, with powerful voices, came to the convention, organized a party to cheer and shout at the first mention of the name of Lincoln. When the time arrived during the immense gathering, a given signal were arched a shout and had not been heard since the cry of Marмон on Flodden Field, and the friends of Seward were discouraged. They tried to follow with cheers for their candidate, but they were instantly and absolutely drowned by the storm of applause and cheers for Lincoln. Thus did rise the last of the "Fighting 60th."—The Homiletic Review.

When the Lord Comes

One day this past summer I paid a visit to an abandoned mining camp in Nevada, near the Calilfornia border. Around the town were great heaps of ore and refuse at the base of the town. Through the town ran one broad street, flanked by the stores with their typical high board fronts. It was weird and almost uncanny to walk through the silent place and try to picture it as it must have been when it was a thriving, prosperous and wicked mining town. Grass was now growing on the street and between the planks of the walkways in front of the shops and stores. The signs which told of boarding house, meat shop, drug store, saloon and dance hall were still there; but what they had advertised had long since vanished. On each side of the road stood a church, as empty and silent as the saloons and gambling dens whose evil influence they had sought to counteract. Only the cemetery was inhabited, and its inhabitants were unable to speak of the life they had once known in that town. I thought of the ambitions, the joys and sorrows, the hatreds and affections which once had surged in the hearts of those who dwelt there. What now had become of that population? Not all of them, probably, very few of them, were dead, for the town had not been deserted for many years. But all of them had gone elsewhere. What once in this town had engrossed their interest and devotion meant absolutely nothing to them. Their life and all their interests were elsewhere.

To one familiar with the sayings of Christ about His second advent, this silent, empty and deserted town was ever speaking of the abandons and evacuations and separations of the last great day. It seemed to be a perfect pictures of how in that great day all the values of this world will lose their significance, as meaningless as the empty shops and unattended stands of the mining town, and how all that now engages our thought and energy, and is the object of our desire, will become as nothing.—Dr. CLARENCE E. MACARTNEY.

A Rule to Live by

Jonathan Edwards' resolutions were these: Resolved, to live with all my might while I do live.

Resolved, never to lose one single moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything which I should despise, or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Dr. AGIUlla WEBB.

The 3rd of Isiah

It was when Jerome was engaged in translating this chapter out of its original Hebrew into his western Latin, that he exclaimed in wonder and in praise, "Surely this is the chapter of a New Testament evangelist, rather than of an Old Testament prophet." And ever since Jerome said that, Isiah has been known in the Church as "The Evangelical Prophet." "Not only many Jews," says Albert Bengel, "but even atheists have been converted to Jesus Christ by means of this chapter. History records the names of some of them: God alone knows the names of them all." And John Donne says that as "in the New Testament we have 'The Gospel according to Matthew,' and 'The Gospel according to Mark,' and 'The Gospel according to Luke,' and 'The Gospel according to John," so in the Old Testament we have 'The Gospel according to Isiah.'" The fifty-third of Isiah reads, "as if it had been written beneath the cross of Calvary, This chapter is the most central chapter, the deepest and the highest chapter, in the whole of the Old Testament; the Holy Ghost has here exalted Himself."—Dr. Alexander Whyte.

The Instinct of Immortality

The young salmon which is born in the mountain streams in the Rocky Mountains, on the western side of that Great Divide, is soon impelled by something in its nature to journey downward often for many hundreds miles until it reaches the unknown ocean. Its instinct teaches it that, while it was born in a little brook, it was made for life in the great ocean. It has brought from its mountain home a natural aptitude for eluding all the strange enemies and for avoiding all the novel dangers which it meets in this new world, and it leads an active, predatory life, fiercely pursuing its natural but hitherto unknown prey. It grows rapidly, quickly acquiring all the characteristics of the adult salmon, storing up the intense nervous energy and the muscular-strength which will be needed for forcing its way up the rapids in the mountain torrents, for leaping waterfalls, and for fighting for its passage, where it long ago darter down with the current. So we have in our hearts the instinct of immortality. Though born in this narrow world with a comparatively brief limit to human life, we have the assurance in ourselves that we were made for the great ocean of immortality. Our human bodies become very, important as the temples in which during our earthly pilgrimage we are to perform all of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13; R. V.).

Steps in Degeneration

"But as many as received him, to them gave he the right to become children of God, even to them that believeth on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13; R. V.).

The Well-Born

"Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was hardened" (Romans 1:21, R. V.).
THE PASTOR AND HIS WORK

By WILLIAM B. WALKER

To closely follow the wording of our subject, we would say, that it is divided into two parts. First, the pastor, and secondly, his work. Doubtless the greatest need of the Church is live, self-sacrificing and efficient pastors.

1. The Pastor

I. His work in the pulpit. It is often said that the pastor is not supposed to be a strong preacher. Surely such a statement is untrue. All successful pastors are not strong preachers, but this should be no excuse for poor preaching ability. The strong preacher has the other qualifications necessary to make him a good pastor. Every pastor should strive to be a strong, logical, forcible and effective preacher. The pastor is the proper field to develop strong preachers. May we not all strive to be more effective in the pulpit?

2. The pastor's work out of the pulpit. Doubtless many preachers are stronger out of the pulpit than in it. Every preacher ought to know where he is the strong— in or out of the pulpit. Many a preacher that is strong in the pulpit fails in the pastorate because he is inefficient out of the pulpit. We should heuristically note a few things that a pastor must do out of the pulpit to succeed in the pastorate.

a. He should be a "good mixer." Most churches have used this word when asking about a preacher and his work. A successful preacher is a person that can share his people's sorrows, hear their burdens and rejoice over their prosperity. He must be a good visitor. A house going minister makes a church going people. The pastor should care a smile with him, and always meet the people with a hearty handshake. There is no better way to study our human nature than to visit the people in their homes. In pastoral visiting the pastor will gather material for his most effective sermons. The afternoons, are the best time for pastoral visiting.

b. The pastor should know how to wisely go in and out in the business men and the ministers of the city or town in which he labors. The pastor should get acquainted with as many business men as possible. He should not fear to meet bankers, merchants, school teachers, newspaper men, and lawyers. They are only human beings, and often have spiritual needs that we can supply. No pastor should live in seclusion. To exclude yourself means failure. Attend the ministerial alliance, conduct school assemblies, and seek to enter every open door with the glad message of full salvation. Associate with the preachers of other churches; they will treat you kindly. If you want recognition from the town people, associate with them.

c. The successful pastor is careful about his attire. We must be able to buy costly suits like rich people, but we can buy a suit that fits, and be clean, well shaved, have polished shoes, and a neat and attractive appearance. If such is the case, you will not be ashamed to meet the professional men of your city.

d. The pastor should be a student. No pastor succeeds as he ought, that spends most of his valuable time in things of minor importance. We should have a place to study, a time to study, and a systematic method of study. If it is right to homiletically arrange sermons, why not systematically arrange our time for study? We must not be afraid of hard study. We must buy books, prepare sermons that will feed the people. If we do not study we will run out of sermons, and as a natural sequence the church will desire a new pastor. To the studious pastors sermons are looking for him rather than he looking for them. We shall be more convincing when a pastor is time to preach the many messages that cry for deliverance.

e. The pastor must be a financier. We may not be great money makers, but we must look after the finances of the church. We must take our church finances under prayerful consideration. Our churches must be put on a better financial basis, and this duty is largely the pastors'. The most successful pastors throughout the country are men and women that look well after the finances of the church. We should preach tithing and organize our people into tithing bands. The tithe and offerings will keep us supplied.

f. The pastor's work with the Sunday school and young people's work. There is no surer way to build up a great church than through the Sunday School and young people's work. A church that is largely made up of old people is headed for the cemetery, for soon these faithful, battle-scarred veterans of the cross will pass on to their reward and no young people will be left behind to take their places. When Moses besought Pharaoh to let the children of Israel go to the wilderness to worship God, Pharaoh wanted the young left behind. But Moses, knowing the worth of their young men, said, "We will take our young and our old."

2. THE EPISTOL TO HEBREWS

a. Then, the work of the pastor is to stay in the "middle of the road" on every question. He should know what stand to take, and hold things together, when they are about to go to pieces. It was the twelve tribes of Israel that were about to go to pieces by strife and a factional spirit, but the wisdom of Solomon held things together. The new king was unable to hold in check the terrible outburst of anarchy. We should never fuss with our people.

When a principle is at stake, the pastor should take a stand, but when no principle is involved he should be neutral as long as possible. The wise pastor will not hasten to conclusions. He takes no sides, but holds to both sides. A shallow thinker will hasten to conclusions, but a deep thinker will wait until all the evidence is in before forming conclusions. We must be preachers of foresight. Yes, see things, months and weeks beforehand, and lay plans to avert them. This old adage is still a good one, "A stitch in time will save nine."

b. The work of the pastor should be evangelistic. The pastor, but he should do the work of an evangelist. We should not wait for special campaigns to see souls saved and sanctified. A revival spirit should pervade all our services. Especially should the Sunday evenings be devoted to the saving of souls. Evening services should be along evangelistic lines. Much prayer and preparation should be made for the conversion of sinners and the sanctification of believers. Oh, that every pastor will go in for a mighty revival of the old time kind.

WICHITA FALLS, TEXAS

SOME PREACHERS' WIVES HAVE KNOWN

By A Preacher's Wife

INTRODUCTION

Before beginning this series of articles let me stop long enough to tell you of whom I am writing and to whom I want to write, that I am one of the "sisters." I have felt many of the heart-throbs that you have, know your struggles and victories, not only from experience but from being among you through the years. And above all things, I want to be a help and blessing to those unselfish heroes who through the years have been so much loved and stayed by the stuff. His blessings be yours.
Well, she became a preacher's wife. And such a preacher's wife as she has made. With all the strength that she has had in a rather frail body, she has given herself to the work of the Lord, and to assisting her husband in the calling to which he was called, and to doing the first few years there were many, many sacrifices. Together they studied the Course of Study, read, dreamed and prepared. And then came the first pastorate. These two bright, promising young people went to a little inland town, to a run-down church. They toiled and struggled, pulled and prayed, and visited, visited, visited. A second baby came. The little mother cuddled and sang to her babies, cooked and sewed, baked and prayed, and all the time believed in her Charles, encouraged him, went with him day and night and helped him put the work "over the top." And then a visiting general officer came by and told them of a splendid church in the North he would recommend them for. Letters came from that church. But in the meantime letters had come from another church farther south. Here they were worshiping in a shabby little, unpainted tabernacle, and a small band were holding on as best they could. But this was in a prosperous little city that should be reached with the message of full salvation. After prayer and prayer, being fully persuaded in their hearts that God was leading, Charles and Lila went to the little, undesirable church. Of course there were battles, but the conquest of the former pastor encouraged them in this battle.

I sat in their living room yesterday. A block or two away the first story of a "big stone church has been converted to make the place of the little, wooden tabernacle. Recently they had 800 in Sunday school. Every department of their church is throbbing with life and vitality. Their church draws the largest crowds of any in town. And yet he is not considered a great preacher. But surely he is a most pastor. Yesterday as we sat together talking he slipped his arm about Lila and told us what she had meant to him through the years of his ministry. "Many women," he said, "bear equally the burdens with their husbands, but I give Lila credit for 75 per cent. I never was the one to fight the battle."

We have been through the tube and the "crime wave" of the newspaper and the sentence handed down in the police court is a love-later. Nothing else can account for the "crime wave" that is filling our prisons. He taught that men become poisoned by trespassing, crossing the line of disobedience (Mark 3:10; 4:12). Jesus never drew a "waverer," uncertain line between right and wrong; he who crosses it knowingly is lost (Luke 19:10). Being "lost" is minding the things of Satan, rather than those of God (Matt. 25:31). Besides direct trespassers He names other classes of the "lost."

(1) Those who did not (Matt. 25:42, 43). Negation, omission, may be just as fatal as commission, because its root is selfishness, and selfishness is the virus of spiritual poison. Selfishness shrivels the soul until, if selfish people reach heaven, they would be as much out of their element and as unhappy as bandits at a Sunday school picnic.

(2) Those lost through unclear thoughts (Matt. 5:21-28). They are not yet outwardly publicans and harlots, but would like to be provided they could and keep their respectability. They think unclean thoughts and burn out their finer ideals and instincts. White washed by respectability, inwardly they are ravaging wolves, potential adulterers, lawbreakers, atheists. They are lost—all except a flimsy shell of outward appearance. They don't openly espouse goodness, or inwardly want it.

(3) The Pharisees (Matt. 23:26-26). Today there are those sophisticated critics who claim a superior culture and use it to try to "deshuck" Washington, Lincoln, Paul, Jesus, saying in the "Quality Group" of magazines: "I thank thee that I am emancipated from superstition; that I am not as that rail-splitter, or carpenter, or those crude fanatics, Puritans!

All Pharisees are alike in that they turn not a finger to uplift but always drag down. Of all sins Jesus despised most censorious Pharisaism.

(4) The chronically undecided (Luke 9:62). There was the man who put his hand to the plow and turned back; the brother who told his father, "I will go," and went not; he who assured to his heart, "I will build my tent, and increase it!" He was not a willing servant. He did not want to be a servant. It was out of lassen to protest, self-interest, to increase it. The most obilcatting, destructive, poisonous, deadly habit is that of hesitating, fearing, until indecision becomes the root of life and the man becomes—like what was once ascribed to one of our Presidents—that "he needed someone to come daily and make up his bed and his mind for him." The soul that is strangled from disease is degenerate, lost.

But Jesus taught that we are not to judge; or try to separate the good from the bad. That will be done in the final judgment. Nevertheless when some week-end hiker ignores all warnings, refues a guard and wanders from the lonely mountain trail, the newspaper reporter heads his acount of the missing one, "Lost, from the trail."

Briefly what Jesus taught is that sin, whether of commission or omission; whether outbreaking or inbred, is a source of infection that will spread to the whole life, like tuberculosis which, whether it is tuberculosis of the lungs, or the stomach, or the bones, in the end takes toll of life.

What He meant by being lost is what the surgeon means when he advises, "If you will not have your decayed teeth, your infected tonsils, whatever member is harboring disease germs, im-
immediately removed there is no hope for you to enjoy perfect health. If you neglect, then by and by things and most thorough capital operation cannot save your life. Your system will become so loaded with poison that gangrene will set in and there will be no hope.

There is hope while there is life, but just as the lepers in Hawaii are under condemnation, are taken from their homes and families and sent to an isolated leperosarium on an island apart from the others, so the sinner is not only poisoned, but is under condemnation.

APPROVING OURSELVES MINISTERS OF GOD

By T. M. Anderson

"In all things approving ourselves as the ministers of God... by the word of truth." (2 Cor. 6:4, 7).

IT IS not the preacher's place to defend the truth; it is his place to preach it. God will take care of His truth, "For the word of the Lord abideth forever." As ministers of God we owe no man an apology for the truth we preach. We are not ashamed of the gospel of Christ. It will do all which God has said it will do; we need not fear or hesitate to preach it. Our honest conviction is that the greatest need of the day is a faithful ministry who shall preach the truth. The truth will show up errors which are destroying our people's faith. Truth will settle our people in their faith so they will not be carried about by strange doctrines. Truth will discover the hidden sin of the heart. The truth is penetrating, and becomes a dis- cerner of the very thoughts and intents of the heart: it separates soul and spirit, showing the sin which lurks in the soul and manifests itself in the spirit.

A preacher may be as bold as a lion, and as zealous as a fanatic, and yet not be a minister of the Word of truth. He may rejoice in it, believe in it, and suffer for it, yet not preach much of it himself. This is because he has not applied himself to a different study of the Word and labored hard to store his mind with the gems of truth which adorn the doctrines of God. This appalling ignorance of the truth is due to a lack of hard study, and a constant dependence on the Holy Ghost to open the truth to the mind. Many preachers are too busy to do this to a great extent. The multiplicity of duties piled upon them by a lazy and indifferent church board is robbing them of precious hours they could have devoted much time to God and the church.

Every preacher owes it to his God, and to the souls over whom the Holy Ghost has given him the oversight, to show himself a minister of God by the "word of truth." I suggest that we seek truth from His Word which will discover men's hearts to themselves. Call it an attempt to unsettle the people if you will, but before God it is the need of this day. So much self-satisfaction in religion prevails, with so little deep spirituality in evidence, that someone owes this a revival of truth that uncovers men's hearts. We have plenty of doctrine. Our people can recite their creeds and not miss a word. But there is an evident lack of real Christian experience and practice.

No, this is not saying our people are not sincere. They are, and they are loyal. But this will not answer for their lack of spiritual depth and power. Worldliness is showing its ungodly tell among our people. Church quarrels and divisions are scattering the sheep among the wolves. How can these things be unless the heart is unclean. How can the heart be re- vealed except by the truth of God.

Preaching the truth does not call for abuse; neither does it demand a club with which to strike. It demands skill on the part of the preacher who delivers the Word of the Lord which only can give light to the heart and mind. The minister whose soul is on fire with holy zeal, and whose mind is filled with the truth of God sees how far some are from being all that God demands of them; at the risk of being misunderstood and overly criticized he will preach the standard of truth in warm affection and be zealous to help his people come into their inheritance. In all things approving ourselves as the ministers of God, by the Word of truth.

A SIMPLIFIED METHOD OF INDEXING AND FILING

By Percy J. Barratt

A FEW months ago, the writer, in a letter to the editor requested that the editor himself write or appoint some other "experienced" preacher to write an article for the Preacher's Magazine on the subject of "Methods of Indexing and Filing" or "How to conserve the high points of our reading for further reference.

In reply to my letter the editor requested me to write the article for the magazine.

I have put off the writing of the article for the simple reason that I do not come under the class of preachers who are regularly acquainted with indexing and filing. I am not acquainted with one method which to me is a very satisfactory one. So in the interest of those who thus far have not found a satisfactory system and especially for those preachers who are commencing their ministerial work, I will endeavor to explain a system which is very simple, compact, convenient and inexpensive.

Does the preacher need some method of filing and indexing by which he can conserve the wealth of illustrative and suggestive material which would otherwise slip through his fingers? Just ask that young preacher who with little personal experience to fall back on sits at his study desk with possibly a text and a theme in mind but with very little to say about or means for illustrating either one. About a week after preaching his sermon he comes across a pithy illustration. He had only had that sermon a week ago and he would have used it if he could. He puts it aside with the thought in mind of using it the next time he is dealing with that theme. He begins to realize the value of the scissors and uses them. Material begins to accumulate. He preaches again on the former theme but in the interim forgets that good illustration. Later, in going through his conglomeration of suggestive material he comes across the same illustration and scolds himself for not thinking of it. He makes a resolu- tion. He must get this material into some sort of usable arrangement. But how? That's the question. Most of us have faced the same question.

About three years ago a minister of the United Church of Canada told me his experience. As a young man in the ministry he started a plan of his own. All went well for a while until material began to accumulate too rapidly for his system. He had to abandon it. He replaced it with a pigeon-hole cabinet method and had a carpenter make him a big cabinet for the purpose. But he found that it was too bulky on moving day. He evolved another plan, this time using three or four books which combined would be similar to the simplified Wilson's Index. He also started a similar filing system. The process of changing his system took all the spare time he could muster for a number of months. The present method, satisfactory and he was going to stay with it.

Just recently the writer was in the study of another United Church minister. We began to talk about filing systems. He showed me one method he was in the process of discarding and an envelope system he was beginning to use, not because he was satisfied with it but because he had not become acquainted with a better system.

I mentioned the Wilson system and immediately he was enthused, saying that a brother minister had highly recommended it to him but that he had not seen it for himself.

Some ministers use and get along with the card index system. But many preachers have become acquainted with the Wilson Index and have discarded their former complicated, cumbersome and expensive method. Wilson's system begins as a card index, is improved and evolved as a book. It is equivalent to a cabinet of 20,000 cards and is therefore much more compact, port- able and economical.

There are two divisions in the use of the Wilson Index System. The first of these is the filing of the material to be preserved. The second is the use of the Topical and Textual Index in connection with the material filed.

We will deal first with the filing system. This will, of course, not be material found in books and journals which one desires to retain intact but with material clipped from periodicals, newspapers, tracts, etc. The vertical filing folder about 9 inches by 11% inches is the first essential. These are inexpensive and can be ob- tained at any stationery store. These folders are called f-1, f-2, f-3, etc. Twenty-five full page clippings are sufficient for each file. More would make bulky. A number of small clippings can be pasted on sheets of paper such as used letterheads, circulars or anything measuring about 8½ inches by 11 inches and placed in the folder as you would a full-sized sheet. There is no need whatever of classifying the small clippings on a single sheet or of classifying the various sheets in the folder or file, as this classification is provided for in the file. Having placed 25 sheets in a folder, they may be numbered as follows: The first sheet in file one would be number 1-1 and on up to 1-25. File 2-12 would thus be the 25th sheet in file 6.

A container is necessary in which to place
these folders. The preacher may have in his study desk a drawer for holding such files. Filing cabinets can be bought for that purpose if the preacher desires to go to that expense. But to save money a box can be improvised. The young preacher will need a large box for a number of years. The writer started with a substantial apple box, cut down at one end to a length of fifteen inches. A hinged lid and a little varnish make it look quite presentable. The inside measurements of the box are: length 13 inches, height 10 inches, with 10 inches. It is surprising how much material a box that size will hold.

In the Index itself there are three divisions; the Topical Index, the Textual Index, and the Book Register. Selections which are to be filed in the cabinet are first indexed in the Topical Index under the significant word of their topic or title. The initial letter of the word in question and the first vowel following that letter are the "key" for indexing a given piece of material. For example, suppose I have a clipping on "Character." C is the initial and a" the first vowel following the initial letter. The Topical Index is not only alphabetically arranged and tabbed but there are also tabs for each vowel in connection with each letter of the alphabet. For instance, in indexing "Character" the thing would be placed on the tab of "C" ("C" the initial letter, "a" the first vowel following the initial letter) and the book opened to that page. The word "Character" would be written in the topic column and the file number of the article would be written to the right of the topic in the indexing columns. So that, suppressing I have an article on "Character" on the 24th sheet of folder 7, I would write beside the word "Character" in the Topical Index (24-24). Now, if I am preparing a talk on "Character" in turn Ca) in the Topical Index and find a reference to (24-24) in the filing cabinet. This illustration shows the relation between the file and the Topical Index.

The Textual Index is a great asset to the preacher. This department is so arranged as to allow the textual indexing of any article in the filing cabinet of a school talk. To illustrate: In the filing cabinet under 113-4 I have a clipping with a topical reference on "Indifference" and textual or Scripture reference to Eph. 5:14. In the Topical Index I turn to tab "I" ("I" the initial letter, "i" the first vowel following) and under the topic of "Indifference" I note the location of the clipping in the file, that is (113-4). Then I turn to the Textual Index, place my thumb on the tab for Ephesians and in the column for chapter five, I note the verse of the chapter and the clipping reference (11-4). So that, if I wish to speak on Eph. 5:14, "Awake thou that sleepest," I turn to the Textual Index to see whether I have any illustrations on that verse and it reiterates me to (114-4) of my cabinet.

Lastly, there is the Book Register. This department is tabbed alphabetically and under each tab or letter of the alphabet is room for the registering of one hundred books, numbered consecutively. Each line in the register gives space for the title, author, publisher, date and price. Some of this information is unnecessary except in registering books borrowed from a library or elsewhere.

Before explaining the method of registering and indexing let me throw out this suggestion to those who have not acquired the habit. When reading a periodical which gives suggestive material for preachers one should always have his pencil ready. For instance, when reading the May 10 issue of The Sunday School Times, I glanced over an article on the front page entitled "A Settlement for Thy Roof," I underscored the textual reference, Deut. 22:8 and wrote at the top of the article the word Home. Some day I will file the article and index it both topically and textually. I won't have to reread the article to know whether or not I wish to file it or where it should be filed. That question is settled at the time of reading the article. The same applies to the reading of a book. Personally, I don't trust my memory very far, can't afford to. As I come across an illustration—if the book is my own—I make a note of the topic and page of the illustration inside the back cover of the book. Then when through reading the book I register the book and index the illustrations either textually or topically or both.

Now to illustrate: Guthrie in "Gospel In Ezechiel" has a striking paragraph on page 208 that will be suggestive in a Mother's day sermon. I register the book in "G," Say it is the fifth book under "G," then it will be G-5. I turn to the Topical Index (tab "M") and under "Mother" note the reference (G-5-208). Later when I need material for Mother's day I turn to "Mother" in the Topical Index and am referred to (G-5-208). I look up "G" in the Book Register and find that (G-5) is "The Gospel In Ezekiel." Very simple and very satisfying to be able to put your hand so quickly on the material you need.

One more illustration: Gordon's little book, "Quiet Talks With World Winners," is packed with good things, especially along missionary lines. On page 212 is a fine illustration on Holy Ghost power and on Acts 1:8. The book is registered under (Q-1). This illustration will be indexed under Acts 1:8 in the Textual Index (Q-1-212) and the same notation will be made in the Topical Index under either "Power" or "Holy Ghost" or both.

Thus all indexing and book registering is done in the one volume. There is no multiplicity of cards but everything is together in one compact, well-bound volume, 1 x 9 x 13 inches, weighing about four pounds, which will last a life-time.

The late Dr. Griffith Thomas, who was an author, lecturer, theological professor and editor once wrote: "During the last thirty-five years I have tried all sorts of plans for filing and indexing, and after not a little trouble and expense, have come to the conclusion that there is nothing to compare with Wilson's Index. Would that I could have known this when I began my ministry. But the next best thing I can do is to tell others of what I have found and am now using with much satisfaction, and bid them 'go and do likewise.'"

Illustrative material can be obtained by writing The Nazarene Publishing House, 2921 Troost Ave., Kansas City, Mo. The writer of this article has written in the interest of these preachers who thus far have not found their way out on the question of indexing and filing.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By Basil W. Miller

Notes from the Religious Press

Birth Control receives the official approbation of the famous Lambeth Congress, held this summer in England. This congress represents the Episcopal, or High Church of England, and is composed of the greatest ministers and theologians of that country. The world has been more or less shocked by their pronouncement in favor of birth control, since it has been one of the fundamental beliefs of the Church through the centuries that such things should not be looked upon with favor by Christendom. But the congress goes on to state the reasons for their action. Such reasons as give indication that the congress had in mind the necessity of this in case of sickness, weakness of a hereditary nature, or where the mother works, or the family is already too large to be supported, or where it is impossible to give the children the necessary training to fit them for "the struggle for existence."

The Situation in China with reference to Christian education is becoming alarming. In many of the provinces all schools teaching Christianity have been closed. In others Christian schools have been allowed to run provided they would not teach Christianity or the Bible. This has made it necessary for many drastic changes to be effected by several of the large missionary boards with reference to their schools. Then the missionaries, who have gone out with the intense desire of being more than a mere "teacher" of Chinese or Western culture and education, find it most difficult to adjust themselves to the drab existence of living there and being unable to teach the children in the schools the fundamental facts of Christianity. After all wherever missions prosper Christian schools must be founded and manned. The situation has been the same in Turkey for the past several years. All missionary work has been closed, with the exception of these educational institutions wherein no Bible and no Christianity are taught. Foreign nations are realizing that the greatest weapon of Christianity for winning their people to Christ is the school. For what is put into the minds of the children and youth will come out in the lives of the future citizens.

Back of the Revival is the title of an article by William S. Mitchell, pastor of the Methodist church, Worcester, Mass. One is amazed to find a man in his position, and an author of such affluence, know vaguely that the back of the revival must stand the power and presence of God. Most great churchmen and authors emphasize organization, the personal appeal through visitation evangelism, and fail to mention the fact that prayer is our strongest hope of a revival. Back of the revival, Dr. Mitchell affirms, (27)
must stand. (1) Organised prayer, which can best be brought about through a grouping of the church for cottage prayer-meetings previous to the campaign. (2) Interest created through advertising, planning special speaking for workers for every possible task in the revival. (3) Organised soul winning, through the personal touch. This is the method of man winning man in the atmosphere of the revival. After all there is no other successful method of conducting a revival than along the lines mentioned. We must depend on God, get the people praying in their homes, in small groups, in the church. Then we must create an interest among the outsiders through organization, advertising, appealing to individuals by giving them responsibility in the revival. And finally man must win man. Without this personal touch we will fail. This was the method of Moody, of Sam Jones, and of all the great revivalists of the century. The sainted Torrey followed this scheme. When he was called for a revival he first had the church organized into praying bands, publicity groups, and thus got the people under the burden of the meeting. When he came on the scene these praying groups continued to hold their meetings. Then man went after men. I feel in our revivals we need more of group praying previous to the revival, more emphasis on organization of the workers, and much more personal contact, or personal work during the campaign.

Bill Synkler, professor of preaching in the Boston University School of Theology, writes a series of articles for Church Management on ‘Planning for a Big Revival.’ Edward Everett Hale was the first preacher discussed, and Phillips Brooks is the second. The great preachers of the ages must have been men whose lives have been overflowing ones. They overflowed in physical vitality, in holy enthusiasm, in visions of divine possibilities. Take the life of Wesley. Wesley stood about five feet and four. Yet in that slender body was stored a world of vitality. He wrote something like 200 books for his preachers, many of which were penned while riding on horseback from one preaching appointment to another. He preached as I remember 44,000 times. He crossed the continents and again, laboring, preaching, writing. His mind overflowed all the banks of its capacities. When other men slept he wrote for his church. His was an overflowing life.

Such a life lived Spurgeon, writing so many volumes of sermons and exegetical works. Such was Talmage’s life—preaching, writing for the religious press, founding the Christian Herald, writing sermons for the thousand of newspapers of the nations. Then fellow-preachers, let us also try to live this overflowing life. May our visions be grand of soul possibilities, May our spiritual energies be dynamic. May our preaching be vitally touching to the souls of our congregations. Then when life’s end comes, this overflow of our earthly career will continue to bless the world, as does that of Adam Clarke, John Wesley, Martin Luther. The man who lives the overflowing life never dies. Wesley is more alive through his influence today than ever before. So may we live.

Putting the Church Across

Building the Sunday School is the most essential task in the work of the local church. The church of tomorrow is now being trained in the Sunday school, and to build this organization means that we are running churches of tomorrow. Then every pastor and every Sunday school worker should be a master of the difficult art of building the school. Several things are necessary to build a school. Let us note some of them:

1. Someone must get the matter on his or her heart. No successful school exists unless first someone took the matter as a personal project and lived for the school. Mrs. Emma Durbin, superintendent of our Sunday school at East Liverpool, Ohio, has literally lived to see the growth. In one year she gave more than 6,000 items of literature, cards of invitation, birthday cards, etc., to the members and prospects of the school. No wonder with her active service linked with that human dynamo, Rev. O. L. Benedum, the pastor, that when rally day was set they had over 1,000 present. This success came about through their life-blood. This we must arouse in every person, and to see the church school proper and grow, before any school will become successful. Rev. Strong of Anderson, Indiana, took the church when the Sunday school was tiny, and almost smaller than that; but getting the matter of the school on his heart, and becoming fired with this passion, he started to build a great school, and in less than a year he had made a gain of more than 500 in membership.

2. The second element in building a Sunday school is publicity, talking the work of the school, keeping it before the church and the community. When the pastor and the superintendent fail to get the word of the church school before the members of the church, the school will never grow and in all probability there is one large city church with about two hundred members with only 100 enrolled in the church school. The failure was due to the fact that no one had the school on his heart, and no one kept the work of the Sunday school before the church. The pastor took no vital interest in this work, and as a result barely ran at 30 per cent efficiency. It is estimated that under normal conditions the school should be at least twice as large, if not three times as large as the membership of the church.

3. Then comes the matter of co-operation in the task of building the school. The pastor who fails to hear the work of the church school on his heart, who is not interested in it, and who will not lend his support to every project of the school, is losing one of his greatest opportunities of building his church. It is inconceivable to think that any pastor could fail in this respect, but nevertheless some do. First, the pastor must co-operate in attendance, in teaching the children, in purchasing the necessary material for the work, in visiting the scholars, and in all other activities of the school. Then the church members along with the official officers of the church must co-operate. This is not a one man’s task, but it is a task for the entire constituency of the church. When any teacher or officer of the school fails to co-operate, he is working against the plans and projects for the advancement of the school; to that extent the school falls below its possibilities. Co-operation should be the key word of the church in the activities of the Sunday school.

4. The Sunday school must have the personal touch. It is not a machine which can run smoothly without this oil of personal contact. It is the superintendent in contact with the officers, enthusing the teachers, inspiring the scholars, and teachers in direct contact with all the interest and work of the pupils. When one is late, or absent, or sick, the personal touch alone wins and succeeds. The greatest help in most schools in these matters of personal contact with the scholars. Most teachers fail to visit those sick, or absent, or even to send a postcard or a letter to them. Every teacher should first have a list of the scholars, with telephone numbers, addresses, etc., and as soon as he or she attends a meeting, he or she should visit if possible, when such can be done, or write a card or a letter to that pupil. This contact furnishes the motive power to draw that scholar back to the class and to the school.

5. The mailing list is an essential part of the working machinery of the school. On this should be included all scholars, all visitors of the past months, the parents of all scholars not in the school, and especially of all prospective members and friends. This mailing list should be used for rallies, special services, such as Christmas, Easter, Children’s day, etc. Most important in the group of names are the prospective scholars. Without prospects for the teachers to visit and the scholars to invite to attend, there seems little hope of advancement. When once a prospect is found the school should not rest content until he is enrolled. This is not always possible, but some of the larger schools are finding that by staying with the prospect long enough he can be won. This prospect becomes a member of the school, and a definite program should be set out for the finding of such usually every member of the class knows someone who does not attend the school, or any school. From such a group the teacher and the superintendent can work, and oftentimes they will discover that a large percentage of these can be gained. But here again the key word for success is work.

6. Many times we find to set a goal of achievement inspires the school to greater efforts. These goals may be of various natures. They may include attendance, offering, visitors, new scholars, etc. Take the matter of attendance, for instance. Say the school is running 100 in attendance, set the goal for the gain, which is 25, or the gain of the machinery of the school working toward this goal. A little of the fire of enthusiasm goes a long way in attaining any goal. The same can be done with new members, or offering. It is wise not to set the goal too high, so that it may not be attained. Better to make the goal a little smaller and attain it than to set it higher and fail. The success habit wins as nothing else will.

7. Another plan may be used as a goal for attendance and offerings, which consists in charting the attendance of the list of schools on the district, and locating one’s place in the chart.
Say there are 50 churches in your district, and where your church school stands from the charts in the minutes, and then try to pass the next school above you. If you stand 10th in attendance, with 125 enrolled, and an average attendance of 100, and the 9th school has 140, with a higher average than yourself, strive to put your enrollment and attendance higher than that school.

Sunday School Evangelism can contribute. How many times do you think of the church if wisely worked. One should make it a practice to have every teacher try to win each scholar in the class to Jesus. Then stated times should be given in the school for an evangelistic appeal. This can oftentimes be done best during the seasons of the revivals. Let the evangelist address the school, or preach to it, and make an altar call. Such work should be led up to through wise planning, having teachers discuss with their pupils conversion, how to be saved, the meaning of sanctification, deciding for Christ, etc. Many times when such united appeals are made scholars will give themselves to Christ under the influence of the appeal. Decide what the church can do to help the pastor in the pastor's idea? Would it not be wiser than openly defeating the plan of the individual, and thus gaining his enmity, to find the good points of his scheme, and fitting others into it, and putting it over thus?

2. The complexes of individuals are different and color their lives accordingly. We have discovered that some individuals have what we term fear complex, inferiority complex, or superiority complex, and on through the list. The last two named are met more often than any others in our churches. One with an inferiority complex builds up what we term "compensations," for this inferiority, and tries to "bluff" his way through. When he is crossed privately of public, he demands a sympathy from the church, or he becomes an enemy, or will lack his support. But if the minister will get back of this individual, or get him interested in some activity of the church, and let him feel that he is responsible for the success of a plan or project, he will be won, and will be easy to work with. The inferiority complex demands a sympathy from the church, and who will understand his limitations, and will work accordingly. The superiority complex is a "mess" wherever it is found; but it is not impossible to win such a one. Here again wisdom must be used in dealing with the Individual or his friendship will be entirely lost. Almost everybody has at least one good characteristic, or one good scheme, or one enthralling interest, and this is true of the "superior man." Find this good point, his worthy interest, and back it for all you are worth, and brother preacher you will discover that you have gained a friend, and bulled around you the influence of another worker in the church.

Psychology in the Service of the Soul

Psychology is a practical science when rightly applied. It is training of the soul in religion, not for common sense. It can become religion's handmaiden. Many times a knowledge of the principles of psychology would save us much time and effort, and assist in attaining our goals with greater ease. Let us note some of the very practical findings of Psychology which can be applied to our problems as ministers.

1. Individuals differ widely from each other. There can be no standardized method of winning or working with all men. One must study every individual by the "case method" and learn his peculiarities, his abilities, and his interests. Often times we preachers work out a method by which we deal with men en masse, and we fail to get their co-operation or lose their support. Some people are naturally "touchy," some must be used in active service, others must be made to feel that their projects are worthy, and so on. Whatever these differences are we must learn them, and use the individual accordingly. Some men with whom we deal in church affairs cannot be crossed openly in their plans. What can we do with the pastor do not like ideas? Would it not be wiser than openly defeating the plan of the individual, and thus gaining his enmity, to find the good points of his scheme, and fitting others into it, and putting it over thus?

5. To look at the idea in another mode, we may say that men are natural imitators. In the field of social psychology we have discovered this to be true. In all problems are active, successful, full of enthusiasm, alert to the possibility of putting the church across, the congregation will fall into line. Not only have ideas motor power, but actions as well. Our actions indicate our mental states. Let the pastor come in downy, drooping away, half heartedly working at the program of the church, soon the congregation imitates him and failure is certain. But let the pastor, the Young People's Society and Sunday School workers put fire into their work and soon the entire constituency will catch this vision and success will result.

7. Likewise our emotions have motive power. Fire begins fire, the old saying taught us. The emotions kindle the like. In those working with us. The feeling of enthusiasm can be aroused us a congregation only when the leader puts it into his work. A love for the service of the church can be aroused and maintained at white heat when the pastor and his associates have this emotion burning within.

In conclusion let us say that whatever we expect the congregation to do, we as ministers must throw it out to them by way of suggestions, through our spoken word, through our actions, and through our kindled emotions. A positive program inspires positive reactions in the church. Negative suggestions of any type tend to work themselves out in the thinking and the living of the congregation. The dear minister, let us build our programs and personalities which are successful, upon positive convictions, in an atmosphere of faith and expectancy, and success shall be ours.

BIBLE READINGS FOR CHRISTIAN WORKERS is the title of my last book, published by the Pentecostal Publishing House. It is made up of 120...
Bible Readings which are suited for either the preachers or the lay workers when they wish to conduct devotional services, such as prayer-meetings, young people's meetings, etc. I have tried to cover the range of doctrines and inspirational subjects of the church. It can be obtained from our Publishing House, price $1.00.

NEW YORK CITY

FACTS AND FIGURES

By E. J. Fleming

Did you know that there are more dialects and languages spoken in America than in any other country in the world? The managing editor of the Standard Dictionary is authority for the statement that there are 3424 dialects and languages spoken in the world, and distributed as follows: America 1624; Asia 917; Europe 587 and Africa 276.

Of the 35,000,000 automobiles in the whole world, the United States has more than 24,000,000.

The adherents to Christianity in India now number 5,000,000 so that Christianity now ranks third among the religions of that country.

In 1850 one person in six in this country belonged to the Church. Since 1891 the population has increased 80 per cent, and church membership has increased 130 per cent.

The Christian Fundamental Association for 1930 contains the names of 51 Fundamental schools, most of them being the type of training schools and Bible Institutes.

By the express order of President Hoover all the White House wine glasses have been packed and placed in storage.

The following figures from the Lutheran Publication Bureau are of much interest: In 1726 there were 212 denominations in this country, 232,154 local churches, with a membership of 5,457,346, while in 1916 there were 200 denominations, 276,718 churches with a membership of 41,926,854.

Of all the Jews in the world 28 per cent live in America; and 42 per cent of the Jews in the United States live in New York City. In that city alone there are 1,765,000 Jews or 30 per cent of the city's population.

It is reported that 11,750,574,833 cigarettes were sold in the month of June alone. This is at the rate of 141,000,000,000 a year.

From time immemorial it has been said that the worst boys in the community are the sons of ministers. If you want to see that statement disproved all you have to do is to study "Who's Who." A careful study will show you that in proportion to their number the sons of ministers stand higher in their communities than any similar class of men.

One of the chieftains for the American Bible Society reports that he found homes in which there were young men and young women 25 years of age, none of whom had ever heard what the Bible is, did not even know it was a book, and when they saw it had no idea what it contained.

According to figures given by the Department of the Interior, there are 71,000 young Indians in the schools. Of this number 38,000 are in public schools with white children.

One of the editors of the Christian Endeavor World is authority for the statement that one of the stewards on the steamship which carried American delegates to the convention at Berlin last summer, to the effect that he had heretofore a poor opinion of American women because they drank cocktails, smoked cigarettes and were bold. But he did not see a single Christian Endeavor woman drink a cocktail, smoke a cigarette, or act in any way but a ladylike way. He put his impression into this telling phrase: "I am seeing American women for the first time in my life."

EARMARKS OF A GROWING PREACHER

By The Editor

THE size of the preacher is not as important as his trend. It is better to be small and growing than large and shrinking. And growth is not an age matter with the preacher. Some young preachers are dwarfed and some old preachers are still making rapid progress.

But there are some earmarks that designate the growing preacher, regardless of his age. In the first place, the growing preacher finds increasing delight in his own private devotions and spends more and more time with those phases of his personal religion which are not for public exploitation. For unless a preacher's own religion is an increasing satisfaction to him he cannot reasonably preach that religion increasingly effective to others.

In the second place, the growing preacher keeps himself well supplied with books and papers especially adapted to give him soul food and sermon background. Even if he must wear a patched coat or eat less expensive food, the growing preacher will increase his allowance for books year by year, and he will devour the words of others, as he hopes others will "eat" his words. When a preacher is through with "the course of study," if he is a growing preacher, he will have plans for study and reading that will help him on the stretch even more than while he was an under-graduate. It has been said of writers that if they do not quote others, they themselves will not be quoted. This does not mean that writers punish one another for not showing proper respect, but it means that only a man who knows what others are saying and can appreciate the best they are saying will write things that others find useful and illuminating. And so we may also say that the preacher who does not hear will not be heard. Even the man who is really original needs the stimulus of others' words to make him productive. The growing preacher is a student and a reader.

In the third place, a growing preacher keeps his sympathies alive. The "bushy," the preacher is a failure so far as moving men is concerned. The "intellectual," preacher may make a reputation as a lecturer, but he will not fill his altar with worshipers. The preacher who will not visit his people will not likely find his people and the man who is disqualified to be an "ambassador," for the ambassador must know the people to whom he is sent, as well as to know the will of him by whom he is sent. The danger is that after a time the interests of the people will seem like "child's play" to the preacher and he will think...
he is growing, whereas, this is but an indication of deterioration and decay.
And finally, the growing preacher is a close observer of the fitness of things and is increasingly careful to observe the qualities which contribute to it. He preaches more and more on the eternal verities and less and less on matters of his own private judgment. He finds the things "which matter most" more and more absorbing, and the things which are incidental and doubtful he argues less and less about. He stands more firmly for principle than ever, and cares less and less for personal vindication and the passing favors of friends or strangers. These things make his ministry more "agreeable" and easier to get along with. This means that he will have more and more "co-laborers," and fewer and fewer mere "yes men." The growing preacher can work with people this year that he could not work with last year. This is not because the ways of the others have become less offensive so much as because he has risen above the trivials which once seemed so much to him—when he was smaller. The growing preacher is the only preacher who is worthy of success in his high and holy calling.

EDITORIAL NOTES

Schopenhauer said, "the largest library in disorder is not so useful as a smaller but orderly one."

Dr. Dale, that prince of preachers, said he read every book on preaching that came his way, and that he never read one without learning something from it.

Emerson said, "One of the chief elements in eloquence is timeliness." And we have all observed that good preaching consists of truth well presented and at the proper time. A recent writer says, "The preacher must not waste time over that which is not inevitable and immediate. This timeliness is the good news that fits the hour and saves the soul."

Speaking on "The Enrichment of Worship" in the services of the church, Loren Pierce says, "The announcements are ever in abomination. The minister who will close an uninspired reading of the Scriptures, and launch into endless announcements pleasing for a full attendance at the board meeting, a generous response to the financial canvass, and enlarge upon the grand and glorious time expected at the pie contest, ought to be disciplined." There are some preachers who do not make a place of the announcements, but there are many who do. Dr. Haynes used to place an "inside bulletin board" in a conspicuous place and then require that all announcements be posted, utterly refusing to do more than make the barest mention of any special service that might be ordered. The results were just as good. "People become accustomed to enlargement and emphasis until nothing impresses them unless it is made a nuisance, and even then they do not remember it very well."

THE PREACHER'S MAGAZINE

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. Hills
No. 29. Rev. J. O. Peck

We looked in vain for material in the city library, about the parentage and early life of this prince of Israel. When we first heard of him, we were urged to go and hear him. He was already being called one of the greatest revival preachers of all Methodism. He was at that time pastor of one of the leading Methodist churches in America, located in Brooklyn, New York. I found the large auditorium in which he preached filled to the limit with people that had come together to hear a gospel which would have honored the lips of an angel.

This is what he put on record about his sanctification, which had occurred a few years before. "God never left me a single year without a gracious revival in which many souls were given as the fruits of my ministry. Never had my pastorate been more favored with the divine blessing. But in the summer of 1872 a deep heart hunger that I had never known began to be realized. I longed for it so fiercely that I examined myself and prayed more earnestly, but the hunger of my soul grew more intense and at last I plucked up my courage to open the gates of condemnation; yet the inward craving increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing to be filled."

"I had been prejudiced against the National Campmeeting Association. But a conviction was borne in upon me that if I would go to that meeting and confess how I was 'hungering' I would be filled with the Spirit. I went, frankly told my errand there, and sought the prayers of all. I told them I wanted the fulness that night, and felt it was the divine will to give it to that hour. I then descended to the altar and knelt before the Lord. By simple faith I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ, my wisdom, righteousness and sanctification, the stillness and emotionlessness of absolute quiet permeated my whole being. The tempter seductively suggested, 'The Spirit is withdrawn and you are doomed to misery.' As quickly as thought came my reply, 'With or without feeling, I have now taken Christ as my all in all.' I knew that moment He was my complete Savior. At once the most blessed experience was mine that I can conceive! No joy, no rapture; but something sweeter, deeper and purer than I had before known, 'the peace of God that passeth all understanding!' I seemed filled with all the fulness of God."

To anyone, especially any successful minister, who has obtained this blessing, this testimony of Dr. Peck's has all the marks of absolute genuineness, and, as might be expected, he tells us that after his sanctification, God gave him several times more souls under his preaching than ever before. God kept His promise, "Ye shall receive power when the Holy Spirit is come upon you."

Here is a book on "The Revival and the Pastor," with an introduction by J. M. Buckley, D. D., called Methodism's greatest editor, by quoting from which the reader will get many facts of profound importance on the subject, and also get an insight into the spirit and passion of this noble preacher.

"There can be no genuine revival that does not emanate directly and dynamically from the Holy Spirit. The revival should always begin in the preacher. It is enough to make the entire membership of the church happy and to fill the pews with an unclouded happiness wherever the greatest revival would be the result."

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"The ordinary services do not largely affect the unconverted, either in drawing them to the house of God, or in leading them to begin a Christian life. To break the grip of sin on the soul demands the power of God acting powerfully on the heart. Profound penitence and godly sorrow for sin are necessary antecedents of thorough conversion. It is always desirable that intense earnestness, enthusiasm, white heat of mind and heart should characterize a revival. But one must not mistake a great size of excitement for genuine conversion without any change of heart. No sinner is in any condition to be saved until he has made an unconditional surrender to God. He must capitulate without terms, and turn from all sin without reservation. This requires great earnestness of purpose, but at the same time, the deliberate and profound action of the judgment. Hence the author has felt it necessary always to"
guard the penitent against action under undue excitement.

"More aud more did the author's ministry become pervaded with confidence in, and earnest work for the children, but equally strong grew the conviction that they should never be induced to act under mere excitement. The best Christians he has ever seen, were saved in early childhood. One boy of six years was converted and his Christian life for nearly twenty years since has been as steady as the march of a planet. Mr. Spurgeon was a careful shepherd of children, and toiled to bring them early to Christ. Before his death he made the statement that he expelled forty-two members, but never one converted in childhood.

"Important as all the work of a pastor is, his supreme work is saving of souls. Bishop Plass said, in a sermon before a conference, 'Brethren, your great work is soul-saving. In which we include revivals. Men can no more be edified, that is, built up in Christ, till they are converted than a man can grow till he is born. Pastors who speak complacently of their great work of edifying Christians, would have no Christians to edify if other men did not get them converted. When they speak of the work in which they ask their children to whom others gave birth.' Bishop Foster said, 'No one can train a young church member as the pastor can, under whom he enters the church.'

"The tenth rule for a preacher's conduct declares, 'You have nothing to do but to save souls. Therefore spend and be spent in this work.' Either let us take down that sign or do business under it! Nothing to do but to save souls! Then they must be converted, and the conversion of souls is a revival.

"The demand for wine and earnest efforts to secure the conversion of the children in the Sabbath school commands our unqualified approbation. But let it be a genuine work and not merely the effect of a wave of transient emotion.

"When a pastor thus burns with the conviction that saving souls is his great work, and when he prays and studies and labors to that end, he will not need an evangelist, He himself becomes the evangelist, and the revival is as sure to follow as effect to follow cause. The writer believes that each pastor, God-called, is abundantly able to obey God, and 'do the work of an evangelist.' God is without partition. He will honor one man's ministry as surely as another's.

If the pastor wants evangelistic power and will labor and pray for it, God will give it to him.

"Who that reads his Bible can doubt the divine order of revivals. Look at the religious awakenings under Moses, Joshua, Samuel, David, Josiah and Ezra. The great modern revivals are the results of revivals. The Episcopalians boast that they are apostolic. That takes them back to Pentecost, which was quite a revival. They started well. The Lutherans proclaim in their very name the great revival under Luther. The Congregationalists spring from the Puritan revival in England. The Presbyterians are the result of the reformation led by Calvin, Knox and others, The Quakers arose from the revival under George Fox. The Baptists sprang from that revival and persecution which gave John Bunyan and his 'Pilgrim's Progress' to the world. Methodism is the outgrowth of the great Wesleyan movement. These epochs of holy flame have been the birth time of the vast majority of God's stalwart sons and daughters. In these fires they have been tempered for their heroic work. Moody declared that revival converts make the best workers. They are more likely to hold out. A man converted and entering a cold church is like a young man dropped into a snowdrift. But by times of revival the church is warm and ready to receive the newborn souls. God has His special harvest seasons in nature: why not in grace. The longer I live, the more I believe in revivals."

"One more point. The pastor must be the center of the revival. It must be as fire that up in his bones. Then he cannot, will not rest, till his contagious zeal has set others on fire. He himself must be a walking revival. It will be felt in the grasp of his hand, the tone of his voice, the subject of his sermons. His pastoral calls will breathe a profound solicitude for the unsaved. His prayer room will be like Daniel's chamber, the birthplace of the revival that will be felt in three worlds.

"Oftentimes it will require great pluck and prodigious labor to bring a cold, factious, backward, amnious loving church up to the work. The pastor cannot wait till everyone is aroused. Let him not be discouraged. If God will have on his side. Let him understand that it is to be no skirmish, but a battle for victory till the enemy surrenders. 'Hard pounding, hard pounding, sir,' said Wellington, at Waterloo, and he who pounds longest wins.

"Often the writer has met only utter discour-

agement the first three weeks. But persistent pluck has at last been rewarded with marvelous success. Once there was an all-night of prayer with a few heroic souls: and in three days the work was moving grandly.

"Bishop Foster endorsed this in the following words: 'God has called us to be evangelists, and placed responsibility on us which we cannot escape. If we were called to preach at all, it was to be evangelists. Our gifts vary, some have more evangelistic power than others. But I have an impression that God has called no man into the ministry to whom He will not give the power to get people saved and sanctified and built up in righteousness.'

"This burning love for the salvation of souls is indispensable to ministerial success. It was what brought Jesus from heaven to earth to die for men. We are commanded, 'Let this mind be in you which was also in Christ Jesus.' Did not have a passion for souls, and we should have the same. He could not walk by the road, or sit by the well, or visit the sick, or feed the hungry, or see the fallen, or die on the cross, without reaching out for some soul.

"His great apostle Paul had the same. He had great affections for souls. He was a 'sent man for his sinful brethren.' He went about, night and day warning men with tears. This man of gigantic intellect and ripest culture and imperial gifts found no employment so congenial as the work of a pastor evangelist, winning souls. John Knox had this passion and cried, 'O God, give me Scotland.' I did not George Whitefield has and cried, 'Give me souls or take my soul.' John Wesley made it the passion and law of his life. Whether he preached, wrote, edited, organized classes or churches, his main object and aim was always, souls, more souls, and yet more souls! He taught his people to be at it, all at it, and always at it, willing to toll and suffer and sacrifice, if only God would give them souls.

"This passion for souls is a gift which pastors should pray for, covet and cultivate. William and Catherine Booth obtained it by the baptism with the Holy Spirit. They started a work in London. It is London, and in less than forty years there were a million and a quarter wearing the uniform of the Salvation Army. God put His seal of approval upon their wonderful work.

"This passion is indispensable in all who would win the masses to Christ. If making great and polished sermons which would bring the praise of men, and win prominent pulpits and big salaries, be the pastor's aim, he may get his earthly reward. But if his one aim and purpose is the glory of Christ, and the salvation of those for whom Christ died, these sermons will be built to subserve that end. His pastoral visits will be perfumed with this Christlike spirit. The people will find it out. They will be drawn to him as men were 'drawn to Jesus. Ease and comfort and fame will be ignored, and more and more he will be filled and possessed by a divine passion to rescue perishing men. It will become his meat and drink to imitate Christ, and continue the work that God inaugurated — namely, 'to seek and save the lost.'

"Personal private labor with individuals to bring them to Christ is one of the highest arts, and is the most effective means of winning souls. Only many it is dreaded; by others it is done timidly and reluctantly. One of our ablest bishops writes on this subject, 'For many years as pastor this was one thing that I dreaded to do.'

"Earlier in his pastoral work than did the good bishop, the author learned this secret of personal persuasion, though at first he had the same reluctance. He used to take the grand Tull to play the piano on the first or fourth attempt. No man becomes an artist or an orator save by long continued efforts. And in the art above all others—that of winning souls, pastors, may not expect to succeed unless they persist. But if they persist they will certainly win. To bring every soul will make their disciples responsive through all eternity.

"Pastors should carefully study the surroundings and peculiarities of the person whom they would bring to Christ. Let them learn from the wife, brother, sister or friend all they can about his characteristics or individual views. To have the good will of the person is half the battle. Then let them select the time when they can see him with the most hope of success. They should not interrupt men and women when busy with work that cannot be postponed. Pastors should never be obtrusive or perfunctory. Get the man you wish to reach talk to you about his business, then talk to him about yours. God will bless such efforts to reach men.

"If a group of praying members will pray together every night for a week for individuals, and then separate and follow up prayers with personal interviews, somebody's heart will be
reached, and they will come forward and confess Christ. Then the work is begun. The Holy Spirit will use the first convert or two as a bell-ringer and call the people.

"If it is at all possible, let this interview be strictly private." Even the presence of the nearest friend on earth will be an embarrassment, both to the pastor and to the one whom he would reach. Pastors must use all discretion and wisdom to be successful fishers of men. But a love for souls and the guidance of the Spirit, will make one feel at ease in exhortations to win the confidence and reach the heart.

"This private interview must, if necessary, be made a seal. Let the pastor plan to stay until the soul surrenders. He must not be put under a flimsy promise, 'I'll think about it.' He must make the individual slip out of his hands. He must not re-double the attack as the man twists and withres. Conscience, truth and the Holy Spirit are on the pastor's side. Let him have omnipotent faith and persistence. Let him starve the garrison into surrender if there is no other way!" And the gentleness of the finest hands must be employed, but with unyielding firmness. The glove may be soft as silk, but the grasp must be as strong as a vise.

"There are many individuals who can be reached in no other way. They will not come to the meetings until they are explored and committed in private. Some of the strongest men and women can be reached by personal conversation who would withstand public appeals. One reached in this way opens the door for others. One winter in B— the author induced a prominent man and soldier; after an interview of two hours in his office to promise to begin a Christian life. At least twenty more were afterward converted as the direct result of his influence. And he would never have been won in any other manner."

Further, the pastor must plead urgently and persistently in the meetings to induce sinners to come openly to the altar. He should not yield till after herculean efforts. Often persistence wins. If they cannot be induced to come to the altar, then, before closing, ask them to rise for prayers. The next night may bring them to the altar. Its very publicity saves many souls from drowning back.

"So great is my conviction of the value of personal effort, as the result of a life work in winning souls, that I cannot emphasize this method too strongly. If it were revealed to me from heaven by the redeemed Gabriel that God had given me the certainty of ten years of life, and that as a condition of my salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as being means to be used in securing the thousand necessary to my own salvation. But that pastors may be, shall be both teachers and 'walking evangelists is the better way.'"

"But the man who will use neither way, with the Bible in his hands and the Holy Spirit ready to help him, but remains permanently barren, would better resign his pastoral, and let another fill it, who will not only do his Lord, and to the sacred trust committed to him."

"The potential wealth of the Dead Sea is over two and four-fifths times greater than all our immense riches in Fortunate America. And that Dead Sea will soon be one of the liveliest spots on earth, humming with industry." A London dispatch in the New York Times of August 7 states that a concession for the exploitation of this wealth is to be given, likely, to the Imperial Chemical Industries, Ltd. It is further stated that a recent estimate of the mineral resources places their value at about $1,000,000,000,000.

"Dipped from an article by Samuel M. Chalmers in the Sunday School Times of September 24."

This reminds me of about thirty years ago. I wrote my mother, in York, N. B., from Sierra Leone, West Africa, that if I were investing in real estate I should want to buy land in Palestine. I had no dream of what the River Jordan has been washing into the Dead Sea through these many centuries. I was only thinking of the prophecies in the Bible—Rov G. Conover.

Who's Who with Christ

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matthew 25:40, R. V.).

Expositional

Studies in the Sermon on the Mount

By Ovide M. Winchester

Founded Upon a Rock or Shifting Sand

(Matt. 7:24-29)

"On Christ the Solid Rock I stand; All other ground is sinking sand."

His oath, His covenant, His blood; Support me in the whelming flood; When all around my soul gives way, He is then all my hope and stay!"

While the multitude has listened with wonder and amazement, the disciples had marvelled at the truth given. Jesus had outlined to them the fundamentals in Christian character, the contrast between the new law of grace and the law of old time, new modes of religious practice, and other religious duties and precepts. He had warned them against a false profession and its ultimate consequences. Then he concludes the sermon with a further exhortation and warning clothed in symbolic form.

Referring to the fact that the supreme requisite to enter the kingdom of heaven is to do "the will of the Father who is in heaven," Jesus continues, "Every one therefore that hears these words of mine, and doeth them not, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that hears these words of mine, and doeth them, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall thereof." (R. V.).

In studying this parable the first thought that should engage our attention is the essential difference in the persons contrasted. We have here on the one hand, a wise man, and on the other, a foolish man. The line of demarcation is not between the good and the evil, but as in the parable of the virgins, it lies between the one who is spiritually prudent and he who is without forethought and wisdom in spiritual matters. Here we have set before us a striking warning. It is not sufficient to be well-intentioned, as would seem to be any attentive hearer, but we must seek to exercise wisdom in spiritual matters. Failing to do so, there may be a complete loss. Negligence and lack of foresight in our building of our spiritual structure may mean its ruin.

Leaving the individuals contrasted, we come to the figure presented. The imperative need of a secure foundation and the resulting consequences of false foundations has been set forth in prophetic literature. Isaiah proclaiming to the drunken band of reveling nobles in the city of Jerusalem who were vaunting the fact that they had made a covenant with death and hell and therefore nothing on this earth could pass through, they would be safe, announced the word of Jehovah. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hall shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:16, 17, R. V.). Again the prophet Ezekiel uttering a warning against the false prophets who "divined lies, drew a figure of a light wall that had been built and then no doubt to cover its imperfections was dabbled with untempered mortar." He continues his word of exhortation with the command, "Say unto them which daub with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great halstones, shall fall; and a stormy wind shall rend it" (Ezek. 13:11). This a reader of the Old Testament, as he heard the words of Jesus may have recalled some of these prophecies.

Once more the thought of the similitude may be brought home more vividly to our minds if we note the land formation of Palestine. Otho, an author pictures this for us. "To understand the comparison," he says, "imagine the rough, deep sides
of the valleys, of that Jura formation prevalent in Palestine. A house built beside a torrent, on a rock, is unharmed by the swollen and sweeping flood. But if resting, placed high above the stream, on a foundation of earth, the flood gradually wears away its base, till at length the undermined and growing slide of earth reaches the house itself, and plunges it into the flood. Added to the fact of the inherent nature of the land formation, is also that of the storms that prevail in that country. The rains, the floods and the winds are more sudden and more tempestuous than in our land, thus there is need of greater security.

When we come to the application of the figure, we have no question relative to the foundation rock. Upon this fact the word of Scripture is very plain. Paul the apostle warned the Corinthians to take heed, each man, how he builded upon the foundation which he had laid. Then he continues with the statement, “For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble, each man’s work shall be made manifest; for the day shall declare it, because it shall be revealed in that day, and not in the judgment of men, but of God” (1 Cor. 3:11, 12, R. V.). On down through the ages this has been an accepted fact in the Christian Church, and Samuel Wesley gave expression to the truth in a hymn, the opening verse of which reads:

“The Church’s one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word;
From heaven He came and taught her,
To be His holy bride;
With His own blood He bought her,
And for her life He died.”

Christ is the rock of our salvation, and upon Him alone can true character and Christian hope be built.

With Christ as the precious corner stone laid in Zion, the tried and true stone of Christian experience, we are led to seek next the nature of the superstructure that is to be erected upon this foundation, and here again the Scripture plainly tells us. Speaking of Christ as the “living stone,” Peter gives his readers the added words of hope and edification, “Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices” (1 Pet. 2:5, R. V.).

In comparing the account of Matthew with that of Luke, we have a very graphic picture of how one of the builders sought to secure his house and establish it upon the rock. He digged and went deep. No superficial faith in Christ will ever be sufficient to stand the storms of time. No intellectual assent of the mind to His deity and saving grace will avail. The soul that would withstand all of the turbulent waves and angry billows of sin and iniquity must go deep in his experience, he must enter into a living relationship with Christ, until he becomes himself like unto the foundation, a living stone. Yet, moreover, he must be able to offer spiritual sacrifices and be a holy priest. Only when he thus penetrates through all the evil within his heart until all is holy, has he dig deep and founded his spiritual experience indeed and in truth upon Christ.

Turning again once more to the similitude, we would seek for the significance of the rains, the floods and the winds. We note that the rains fall on the house from above, that the floods dig around its foundation and the winds beat against the sides. Thus the house is menaced all around about. Accordingly it would seem that the specific thought is that every form of trial will be precipitated upon the house; that no part of our spiritual experience, and often they will be violent in form. To find a special import for each of the elements of nature mentioned would seem to press the figure too far, but the general thought of severe testing is very evident. The more is this indicated when we compare with the narrative in Luke where we have mentioned only the stream breaking forth against the house.

Finally in noting the work of these two builders, we see the ultimate results. The one who had dug deep and founded his house upon the rock, stands. The other who sought to build his superstructure of personal character on sands and not upon hope in Christ, fails to meet the stress of the storms of life and his house falls. He had not failed in effort to build, but he had failed in effort to seek the true foundation for all living. How sad to see the work of a lifetime, work that represents that which is of greatest value in life, our own individual worth, shattered before us.

"Save us, Lord from seeking
Earth’s unhallowed goals;
Let us live and labor,
Father, in thy sight,
Through the grace of Jesus,
By the Spirit’s might.”

Before leaving the Sermon on the Mount, we should not fail to note the effect of the teaching of Jesus upon the multitudes and the reason for this. The Scripture reads:

“And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes” (R. V.).

As says Galke, “They had been accustomed to the tame and flabby servility of the rabbi, with their dread of varying a word from precedent and authority; their cobwebbyiness of endless sophistries and verbal trifling; their laborious dissertations on the ‘infinitely little’; their unconscious oversight of all that could affect the heart; their industrious tracking through the jungles of tradition and prescription; and felt that in the preaching of Jesus, they for the first time, had something that stirred their souls, and came home to their consciences. One of the rabbis had boasted that every verse of the Bible was capable of six hundred thousand different explanations, and there were seventy different modes of interpretation current, but the vast mass of explanations and interpretations were no better than pedantic folly, concerning itself with mere insignificant minutiae which had no bearing on religion or morals. Instead of this, Jesus had spoken as a legislator, vested with greater authority than Mosaic. To transmit, unaltered, the traditions received from the past, was the one idea of all other teachers; but He, while reverent, was not afraid to criticized, to reject, and to supplement. To venture on originality, and independence was something hitherto unknown.”

With this full account given by Galke we can understand the amazement of the people as they listened to the words of Jesus.

When we come to seek homiletical material, we can use the similitude as a whole for a text and preach a textual sermon following some of the topics, as presented in the article. Then we might take verse 24 alone and with the theme, “Building upon a rock,” develop by a series of questions, “What is the rock of Christian faith? How should we build? What will be the results?” Moreover we could form another theme for verse 24, such as “Hearing versus Doing,” define the nature of each, the activities involved in working out each line and the consequences entailed.

Verse 25 might suggest the thought of the teachings which blessed life and could be developed as one desired. Verse 27 brings home the sad picture of shattered hopes and stirrings in life, the reason is deduced from the context, and the greatness of the calamity comes forth again in the text.

HINTS TO FISHERMEN

By C. E. Connell

The Great Physician

I. He can cure the worst malady.
II. He can remove the cause.
III. He can cure everybody.
IV. He can keep cured all the time.

Some Characteristics of Perfect Love


Love intensified.
Love for one another.
Love for a lost world.
Love for your enemies.
Love that suffers long.
Love that surmounts difficulties.

The Offices of the Holy Spirit

Baptized with the Spirit.
Sanctified by the Spirit.
Made perfect in love by the Spirit.
Walking in the Spirit.
Endued by the Spirit.
Praying in the Spirit.

The Names of the Spirit

Spirit of truth.
Spirit of power.
Spirit of love.
Spirit of intercession.
Spirit of light.
Holy Spirit.
The Witness of the Spirit
Rom. 8:16.
Eph. 1:13.
2 Cor. 1:22.
Eph. 4:30.
2 Cor. 5:5.
1 Jno. 5:10.

Evolution and Regeneration
Evolution is found to have played so important a part in nature that some thinkers have reached the conclusion that it is a sufficient explanation for everything in the material universe.

Certain Christian teachers have adopted the same theory with regard to the spiritual life. They tell us that Christian character and life must be developed from within by the forces which nature has planted in the human breast.

There is a germ of good in every human soul, and according to this theory the spiritual life is found in the development of this germ. If this were true, regeneration in a spiritual sense, would be needless and conversion absurd. These teachers would reduce religion to a cold system of psychology and explain all religious experiences by scientific processes. We are told that professors of religion have been established in one of our American Universities, in which young men are to be taught religious experience as they are taught chemistry and biology. A professor in a Methodist college has published a book in which he tries to explain the psychology of the spiritual life.

The Shepherd and His Sheep
A gentleman and his wife, traveling in the Holy Land, while resting by the roadside, became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far, and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade.

There was a lesson in that little incident for the two travelers. It had been necessary in this case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought but to go their own way in disobedience. As the meaning of the lesson came more fully to them, they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort to many another burdened and darkened life.—Mrs. Mowry, in 'Ladies' Home Journal.'

In the Twilight
The fire upon the earth is low,
And there is stillness everywhere,
While like winged spirits, here and there,
The lightless shadows come and go.
And in the dark I find no creep,
A child's tender breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet tendril in my ears,
My thoughts go back to distant years,
And linger with a loved one there;
And last: I hear my child's amen
My mother's face comes back to me—
And Mother holds my hands again.
Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childhood trust, sublime!
Oh, for a glimpse of Mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet memory of that tender tone,
And "Now I lay me down to sleep."

—Eugene Field.

Unusual Manifestations in Early Religious Revivals
The account of the Scotch-Irish revival in Kentucky is interesting as the novel of Dumas. We long ago investigated it, and lectured upon it occasionally for some years, traveling through every one of the Southern states, most of them several times, conversing with the ancient men and women then living who witnessed those scenes.
Cartwright survived till 1872, and Booth till 1875.
Those that were affected with the jerks shook in their joints; sometimes the head was thrown from side to side with great rapidity; again the feet were affected, and the subject would hop like a frog; often the body would be thrown violently to the ground, where it would continue to bound from one place to another. Cartwright declares that he had seen more than five hundred persons jerking at once in his congregation.

Lorenzo Dow testifies to having seen one hundred and fifty. It did truly become an "infectious disease," and the people that were affected by it were frequently among the most influential and highly educated. At times there was a breathing connected with the jerking. Two physicians, both of them skeptics, went to a camp-meeting to inspect it. When they arrived people were running along and breathing like dogs. One of these physicians turned and said to the other, "Is this the nineteenth century, and are these people human beings?" His question was not answered, and there was a strange look in his companion's eyes. He tried to hold himself, and then said, "Doctor, I have got to bark, I cannot help it," and left him and ran along on a log barking and yelling. This fact was communicated to us by a well-known Southern writer who received it from the physician who did not bark. If the author asserts that in 1800 no one was proof against it, saint or sinner, white or black, "except," as Lorenzo Dow naively remarks, "those naturalists who wished to get it to philosophize about it, and the most godly."—Prof. Davenport of Hamilton College.

Sparks
During the sermon some saw visions, and others dream dreams.
The preacher should be as much an ear listening to God as a tongue speaking to men.
In being set apart to the work of the ministry, one should be careful not to get set apart too far. If one wishes to listen to voices from the skies, one will find less static in a church than anywhere else.
In building a church, as much liability insurance should be taken out for the pastor as for any other employee.
The lay members of a church are referred to as the sheep. While the minister is not referred to as the goat, he often serves in that capacity.
—John Andrew Holmes.

A Chinese Methodist Preacher Gives His Testimony
The preacher of the Straits Chinese Methodist Episcopal church, Singapore, the other day concluded his sermon by saying, "Now I will give my testimony. I might have seen Jesus in His work when I was a schoolboy in Barjerrasmid, for the Bible was a text book in the German Mission School. We studied it, and memorized many portions of it. But I did not see Jesus until I came to Singapore, when I was about twenty years of age. Then I saw Jesus in the daily conduct of a fellow-clerk, and a longing rose in my heart to know Jesus too. My companion gave me a Bible and though I had teased him about going to church, I asked him to take me there, too. I went, the wonder of salvation became clear and now I see Jesus."

No Fear of Death
"Oh! who will deliver us from this fear of death? What shall I do? Where shall I fly from it? Should I fight against it by thinking, or by not thinking of it? A wise man advised me some time since, 'lie still and go on.' Perhaps that is best, to look upon it as my cross; when it comes to let it humble me, and quicken all my good resolutions, especially that of praying without ceasing; and at other times, to take no thought about it, but to quietly go on in the work of the Lord."—Wesley's Journal.

"Some people who were gathered together were discussing the question of Death, when an old lady present remarked, 'I am not looking for the undertaker, but for the Uptaker.'—L. G. James.

And Christ's same challenge rings out today; to us as to His first disciples: 'Crie, Sell your cloak and buy a sword.'
First, the "Cloak" implies inaction; the "Sword" means struggle.
Second, the "Cloak" speaks for self; the "Sword" suggests service.
Third, the "Cloak" is for protection: the "Sword" is for attack.
Fourth, the "Cloak" represents comfort; the "Sword" signifies conquest.
Fifth, the "Cloak" may be merely for style, show, dignity; the "Sword," rightly regarded, is "for business." It represents effectiveness, execution, not pageantry. Not "broad phylacteries" but battle for the Lord! Obvious lessons for both preacher and people emerge.

Youth's Greatest Friends
Health—A sound mind in a sound body.
Courage—That dares to trust God and do right.
Reverence—Holding a place for the sacred.
Poise—Level-headedness.
Vision—That sees the unseen.
Love—The greatest thing in the world.
There's nothing to live and do but to serve your turn long after they are gone, and so hold on when there is nothing in you except the Will which says to them, "Hold on."

W. RUSK.

The Awful Fate of the Wicked as Told by the Word of God.

They shall die.
They shall be destroyed.
They shall perish.
They shall be burned up.
They shall be consumed.
They shall be devoured.
They shall go into perdition.
They shall be cut asunder.
They shall be cut down.
They shall be cut up.
They shall be cut in pieces.
They shall be rooted out.
They shall be chased out.
They shall be blotted out.
They shall pass away.
They shall be "as though they had never been."

Fishers of Men.

Text Mark 1:17.

1. SOUL-WINNING—Its IMPORTANCE
Soul-winning is the most important work in the world. It pays the best dividends.

2. FOLLOWING JESUS
Then and Now.
His Spirit for each disciple.

3. FISHERSMEN THROUGHOUT CHRIST
I will make you.
Perseverance.
Find someone and persevere till you win him.

IV. SPIRITUAL EQUIPMENT
"Filled with the Holy Ghost."
Large results.

If
If you can keep your head when all about you are losing theirs and blaming it on you; If you can trust yourself when all men doubt you, but make allowance for their doubting too; If you can wait and not be tired by waiting, or being lied about, don't deal in lies, or being hated don't give way to hating, and yet don't look too good, nor talk too wise.

If you can talk with crowds and keep your virtue, Or walk with kings—not lose the common touch, If neither foes nor loving friends can hurt you, If all men count with you, but none too much: If you can fill the unforgiving minute With sixty seconds' worth of distance run, Yours is the earth and everything that's in it, And—which is more—you'll be a man, my son.

—Rudyard Kipling.

PERFECT LOVE
By ROY L. HOLLEMBACK
(An outline based upon 1 John 4:7—5:3)


Introduction: Perfect love qualifies us according to the last clause of verse 17: "As he is so are we in this world." It is true Godliness of character.

Let us consider:

1. How love is made perfect
By reading together the last clause of verse 17 and the first clause of verse 18, we may discover the instrument of perfect love.
Notice how it reads: "God is love: and he that dwelleth in love dwelleth in God and God in him.
Herein is our love made perfect:" Love is perfected—by the mutual indwelling of ourselves in God and He in us.

II. How may we know that this relationship of mutual indwelling exists?
"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit": (verse 13).

III. What accompanies this relationship, leading to the perfection of our love?
"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God": (verse 15).
Confession of Christ as the Son of God implies entire faith in Him as being our all.
It is not simply saying something, but trusting in Him with a complete renunciation of any other hope.

IV. What will our love be directed when it is made perfect?
"This is the commandment which have we from him; That he who loveth God love his brother."

SINS OF THE WORLD
By J. T. MAYSBEY

TEXT: 1 John 2.

1. Origin—by one man.
2. Definition: Mischief, mark, unbelief, ensnare.
3. Prevalence—world—hateful and hateful one another.
4. Gilt (Romans 3).
5. Debt—Crucified Christ.
6. Disappointment—feedeth on ashes.
7. Punishment (Rev. 22).

THE FAITH OF OUR FATHERS
By W. B. WALKER

TEXT: Jude 3.

1. The faith of our fathers produced an ardent love for Christ.
2. This love for Christ caused the early Christians to be liberal-hearted.
2. This love for Christ was seen in their devotion to Him.
3. Paul urged the Christians at Ephesus to so love Christ that they could comprehend the love of God with all saints (see Eph. 3d chapter).
4. The love of the early Christians is seen in their devotion to the house of God.

II. THIS FAITH PRODUCED A TREMENDOUS POWER IN PRAYER
1. In Acts we have a picture of the saints praying for boldness to meet the rulers (Acts 4th chapter).
2. The early Christians prayed Peter and John out of prison (Acts 12th chapter).
3. Power with God in prayer characterized the fathers of the holiness movement.

III. ANOTHER CHARACTERISTIC OF THE EARLY SAINTS WAS THAT OF SACRIFICE AND SELF-DEATH
1. We enjoy our national liberty by the sacrifice and self-death of our forefathers.
2. Paul gives us an insight into his sacrificing soul (2 Cor. 11th chapter).
3. The writer of the book of Hebrews depicts the suffering and dunamis spirits of the early times (Heb. 11th chapter).

IV. THE FAITH OF OUR FATHERS WAS DESPERATE AND THOROUGH
1. Their testimony was definite.
2. The preaching of that time was definite.
3. Their consecration was thorough.
4. The results of their ministry was thorough, and lasting.

V. THIS FAITH GAVE THE EARLY FATHERS GLORIOUS VICTORY IN THE HOUR OF DEATH
1. It is an interesting study to note how the early Christians died.
2. They were not first chapter of persecution.
3. Almost all died with a genuine belief in a future life.

THIS GREAT SALVATION
By W. T. Pirkis
Text: How shall we escape if we neglect so great salvation (Hebrews 2:1-15).

INTRODUCTION: The first chapter of Hebrews contains the essence of the gospel message; the second chapter opens with the warning not to let slip those truths heard.

CHRISTIAN HOLINESS
By W. B. Walker

I. WHAT IS THE EXPERIENCE OF HOLINESS?
1. Negatives of holiness: a. It is not absolute holiness. b. It is not angelic holiness.
2. The grace of holiness: a. It is not the holiness possessed by Adam previous to his fall. b. It is not holiness that will result in a perfect life in the estimation of men. c. It is not holiness that will exempt us from the temptations of life.
3. Positively speaking, what is the experience of holiness?
   a. It is to be cleansed from all sin, both inherited and acquired (2 Cor. 7:1: 1 John 1:7).
   b. It means to be purified from all that would make us a mixed Christian experience (Titus 2:11-13).
   c. It is a complete cleansing from the dominion of carnality (John 15:1, 2).
   d. It is to love God with all the heart, mind and strength (Matt. 22:37).
   e. It produces a oneness in the heart of the believers that was never possessed before (Heb. 2:11).
   f. Holiness means spiritual power (Acts 1:8).
   g. It is to be filled with the Spirit (Eph. 5:17).

II. REASONS FOR SEEKING AND OBTAINING THE EXPERIENCE OF HOLINESS
1. It was God's first choice for His creatures (Eph. 1:4).
2. God would have His people to be holy because He is holy (1 Peter 5:15, 16).
3. God should seek and obtain this experience because the Lord has provided it for us at a tremendous sacrifice.

CHRISTIAN PERFECTION
By C. E. Connell


I. FOUR PROPOSITIONS
1. What is Christian perfection?
2. Objections to Christian perfection.
3. Christian perfection practically applied to everyday life.

II. WHAT IS CHRISTIAN PERFECTION?
1. It is not angelic perfection.
2. It is not Adamic perfection.
3. It is not physical perfection.
4. It is not infallibility.
5. It is the fruit of the Spirit unrestricted in the heart.
6. The absence of all sin.
7. The heart all love.

III. GROWING TO CHRISTIAN PERFECTION
1. "One is not perfect, why?"
2. "One is not perfect, why?"
3. Infirmities and mistakes considered as sin.

IV. EXHORTATIONS TO OBEY:
2. Inconsistent professors.
3. No decided moral standard without the Bible. A pregnant reason for the moral delinquency of the youth of the land. No Bible, no morals.

Hope in the Old Book.

"The common people heard him gladly," something unusually attractive about the Bible. It is always fresh. It has new truths and new beauties. The diamonds of truth are deep down—dug.

ILLUSTRATION: At a great Bible conference held in Royal Albert Hall, London, England, 10,000 jammed the building, and numbers could not get in.

THE BIBLE STILL HAS AN ATTRACTION

MORAL WEIGHTS

By J. W. Bost

Text: "Thou art weighed in the balances and art found wanting" (Dan. 5:27).

Introduction: Behaved, a feast and his kingdom.

1. The Balance in Which Men Weigh Themselves
   1. In their own opinions.
   2. In comparison with others.
   3. In the estimation of their fellows.

2. The Balance in Which God Weighs Men
   1. The Bible.
   2. The conscience.
   3. A perfect moral standard.

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

A priceless Heritage

Mr. Charles Putnam, of the Moody Bible Institute of Chicago, formerly a ranchman and a business man in Kansas, and I was chatting in my office one day, when Mr. Putnam said, "A gentleman once asked me if my father helped me in my business start. I replied, 'No.' Mr. Putnam was thinking purely of money and his father did not have money to give him, so he made his own start as far as that was concerned. He continued, 'I was thinking after that of what father really did for me, and I was compelled to modify my thought in respect to that matter."

"When I was a young fellow, I thought I would like to go into the lumber trade. I had saved up fifteen hundred dollars from some farming enterprise I had been in. I put one thousand dollars into the lumber business and five hundred into a little house. My partners and backers were millionaires lumbermen of Hannibal, Mis-

souri. They took the financial responsibility. I took the responsibility of management and we divided the profits. Years afterward I got to thinking how strange it was that these wealthy men should have trusted me as they did without security, putting their capital really in my power, but with a smile which I shall never forget, 'I know your father.' So the fact really was that I asked my father for my opportunity. If I had not been the sort of man he was, I would not have been trusted. So it was. So instead of it being true that my father did not help me in business, it was a fact that my whole career, as far as it was determined by that engagement, was to be credited to his integrity and kindly relations with his fellow-men."—Expositor.

Importance of Vision

Before undertaking new works, Leonardo da Vinci sat for days without moving his head, lost in deep reflection. So when Filippo Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift the brush to the canvas.

It was especially so in his great masterpiece, "The Last Supper." Often he awakened the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Native endorsement and scholarly equipment are not adequate to the work of acquainting men with the life of Christ. As da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so his fellow-man must first enrich his own mind with the fullest possible discovery and appropriation of the Master's ideal.—Sunday School Times.

God's Care

The River Rhine brings down annually little enough to supply millions upon millions of oyster shells. From the far-off Alps help comes to aid the humble oyster in the North Sea. The sun itself works for the oyster, for it lifts the vapors to the heights where they become snow.

And the snow in turn becomes a glacier that grinds and pulverizes the granite into lime for oyster shells. Then the hundreds of leaping waterfalls and roaring mountain brooks shed themselves down the heights carrying that precious lime. Soon the stately Rhine, famous in story and song, flows into great cities and ancient castles, bearing the material so essential to the oysters in making their shells. And surely, if God so marvelously cares for the lowly things of His creation, oh how much more will He care for us who are His children.—Sunday School Times.

Which America?

Recently a Japanese was asked how he felt toward America. "Which America?" he asked.

He was not thinking of either the Northern or Southern continent. "What do you mean by 'which America'?" "I mean that there are two Americas. One is Heaven America and she is Hell America. When we are in trouble Heaven America sends us help, sends teachers for our boys and girls, relief after our earthquakes. But Hell America insults our people, causes us to fear and be ready for war." In which America do we live? How can a nation have such a divided influence abroad. It is promising to note the changing attitude throughout the land toward of the Japan and the growing feeling that the immigration act, in particular, is in need of revision. The press in many quarters is ready to reopen the discussion on this point and with increasing friendliness to the justice in Japan's position.—The Friend, Honolulu, H. I.

Assurance

Says Dwight L. Moody, "A man comes to me and asks if I am married. I tell him I hope so; at times I feel that I am. Sometimes I think I am. Don't you see what a reflection that is on my marriage vows. Someone asks me if I am an American, and I tell him I hope so. Don't I know that I was born on American soil of American parents? Sprengeln said that he did not want any man to tell him how he eats; he knew."

Things that Warp Conscience

There are three ruling factors which bring about deviation or variation in a ship's compass, and they correspond in a remarkable manner to the three ruling factors which control the development of the moral faculty in man, viz., heredity, education, environment. Ships that are built in part or wholly of iron are strongly magnetic. This is true partly to the direction in which the ship lies while being built, and partly to the amount of hammering and twisting to which the iron has been subjected in the course of the ship's construction. The effect on a compass was placed in such a ship is to cause the magnetic needle to deviate by so much from the magnetic meridian. That deviation has to be carefully registered, or it may lead to the most disastrous results. Every ship, therefore, has its own personal compass that has always been allowed for its navigation. This native deviation of the compass very finely corresponds with the influence on the conscience of heredity. The ship is born, so to speak, with a magnetic twist, and men are born with a moral twist. Deviation is woven into the very tissues of the human heart and brain. Of course, one might secure conditions in which a ship would have no personal deviation, and you may sometimes discover a human being without moral bias. But we are dealing with the rule, not with its exceptions. Moral qualities within certain limits are all subject to the great law of inheritance, with the result that, as General Booth declares, "There are human beings who are not so much born into this world as damned into it." That is a strong thing to say, but means when these criminal antecedents run back, it may be, through so many generations that the product may be called a condition of moral imbecility. They seem to be thrown out with a millstone of inherited tendency bound about their neck, and controlled by an unchangeable gravitation toward wrong.

Another factor which affects the compass of a ship is the cargo taken on board. Everyone knows that a parcel of steel rails on board a ship will deflect the magnetic needle so that the compass, thinking he was sailing in a certain direction, has not noted this variation until he has found himself hundreds of miles from the point where he expected to be. This class of variation corresponds finely with the influence on the conscience of education. Are there not men who read those words who have taken on board disturbing cargo in the shape of wrong ideas about God, about man, about duty, about life, about man, about duty, about death, and about the hereafter? The books read, the wrong conceptions adopted in regard to these moral questions, have not these affected the reading of conscience, and are they not farther away from the truth.
today through this unconscious deflection of their moral compass?

Again, something else affects the ship's compass, and that is the waters in which the vessel may sail. If you have studied a magnetic chart you will have noticed the magnetic currents which are marked. These currents differ in different oceans and latitudes, but they are all registered for the mariner. He knows when his ship is nearing an iron-bound coast, and he has to allow for the variations of the compass in consequence of the seas in which he sails. This corresponds to the influence of conscience of the environments we choose. We have frequently entered certain circles, pursued certain engagements, indulged in certain pastimes, and formed certain associations, that have deflected the moral sensor. They are men far from God and rectitude, far from purity and truth, who have got there unconscious by a process of moral-difting, through not having taken note of this inward variation.

"Well," it may be asked, "what is a man to do if he cannot trust his own conscience?" The reply is, "That is the very same thing as if the captain of a ship checks his compass!"

And here a most important truth emerges, and a still more beautiful analogy. No master-mariner trusts exclusively to his compass, but neither can he check its readings by a reference to those of other ships that he may meet, any more than we can hope to rectify our erring moral register by a comparison with those of our fellow-men. The captain tests his compass not by a terrestrial but by a celestial standard. He takes the sun. And it is worthy of note that he takes it when its level beams are lying across the face of the waters, but at noon, when it has reached its meridian height and splendor. He rectifies his readings then. And so with conscience. We must bring it to the Sun of Divine Revelation, and to that Sun, not away in the gray dawn of history, when even Abraham reported to Suberfuge, and Jacob was guilty of double-dealing. It may be that many, measuring their lives by those of the patriarchs, could give them points in ethical behavior. But it is not by the imperfect light of those primitive days that we are to judge our conduct. For revelation has been progressive, and the Old Testament ethics is after all but an initial code.

We come at length to the Sun of Revelation in its meridian splendor, when it gathers up its concentrated radiance in the life and character of our Incarnate Lord. How our deviation stands out-streams from that character, which all the world acknowledges to be unique in personal purity and power.

—Dr. HENRY HOWARD

JESUS THE MODEL TEACHER

By J. E. F. COWAN, D. D.

WONDERFULLY intriguing subject is, "How Jesus Taught." We should not suppose that His teaching technique would be complex or above the reach of the average. He meant that every teacher and preacher should pattern after His how. Yet how far away much of our teaching is. When I strike the first chord you'll say how much out of tune we are.

1. He was simple. Our high-geared civilization calls for the nerve laxative of His simplicity. Our complex life thrives on insincerity. Our world is insanely greedy for easy money, for amusement, notoriety, power. How soothing Jesus' simple vocabulary, the shortest words, the commonest figures of speech. When we explain, our explanations need a lot of explaining.

2. When Nicodemus asked about the kingdom, Jesus used the common biological fact of birth to illustrate. Why, the woman going over the backyard fence had just been saying, "A baby was born in that house yesterday." Even little children prattle about the doctor bringing a new baby. "Like that," Jesus said, "Nicodemus, you must be born again.

And Nicodemus might have responded, "Oh yes; I get that easily, but how?"

Now Jesus used another simple, universal phenomenon—"The wind bloweth where it listeth—just like that, born of the Spirit, Nicodemus." See; no jaw-breaking words; no Emersonianism. "There is the evidence of our experience to outward environment. But this simple simile of the wind, that needed no commentary. Some modern theologians would have strung out jaw-breaking words and given Nicodemus a headache. Jesus gave him heartache. His parables: "The Good Samaritan," "The Unjust Steward," "The Lost Sheep," together with His Golden Rule and Beatitudes, are as simple and plain as a, b, c.

And when He would show, farther, how one born of the Spirit should register in everyday life, He chose the simplest medium; He picked up a child, saying, "You must become as this little child.

And because He was so simple, He was clear. The "common people heard him gladly" because He was as clear as a spring brook. There could be no misunderstanding of such clear exposition. "Teacher maker." Misunderstandings come from muddying language. I once heard T. Dewitt Talmage say, "When I began preaching I thought I must be profound, use high-sounding words. I was as clear as mud; my hearers didn't understand me, and I didn't understand myself."

He was direct. Certain words go straight as an arrow to the mark: "yes," "do," "no," "right," "wrong." One-syllable Anglo-Saxon words are best in teaching. We borrow more elegant words from the French. They don't say "Go," but "Proceed." Order your dog, "Proceed to another location," when you wish him to "Get out." Flowery graceful words we get from the Greek. Try singing, "How sweet the name of Jesus sounds," etc. Suppose that instead of Jesus' "Hold your peace," to evil spirits, we substituted "Submit your iniquity?" Jesus' teaching was a straight line, the shortest distance between two points—direct.

4. Jesus taught positively, authoritatively. He invited the fishermen, "Follow me and I will make you fishers of men." He directed, "After this manner pray ye." He promised, "Your heavenly Father shall add all these things." He said to the woman, "Thy sins are forgiven."

Because He spoke simply, clearly, directly, and because He is God, authoritatively, the prayer He gave His disciples has had universal acceptance. At the World's Parliament of Religion, the representatives of all religions were in a quandary as to how best to open their sessions in a way pleasing to all. Finally, unanimously proposed, was The Lord's Prayer. The first experiment met with such general favor that it was followed daily by Christians, Jews, Mohammedans, Buddhists, Brahmins, Confucians, Shintoists and others.

In all our preaching, our Bible class teaching, our prayers, our testimonies, we need to keep in mind these four key words of Jesus' method of teaching: Simplicity, Clarity, Directness, Authority.

In these days so much teaching is but clever paraphrases of the vital truth; just echoes of echoes of the original Word of God; parrot patter on the latest book or play, or current events, or reshuffled theories of materialistic psychologists. Trying to live in such a devitalized atmosphere is like shutting the baby in a closet or chest. Farmers might as well hope to grow crops by moonlight alone. There is "moonshine" preaching and teaching that lacks the warmth and vitality of the sun's rays.

Voicing a growing feeling that we need to get back to the "Simple Jesus Way," a prominent layman of the leading mercantile house of his city, so large a public benefactor that his bust in bronze was unveiled in a public park to commemorate fifty years of generous public service and commanding character, in teaching a large Sunday school class, insulted on following exclusively for a year the "Life and Teachings of Jesus."

Never has our world more needed those virtue, heaven-sent messages, taught in His way, without dilution or embellishment. The highest teaching that one can aspire to is teaching Jesus' truth in Jesus' way.

APPROVING OURSELVES AS MINISTERS

By T. M. ANDERSON

In all things approving ourselves as the ministers of God. (2 Corinthians 14, 7.) By the word of truth (2 Corinthians 4, 3.) We are admonished to approve ourselves as the ministers of God. It should never be a question in the mind of a preacher as to what he is to preach. God has called him to be a forth-teller of the truth. He
is never to divide his time by giving himself to other things. If people want current events they have access to the magazines and daily papers for these things. If they want entertainment there are clowns and lecturers that are in the business of entertaining the public. The business of a preacher is to preach the truth as it is in Jesus.

The preacher has access to the truth in the Scriptures. If he reads other books let him do so only that he may get some light or suggestion on the Word of God; but not to rely upon other men's words; let him dig for himself for the hidden treasures in the field of Scripture. It is reported that a young preacher asked a popular evangelist if he must be limited to the Bible for his preaching material. The evangelist asked him what he thought of a minnow in the ocean saying, "Must I stay in this place to find waters to swim in?" The Bible is an ocean of truth in which a minister will find plenty of material; he will not have to seek other places to enlarge his source of supply.

There is not a phase of human life and relationship that is not touched by the Word of truth. God has declared Himself plainly on every subject. The right and the wrong of every phase of life is clearly defined so that the minister has authority from the Word of truth to condemn or commend, to speak for or against every matter vital to mankind.

That phase of the ministry so fully emphasized in the Word of God is that which frankly and fully deals with the redemption of men from sin through Christ. We are to approve ourselves as ministers of God by preaching the Word of truth against sin. Sin is treacherous, deceiving, dominating and powerful in human lives. It has made the tongue an unruly evil, full of deadly poison. It has made the heart the source of the foulest brood ever spawned by the devil. It has blinded the mind, soared the conscience, stained the will and defiled the affections. He who preaches the Word of truth against sin must in the fear of God expose sin in the heart and lives of men in the Spirit of Jesus. He must use the Sword of truth to cut to the dividing asunder of the thoughts and intents of the heart. He must be a lamp that shines in darkness and in the presence of sin. He must be a friend and comforter of sinners, but a terror to the evil-doer. He must be a watchman on the walls of the city of sin.

EXPERIENCES AND OBSERVATIONS

By W. G. Schurman

I will never forget the experiences I had in my early ministry before I became pastor of a church. I worked ten hours a day, six days a week, in a factory at Nashua, N. H. It might be of interest to some to know how I happened to go to New Hampshire. Originally I worked in one of the factories on the Merrimac River, and my firm, of Tucker and Moulton went into insolvency. The building was owned by the W. D. Brackett Shoe Company, and I think Mr. Brackett had a considerable amount of money invested in the enterprise; at least I do know he had more or less to say about the business. The firm had considerable trouble with theLater's Union and rumor had it that it cost the shoe company $20,000 to fight the union, but the union won out. I think, if I remember correctly, Mr. Brackett was quoted to have made the statement that he would go where he would not be troubled with the union, and moved his factory to Nashua, N. H. I could have found plenty of work around Stoneham or Wakefield in the shoe factories at a good wage, but I could not consent to join the union, but I had religious scruples against it in those days, and chose to go to work for less. Hence my consent to go to Nashua.

There being no union in Nashua, the men were compelled to work ten hours a day, six days a week. I think if some of our brethren who have more good deal to say against the labor unions could have seen what the help were compelled to do or lose their position, they would have a little different view on the union question; at least, I think it would cure them of their radicalism. No man was more radical than I when I was first converted. I preached against labor unions, life insurance, secret orders and a number of other things, too foolish to mention. I went through a long process before I was made to see I was preaching things frequently when I should have been preaching Christ. But one night in Waltham, Mass., preaching in a tent where half of the congregation got up and went out because of some of the remarks I made. I was neither religious nor sensible. At our mission in another town I declared that I had rather preach to a few folks and have those folks clean than to preach to a mixed multitude. Suffice to say, I soon had few folks and everything was clean, even the benches—they were not occupied enough to soil them.

In my prayer life the Lord tried to talk to me about these things but I was so afraid of the spirit of compromise that I thought it might be the devil trying to get me to tone down. It would be a long story to tell you how I got straightened out on the life insurance business. I did not need amelioration to clean me up on a lot of things. I stripped off my gold when I got converted. I left all the secret orders shortly after I found the Lord, because I felt out of place and my spirit resented the statements made by the public speakers comparing the church unfavorably with the lodge. I just got up and walked away and left the whole thing. Therefore the reader should be surprised to know that rather than join a labor union, I went to New Hampshire to work for half the wages I could have secured in Massachusetts, and worked ten hours a day for six days in New Hampshire against eight to nine hours, with Saturday afternoons off in Massachusetts.

After I was through the day's work, I would hurry home, get washed and shaved, and go into the factory the next day. I encountered the facts in the factory and worked and, probably preach Saturday night, Sunday morning, Sunday afternoon and Sunday night, catch an early train around three or four o'clock a.m. and get back to work about seven o'clock in the morning. If I was away at the factories by seven o'clock the doors were locked and I was shut out for half a day, but nothing could have stopped me in those days; my soul was aflame for God. I had no time for golf, tennis, baseball, and a lot of physical exercise that the minister claim they need. I was too busy hunting souls for Jesus Christ. I usually took an extra suit with me to put on while the one I previously used in preaching was drying, and this leads me to remark that I seldom ever preached but what some old fellow would come to me and say, "Brother I am a preacher—I started out just like you did but I broke down under the strain, and I am coming to you as a brother to tell you that you cannot stand the pace you are going." No doubt these old fellows meant well, but I never toned down one fraction but kept pouring in the truth and training men to flee from the wrath to come.

Among many of those who came to me, I found a certain crowd that seemed to hang around every service where I preached, and when I was preaching an eternal punishment and hell, the final disposition of the damned soul, and kindred themes, would thrust a paper in my hands and say, "Brother, we admire your real and earnestness, but we want you to read this article." I found, invariably, that the article was on the subject of Annihilation. Their best argument seemed to be that God said, "The soul that sinneth shall die," that life was life and death was death, and that the gift of God was eternal life; "he that hath the sun hath life"—and that when I preached eternal punishment, I was not preaching the Bible. Like the young bird in the nest, for you must remember I was just a new wren everything that was presented to me under the guise of religion, and I imbued considerable of this doctrine, until I wondered whether I really was preaching Bible truth or not.

I became so concerned over the matter that I took it to the Lord in prayer. All I was spirit-
ually I owed to holiness, for the man under whom I was converted, Joseph Weber, was a sanctified Roman Catholic, who preached two works of grace as straight as any man could preach them. I was sanctified and given my call to preach to the heathen people, and I remember saying, "O Lord, I have given all, I would give everything, I want to live and die with them, but if this is truth that these men are giving me, I want to know it. I will go with Thee if I have to leave my old crowd, but I must know it." I believed I was right but every time I would preach on hell, question marks would arise in my mind and I felt it must be settled. The members of the Mission church in Manchester, where I did considerable preaching, were practically all Anabaptists, made so by the teaching of their pastor. God blessed my ministry, sanctified and sanctified souls under my preaching, the church was full and people looking in the window, and perhaps for that reason they put up with me, but they kept handing me literature with the thought, as they said, of straightening me out in my theology. They made excuses for me because I was from the factory and did not know any better, but felt that if I could be properly indoctrinated I would be a much more valuable man.

I talked all of this over with the Lord, and I remember saying, "Now, Lord, I do not want to argue with men, but that man says, I want to take this Bible that I have in my hand and I want you to help me settle this afternoon what I ought to preach concerning this matter." I got the Concordance and looked up all the references to life and death that I could find in the Scriptures, and after that afternoon of prayer and studying the Word, I am as satisfied that there is a hell to shun as I am that there is a heaven to gain. Three verses were particularly impressed upon my mind. The first was Genesis 2:17, which reads thus: "But of the tree of the knowledge of good and evil thou shalt not eat of it in the day that thou eatest thereof thou shalt surely die." Now, I know that Adam did not die the day that he ate the fruit. Therefore the word "die" there did not mean what these folks had led me to believe, I do not, for they said that everywhere in the Bible death was death, whereas life was life, but here is a man that ate the fruit and did not pass away for several hundred years afterward. I then saw that the Bible taught a spiritual life as well as a physical life. Adam did die spiritually the moment he disobeyed God, the same as every other disobedient man does. Disobedience separates the soul from God, and that seemed to be opposite to the teaching that everywhere in the Bible where death was mentioned it referred to physical death.

I remember that James said, "The body without the spirit is dead." Here was physical death. Physical death was the separation of the spirit and the body. Spiritual death was the separation of the spirit and God.

I then read Genesis 35:18, and that looks as though it was written purposely to refute annihilationism, that death is death and life is life, for it reads, "And it came to pass, as her soul was in departing (for she died)," showing that the separation of soul and body was death—death to the body. It has reference to the birth of Benjamin and his mother who passed away bringing him into the world. Let me quote the words again, "And it came to pass, as her soul was in departing (for she died)."

Revelation 21:18, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," and Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night forever and ever," and then Revelation 20:14, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." While there are two characters the beast and false prophet may represent may not be agreed upon by our Bible scholars, but there is no disagreement on the fact that they were cast into the lake of fire burning with brimstone, and that the devil was cast into the same place where the beast and the false prophet are, and that we see the fearful and the unbelieving and the rest of the redeemed in Revelation 21:8 have their part in the lake which burneth with fire and brimstone and the Scripture declare that this is the second death.

Now I am sure that it does not take an extra bright man to see that there is a vast difference between the death of Adam, and the death of Rachel, and the death of these people. One is a spiritual death, the other is physical death, and the other is eternal death. I do not know that this will satisfy the readers of this article, but as for me, there has never been the least doubt that there is a hell to shun as well as a heaven to gain. I will never forget the following Sunday when I went to Manchester to preach. We had been preaching from the first verse of the text, "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17.) In the front row of seats that night were a dozen people who had tried to show me that when I preached on the subject of eternal torment I was not following the Bible. I was led to make this statement, "You folks have been telling me that life is life and death is death." Tonight I want to challenge any of you people to produce one man or woman who has ever been converted under the preaching of a sermon on Annihilation. It cannot be done, while in my own short ministry, I have had scores of folks seek and find God under the preaching of hell fire. Herein is a marvelous thing—you dear people claim that I am preaching error, and yet, sir, I want to show you tonight that while God refuses to bless what you call truth, he never refuses to bless what you folks term error, and God is going to sweep the decks tonight and give us at least a dozen seekers at this altar before we are through." That was a mighty bold statement to make for if there were no seekers, I would be in a bad fix, but as we drove down the lane, gave the altar call, fifteen folks came and knelt at the altar of prayer. After the altar service was over, we went to these good people and said, "Now, brethren, did we preach the truth; can you not see that it is indeed a strange thing that while God refuses to bless what you call truth, he never refuses to bless what you folks term error, and God is going to sweep the decks tonight and give us at least a dozen seekers at this altar before we are through." That was a mighty bold statement to make for if there were no seekers, I would be in a bad fix, but as we drove down the lane, gave the altar call, fifteen folks came and knelt at the altar of prayer. After the altar service was over, we went to these good people and said, "Now, brethren, did we preach the truth; can you not see that it is indeed a strange thing that while God refuses to bless what you call truth in the saving of souls, he has demonstrated here tonight that He does bless what you dear people are pleased to call error to the salvation of fifteen souls?" They answered by saying, "Well, Brother Schuman, we appreciate your earnestness and are praying for you."
In our impetuousness, we have been in a hurry and have not taken the time to think things through. We have been so busy with the mundane concerns of life that we have not taken the time to reflect on the deeper things of life. We have neglected the spiritual things that are important and have focused on the material things that are temporary. We have allowed ourselves to be distracted by the things of this world and have not kept our eyes fixed on the things that are eternal.

In this busy world, it is easy to forget the spiritual things that are important. We are so focused on our daily activities that we forget to take the time to reflect on the deeper things of life. We are so focused on our material concerns that we forget to keep our eyes fixed on the things that are eternal.

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which decorate the entrance to the building. From side to side, up over the archway, some four or five tiers of statues of men are carved. In this group appear the statues of Mohammed, Einstein and Darwin. This is supposed to be a religious Christian institution. Mohammed, founded by the world's direct religion, Christianity's greatest hater, Einstein, the famous Jew who formulated the law of Relativity, who denies the deity of Jesus, and Darwin, whose theory of natural selection has done more to wreck the faith of college students and all scientific workers, seem to be out of place as a part of the decorative art of a Christian temple. At last it seems that Darwin, Einstein and even Mohammed have fanned among the saints.

The President of China is now a baptized Christian. Recently the young president, who had accepted Christianity, was baptized by a Methodist minister, and now is a member of that church. It seems too great to believe that from within a hundred years or so from the time of the founding of the Christian Church in that nation, so bound to antiquity, that the leader of the nation should be numbered among its devotees. But this is the order of Christ's conquests. He started out in ancient Rome, where he burned at the stake through the death of His followers, but within a few years His religion had entered the gates of the Palace, and became the religion of that nation. So today He conquers. This baptism of the president will undoubtedly result in similar actions throughout the Chinese Republic. Christ's religion is a world religion, that appeals to the needs of humanity. Yet we shall see the day when His standards shall be planted in the two remaining lands where He has not been allowed to enter—Nepal and Bhutan.

The Gutenberg Bible has finally been purchased by Congress and shall now rest in the Congressional Library at Washington. This is supposed to be the best copy printed by Gutenberg. It is printed on vellum (sheep skin), and is in a very excellent state of preservation. We paid about $10,000 for it. For more than a century it has been in the monastery of St. Paul, Carinthia, Austria. It has been the pride of the monastery since it was first deposited there. But hard times struck the monastery and to save the existence of this refuge of the monks, the coveted Bible had to be sold. Thank God that we now own it. Thank God for Gutenberg, who first printed the Bible, even at the cost of bankruptcy. He died poor in the goods of this world, having expended a fortune on the printing of the Bible, yet in memory, a monument more lasting than that of stone, he ranks among the princes of all centuries.

Zionism is Disturbed because of the recent declarations of Great Britain with reference to Palestine. No such revolution has ever taken place in the ranks of Zionism as the recent one. Leaders who have devoted their fortunes and their lives to the development of Palestine have found their work as hopeless. Last spring the British government, manifestly over Palestine, stopped Jewish immigration into that country. The months passed and new developments came, such as the tragic battles among the Jews and the Arabs. Now Britain has practically told the Jews that they shall not establish in Palestine the nation of Israel. It is to be remembered that after the war Jewry was assured by Britain that they could be able to build here their ancient dream of a national home. Britain has now practically related such statements, and the Jews of the different groups are stirred. What the result will be none can say. Nevertheless the constant stream of Jewish colonists and Jewish millions of dollars into Palestine has done more for the material advancement of that land than the Arabs have done in fifteen centuries. New life is seen. Prosperity has come as never before to the Arabs who have sold their land holdings to the Jews have lived on a higher plane than before, even though now many of them have spent their money, and are again the ragged, dirty Arabs that once they were.

Bryan has been invited at last! For in the very room where John T. Scopes taught evolution in Dayton, Tennessee, a Christian University, formed on the principles of Bryan's fundamentalism, held its first class session, awaiting the completion of its new administration building. Just before Bryan's death, which stirred America, he suggested that a Christian school be established near Dayton. Five years later, Sept. 18, of this year, the school, although. About one million dollars has been subscribed for the project. Dr. George E. Guille, from the Moody Bible Institute Extension staff, is the president. The charter provided that, while no belief is required of any student, every officer and teacher shall subscribe to the fundamental doctrinal statements of the charter, which is formed upon the basic truth of the Bible as the Word of God. Thank God, again, for such a noble character as Bryan.

Methods That Have Worked
Church School Visitation has proved one of the most beneficial activities in building and maintaining a better attendance. Personal contact has never failed, and this is especially true among the young people and the children.

The great problem in this matter has been one of the proper organization for such work. The following plan has been tested and found successful:

1. Have the secretary of the school provide a list of absentees and prospects each week which shall be assigned first to the teacher of the classes in which these are listed, then to some special group of visitors, provided for by the church's school organization, whose duty it is to visit these persons. This list of prospects and absentees should also be given to the superintendent, and to the teachers of the different groups to which the workers have their assigned duty of making contact with these persons.

2. The second matter is getting the work done. It is easy to provide a list of prospects, but it is harder to get someone to go see them. I believe the wiser way, and most efficient one, is to set a definite time for visitation when the workers shall be on the job. Time is the hardest thing to find in the usual church when such can be done. We are using Sunday afternoons, when in teams of two and three, each team with an automobile, we visit our prospects, which have been provided beforehand. These include (1) absentees, (2) prospective students, (3) friends who may be interested, (4) the sick members and friends of the organization. Sunday afternoons, when three or four or more teams are out visiting, will see much achieved for the church school and for the church. With the proper organization from fifty to one hundred calls can be made in this time.

3. The third matter is that of providing or segregating or assigning the calls to the teams. One of the best plans is to have the church and

Church school organization outlined according to definite geographical groups. Then the teams should be assigned to certain groups. This will eliminate the necessity of long drives between calls, and make it possible for the visitors to cover more homes than otherwise.

5. The matter of responsibility for the work is important. Somebody must be at the head of it. Usually where the workers are to be found, it is wise to have one person for this work, who does not have any other task assigned him in the school. Division of interest means that something will be slighted. With the officers of the church school organization we should prepare the system to be followed, something as noted above, with the groups or zones to be visited, the lists of those to be called upon, the teams, and the automobiles to be used.

The benefits derived will not only be of the nature of an increased attendance, but also of enlarged vision and interest. One of our greatest problems is that of arousing interest, stirring enthusiasm.

Proper organization will solve many of our problems. Inefficiency results when our organization is loose, irregular. This applies to every phase of the work. Many church boards fail to accomplish anything worthwhile because of this. Our church schools are run in a happy-go-lucky fashion because of no organization. And on through the program it is. Let us note several places where our organization may be faulty.

1. In the church school organization is the keynote. Proper attention should be paid, first, to the selection of the officers and teachers, the training of the school. The next item of interest is that of providing substitutes, who like clockwork will take their places when necessary. Superintendent sick or absent, and sometimes the assistant is not notified, or the secretary absent and no one is provided to take the place; teacher gone for the Sunday, and no substitute for her place. A few principles should guide us in this matter. (1) Provide assistants and substitutes for every task in the school. It is better that these assistants know just what class or task they are to take. Especially is this true with reference to the classes. Then when the teacher is absent, at once she can notify either the superintendent or the assistant teacher, and the matter is provided for. When Sunday comes there is no run-

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ning hither and yon looking for someone to take the class. Nothing kills a class like being out of a teacher, or having to spend half the period waiting until the superintendent can provide one. (2) The board shall have power for any organization. Late teachers, and officers tardy, and superintendent slow spells failure or fifty per cent efficiency for the schools. Promptness is a matter of training and example. We get in the habit of being late, of waiting until another, comes, of delaying the opening and closing exercises until the complexions wilt in the school. To avoid such, put snap, vim, action, promptness into every phase of the program. (3) The school must be manned with leaders. If the pastor cannot mould the present leaders according to his standard, some way should be provided where there can be a change of leaders. After all man-power is our greatest problem in organization. No bank would permit the hazard work which goes on among our church school workers. It would recognize at once that failure would result from such activities. But our church schools take things for granted and believe that they right themselves after a while, and let it "ride" along until a change is necessary. An official board organization will largely determine whether or not anything will be accomplished. (1) A set time and place should be had for the meetings of the board. This should not be a matter of guess or maybe so. But on the calendar of the church provision should be made for those two items, unless it is due to an oversight or oversight should be notified, by either phone, direct conversation, or by mail. The latter is preferable, and then none can say "I forgot." The secretary of each official board should be instructed to send a card of notification to the board members each month, just previous to the meeting of the board. (3) The pastor should then provide a docket of business to be considered at each meeting. In other words he should have a plan for the treatment of the business of the board. Every item to be discussed should be on that docket, and should be followed in the order as shown on his docket. Usually among the larger churches, the pastor prepares a docket or order of the day to be considered, and the secretary sends copies of this docket to all the members of the board previous to the meeting. This avoids making the board meetings times of rambling discussions, when nothing is accomplished. (4) Every item on the docket, or that comes before the board meeting should be disposed of, and only one item should be permitted to be discussed or considered at a time. This is to provide that it is net allowed to be discussed and then not disposed of. (5) A definite order of procedure should be outlined for every meeting. Such an order is usually this: Calling of the meeting to order by the chairman; prayer; reading of the minutes of the secretary; report of the treasurer; reports of various officers, such as Sunday school superintendent, V. P. S. presidents, etc. (as outlined in the Manual); reports of special committees, appointed for the purpose of considering some special item or project; reports of standing committees; unfinished business, or business which was left from the previous meeting for consideration; then new business; and finally adjournment.

Providing Work for Everyone in the church should be the ideal for every pastor. "A task for every hand and every hand at its task" would make a fair motto for the church. In the Herald of Holiness the writer referred to the usual plan in the larger churches of having one treasurer for every organization of the church, such as the church, the Sunday school, the Young People's Society, etc., and recommended his as worthy of following in our churches. But it seems to me that such violates in the ordinary church a fundamental principle, that of providing tasks for as many people as possible. The principle as applied in the larger churches where these treasurers are paid officers is worthy of being used. But with the smaller churches these workers are voluntary, and every organization with its separate treasurer will provide some half dozen tasks for that many people. There is no particular overlapping of activities among such treasurers. 1. One or two methods are being worked out for providing tasks for everyone in the church. A very excellent one is this: On a card with the various activities of the church listed, such as Sunday school works, superintendent, officers, teachers, Young People's Societies, Woman's Foreign Missionary Societies, Junior Societies, choir, visiting committees, social committees, church board, etc., every member of the church is asked to indicate the type of work he or she would be interested in. Then from this card the pastor selects workers according to their interests. Some may be interested in the choir, and without such knowledge as required of the card, no one would discover his interest. But the card furnishes a list of the interests of the members, and of the activities in which they desire to engage. This is an excellent method to be worked out for the average church. 2. A second method allied to the above is concerned with seeing that there is not too much loaded on the shoulder of any one person. The church adopts a system of rating by points the various activities of the organizations, and will not allow any person to carry work which totals more than a definite number of points. Some such scheme is worked out as this: Board member, 10 points; S. S. superintendent, V. P. S. president, W. F. M. S. president, 10 points; teachers and officers in the church school 7 points, members of committees 5 points, etc. The church can set the number of points to be carried by each individual at any 20, or some at 15. According to this it would be impossible for one to be a member of the board, a teacher of a class, and a member of a committee at the same time, for his fair number of points would exceed the limit previously arranged. In the smaller church this is hard to be applied because of the lack of workers. But in the larger church some such arrangement is necessary to provide tasks for everyone in the church, and to keep one person from assuming too much responsibility.

The Pastor's Cabinet is proving to be the correlating agency of the church. Usually in a church of any size there is a danger of the overlapping of activities, and duplicating of programs. In order to eliminate such a danger pastors are forming what we term, the Pastor's Cabinet," which is composed of the leader or leaders of various activities of the church, who shall at stated times come together with the pastor and discuss methods and programs, and work out a unified program, where efforts will not be duplicated and where common goals or objectives will be set up and achieved. As an illustration, we have formed what is called the "V.P. S. Church," or the "Junior Church." This is composed of three or four different types of activities or projects. At 7 o'clock on Sunday evening the church meets for a program of devotion, singing of hymns, Bible study, etc. On Wednesday evening the group comes together again for the mid-week session of the Junior Church, where for ten or fifteen minutes they sit in with their older folk in a common devotional or inspirational meeting, at the close of which they go to their room, where their leader conducts a meeting graded to their interests. This may consist of: The Sacred Ordeal; common or uniform training in the use of the Bible, Bible classes, etc., a time of prayer when the praying is done by the children, and one of thanksgiving, or what the older folk call testifying. Then on Saturday for two hours, from ten to twelve, the children meet at the church for a time of social study, the use of the Bible, thanksgiving, prayer, etc., followed by a period of handwork. At present two teachers are engaged with the group on Saturday. The very small children do such things as color work, cutting out objects, etc., which may be correlated with religious interests. The older girls do sewing, etc., under the instruction of their religious leader.

Then once a month the Children's Church becomes the Junior Missionary Society, or functions as a missionary society, where the activities are carried on as laid down by the W. F. M. S. The entire group, or rather the four groups—for some children attend only one pass the program of the week—thus realizes the one common financial goal. This consists of a missionary objective, the supporting of a child in the foreign lands.

The program is correlated and hence there is no overlapping. What feeds one section of the work, supports or feeds every other one. This can be worked out with reference to all the goals of the church, and thus this correlating agency becomes the Pastor's Cabinet.

That Twenty Percent of every man must be used! Dr. Bresee made the statement that but few men could be used up to the extent of their one hundred percent of talent, but some men one could use fifty per cent of their abilities, others as low as twenty percent. But he said, "We can not do more than twenty percent." This was the keynote of the leadership of the famed founder of our denomination. He knew how to use every part of everyone with whom he worked that could possibly be made to contribute to the ends he had in mind. We pastors are called to use the perfect man, the perfect woman, and the forty percent that we hate to use because of the fact that sixty per cent of him is made up of oddities and idiosyncrasies that do not contribute to the
needed end. Is it not better to use every part of a man, though it may be only ten per cent, and succeed with him, than to cast him aside and make of him an enemy? Leadership, if I read it correctly, consists of the ability to use every man to the extent of his ability, and of having the power of leading others to work together though they are diverse in interests, opinions, prejudices, etc.

Initiate the Masters if you would succeed as a preacher. Not long since I visited the outstanding art gallery of America, where paintings the most valuable of our possession hang on its walls. Here are to be seen the works of Titian, Ruben, Michael Angelo, and other masters of this art. Here and there saw young painters sitting before these masterpieces with the tools of their art before them reduplicating, copying, imitating the work of these renowned artists.

What art, my friend, surpasses that of preaching? Then if we too would excel in this most noble art of persuading and leading men, we must imitate the masters. The preacher who is ignorant of the works of the world's greatest preachers is missing one of his most important sources of success. To preach well, fill the mind with the sermons of such masters as Wesley, Jonathan Edwards, South, Guthrie, Spurgeon, Jowett, etc.

Phillips Brooks, though his theology was not ours, can be studied to much advantage by any preacher of the century. His style was gripping, his method of analysis of the subject worthy of imitation, his language burned at intense heat throughout. No preacher can come away after an hour's study of his works without feeling a "divine disappointment" with his own butchering methods of subject analysis, puerility of diction, and power to reach sweeping climaxes. The same can be said of the many masters of the pulpit both of the present and of the yesterdays.

Recently while reading through a volume of Jowett's sermons five or six "preachable" sermons were born under the intense inspiration of the volume. It fairly glowed with suggestions. New methods of treating old themes rushed in upon the mind, until possibilities galore of a new finish and polish came for the sermons. And after all in this sweeping age, when competition is so keen, we can strive must as if our best be our own. The long tides of our early fathers will not suit the modern mind, and for preaching to hold its place in the thinking of this age we ministers must be abroad of the current of our time.

Repeating Pastoral Sermons unchanged, unaltered, when we move from pastorate to pastorate, is the surest method of dulling the mind, stupefying the sermon instinct and dwarfing one's ministerial growth. Evangelists preach and repreach their sermons because of the fact that they treat the few fundamental verities in every meeting, and pass on. Theirs are messages of sin and salvation boiled down to their commonest terms. Hence few sermons meet the conditions. But the pastor is required to preach at least one hundred sermons each year, besides he must prepare another fifty short addresses for his mid-week service. The tendency becomes such that when he has preached a series of sermons over a course of three or four years, when he moves to rush in to the new charge with the thought that he now has some three or four hundred messages, and hence he does not have to work so hard on his preaching as before, so he repeats, many times, unaltered the old materials. No greater mistake could be made than this. Jowett said that he never dared repreach an old sermon without at least entirely revising it.

Let us form the habit of rebuilding, our old sermons, or better still as settled pastors, building new sermons from the broadened grasp of our minds, the widened field of our experience. Writing is a great aid to the settled pastor. For if he continually writes articles, books, devotional and inspirational series for young and old, he is constantly on the search for new material. Everything he writes can be made to contribute to his preaching preparation. The writer who is alert for material never runs dry in his preaching work. If we fill our minds, reshape our messages, rebuild our other sermons, they will have a freshness and vitality otherwise impossible.

New York City

Our Share
"Take your share of hardships as good soldiers of Jesus Christ" (2 Timothy 2:3, R. V.).

Preparation
"But the wise took oil in their vessels with their lamps" (Matthew 25:4).

FACTS AND FIGURES
By E. J. Fleming

The last Government Census reveals that there are ninety-four cities in the United States with a population of 100,000 or more.

The accumulated wealth of the negro race in the United States is estimated at $2,000,000,000. Negroes own their homes; 200,000 own farms, and 70,000 own or operate business enterprises.

Mussolini has recently declared that in 1932 it is his intention to gather in Rome the greatest assembly of armed men ever seen in the 3,000 years of Roman history.

According to the Congressional Record only three and one-half per cent of the prisoners in all our penal institutions were violators of prohibition laws.

The Christian Observer reports that 50,000,000 newspapers are printed daily in the United States. There are 55,000,000 magazines published each week and 95,000,000 monthly magazines. There are more than 1,000,000 tons of paper used for newspapers and almost as much for books each year.

The annual enrollment in our colleges has tripled in ten years. There were about 350,000 students in 1920. There are 1,000,000 now, and 3,000,000 more students in our high schools than there were ten years ago.

The American Tobacco Company claims an increase of more than 900,000,000 cigarettes in one month. Shrewd advertising is accredited for this increase.

The annual crime bill is estimated at $16,000,000. The number of criminals in this country is set at 1,000,000. One criminal is as expensive to the government as 160 normal children.—The United Presbyterian.

Figures considered by the Vatican to be substantially correct show that at the end of 1929 there were 61,430,000 Catholics in the world. Of this number 102,097,000 were in North, Central and South America. European Catholics numbered, 205,882,000. Asiatic Catholics numbered, 16,536,000. Africans, 5,330,000. Australians, 1,585,000.

Gifts to philanthropy in the United States during 1929 amounted to $2,450,720,000. The distribution of this tremendous total is given as follows: "Religion, $960,300,000; education, $675,000,000; gifts for personal charity, $279,760,000; organized charitable relief, $132,000,000; the fine arts, $40,000,000; play and recreation, $30,000,000; miscellaneous reform organizations, $14,000,000."—The United Presbyterian.

In Germany the use of cigarettes increased four and one-half per cent last year, attributable to women taking up the habit. $700,000,000 was spent for smoking tobacco in that country last year.