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The Preacher's Magazine
J. B. Chapman, D. D.
Editor

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Driving Directly Toward the Goal
By the Editor

Perhaps all our readers know that the editor is at this time engaged in a foreign mission tour. It will therefore not be strange to them for him to say that his own preaching has been undergoing a decided strain and test during the last few months. The necessity of preaching through an interpreter is within itself cause for special consideration of what the preacher is trying to say and do. If he has been in the habit of embellishing his sermons with poetry, at once his "style" suffers, for poetry must just be left out—the interpreter cannot make it rhyme. If he has been used to quoting many scriptures accurately he must now either content himself with quoting just "in substance," or else he must give the interpreter time to look up the references and read the scriptures, for it can scarcely be expected that the interpreter can quote accurately from memory. Then if he has been "playing on words" of similar sound or similar meaning he must quit that too. And even his illustrations which deal with American life and customs or with recent inventions or occurrences must be pruned or eliminated. In fact his message must be pared to the quick and given just in its essential form.

And much of the limitations above mentioned have to be observed even in the British West Indies, where the English is understood. At least the preacher here must have his objective well in mind and must begin soon to drive for it; for the people to whom he preaches cannot be expected to follow a sustained line of argument very far or to guess at his suggested meanings.

But I am not thinking of offering suggestions to those who go to preach on the mission fields. Rather I am thinking that we would all be better preachers if in preaching to our own people we should know our purposes and goal a little more definitely and drive toward it a little sooner and a little harder.
Perhaps we have been too much influenced by the demand that we “preach good sermons.” Perhaps we have been affected by the appearance of lillleness and indifference on the part of many of our hearers. Or perhaps we have failed to think and pray until we are clear on the “object” as well as the subject of our preaching. I do not know just how much we may have suffered from these various causes. But I do know that it is a great advantage for the preacher to be clear in what he is to say and why he is to say it and in his knowledge of the end which he hopes to reach by this particular “preach” which he is about to give. When the preacher is forced or forced himself to eliminate all that does not directly contribute to his fully defined purpose he will find that the problem of the long sermon is solved; for he cannot preach long under the circumstances. But he will find that he has definite need of more material and more clear cut ideas. But I am convinced that he will the more often attain his purpose and goal, “If for no other reason because he works more intelligently to that end.”

EDITORIAL NOTES

There can be no doubt that there is at this time a world-wide industrial and economical depression. But always such times are better for the cause of true religion than periods of prosperity and extravagance. These are not good times for launching big building programs or for undertaking projects which require the raising of extra sums of money. But they are good times for gaining the attention of the indifferent and for leading God’s own people into deeper devotion and prayer. Let us all specialize on spiritual matters for the next months to come. Those who are disappointed in stocks and bonds and in crops and herds will more readily listen to our story of true riches.

Now and then someone will suggest that the mourner’s bench is not the end, and that we must give more and more attention to the processes and programs of the church and of the Christian life. But the trouble is such suggestions savor of haziness of purpose and goal. Let us stick right to the sentiments of the Great Commission and center on the work of bringing men to the saving knowledge of Christ and into the grace of entire sanctification. There will be growth and enlargement if this definite goal is approximated. ‘Let us not be afraid to “count numbers,”’ let us be ashamed to count them only when they are too small. So long as you can have seekers at the altar and record definite conversions and sanctifications you are on the right road.

I have just been reading Dr. Kuyper’s, “To Be Near God,” which is a series of one hundred and ten meditations on a single sentence in Psalm 73:27, and have been impressed by this great Dutchman’s ability to sustain a mystical vein for so long a time. And it occurs to me that here is a weak place in the average preacher— we do not train ourselves to sustain a thought or emotion for sufficient time to enable us to secure the fullest advantage therefrom.

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(2)

THE PREACHER'S MAGAZINE

CHRISt THE INCOMPARABLE TEACHER, THE ONLY SAVIOR, THE ONLY BEGOTTEN SON OF GOD

By A. M. HILLS

NOTE: I find the following among my sermon notes gathered years ago and never used. I quotes more from the address of someone who had thought deeply on this subject. For some unaccountable reason I did not record the name of the author to whom I was indebted, and now I have forgotten his name and lost his article. But this material is too much needed in our day to be lost; and with this acknowledgment and apology I pass it on, mine and his, as a tribute to the only and incomparable Savior.

For him, and through him, and to him, are all things: to whom be glory forever. Amen (Rom. 11:36).

For him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him... and he is the head of the body, ... that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell (Col. 1:16-20).

And if, if I be lifted up from the earth, will draw all men unto me (Joh 12:32).

Who is over all, God blessed forever. Amen (Rom. 9:5).

Neither is there salvation in any other (Acts 4:12).

SOME of these verses suggest comparison. In all things Christ has the pre-eminence. Neither is there salvation in any other. Yet we are hearing a vast deal in these days about comparative religions, and professors to teach them. And the world also has been treated to a congress of religions. It is all very well if people have curiosities to be gratified; or need some intellectual tonic, or mental gymnastics to keep them in good condition for the conflict on hand. There may be some loose definitions of the term religions which in a general way will make it include any kind of idolatrous worship that ever cursed and degraded man. James Freeman Clark wrote a book about “The Ten Great Religions.” Somewhere else in the same vein might have written one about “The Twenty Great Religions.”

It seems to be the purpose of much of this kind of writing to detract from the honor of Christianity by showing that other systems of thought teach much the same religious truth, and produce nearly the same results. Or, at any rate, there is so much wholesome truth in the great religions, that it is impudent in Christians to seek to push Christianity upon the rest of the world. The implication is that we ought to let the heathen alone and suffer them undisturbed to think as they please and worship God or the gods as they like. This appears very pretty and plausible and broad and nice. It fogs charity and a liberal mind, and a generous judgment. But let us observe:

1. This is not Biblical or Christian teaching. It is very obvious that Christianity refuses to be confused with any other faith. It is not one religion among many others nearly or quite as good, that are competing for the adoption of mankind; it is the only religion, the one absolute religion. It acknowledges no rival. It claims the whole field for itself. This may seem narrow, exclusive, intolerant, Yes, and Jesus has been branded as narrow and St. Paul, the greatest man of the Christian centuries, has been pronounced a bigot. But Jesus and Paul will bear the arraignment very comfortably. And could Peter speak from the sites, he would say again what he said to the rulers of Jerusalem: “Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved”—the name of Jesus Christ. It may be called a stupendous assertion; but it is stupendously true.

We are beginning to understand that all the idols and temples of the world bear mute but pathetic testimony to the human instinct for God and worship. God has not left, himself absolutely without witness in any human heart.
In spite of human wickedness, men grope instinctively for God—the living God. But it is still true that the way to Him, and so it comes about in spite of all our pleasing theories, that Christianity stands absolute and alone, the one only religion that can satisfy the religious needs of men.

We may notice why Christianity possesses the unique superiority over all other faiths of the world. Various explanations have been offered which do not explain. Max Muller finds the distinctive characteristic of Christianity in the doctrine of the Fatherhood of God. Godwin Smith finds it in the fact that all of the other religions, Christianity is the only one that can be said to be truly catholic. J. Freeman Clark finds the distinctive characteristic in the fulness of its life. Other faiths have but fragments of truth and the life is correspondingly limited. Bishop Lloyd Carpenter thinks the essential elements of religion consist in "dependence, fellowship and progress, and Christianity supplies these far more than any rival faith." Others, again, find the religion of Jesus chiefly superior in its ethical teachings, the ethics of Christianity being positive, and the ethics of other systems for the most part negative.

Now all these distinctions may be valid and useful and true; but none of them give the main reasons for the pre-eminence of Christianity. Let us venture to name some of the real reasons.

1. Christianity contains all the truths of all the other systems, and vastly more, and with no mixture of error. All truth—the fulness of truth—the divine plenitude of truth is in Christianity alone. No one can deny that there is a medium of truth in all the non-Christian faiths. There must have been, or they would not have held such persistent sway over the nations. But whatever truth there was, was one-sided and mixed with error.

For instance, "Hinduism," to quote another, is "the truth of God's immanence, His presence in the world." In Mohammedanism is the truth of God's transcendence, His sovereignty over the world. In Buddhism is the truth of the transitoriness of all earthly things and relationships. And in Conflagrationalism is the truth of the sacredness and significance of life, and its duties and relations. These are great and necessary truths. But Christianity has them all with no admixture of error.

But notice the difference. By other religions there truths have been distorted into error. In Hinduism, God's immanence has run into pantheism and Tantrism; and God has been identified with all the moral evil of the world as well as its good. In Mohammedanism, God has become false and not Father. In Buddhism, love itself becomes an evil. And in Confucianism heaven becomes a speculation without moving power over the soul.

And positive evils have been attached to or have sprung out of these faults. In Hinduism there are caste, and child-marriage, and the idea of the evil of, wholhod, and the obscuring of moral distinctions by pantheism. In Mohammedism there are slavery, polygamy, war, and a heaven of lust. In Buddhism, there is the idea of the evil of life, of all personal purpose, and longing, both good and bad.

In Conflagrationalism there has been concentricity, and such concentration as bound men fast to the past. In its spirit worship there is fear and cruelty.

But Christianity contains all the truths of all the religions without their errors. And that is only a partial statement of its excellence. It contains a great body of positive doctrines not found in the other faiths; its doctrine of the indivisibility of God as one, and pure and loving, and fatherly, and spiritual, and the conception of holliness and its beauty, and of sin and its horrors; the forgiveness of sin through faith in an atoning Christ, and the resurrection, a fact unique and original in Christianity; its exalted conception of childhood and womanhood; its spotless character of Jesus.

There are evils in Christian lands, too dark and horrible; but Christianity is against them all. They exist in spite of it, not on account of it. But the worst evils of non-Christian lands flourish in the name of religion, and are sanctioned in their sacred books. "In the West," said Sir Andrew Frazer, "our religion is better than we are; but in the East men are often better than their religion."

2. We may observe farther that Christianity is the truth of the transitoriness of all earthly things and relationships. And in Conflagrationalism is the truth of the sacredness and significance of life, and its duties and relations. These are great and necessary truths. But Christianity has them all with no admixture of error.
deal with it are Buddhism and Christianity. They are both redemptive religions. They both offer to the world methods of salvation by faith in a person. That is the radical difference between the Buddhist and the Christian plan of salvation. The Buddhist plan is salvation by self-control—by the observance of rules, by the discipline of a lifetime. One of their hymns says, "To cease from all wrong doing. To get virtue to cleanse one's own heart." This is the religion of the Buddhists.

The Christian plan of salvation, on the other hand is salvation by trust in a person. "Believe on the Lord Jesus Christ and thou shalt be saved," is constantly reiterated. This appeal is based on the assumption that "Jesus has done something for us, that we could not do for ourselves," and because of what He did for us, pardon, salvation, deliverance is offered in His name. Cherish what you have done for Christ and you will, the inestimable teaching of the New Testament is that in some wonderful way the death of Christ is the ground and procuring cause of our salvation. As a hymn puts it:

"He died that we might be forgiven; He died to make us good;
That we might go to last to heaven;
Saved by His precious blood."

This was the message with which the apostles went forth to take the world. They stood before the learning of Alexandria, and Tarsus, and Ephesus, and the culture of Athens and Corinth and Rome, not with a new philosophy or a new system of ethics, but with the Gospel of the Person and Him crucified, faith in whom brought deliverance from the guilt and corruption of sin. They preached the gospel of a Divine Person that centered in a cross. Whether people understood it or not, it was the message with which they preached it, and glorified in it. And countless millions of sin-burdened souls, believed in this atoning Son of God and were saved.

Notice the superior motive power of Christianity. Other religions might extol good morals, and carefully commend a pure life. But both the teachers and their pupils went forth to live the same old life of sin. Prudential maxims, and moral precepts were taught to cope with the world, with the body, and the corrupt passions of the heart. And so all the other religions failed to lift the world.

But here Christianity specially commends itself to the heart of the race. It offers an inspiration and a motive power adequate for the control of every life. And what is it? It is the soul's passionate love for Jesus Christ.

Every religious faith must have its dynamic. Its commands must be accompanied by compelling motives, their sweet reasonableness, or rewards and penalties, or hope of gain, something to reach the mind and move the will.

"Gautama preached a life of discipline and contemplation, and trusted to the rewards of virtue to win converts to his faith. Mahomet imposed his system upon his desert followers, but trusted to the promise of unlimited delight in a sensuous paradise to gain adherents. But none of the founders of religions ever dared or dreamed of saying, "Keep these virtues precepts for love of me." But this is exactly what Jesus did. He lifted up a higher standard of moral and spiritual living than they all. And then said to humanity, "Do this for my sake hue."

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." He deliberately trusted the grateful love of His followers for their Saviour as the highest motive to duty. He revealed a heaven to gain, and a hell to shun, but the motive of all motives was love for Him. His call for disciples was, "Follow Me."

And for very love the millions have followed Him. For deathless love of Him the Marys brought their alabaster boxes of precious nard and poured upon His head and feet; and the nobled women of the race have been lavishing their treasures upon Him these two millenniums since. The most constructive intellect of the first century, declared: "The love of Christ constraineth us." And the noblest minds of the Christian centuries have yielded to the same constraining power. "Thus saith Him that sent the apostles and martyrs to the stake and the lions. It was that which cheered David Brainerd as he lay on the ground in the wigwams, and coughed and spilt blood and prayed himself to death for the Indians. It was that sustained Adoniram Judson, as he suffered incredible hardships, and lived for months in a lion's cage. It was this motive that caused David Livingstone to die on his knees praying for Africa; and this that sent Williams to a life of heroic service, and a death of martyrdom among the islands of the Pacific. "Love thou me?" was the test of Peter's religion, and it is the test of ours and every man's.

Dr. John Watson says: "This passion for Jesus has no analogy in comparative religions. It has no parallel in human history. But it has proven itself a sufficient inspiration. It has been the secret of the holiest lives the centuries have witnessed. It has been a force sufficient to uplift the lowest, so that the weakest and basest and meanest of mankind have been transformed into heroes and saints by the constraining power of the love of Christ.

5. It is a joy giving religion. See Illustration—"Religion without songs."

"III. We learn from this what is and must be the great theme of all effective preaching. The person of Christ is the essential thing in the Christian faith. And He is the one power that can draw the world. Heartsick men, disgusted with all other nostrums are still looking to Christ and His love, and by faith and love in Christ, they will find salvation."

The apostle started his longest pastorate in a cultured city, and he said, "I determined to know nothing among you save Jesus Christ and him crucified." He wrote ahead to the people of Rome, before he arrived, saying, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." He knew that everything those wicked cities needed for their redemption was found in Him. "Give us your Christ," said the people of Japan to Henry Drummond; and it is the cry of the world. So preach Jesus, the revelation of God; the atoning Saviour, by faith in whom only we can find life. Preach Jesus, the inspiration of every true life. Jesus who baptizes with the Holy Ghost for a clean heart. Preach Jesus, who said, "If I be lifted up, will draw all men unto me."

Dr. Phillips Brooks, when in England, preached before Queen Victoria. When he reached home he was asked, what sermon he preached on that occasion. He replied, "I have but one sermon, that is Christ." No wonder he drew the people! Christ was the only Savior this world ever had that could make Lady Macbeth's hand white
EXPOSITIONAL

THE PROPHET AMOS—PREACHER OF JUDGMENT
By Oline M. Winchester

The Third Sermon—Chastisements for Sin Unheeded, Chapter 4

"Prepare to meet thy God, O Israel!" 4:12 b.

CONTINUING the sentence of doom, there was intermingled evidence that by various catastrophes sent upon the land the Lord had sought to cause Israel to return and worship before Him, but with hardness of heart they had failed to heed the warnings. God in mercy and in grace seeks to stay the wanderings of His children as they go astray; and by judgments brings them back to Himself, but so often they only deepen their impenitence and turn farther away from the love that would seek them.

Before indicating these judgments that had befallen Israel the prophet addresses the women of Samaria. In the many oppressions that had been inflicted on the poor of the land, they had had their part. As the sympathy of woman is more easily stirred than that of man so likewise when this grace is absent and obscurity takes its place, the indifference to suffering and need seems to commensurate to the intensity of sympathy when ordinarily expressed. Seeing the luxury loving women of Samaria, given to intemperance and a dissolute life, the prophet accuses them as the "kins of Bashan." They were like to the fatted kine of that verdant pasture land. But though thus sitting in ease and uttering their mandates to their lords, "Bring, and let us drink," yet the time would come when like fish they shall be drawn forth from the security and still going waters with hooks. Then shall they be dragged through the breaches of the walls and in despair they shall cast themselves forth, glad to be out of the horror of it all.

"O luxury
Bane of eldred life, of affluent states,
What dreary change, what ruin is not thine?"—Dyer.

Turning from the invective against the women, Amos in his wonted insight into the superficiality of the moods of the day, social and also religious, in inquiry denounces the abundance of their sacrifices. In stelmatior tones he calls out to them, "Come to Bethel, and transgress to Gilgal, and multiply transgression." This severe denunciation of their worship arose no doubt from thoughts stirring in their minds and finding expression on their countenance as he upbraided the women. Why should they who brought to Jehovah their sacrifices be subjects of such doom? In return came the incite reply that their chief centers of worship were only places of sin and transgression. While it was true that they brought their sacrifices every morning and moreover they came with their tithes every three days, yet furthermore they thought tribute of thanksgiving and [presumably] offerings, yet withal there was lacking the true element of worship in it all. They took a delight in doing thus; in keeping the ritualistic observances, but they failed in the greater matters of the law. Their worship was for display and self-glory. They knew not the true element of worship.

"The holy worship which he deigns to bless
Restores the lost, and binds the spirit broken
And feeds the widow and the fatherless."—Whittier.

With these thoughts as a preface, Amos, the prophet, delineates the seven chastisements which had come upon Israel for her sin and transgressions. In accordance with the view previously expressed by Amos, all catastrophes were regarded as coming immediately from the hand of God, and moreover they were intended to be corrective. On another occasion Amos had asked, "Is there evil in the land and the Lord hath not done it?" While today we do not necessarily feel that a famine in the land or an earthquake is an indication that the wrath of God is being poured out upon the inhabitants of that land, yet it has been said that "the instinct is sound which in all ages has led religious people to feel that such things are inflicted for moral purpose."

First in the series of chastishments sent upon the land had been famine. This has extended throughout the land, in their cities and throughout all the domains. They thought that the gods whom they worshipped sent them the fruit of the land, but despite the fact they had lavished their altars with sacrifices and offerings, yet "want of bread" had filled its borders. Even so they discerned not the purpose of the chastisement, and they did not return wholly unto Jehovah.

Following the famine there had been a scarcity of rain, and that too at the most critical time of the year, "three months before harvest." The harvest came to maturity in the midsummer, and for its proper fruition there must needs be the "latter rain" in April or preceding. If the rain failed at this time then the blades of wheat springing up from the ground were parched, the crops failed, and moreover the eterners were not filled with the usual supply of water for the intense heat of the summer. In this case also it was the more evident that the hand of God was upon them, as they viewed the phenomenon, that there was rain in one place and not in another. Accordingly then those in the drought districts when the need for water became "sore pressing" their weakness and exposed to another place which was more favored to obtain water. But despite all this they heeded not the warning, and did not turn their hearts in fulness of worship unto Jehovah.

Continuing the enumeration of the various evils that had befallen the land the prophet now unites three together; there has been blasting and mildew and the palm-worm has done its devastating work. At times a strong east wind would blow, known as the sirocco, and with its withering heat would blast the grain, and then again the mildew or blight came which caused the ears of grain to turn a pale yellow and thereby not maturing. Then when these were not sufficient to destroy the vegetation on the land, the palm-worm or locust swept in upon the gardens, the vineyards and olive trees. Whenever they passed over the land, they left little in the way of green life behind them. But even with all these misfortunes they returned not again to Jehovah.

From the devastating powers that had fallen upon the produce of the land the doom settles down upon valuable possessions such as horses which were few in the land of Palestine and therefore highly prized, and not only on the dumb beast did the judgment rest but also upon even their young men. The pestilence had come upon them as did the plagues fall upon the Egyptians in the days of Moses, then moreover their young men had gone forth to battle and had fallen by the sword. So great had the slaughter been that the stench of the camp nauseated them. But withal they failed to heed the warning and did not turn their hearts to the worship of the God whom they had forsaken.

Finally another catastrophe had overtaken them more inclusive and more general overthrow than any of the preceding. An earthquake had spread its terror upon the land. They had been overthrown as Sodom and Gomorrah. As Wolfendale describes the scene, "They seemed insensible, but the solid ground beneath them trembled with unwonted motion. The houses above their heads fell in utter confusion. Some of the inhabitants were buried in the ruins or smitten by the lightning. Others who narrowly escaped were like brands plucked out of the fire. Some were overthrown like the people in Sodom; but few, like Lot were rescued from the danger. Yet notwithstanding these terrible judgments and displays of divine anger Israel did not return to God."

Since all these chastisements had failed, there awaited Israel a greater and more outstanding judgment. Of this we do not learn anything further. The intimation is given us that it is looming large in the distance, and the inference seems to be that it falls far short of the previous catastrophes. So because this is so, the warning and exhortation is given, "Prepare to meet thy God." "The words," says Eiselen, cannot be interpreted as an exhortation to repentance, except in the sense in which "every prediction of disaster was in itself an exhortation to repentance". They are addressed to the whole nation; but Amos, when delivering this discourse, evidently no longer expected national repentance. They are rather an appeal to prepare for the worst. However, this does not exclude the possibility of repentance on the part of isolated individuals.

"Would a man 'scape the rod?"
—Rabbi Ben Karush, with,
"See that he turn to God
The day before his death,"
"Ay, could a man inquire
When it shall come?" I say,
The ruddy's eye shoots fire—
"Then let him turn today!"—Browning.

The imperativeness of the command to prepare to meet God is the more enhanced when we ponder over the attributes and works which give the warning. Here Amos rises for a time to the grandeur of conception of the prophet Isaiah.

Who is He that utters His voice? It is the One who formed the mountains. Just as a potter fashions the clay and molds it as he wills so Jehovah hath formed and shaped the everlasting mountains. Verily more He created the wind. The verb indicates a primary act of creation, a bringing into existence and entity by powers above the ordinary. As an object of creation, the wind is, says, Pusey, the "finest, subtlest creature, alone invisible, in this visible world; the most immaterial of things material," the breath of our life, the image of man's created immaterial spirit, or even of God's uncreated presence, the mildest and the most terrific of the agents around us." But more impressive still in thinking of God and His wondrous powers is the fact that He knows the thoughts of man. The secret intents of the soul He understands. He looks down into the depths of the heart and knows the inner workings. He could discern the hypocrisy of the Israelites in their worship. He knew the wickedness of their hearts. Moreover Jehovah could change the heyday of their glory into the gloom of night and despair. The morning light could become as thick darkness. Were they resting in the present prosperity of their time? One act of deity and all would be vanished. Moreover the high things of earth, the high places wereabd the godliness to bring them under. All who exalt themselves, He will bring down. "Such was He, who made Himself their God, the Author of all, the Upholder of all, the Subduer of all which exalted itself, who stood in a special relation to man's thoughts, and who punishes. At His command stand all the hosts of heaven. Would they have Him for them, or against them? Would they be at peace with Him, before they met Him, face to face?"—Pusey.

Thus to Israel with its wanton women, with its show of worship, with its hardened and impenitent heart which had resisted the call of God through many a plague and catastrophe, came the summons to meet their God. Out on the horizon was gathering a greater judgment, coming from Him who is almighty and all-powerful.

When we seek to gather texts from this chapter, if we wish to dwell upon evil's evil of the day, we could choose verse one, and then for divisions we could use the trend toward the love of luxury, the accompanying tendency to crush the poor, and the intemperance of the day, all these being present among the women of our nation as well as the men. Again we might use the refrain that is often repeated at the close of the account of the chastisements, "Yet have ye not returned unto me, saith the Lord." We could form as a theme, The different calls given to the wanderers from God, the call from loss of property, the call from loss of loved ones and the call from personal danger. As divisions for this same text, Woffendale gives, "Man is distant from God, God seeks to bring man to himself. Man is often chastised without returning to God." Then with the statement, "A firebrand plucked," Woffendale gives: (1) A scene of danger. (2) An account of mercy. (3) A present uncertain. Once in danger, now restored. Will you continue where you are, or escape entirely to refuge? One of the most familiar texts is found in this chapter also, "Prepare to meet thy God." There are many ways of outlining this text. We will suggest one, the solemn event that awaits us all, the need of true preparation, the result of failing to prepare. Finally for a text we might choose the last verse and dwell upon the attributes of God, His might and power, His knowledge of the heart of man, and His control over the fortunes of man.

"On human hearts He bears a jealous eye."—Pusey.

A TRIAL OF FAITH

A Methodist bishop in the Northwest tells of a conversation he once had with a Wyoming man touching certain difficulties of the latter's religious tenets.

"Bishop," said this naive Westerner, "I do not refuse to believe the story of the ark. I can accept the ark's great size, its odd shape, and vast number of animals it contained; but when I am asked to believe that the children of Israel touched this unwieldy thing for forty years in the wilderness, I must confess that my faith breaks down."—C. E. Cornell.
Died in Harness

"He died in harness, poor chap."

"Yes, and, by the way, did you ever notice how much a harness life is? There are the traces of care, lines of trouble, bits of good fortune and breaches of faith. Also tongues must be bridled, passions curled, and everybody has to tug and pull through."

Two of a Kind

I. "A fool there was, and he hitched his star (Even as you and I) To a second-hand bus all mud and tar— We called it a joke that had gone too far, But the fool, he called it his motor car (Even as you and I)."

II. "A fool there was, and he saved his rocks, even as you and I; but he took them out of the old strong-box when a salesman came with some wildcat stocks, and the fool was stripped down to his socks, even as you and I."—Fort William Times-Journal.

JOYLESS YEARS

"The years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1-7). Too many say that, as old age draws nigh. Too many are likely to say that of their years all through life, "I get no enjoyment out of life," they say. "Nothing ever happens. I can't seem to get on. Life isn't really worth living."

When we walk this way, or when, what amounts to the same thing, we think this way, we are daring to find fault with God.

No life led to save life is our fault if we are not happy. It is our fault if our years are not full of interest. If we can say of any part of our life, "I have no pleasure in it," it is because God is not in it. For where He is, there is blessedness.—Sel.

A MAN IN CHRIST

Text—"I knew a man in Christ" (2 Cor. 12:1).

There are seven characteristics of a man in Christ:

1. He has his sins pardoned (Col. 2:13).
2. He is cleansed from inbred sin (1 John 1:9).
3. He is filled with the Spirit (Ephesians 5:18-20).
4. He bears fruit to the glory of God (John 15:18).
5. He is a soul winner (1 Cor. 9:22).
6. He renders Christian service (Matt. 20:16; Gal. 6:10; James 4:11).
7. He prevails in prayer (John 15:17; 2 Cor. 1:20).—Selected.

THE OLD PATHS

By Lewis T. Coleley

Jeremiah 6:16

I. LIFE IS A JOURNEY

1. Everybody must take it.
2. There are seemingly conflicting paths in this journey.
   (1) Cross roads, parallel roads, paths turning off at different angles.
   (2) Sometimes perplexing to know which path to take.

II. WHAT IS THE OLD PATH?

1. Not, antique or not useful but a path that has existed from the beginning until now.
2. Not worn out, but the contrast of the eternal with the transient and passing.
3. Not to go back to former generations with their customs, habits and manner of life but to search for the same principle that helped them to live right.
4. Jesus says, "I am the way" (John 14:6).

III. WHERE ARE THE OLD PATHS?

1. Near,—"Step and see."
   (1) The path of rectitude and righteousness is so close that any person can see it from where he is.
   (2) The path of distraction is so close that any person can start on it from where he now is.

IV. HOW CAN A PERSON FIND THE OLD PATH?

1. Consider, ask, look, inquire.
III. In this separation and sanctification We bear His reproach

"Bearing His reproach."

1: It is not our reproach. Not the reproach of the sanctified. It is His reproach.

2: How may we bear His reproach?

a. In our living.

b. In our conversation.

c. In our adhering (1 Peter 3:3; 1 Tim. 2:9).

d. By bearing the cross (Matt. 16:24).

3. The reproaches of Christ are great riches (Heb. 11:26).

4. Bearing His reproach should make one happy (1 Peter 4:14).

MORE PICTURES OF THE MASTER DRAWN BY PROPHETIC PENS By Basil W. Miller

Text: "Behold the man" (Jno. 19:15).

INTRODUCTION

In our city, Pittsburgh, there is yearly held an International Art Exhibi, with which the artists of the nations send their pictures to compete for the prizes. Young artists come long distances to view these famous paintings. But in the Bible far greater pictures are deftly drawn by prophetic pens of the Savior than any of these. Let us then gaze upon some of these:

1. The Man with the Drawn Sword (Joshua 5:13-15). Here Jesus is seen as a militant leader of the army of the righteous. Thus He marches on to conquest and to victory. It is a sword of battle which He flashes—and it is an unsheathed sword until the victory of heaven is ours. This is the favorite of militant Christians, marching to war.

2. The Suffering, Bleeding Lamb (Isa. 53). Here the prophet-saint presents Christ as a Lamb, led to slaughter, dying for us. The picture herein given is the favorite one with sinners; it is their hope in the night of darkness; when the portals of death are near sinners they have thrown their last gage upon it and lived.

3. The Shepherd (Psalm 23). Here the artist deftly paints the Master as a shepherd. In it is tenderness, loving compassion. Pity bursts from His eyes; a smile of glory wreathes His countenance. Cool springs, refreshing waters, flowers green for the soul; a bountiful table; the anointed head, the beauty of abiding in His temple forever. This is the universal favorite in the gallery of sacred art. When the eyes are faint, the head is tired, and the heart is weary, and the rest of the journey grows oppressive, the soul of man turns to the Shepherd picture.

CONCLUSION

Of all pictures drawn by the pens of men, those of Jesus are the most inspiring to battle, the most inviting to the sinner, and the most consoling to the oppressed.

THE BEAUTY OF HOLINESS

1. The Beauty of Holiness is the beauty of Purity.

2. The Beauty of Holiness is the beauty of Harmony.

3. The Beauty of Holiness is the beauty of Devotion or Consecration.

4. The Beauty of Holiness is the beauty of Humility.

5. The Beauty of Holiness is the beauty of Love.

6. The Beauty of Holiness is the beauty of Christlikeness.

7. The Beauty of Holiness is the beauty of Perfection—Selected.

THE TESTIMONY OF THE LORD

By J. W. Bost

Text: Thy testimonies are very sure; holiness becometh thine house, O Lord, forever (Psa. 92:1).

I. HOLINESS BECOMETH GOD'S TYPICAL HOUSE (The Temple)

II. HIS GREATER SPIRITUAL HOUSE (The Church)

III. HIS SMALLER SPIRITUAL HOUSE (The Believer)

IV. HIS ETERNAL HOUSE (Heaven)

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Triumph of talking with an old man once: "Ah," said he, "Sir, the geology will ruining man's belief in the Bible." But where is geology now? Instead of opposing the gospel, it furnishes many powerful confirmations of the facts of revelation. Each one of the sciences, in its imperfect condition, has been used as a battering-ram against the truth of God; but as soon as it has been understood it has been made a pillar in Zion's outworks. Fear not, O son of God, that the perversions of men of science can damage your cause. Lying tongues we shall condemn. O infidelity! abortion of the night! thou hast been condemned a thousand times. Thou art a Pro-
than fall into the hands of the Romans? Do you not know that this day the Jew walks through the earth a wanderer, without a home and without a land? He is cut off, as a branch is cut from a vine; and why? Because of unbelief. Each time you see a Jew with a sad and somber countenance—each time you mark him like a dentist of aching hands, trailing like an old, in this our country—each time you see him, pause and say, "Ah, it was unbelief which caused thee to murder Christ, and it has now driven thee to be a wanderer; and faith alone—faith in the crucified Nazarene—can fetch thee back to thy country, and restore it to its ancient grandeur." Unbelief makes the mark upon its forehead. God hates it; God has dealt hard blows upon it; and God will ultimately crush it. Unbelief dishonor God. Every other crime touches God's territory; but unbelief aims a blow at His divinity, impeaches His veracity, denies His goodness, blasphemes His attributes, maligns His character; therefore, God, of all things hates first and chiefly, unbelief, wherever it is—Spueroceus.

Just As I Am

Many unsaved souls imagine it is difficult to come to Christ. And this, at first, was the thought of Charlotte Elliott, the author of "Just As I Am, Without One Plea." Shortly after she became an invalid, with a helplessness lasting fifty years, Dr. Caesar Milan visited her father and talked with her about her soul's salvation. At first she rudely resented this, but afterward repented and asked him how she might find the way to Christ. He replied, "Dear Charlotte, cut the cable. It will take too long to unloose it. Cut it. It is a small loss among the millions. You must come to Christ just as you are." And so, just as she was, she came and found the "peace that passeth all understanding," enabling her to bear her illness with bravery.

Twelve years later, while everyone about her was busy preparing for a bazaar, she was busied with the thought that as an invalid she was utterly useless herself, and brooded over this thought through the long hours of the night. But the next day her faith prevailed; and, remembering the words of Dr. Milan which brought about her conversion, she took her pen and wrote the wonderful hymn, beginning, "Just as I am, Without One Plea." Later in the day Mrs. H. V. Elliott entered the room to tell her how the bazaar was progressing, and while there she read the hymn and took a copy of it. The great hymn was then given to the world; and out of her helplessness Charlotte Elliott wrought a blessing to many souls that have been guided into salvation and wonderfully strengthened by her hymn—C. F. Price.

THE EYE OF GOD

God sees you constantly. You are sometimes watched by man, and then your conversation is tolerably correct; at other times you seek reform, and you indulge yourself in things which you would not dare to do before the gaze of your fellow-creatures. But recollect, wherever you are, God sees you; you may lie yourself down by the side of the hidden brook where the willows shelter you, where all is still, without bound—God is there looking at you! You may retire to your chamber, and draw the curtains of your couch, and throw yourself down for repose in midnight's ghastly shade; God sees you there! I remember going into a castle some time ago, down many a winding stair, round and round and round, where light never penetrated; at last I came to a space, very narrow, about the length of a man. There," said the steward, "such and such a one was shut up for so many years, a ray of light never having penetrated; sometimes they tortured him, but his shrieks never reached through the thickness of these walls, and never ascended that winding staircase; here he died, and there, sir, he was buried," pointing to the ground. But though that man had none on earth to see him, God saw him. Yea, you may shut me up forever, where ear shall never hear my prayer, where eye shall never see my misery; but one eye shall look upon me, and one countenance smile on me, if I suffer in prison's sake. If for Christ's sake I am in prison, one hand shall be upon me and one voice shall say, "Fear not; I will help thee." At all times, in all places, in all your thoughts, in all your acts, in all your privacy, in all your public doings, at every season, this is true: "Thou God seest me!"—Spueroceus.

THE SILENCE OF JESUS

Luke 23:9, "He answered him nothing"

Silence amidst untoward circumstances. Silence that provoked His enemies. Silence that was triumphant. Silence that meant more than speech.

PRACTICAL

HOW TO GET MORE READING DONE

By Byron H. Mannwyl

MARY, a mind is starved. When a preacher's mind is starved, his sermons will be emaciated and lean in thought. Speaking of the preacher's make-up, the thing that will do more to build up his mind and sermon content will be, reading. Observation of life will supply some content, but there is nothing like the tonic of reading, general reading, reading in every field of human thought and experience to broaden the preacher's sympathies, to enrich his mind, to expand his fancies, to enhance his inspiration, and to store up his memory with nuggets of truth for future reference.

A preacher needs to pray. He needs to study the Word so that he can rightly divide the Word of truth. He cannot be an effective preacher without the unction and aid of the Holy Spirit. But on the merely human side of his job the prime requisite is reading. Confidence is essential to the pulpit. Nothing will give a man greater confidence than a full mind. He may be ever so slow as a speaker, yet when his mind is loaded to the brim with the results of a wide reading, the very overflow of his thoughts will aid him to his task.

Books are wonderful things. To many they are like flowers, to be admired, smelled, and cherished. But the preacher must be like the bee, going from flower to flower, sipping out the honey of truth, and storing it away in the hive of his memory for future use. God ordained that the Spirit should aid the preacher by "bring- ing all things to his remembrance." The preacher who has stored his memory with nuggets of the truths of science, of history, of biblical content, etc., will be a more ready agent in the hands of the Holy Spirit, than the one whose reserve stock is limited, and that safe, and oft used. As God works through men, those who are the better equipped and who are constantly seeking to enhance and increase their capacities and ability will be the greater used of God. Hence, anything that will help us to increase our reading range, and enable us to cover more ground in the limited time most of us suffer under, I am sure will be welcomed.

Most of us waste much time in reading, reading more slowly than we are capable of reading. A study of a random group of twenty adults, when reading silently to themselves at their ordinary rates, showed that their reading speeds varied all the way from 2.5 to 0.8 words per second. Theodore Roosevelt managed to be astonishingly well-read even during his busiest period in the White House, because he knew how to read. A slow reader can teach himself to read, more rapidly without loss of effectiveness of understanding of the content read, or in the flavor of the author's style. Experimental evidence does not bear out the traditional belief under which most of us were brought up that slow readers make up for their slowness by more thorough comprehension.

Now the purpose of reading is twofold. First, to get the thoughts, or facts; and then, to get the author's style and purity of diction. For the latter objective I would say that not every author is an authority, on desirable English. If you desire to read for the sake of improving your diction, etc., then go to the classics, and when you read, since you are not reading for the thought, take your time, read each word, preferably aloud. Fifteen minutes a day of such reading will certainly be profitable. Be sure that the book you read is not for its purity of language. About the best book one could read for this purpose is the Bible, Shakespeare may be added. Lincoln showed the result of close acquaintance with these masterpieces. His position today as a writer of pure English is too well known and established to need any explanation here.

The fact is, however, with most of us that our reading is done for the sake of gaining information. This is why the preacher who is wide awake and growing mentally as well as spiritually, is delving into every field of human learning and thought, and not merely confusing
the reading to just the religious field. Of course, there is the danger of becoming secular minded, and this danger should be carefully guarded against.

By pursuing a general line of reading, the mind will often be refreshed, and the imagination exercised. The more reading that can be done, the better. Thus the wider, the range, the fuller the mind, the greater the power stored up in the memory, the more we have to draw upon as occasion demands. There are ways in which we can develop a faster method of reading that will enable us to use this wider range desired. Of course we have in mind now methods that will help our reading for information, and not for style or diction. These last must be sacrificed for speed, but the results of this speed will compensate for their loss. There are many books a preacher would like to read, but will never be able unless he learns how to do more reading. Here are a few simple suggestions that have been recommended to busy people to increase their speed of reading.

1. The first thing is force yourself to read more rapidly than feels comfortable. This is important. You will be bothered at first by not grasping the matter as is your usual wont. Discard this, and it will soon right itself with practice.

2. Then, make as few stops or eye "fixations" in each line as possible. Don’t read necessarily every word. Let your eye swiftly take in snapshots of the sentence, and piece them together in obtaining the meaning. I have always sought to train the eye to read a paragraph by glancing at the leading sentence at the opening of the paragraph, and by glancing down through it, to the final sentence, and in this way to get the drift of the whole in less time than it takes to read; e.g., take a newspaper article, it is not necessary to read every word to get the "gist" of the news, but a glance down the column will give even a casual reader all he needs to know for general purposes. Don’t fixate on the first word in a line, or even the last word thereof. Practice will soon prove to you the effectiveness of this method.

3. Sweep the eye forward, establish a regular rhythm of eye-movement adapted to the length of line and subject matter of each book you read. Habit will enable you to feel yourself swinging into this rhythm. Professor Buswell of the University of Chicago said, in this connection, "In the eye-movement record of a mature reader it will be seen that the eye progresses across the lines with a rhythmic swing, making approximately the same number of fixations per line, with few or no backward movements. In contrast with this, the immature reader moves forward a few fixations, then backward to reexamine upon some word which was not clearly recognized, then forward, and soon back again in the reverse direction. But as I have said, we should not try to get every word, but should ourselves to snapshot the meaning of the sentence as a whole. This can be done after some practice without missing any essential thing therein.

4. Do not pronounce the words as you read, or even allow your lips to move silently, as this slows up reading.

Test yourself, and see if you are not making substantial progress. You will soon find that you will be reading more books, than you ever thought possible.

It will be well to discriminate among types of reading. Cultivate the knack of shifting gears according to the grade of reading at hand for the moment. Unless you are an unusual person you can afford to speed up your reading of different types of subject matter. Read your newspaper more quickly than you would history, or some other such heavy subject. Books of sermons should make quick reading. Of course, one has to use his judgment in this, for it is not possible to just dance lightly through everything. It would be foolish to try to go dancing through some books. But what we are getting at, is that by forming quicker habits of reading, by training our perceptions to keener and swifter action, we will thus be able to do more reading in the general fields of human wisdom than could ever be possible for us by using the slow word for word method.

In closing we would say, that if at first you don’t succeed, try, try again. Perseverance is the secret of success. The colored man defined "perseverence" as meaning, "Firstly, to take hold; secondly, to hold on; thirdly, and lastly, to never let go." If you have an earnest desire to do more reading, in a general way, remember that by continuing to improve your way of reading so that you can scan a page for a moment, and be able to tell what the writer is driving at you will acquire a habit that is rare among men, productive of more good than will be first realized.

BRADFORD, PA.

THE LOUDEST LOUD SPEAKER
By John F. Cowan

The microphone of the moral and spiritual world, that talks louder than any other voice, and is heard, heeded and understood by more people, is character. Character needs no tinkling bell to call attention to it. "You act so loudly that I cannot hear what you say." Character is the source of action, conduct. If you were to discover what chemicals are hidden in the earth, go to the nearest mineral spring and taste the water. Your tongue will tell you whether it is salubrious, or alkali, or alkaline, or salt, or iron, or lime. A cup of Shasta Springs water, with a little lemon juice dropped in, will fizz and bubble like a soda fountain.

So people who couldn’t psychanalyze us, or read our minds, can taste us and know accurately what spiritual life we are within. There is nothing that so advertises Christ, as Christian character. One ounce of the genuine article is worth a ton of sermons. "See how those Christians love each other," was the test that assayed the early disciples. There is no gnosying, or discounting the sun when it is shining on you, glowing, warming, vitalizing.

One Davis says, "It is one can do to establish Christianity than Constantine’s army. One Saint Francis of Assisi sweetens centuries like lavender in linen. One General Booth compels a cynical world to change its mind. One Frances Willard makes thousands of girls wish they had been named Frances." Sterling character through and through, that acid can’t discolor, is a more convincing argument for Christianity than letters of fire written in the sky.

That kind of human character is more contagious than smallpox. Robert Ingersoll raved that he could have made a better world because, he alleged, he would have had health catching, rather than disease; have had orchids more widely planted than thistles; made liberty more common than slavery, that spread from one slave ship to all New England.

He was too blind to see that liberty is more catching than slavery, because of the character behind it. The Mayflower has been our pilot more than all the slave ships. I read in my morning paper, "Women of Angora (Turkey) given the vote." England caught the germ from America, and Turkey and China from America and England.

Milton tried to persuade Charles I to permit liberty of the press, but the monarch warned him not to unloose a doctrine so seditious and dangerous to thrones. But Milton surreptitiously printed, "A Plea for Liberty of the Printing Press," which fell into the hands of Sir Henry Vane, who brought it to Boston where it kindled the spark that burned in the American Revolution, which was a noble triumph of character—not of arms.

The French Revolution was an extension of the same compelling character, caught, by contagion.

Yes, character works more miracles than science, or capital. You’ve seen that demonstrated in a man who says little as to what he believes, or intends to do, but in his quiet, cheerful, neighborly, self-forgetful, helpful way just goes ahead and does kind, unseen deeds such as his eighteen-cent Christian character prompts him to. He does it for the same reason that the sun radiates heat—it’s a part of himself and he can’t help being radiant.

There’s another neighbor who is gifted with much more voluble speech, who always has a plausible theory for everything, and who gets to the front and oracles like an angel. People may exclaim, "Oh, what a wonderful knowing man he is!” But you note that when there’s trouble, or disaster, or less, or suffering, or danger, people don’t flock to a human gas-bag to get comfort and courage. They are looking for a warm, true, wise heart. And as surely as the iron filings fly to the magnet they go to the man whose character has registered A-1, and has inspired respect and confidence.

Genuine character is like genuine gold that gives our currency value. During our Civil War, when our supply of gold ran low, and we had to suspend specie payments, prices in the North doubled and trebled because there was not enough gold back of our paper bank bills. And in the South it took a wagon-load of Confederate bills to buy a pair of boots.

Christian character, that acts more than it talks, is the gold reserve of society. There is no
substitute that can give confidence, stability, and real value to other things. J. Pierpoint Morgan once said that character was the best collateral on which he could lend money. What a man really is, and what his character implies to him to do, is the ball-bearing on which society runs. One man with a solid gold character speaks louder in history than a hundred of pinhead-impelling inanity whom a drop of acid turns to history.

"Uncle Tim Gamp" is represented as asking a jeweler to get him the highest-priced diamond in the world, as a present to "Heaven Eyes." That jewel is Christian character.

DEFINITE PREACHING BRINGS DEFINITE RESULTS

By REV. JAMES CAUGHEN

Compiled by Dr. H. Orton Wiley

FEW years ago two ministers, whose method and whose success in preaching were the antipodes of each other, were one day conversing together. It had long been a matter of surprise to the unsuccessful preacher how it came to pass that the other could always produce such a powerful excitement among the people whenever he went, the good effects of which he could not deny; many sinners having become reformed and truly religious under his preaching, as if by miracle. During the conversation, he pleasantly expressed his wonder at the achievements of his friend, and alluded slightly to the absence of any such thing in connection with his own ministry. He received the following reply: "Our objects in preaching, my brother, are quite different. I aim at the conversion of sinners to God; but you aim, it would seem, at nothing of the kind; and how can we expect similar effects, when we aim at results so widely different?" Seeing the good-natured man pleased with the remark, if not deeply convicted of their truth, he continued, "Here is one of my sermons; preach it to your people, and observe the effects. The sermon was accepted, as it probably saved him the trouble of preparing one for the coming Sabbath. In the simplicity of his heart, he entered the pulpit; and, at the proper time, began the sermon. He had not proceeded far with the discourse before it began to move the congregation; but, having his eyes confined closely to the document, he did not at first discover the effect. When sinners became alarmed, he felt embarrassed; but continued, the sermon to the end. Upon descending from the pulpit, he was met by a sinner in great distress, inquiring, "What shall I do?" The unhappy preacher was thrown into confusion, and began to apologize, "O I am sorry I have offended you; indeed, it was not my intention to do so!"

"How is it possible such a man could have a revival, or enter into one and carry it forward, should it continue under his ministry? Had that man, etc, he began to preach, drank "the wormwood and the gall," from the bitter cup of repentance; had his soul been carried through all the stages of a troubled and penitent conscience till, by faith in the blood of atonement, he had experienced remission of sins; had he then been prompted, by love to the souls of perishing sinners, and impelled forward to preach the gospel to them by a consciousness that necessity was laid upon him, with a "tare is unto me if I preach not the gospel"—had this been the case, his heart would have keeled for joy to behold a weeping congregation; and when this conversion started, would it be possible for him to do, the answer would have been forthcoming, and the sympathizing minister would have been on his knees too, supplicating God in behalf of the condemned one.

"But the man who has never felt the evil nature of sin, nor tasted its bitterness, nor suffered the agonies of the "new birth," can have but little sympathy with the sorrows of a penitent, nor is it to be expected that such a man will preach clearly, energetically, and successfully, the doctrines of repentance, faith and conversion. He can have little heart to do so. A poet has well described the preaching of such: "The clear harangue, and cold as it is clear, Falls supertile on the listless ear. Like quicksilver, the rhetoric they display Shines as it runs, but, grasped at, slips away."

I admit that a man possessed of some acquaintance with theology, of considerable learning, ready utterance, of an "ingenious and metaphysical turn of mind," and capable of some thrilling strokes of language, which would droop off equally well were he lecturing upon any of the sciences, may sometimes be drawn out farther than he had intended in preaching the peculiar doctrines of the cross. He may be let to utter some bold and stirring thoughts upon the subject, which may often produce the consciences of errant sinners, in the audience; and may even excite very unceasing sensations in the minds of his more intelligent but unconverted hearers. But, should any of them weep aloud and, through the violence of their feelings, cry out, "Men and brethren, what should we do?" He is in the usual distress of pitiably sorry; privately, for advice, the man would be thrown into confusion, and be "at his wit's end." Grant that he has place a particle of moral honesty in his soul; will he not be compelled to confess his own incapacity to explain to the inquiring penitent the way of faith and of the heart been right with God, he would be in agony for their conversion, weeping and praying for his guilty brethren, as did the holy prophet: "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy."

A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY

By L. A. Reed

Part I

EACH generation is expected to stand upon the shoulders of its predecessor. Each generation has had and will have more required of them than the preceding, which is as it should be, for they are building upon the experiences of those who have trod the path before them. Judgment will reveal the startling fact that God will require of men a reason for not being what they might have been. If these preliminary sentences are true, and one would hardly have the temerity to challenge them, then they are increasingly true of the pastor and his mission. We must build upon the experiences of others. This generation of preachers should be an improvement upon the past generation. To personalize it; this year of your ministry should be a better and fuller year than any of the preceding. Why shouldn't it be? You have all of your experience to profit by and also the experience of preachers for 2,000 years at your fingertips to profit with.

This growing responsibility of the pastor increases to gigantic proportions when he realizes that he is living in the most brilliant age of the world's history. People have more facilities at their command and are more cultured and more learned than ever before. The youth of our land especially show more of a marked advance in their knowledge than all previous generations. We are increasingly responsible as this age is so marked in its advancement, to be greater men and women; greater in vision, zeal and action; greater in moral worth, vital piety and holy example; greater in every phase of human existence, as it is related to physical, mental and spiritual processes.

As pastors we are leaders in society. The community does not look upon the office with the respect that it did twenty-five or fifty years ago. They called the pastor, the parson. This is not a term of ridicule but comes from the fact that they once called the pastor "the person" of the community. The new liberty and freedom, which sometimes has grown into license, has lessened the estimate of the pastor in the eyes of the people, but the remnant of this reputation which is left, especially in the rural districts of the nation, should be cherished as a valuable treasure, and fostered into a positive influence for the church.

This can never be so unless the pastor grows intellectually and keeps up with the times, sufficiently to know the problems of the people, and to accurately direct them in the solution of the same. There is a need for an intelligent ministry. If one has not the means to go to college and feels the call of God upon him to preach the gospel, there are other ways of becoming educated than through the classroom and under professional tutoring. There are multiplied thousands of books at one's disposal, correspondence schools are available for a few dollars; our church offers a course of study which, if mastered, gives one a fair theological education. Of course if one can go to school he should, but if he can't, he should not allow this loss to become an insurmountable obstacle. He should not capitulate his ignorance.

I have heard Nazarene preachers who boasted that they had not gone farther than the sixth or seventh grade, and then in rather a pugnacious spirit would say, "Bless God, all you need is the Holy Ghost; then you can open your mouth and the Lord will fill it." These men are a great mistake. Proper correspondence work of our church, and this doesn't seem to answer their prayer to have them filled with wisdom and blessing. Every one of us should endeavor to bring honor to our church and calling. We should embrace every opportunity available to us to make us.
more efficient preachers and pastors. We should endeavor to be keenly alert to the problems of our age. We must not rant and rave against the present generation. We must be positive in our attitude against the sin of our age and its evil practices but we must also kindly and lovingly show people a way out of their troubles and difficulties. We must not be so critical but the cure is another. Our cure, which we present to the world are totally and purely spiritual, but they must be supported by courtesy, wisdom and kindness, and might I add, peace.

A pastor is responsible for possessing a clear call to the work which he feels he must do. Our business is not a profession. It is the King's business. Unless you are called to do it, you might better do something else. We have often advised young men that if there is anything else they can do and still get to heaven, then they had better do that thing. If my call from God is so real that my eternal destiny would be jeopardized by my refusal, then I have a basis upon which to proceed with the work of the ministry. It must never be that ministers in our church have professionalized their position. The heart and life is gone and, as all their efforts are merely perfunctory. This is far more important to the minister than we think. Especially in the time of trial and temptation, when all the props seem to have been swept from under us, and it looks as though our efforts would result in failure, we can point back to our call from God and remind Him that we are merely His ambassadors, and it gives us a claim on His help, and invariably He either sends us more grace or gets us out of our difficulties. Thank God, I believe that He still calls men into the ministry with such a positive, spiritual method, that there need be no doubt about it.

* (Paper read before the 'Preachers' Convention of the Kansas City District, held at Carthage, Mo., March 1931.)

UNCTION

By H. F. HART

Unction, what a mysterious word. A word which represents a spiritual phenomenon so necessary to one doing the work of the Lord. Much may be said regarding this mysterious anointing. But even the most virile mind cannot fathom its depths. Yet the most humble student of the Bible knows the full sweep of its power, and understands more about it than the most learned pulpititer.

Unction is that which "advances the waves of glory instead of retarding them." How many times preaching, testimony, and prayer seem to drive God's presence from a service; chiefly because someone who takes part endeavors to perform without the assistance of the Holy Spirit. It matters not how eloquent the speaker, how fluently may flow the words of prayer, or how well the testimony of the witness may be stated, unless there is an accompaniment of the Spirit's anointing the hearts of men will remain cold and unresponsive.

Without unction, "the forum is as potent as the pulpit;" human philosophy as effective as the Bible; oratory as powerful as preaching; the politician as great a force for good as the preacher. It is unction that makes the preacher an evangel of saving truth, the mouthpiece of God. Unction lends light, form, and life to the uttered Word. It draws the veil of the Word. Unction is the hammer that breaks the fine brass; the bellows which fans the, smoldering coals to whiten heat.

Unction in the heart of the preacher inspires spirituality in the congregation. Unction in the pulpit inspires a greater effort on the part of the congregation to be unented. There is less criticizing, more reading of God's Word and less of the current literature of the day, more conforming to the standards of God and less to the fads and fashions of the age; more seeking after the mind of God than to please the people, there would be a greater spiritual life in the church.

If the ministry would influence, a skeptical, sinful and blaspheming generation, which is saying, "Where is your God?" its preaching must be interpenetrated with divine presence and power. If the Word of God is to be the mighty, soul-saving agency, it must be preached in the demonstration of the Holy Ghost and power. "Would the heart be brought into that condition of tenderness, of purity, of force and light, that is necessary to secure the highest good," says Mr. Bounds, "the preacher must be anointed.

Brother, we must have that heart-healing balm, that heart-searching force, that pungent, penetrating, radical, sin-reaching, sin-curing power in one message to dying men. There is a dire need of more of the supernatural in the ministry of the cross. Let us never preach again without knowing God is speaking through us.
Thank God for the privilege of working for Him and winning men to Jesus Christ. Then think what those in turn will go on and win others, and when God goes to place the crown on their head, they will say "No, I don't deserve it. Had it not been for Rev——, I never would have found the Lord." Take my own case. Imagine my standing at the bar of God to receive my reward in that day. Jesus will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Ruler suggests kingship. He goes to place the crown on my head. I say, "No, Lord, had it not been for Joe Webber, the 'cyclole evangelist,' I never would have found the Lord." They bring Joe Webber forward and I hear the Lord saying, "Brother Webber this crown belongs to you," but he says, "No, Lord, had it not been for my good mother who brought up a devout Catholic, though her teachings did me no good; handed me a New Testament and told me to read it and be guided by it." They call for Mrs. Webber, and the Lord says "Mrs. Webber, this crown belongs to you," and she says, "Not so, my Lord. A priest to whom I confessed my sins, when I told him, I was void of peace, after some conversation, handed me a New Testament saying "Tell no man but read the things contained therein and walk accordingly."" They call the priest forward, and say "This crown belongs to you," and he says "No, nor my Lord, but a good mother who told me that she was constrained to believe that there was something wrong with our system of religion, and that she had found more peace in reading the Scripture than performing any of the rites of the church, and made me read the same and be judged by it, made me feel that the just shall live by faith." They send for the mother of this priest and say, "This crown belongs to you," but she says "No so, my Lord," and goes on to tell how she came into the light, and so it reverts back, back, and back, and back to Calvary victor, having his right to wear the crown on center cross, and then methinks all of these soul-winners will fall at his dear, blessed feet and sing in union:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."  

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PSYCHOLOGY FOR THE MINISTER

BY BAILI W. MILLER

Chapter 3. The Minister a Social Psychologist

SOCIAL psychology has for its particular field of study groups of people, instead of the individual himself. It is the application of the principles of psychology to society. Man lives not alone, but he finds himself a member of various groups of people. His actions from birth to death are colored by the influence of those with whom he associates. The mob well illustrates the influence of the group upon the individual. One loses his identity in a mob, and does things in its environment which he would never permit himself to do otherwise. This is also represented by what business men term "mass salesmanship," where groups are gathered en masse for the purpose of being financially exploited. Under the power of the group "sales resistance is broken down, and each tends to do as the group does. (A later chapter shall deal with the "most interesting item of mob psychology." The interest of the social psychologist is in man as he is acting in contact with his associates in groups, mobs, crowds, society.

MINISTERS' USE OF SOCIAL PSYCHOLOGY

Above all classes of men the minister should be interested in social psychology. His duty is to control the action of the group, to move men, within the church and out of it, to change the character of man's actions with reference to other men and to God. Each Sunday he faces either a crowd or a congregation, wherein there is either diversity or unity of opinion. He must know how to handle intense situations when differences of opinions arise as to modes of procedure. In leading men to decide for Christ he should be most adept at the use of appeals, motives, sentiments, suggestions, which will help urge this most vital step to be taken. He must mold diversities of beliefs and types of activities and desires for employment of various techniques of worship and polity into a solid unity. He must know how to handle a group, a congregation who are opposed to his desires, his messages and his appeals. This after all is the field of social psychology. The more the minister knows about the social nature of men, and is able to use this information, the better he will succeed in this magnificent calling.

MAN'S SOCIAL NATURE

Man has been defined as a "social animal." He is not an individual whose freedom of action is absolutely complete. But in his natural make-up, the nature with which he is endowed, he must live with others, and must be largely controlled by their activities. His thinking is colored by that of his fellows; and his life tends to seek the same level as theirs. Customs which have grown up during the past centuries, and conventionalities under which we live, are but the crystallized influence of the group upon the individual. In the church we term it tradition, which means that the individual in his worship, his beliefs, and in the methods of building his church activities, is under the dominance of the present social group, and of that of the past.

Every man must live in the herd, or the crowd. He is unable to get along without his fellows. Man, because of hisborn tendencies, wants to live, think and act like others. This instinct is called "the herd instinct." Man loves to get along with others, and enjoys its approval. This social nature forms the basis of the work of the minister when he comes to controlling the lives of men in his church and community.

DIAGNOSING THE MINISTER'S PUBLIC

Let us come immediately to the heart of our problem from the angle of the minister. He must know his public, if he desires to change it, or to satisfy its demands. Habit-systems of the various classes of people largely control their actions. One finds the conservative New Englander, the aggressive Westerner, the drool, easy-going and speaking Southerner, and the bustling Northerner. And to try to force the aggressive program in church activities of the West upon the conservative, slow-moving East spells havoc in the work of the minister. The true-blue Southerner looks at life with too much of the attitude of "boiling things take their course" to satisfy the desires of the eager Northern congregation. The minister must study the background of his people, the homes from which they came, their training, their present reading, interests, both vocationally and socially, and then at his work and adjust his preaching to these differences.

There are occupational differences which control congregations, and to which the minister is forced to bow. The farming congregation in those sections where life is a mere drudge is different from that where farming is a matter of prosperity. There are also the middle class of industrial workers, the office, or "white collar" class, then there is that group above this, executives, managers, etc. Then comes the "idle rich" with which but few of our ministers come in contact, save in the wealthier city congregations. Each class has built into its habit-systems individual characteristics which the minister must study, and to which he must adjust his work.

Then there are racial groups. We speak of the "hard-headed Germans," the "swarthy Spanish," etc. Each group represents different characteristics with which the minister must deal. We also find intellectual distinctions. In some sections literacy is the rule, with but few of the people having more than a bare knowledge of reading and writing. Then there are the college groups, or churches, where students are found. Between these two extremes are all the shades of development. The minister's task in these various groups is that of making himself one with his people. If he seems too intellectual, he is "preaching over their heads." If on the other hand he does not reach their level, his preaching becomes "corny." In each case "he is not the man for the place.

This is the minister's greatest problem, that of knowing his public, their prejudices, tastes, emotional distinctions, etc., and of meeting these demands with a program which is suited, and will satisfy. When the minister can do this, then he has reached his place, and become true in the broader denominational life. Some churches are intellectual, among other denominations the emotional is stressed, and still others strike the happy medium. Emotional congregations will be satisfied only with emotional preachers. They will not be remote—they desire any radical program which will transform them. "Radical denominations" such as the "Burning Bush," the Pilgrim Holiness, the Free Methodists, the Nazarenes, etc., will be satisfied only with radical preachers. This sentiment was expressed recently to the writer by a minister in a most radical, or even radical denomination or church, as he said, "But, my brother, one cannot be too radical!"

As a social psychologist, more interested in application than theory, technical than cold principle, the minister must diagnose his public, his
The church has at its hands various means by which it can control the group life, or to say it in another way, win his point. After all the work of the preacher can be summed up in two things, the winning of men to Christ, and building up the program of the Church, which is the instrument in spreading the tidings of redemption. He must convey his messages to them, and he must persuade others to accept this message, or to receive his Savior. The means of social control which are applicable to the work of the Church have been outlined somewhat as follows: Rewards, praise, flattery, persuasion, advertising, slogans, propaganda, gosspil, satire, laughter, command, threat and reward. In the broader work of controlling the group such means have been employed. But for the minister at times they have a peculiar connotation. They carry a different idea from that usually found. Every one finds a place in the work of the kingdom. Let us go through these and note their use by the servant of the Master.

THE SOCIAL POWER OF REWARDS

There is no question that one of the easiest methods, and one of the least used, by which men gain their point is through rewards. They can be of two classes: (1) Those which are easily attained, and (2) the more difficult. Every nation has its rewards which it gives out to those deserving them. We have our "medals" struck by Congress, the Victoria Cross, etc. The Church is learning that proper rewards given at the correct time will stimulate interest and arouse enthusiasm. Many of the larger companies give bonuses for special services. Some institutions give special mention, a certificate of honor, etc. It has been found that these rewards touch the entire interest of the individual provided they are of sufficient worth and value from the moral standpoint.

The minister will find that it pays to remember every worthy service by some type of mention. Some of the leading pastors of the nation write letters to such people who does anything of worth or note for the church. It might be that the organist, the soloist, the superintendent of some organization did some task exceptionally well. The minister by rewarding through a letter or mention in the bulletin, or in the services, or the person to himself and his program, and tend to control that person.

PRaise AND FlATTERY

With the use of rewards is connected praise and flattery. Every teacher and each wise parent soon learns the power of praise. Leaders of popular community "sages," pastors in working with the public, and especially "outsiders," praise them for their good work in raising money, assisting in putting over a community drive, or a contest, etc. This praise and flattery can be through personal contact by conversation, or in public services, or in the printed bulletins, by letters, by posters of thanks, etc. Of course there remains the work of inscriptions and memorials to those who have rendered efficient service to the church. The various great churches of the land bear "tables" inscribed to the memory of those of the past. By the use of praise the minister answers the call within everyone of a desire for recognition, and a desire for response to some action.

THE ART OF PERSUASION IN GROUP CONTROL

It is at this point that the minister's success hinges. His duty is to persuade men to come to Christ, to support the work of the Church and its program. In this work of persuasion two elements enter, the work of the public preacher and that of the pastor. As we shall point out in the chapter on the psychology of public speaking, the gestures and the tone of the voice go far in assuring success. Whether in public or private the smooth, soothing, unassuming voice reaches the emotions sooner than any other. It is this spring of the emotions which the great masters of all who wishes to move men or congregations he must touch their emotions. This can be done by appealing to the tender, to memories of the past, to friendships and to sympathies. Without these emotions aroused there will be no persuasion.

Persuasion and pleading go hand in hand. In legal terminology pleading is the art of persuading the judge or jury by argument or supplication. The minister becomes the master pleader when he is facing an audience and is presenting them Christ as their Savior. He will employ every art known to move men. The music, after his emotional appeal, will soothe, the invitation will be tender, and the attack will be drawn out. It should be the culmination of all the powers and resources of the man and the congregation thrown together in the last few moments to arouse the hearts for whom the appeal is directed, and to persuade them to accept Christ.

Not only is there the public persuasion of the unsaved to yield to the Master, but the minister finds many times when he is forced to "sell" a new idea to his congregation or to the community. The same pleading will be employed here as before. Men's reserve against a new policy or program can be broken down as easily as their indifference to Christ; provided we employ the same tactics.

In the use of persuasion we can appeal to various motives or emotions to win our point. Some of these may be outlined thus: (1) The appeal to fairness; (2) the awakening of the sense of responsibility; (3) the appeal to pride; (4) to sympathy; (5) to one's prejudices; (6) arousing desires and fears; (7) the awakening of a challenge.

THE USE OF SLOGANS

In the field of social psychology we are recognizing that slogans form a large part of the program of affecting and controlling the public. In war times we well remember the appeal of "Get Germany," "The World Safe for Democracy," "Over the Top," etc. In athletics our universities get such slogans as "West Chicago," "Down Pitt," etc. In our church work we cannot forget, "The evangelization of the world for Jesus," "The Whole Bible for the Whole World," "The Church with the Friendly Spirit." There is an appeal in such slogans, and in many, of the churches throughout large cities one sees these slogans scattered everywhere, in the newspapers, on paid display ads, etc. Across the country has flashed that catchy evangelical slogan or title, "The Glory Barn." Hundreds have attended such revival services just because of this title. Let us note some of the rules of the rules to be followed in forming slogans:

(1) They may be in the form of a rhythm, such as Liberty, Equality, Fraternity, "Proven by the Test of Time," etc. (2) Alliteration is often employed, such as "Men and Millions," "Foods of the Finest Flavor." (3) Antithesis and alliteration are often found together, such as "Sink or Swim," "The Golden Rule Against the Rule of Gold." (4) Plain alliteration is necessary without any arguments, such as is often found in business ads. "Eastman Kodak Company uses this, "If it isn't an Eastman, it isn't a kodak." "Eventually, why not now?". (5) Literature is always present in a slogan. Some writers think that the slogan should run from three to six words. It must be something which is easily remembered, and can be read at one glance.

Lebon, a French writer on the psychology of superstition and the emotions says, concerning the use of slogans: "The affirmation pure and simple, kept free of all reasoning and proof, is one of the surest means of making an idea enter the minds of crowds. The more concise an affirmation is, the more destitute of every appearance of proof and demonstration, the more weight it carries. The religious books and songs which are worth all ages have always resorted to simple affirmation. . . .

Affirmation, however, has no real influence unless it is constantly repeated, and as far as possible in the same terms. It was Napoleon, I believe, who said that there is only one figure in rhetoric of serious importance, namely, repetition."

Every minister on each piece of literature sent out should feature some slogan which will be distinctive of his church, and its work. This constant repetition will make an appeal to the community that will not soon be forgotten.

PROPAGANDA AND INFLUENCING THE COMMUNITY

Propaganda is purely promotional advertising, and can rightly be employed in religious work. There is a type of propaganda which is wrong, and as has been said, "It is the creation of public opinion by the spreading of misinformation." This type of propaganda is entirely for the benefits and interests of those who scatter it, and not for those to whom it is addressed. The usual method employed in propaganda is through (1) the printed page; (2) selected pictures and posters, and (3) gosspil. Oftentimes we read ads in the papers of our large cities which are solely to mislead the readers. Then again there are passed from door to door papers, circulars, etc., in the nature of propaganda. The Christian Scientists, the Mormons and Seventh-day Adventists are great at the art of sending papers, booklets, given away or sold, and also of having representatives visit from house to house to scatter their beliefs or propaganda.

To apply these principles to the work of the Church: (1) Every church should scatter to its community from house to house promotional circulars, advertisements, "urgers" to get the folks to attend church, (2) Also the church should mail or distribute to every home in the city or
FACTS AND FIGURES
By E. J. FLEMING

The Congregational, A Christian and the United Brethren churches have unified their work on the Island of Porto Rico under the name The Evangelical Church of Porto Rico.

The new church has thirty-six native organized local churches with a total membership of 3,518, besides seventy-four, other places where services are regularly held. They have seventy-seven Bible schools with 6,292 members; forty-two Young People's Societies with 1,587 members. They raised $13,416.23 for all purposes. It required $57,000 additional to finance the work, which amount was furnished by the board of the United States churches. There are fifty church buildings valued at $457,500.

Much interest is being manifested in the work of Miss Ella Wendell of New York by which a theological seminary in China, having less than forty students, was bequeathed $17,500.00. No doubt there will be considerable shrinkage before the estate is settled, but the Chinese school has received an unusual financial boost.

By impounding the waters of the Osage River by a huge hydroelectric dam at Bagnell, Missouri; a lake 125 miles long has been created. The project cost about thirty million dollars and will have a capacity of 268,000 horsepower.

If the faith of men in human and natural projects were matched by the faith of the church what capacity for Christian accomplishment might be developed by harnessing the power released in answer to prayer and the development of consecrated lives.

Well meaning Christians sometimes ask, "Is there need for foreign missions any more?" India has a population of 330,000,000, of which 3,300,000 are enrolled as Protestant Christians. In all China there is but one missionary to every 70,000 persons; one Christian mission to each 30,000 persons. Among 400,000 persons do 618,000 Protestant Christians indicate that the missionary need has been met in China? Of Africa's 147,000,000 people less than two per cent have been reached by the gospel. Latin America has but one Protestant missionary to every 37,000 people. There is still need for Christ among many millions.—The Watchman Examiner.

New York is to have the largest natural park in the United States. It is situated in the Adirondack Mountains and has a total area of 4,904,000 acres. This will no doubt afford much innocent outlet for wholesome pleasure.

It is interesting to note that the employees of the Ford Motor Company have invested $19,944,195 of their savings in the company. It is possible that more than one-fifth of the employees are investors. Stockholders are usually satisfied laborers.

The "Les von Roman" movement in Austria, from Romanism to Protestantism, continues to increase steadily. The movement counts 122 parishes with 277,506 members. In Bohemia, Moravia and Silesia there are 69 parishes and 133,000 members. In the last ten years 122,245 Roman Catholics in Germany have become Protestant and 67,542 Protestants have become Catholics.—The United Presbyterian.

During 1930 American tourists spent more than $5,000,000,000.

During 1929, according to the Christian Observer, the American people spent for luxuries: over $1,000,000,000 for cigarettes. Over $215,000,000 for perfumery and face paint. Over $650,000,000 for jewelry. Over $700,000,000 for fancy. Over $1,000,000,000,000 for ice cream and soft drinks and $90,000,000 for chewing gum.

A PICTURE OF THE HEATHEN WORLD

Bishop Randolph S. Foster one of the greatest men Methodism ever produced, once gave a sad and vivid picture of the heathen world.

"Paint a starless sky; hang your picture with a night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world—the people seen in the vision by the prophet—who sit in the region and shadow of death; to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning."
PREACHING TO OUR AGE

By the Editor

Dr. Forsyth in “Positive Preaching and the Modern Mind,” says: “We must all preach to our age, but we to us if it is our age we preach, and only hold up the mirror to the time.” And I think this distinction is fundamental. The temptation to preach one’s own age is ever present and sometimes it is quite forceful. Then there is also a temptation at times to at least preach some other current age to our own age. Just as with some any thing that is past is bad or at least of small value, so with others whatever is past is holy. There is evidence that for a number of generations just behind us older people have been saying ever, “It was not so in my day.” And it is true that it was not so in their day, but the generation that was passing when they were in their prime condemned the new generation then just as we condemn it now.

But we must not preach age at all. We must preach the gospel of Jesus Christ which is independent of age. The fashions and styles of men (and women also) are ever changing. But sin and man’s great needs remain the same, and salvation is timeless as to limitation and adaptation. And Jesus Christ Himself is the same “yesterday and today and forever.”

In preaching or prophecy there is always the danger that the preacher will work himself into the conclusion that the gospel is not adapted to this age—or, which is the same thing, that this age has put itself beyond the reach of the gospel. Then there is the opposite danger which tempts the preacher to settle down into the conclusion that civilization and invention are regeneration and that the world is redeemed because it is wiser and makes better adaptations. And whether a preacher commends his age or condemns it, he cannot help his age much if he simply preaches the age. He must preach to his age, but he must not preach age or era either pro or con.

On many hands we hear it that there is an increasing demand for expository preaching; and that intelligent people show more lasting interest
in the "Bible preacher" than in the spectacular orator who gets his material out of the newspapers and current magazines. And where this is the case it is a testimony to the wonderful adaptation of the Bible to each succeeding age and generation. In fact Bible readers have to remind themselves ever and anon that the Bible is an "old Book." Otherwise they are likely to conclude that it is of recent origin and that what it says has special application to what is going on today. And every age from Paul to now have felt the same way about it. Let us preach to our age by all means. But let us preach the gospel of every age to our age.

EDITIOAI NOTES

A brother who has preached thirty years in Latin America was telling me how the people describe the different types of preachers. He said that when a preacher appeared who spoke slowly and uncertainly and in lack of warmth, the people were in the habit of saying, "Es una mosca muerta—" he is a dead fly. Pretty hard on dry preachers, don't you think so?

It is necessary that the effective preacher shall be in reality the voice of the Church, and he must think of himself as such. We have heard much of late about a preacher's freedom, as though this were of greater importance than the people's lives and service. To the Church the preacher is a voice speaking forth. To the world the preacher is a missionary. And the preacher who represents nothing soaks what he shall be.

We were observing a Sunday school in Trinidad. A veteran missionary said to me aside: "The trouble with our people here is that they do not train themselves in matters of self-control. Their habit is to take the easy way. If they want a drink of water they simply go and get it. They have not learned the advantage of self-restraint and self-discipline. They let more desire become their guide and they have deteriorated under such a system." And then I could not help thinking of those "modernistic" Americans who would have us think that they reach their highest pleasure and development by simply following their bent. They would call us childish and dumb for practicing temperance and observing prohibitions. They would make a motto out of "back to nature" and make us excellent by substituting license for liberty. But as one who is spending some months observing and appraising the unrestrained form of life I am fully convinced that the best life, whether vegetable, animal or spiritual is found only in the "straight and narrow way" of self-restraint and self-denial. The broad way is always the way of death and destruction.

THE REASON OF EXCUSES

By A. M. Hils
And they all with one consent began to make excuse (Luke 14:18).

Salvation is represented as a feast, a time of joy, and social fellowship. It means that salvation is a happy, joyous experience and not a lonely, gloomy affair.

The first invited guests all began to make excuse: (1) I have bought a field. (2) I have bought five yoke of oxen and I go to prove them. (3) I have married a wife. They were all foolish excuses, and not the real reason. So when people stay away from the feast of salvation, they may fill their mouths with excuses. Probably none of them are the real reason.

1. Let Us Notice Some of the Current Reasons Why Many Are Not Saved.

1. The most common reason is the love of some sin. Multitudes are conscious of their burden of guilt. They are ill at ease. They have no rest, and no peace. They cannot remember their past, or reflect on their present, or look forward to their future with any comfort. They would fain have deliverance from their record and from themselves. But whenever they think of it, one fact forever scars them in the face—"they must give up their sins." "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55:7). "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations!" (Ezek. 14:6-8).

Maddly preached once on the "Prodigal Son." After the service a man said to the worker, "He described my case exactly. I am that prodigal son." "Would you like to come to your Father's house?" the worker asked. "I would," he replied. "Will you?" was the further question. But the man answered, "No, I will not. I am caught in the mire of a disgusting sin." And so when brought face to face with a loving Savior and the feast of pardoning love, he turned away for a disgusting sin. Many will turn down salvation because of habit in their lives.

2. The love of pleasure is keeping multitudes from God. How many feel their need of Christ, and are moved by the Holy Spirit to seek Him. They see the worth of religion. But the Spirit reveals to them that if they become the Lord's they must abandon their selfish pleasures, cars, or dancing, or theaters, or gambling—and they flatly refuse to do it.

A young woman asked Dr. John Hall of Fifth Avenue Presbyterian church, New York, "If I become a Christian must I give up my dancing?" "Yes, if Jesus asks you to, you must do it," was his answer. And she replied, "Then, if I must choose between Jesus Christ and dancing, I will hold on to my dancing and let Jesus Christ go." What an awful choice! Multitudes are acting in the same way.

3. Unholy ambitions are keeping many from Christ. They wish some kind of a career, and they think that religion would be an impediment and a hindrance.

In a revival meeting at Fort Wayne, Indiana, many were praying for a young lawyer. One night he stood up in meeting and said, "I will settle it tonight." It was the unholy ambitions of his political ambitions that led the young man to say, "No." He became Secretary Hugh McCullough in Lincoln's cabinet, but God never called him again.

4. The undue love of money is keeping many from Christ. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (1 Tim. 6:9). It was the undue love of money that led the rich young man from following Jesus; and it was the love of a few pieces of silver that caused Judas Iscariot to betray the Savior.

5. Fear of man is keeping many from Christ. People are afraid to stand in meeting to indicate that they are serious. They are afraid to stay to an after meeting for fear their friends will see them. They are afraid to confess Christ for fear shopmates or companions will laugh at...
II. THE OFFERED PRETEXTED EXCUSES ARE INVENTED

Will they excuse you? Will they be accepted at God's bar? Are the real reasons worthy of you? Will it pay you to hold to your sins, and your evil pleasures and your ungainly ambitions, and your love of money, and your fear of man, and your unwillfulness to forgive, and your stubbornness, and your pride, and reject Christ? Will they amply reward you for the loss of an infinite and eternal salvation?

If not, then throw them all away, and seek salvation now! Have these excuses the slightest value? Will they avail anything at the bar of God? He gives in advance His divine estimate of their absolute worthlessness. "Thou art insusceptible, O man, whatever thou art!" (Rom. 2:1). Why?

1. From the nature of sin. God is so holy and so infinitely good that it is insusceptible wicked to sin against Him! Yet with infinite patience and forbearance He has provided at great expense to Himself a feast of free and uttermost salvation from all our sins. He even hopes we to accept His mercy and let Him blot our sins out of the book of His remembrance forever.

III. CONSIDER THE WICKEDNESS AND THE MADNESS OF SUCH A PRAYER

If you pray, "Thee have me excused," a worse disease never came into a human heart! A more dreadful prayer was never prayed! Excuse me from what? "O Lord, excuse me from the pardon of sin. Let my guilt be ever upon me and all my sins dog me like so many leathern hounds to my coming doom. Let them track me and chase me like tireless hounds, and drag me to the bar of God and torment me forever. Let me know no pity, reconciliation or mercy while ages roll!"

"O Lord, let me never see the smile of thy reconciled face. Let the lightheartedness of thy wrath smile me and the darkness and the tempests of thy frowns be upon me. Let the fire of thy unforgiven sin be upon me, and consume me, world without end!"

"O God, excuse me from the specsifying work of the holy Spirit. Let me hold on to this black, deadly, damning depravity that is enmity against God and will not let me save Him in peace. Let me grieve the Holy Spirit until He leaves me to my doom without God and without hope forever!"

"O God, excuse me from heaven. Let me wander in eternal night and the smoke of my torment ascend forever and ever!"

That is what this prayer means that is so wicked and so insulting to God. Depend upon it, O soul, if you keep on praying this prayer God will give you up and answer you to your own damnation!

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By Olive M. Winchester

The Fourth Sermon—A Call to Seek the Lord

(Chapter 6)

Seek ye me, and ye shall live (5:4a)

BEFORE giving the call to seek the prophet prefaces his message with a dirge refrain, a wail over the condition of Israel, a lamentation as one would utter over a departed friend. Personifying the nation as a virgin and using the peculiar meter that was customary for such outbursts of grief, he exclaims:

"Falled, no more shall she rise, Virgin of Israel!

The Lord of glory is my name!

Flung down on her own ground,

No one to raise her!"

So vivid is the coming doom that although it is still in the future, he pictures it as having come to pass. He sees the virgin of Israel fallen upon the ground, wounded so grievously that she cannot rise herself, and moreover there is no one to help her. Then passing from the figure of the virgin we have the turning calamity described under another form; a city of considerable size that could furnish a thousand men for battle shall have only a hundred left, and the smaller town that could give a thousand men will have only ten remaining.

With the thought of this catastrophe beveling over Israel, Amos' heart is stirred, and turning from the delineation of doom that has hitherto been such a dominant note in his sermons, we have a call to repentance. "There break forth," says Smith, "the only two promises which lighten the lowering darkness of the book," and Eiselel observes, "He would have been unfaith to act as a messenger of Jehovah had not the contemplation of this fate moved him to compassion and aroused a longing that the terrible calamity might be averted. In the anxiety of his heart he burst forth in a new exhortation, hoping that perchance, he may yet succeed in bringing at least some to repentance, and thus avert the doom."

Thru moved upon the prophet exults, "Seek ye me, and ye shall live," that is, the word of admonition comes that if they will seek Jehovah not in the ritualistic service alone but in a spirit of obedience and love, then the pending calamity will be averted. They were to refrain from seeking their idol sanctuaries where their chief objective was to participate in the festivities, not to worship Jehovah. These sanctuaries with the people shall fall captive at the hands of the enemy. Again the prophet repeats the exhortation to seek Jehovah, and appends the warning if they fail to do so mercy may turn to wrath and indignation and break out like fire upon them, consuming them, for there will be no one who can quench the fire of God's wrath.

"O just Judge, to whom belongs

Vengeance for all earthly wrongs,

Grant forgiveness, Lord, at least,

End the dread account be past."

To whom is such an exhortation addressed? To those who have made the administration of justice to be filled with bitterness to the down trodden and have trodden under their feet principles of equity and justice.

With the admonition to seek the Lord comes another passage like the one in the preceding chapter which describes to us some of the attributes of deity. In the symbolical worship of the calves at Dan and Bethlhelm which had now become degraded into the grossest idolatry, the idea of God in His essence and attributes had be-
come confused in men's minds. "Israel had probably," says Pusey, "so mixed up the thought of God with Nature, that they had lost sight of God, as distinct from the creation. And so Amos after appealing to their consciences, sets forth God to them as the Creator, Disposer of all things, and the Judge of each man's will. Violence and injustice," We are told first of the might and power of Deity in that the constellation of the heavens are the work of His hands, then we hear of His compassion and love, for from the greatest extremities of life, the very shadow of death, He can deliver and turn darkness into night. On the other hand, however, the bright prospects of the day may be turned into the darkness of night when God withdraws His light because of the presence of sin and iniquity. Furthermore just as the sun is set out in the days of Noah waters were poured out upon the earth. The One now speaking to them and entreating them is Je-hovah, the God who revealed himself unto Moses, the self-existent One. He is He who hath power to bring destruction down even upon those who are strong and over mighty ones.

"Lord of all bring! throned afar,
Thy glory shines from sun and star,
Center and soul of every sphere,
Yet to each loving heart how near!"

"Our midnight is Thy smile withdrawn;
Our noonday is Thy gracious light,
Our evening but thy morning's sign.
All, save the clouds of sin, are Thine!"

-OLIVER HOLMES.

From the thought of the call extended to Israel, from the thought of the power and compassion of Jehovah, the prophet revert again to the transitions of the people. They abhor the judge who in the exercise of his duties reproves wrongs and injustice and they abhor anyone who seeks to stand for the right. They treat the poor with excessive cruelty, and over and above the tax which was customarily paid to the nobles they demanded presents from the poor peasants which, if withheld, would incite the nobles to anger, and the confiscation of all their grain. With all this income they built for themselves houses of hewn stone and planted pleasant vineyards. Nevertheless dooms was awaiting; they would not be allowed to drink of those vineyards. The reason was that the transgressions which had become many and their sins had been multiplied, sins which consisted in the very iniquities mentioned, afflicting the righteous man, taking bribes and prevailing justice so that the needy could attain his right. Because there is such evil in the land the man who is prudent from the worldly standpoint is wise to be silent, he will not arise to reproach, he will seek to conserve his own interest by not uttering his voice against the evils. Here we may have a tacit contrast drawn between the men of the day who looked with complacency upon such evils and the prophet Amos who under the hand of God was pouring out his message of condemnation.

With this invective against the sins of the day the prophet once more extends the call to repentance. They are to seek good and not evil. Then shall they live, and moreover in deed and in truth, Jehovah will be with them. They have claimed continually that Jehovah was with them, a-plain claim, but if they would hate the evil and set their heart's affection upon the good, there is still hope that Jehovah may be merciful to them. Yet they must also see, in follow principles of justice in the just call for- Israel given by the prophet Amos. When the note of hope appears again it is projected into the future. Hencethrough the sentence of doom is unmutilated.

Feeling with his heart that the people had passed beyond the reach of mercy, the prophet continues as if the call to repentance were rejected and depicts the conditions that shall prevail when judgment shall be nixed out to Israel because of their sinfulness and iniquity they will cry out in despair and lamentation in all places where the people are wont to gather together. He who is working in the fields will be called to join in bewailing the general calamity, and those who are professional mourners will be hidden to come also; even out in the vineyards there shall be outbursts of grief.

Following this call of the populace to mourn, the prophet, concluding the sentence of doom in a wise, directs the pronouncement against a popular custom. "As much popular hopes," said Smith, "expect their victory to come in a single sharp crisis—a day. And again, the day of any one means either the day he has appointed, or the day of his display and triumph. So Jehovah's day meant to the people the day of His judgment, or of His triumph; His triumph in war over their enemies, His judgment upon the heathen. But Amos, whose key note has been, that judgment begins at home, cries more upon such hopes, and tells his people that for them the day of Jehovah is an occasion of woe, trouble, ignominy, and inevitable death." Their distress in that day shall be like unto a man who in fear flies from a lion only to meet in his path a bear, then escaping again returns to his home only to be bitten by a serpent." In that day they shall be beset by dangers on every hand. They have expected that the day would be one of light and glory for them, but it would be the darkness of midnight without one ray of light to break its murky gloom. Such would be the day of Jehovah.

Having dealt with this popular expectation of the day of Jehovah which would bring to Israel glory and triumph and proclaiming that such hopes were fallacious and such a day would bring only dismay and anguish, Amos next denounces the ritualistic services of the time. Here again we see a line of thought found in Isaiah. The popular worship was an abomination to Jehovah, Their festivals which they took such delight in were objects of hatred to Jehovah and he would not recognize in any way their solemn gatherings. Even though they did bring the regular sacrifices commanded in the law, the burnt offerings, the peace offerings, and the thank offerings, yet He would not receive them. They did not represent true worship. Moreover, over the music which accompanied the offerings was an offense unto Jehovah. In the sound of the voice and in the smoke of volks there was no melody of heart fellowship with Jehovah, it bespake the twofold of the idolatrous feasts. The great fundamental reason why all such worship was rejected lay in the fact that in the lives of the people equality and justice were lacking and before their offerings could be acceptable to the Lord they must right the wrongs and establish righteousness in the land.

Continuing the invective against sacrifices the prophet asks the question, "Did ye bring unto me sacrifices and offerings in the wilderness forty years?" The reference would appear to be to the time that they wandered about in the desert land under a penalty sentence, and since the sacrifices and all the ritual of the tabernacle worship were intended for those in communion and fellowship with Jehovah, there would necessarily be a cessation of its services. This question would likewise infer that. When the sentence of wrath and condemnation was upon them they had no true right to the ministrations of the tabernacle. What did they do in those days? They rendered worship unto gods that they had made and carried them and paid their honor? Separated from Jehovah they worshiped idols. The tacit inference is that this was it with Israel in the days of Amos. They had broken fellowship with Jehovah; they had no inherent right in the offerings and sacrifices. They could only worship the gods which were wrought from their own fashioning. This being the case, the doom was inevitable, they would be led captive into a far distant country. Jehovah of hosts had spoken this and the sentence would not be reversed.

"It often falls, in course of common life,
That right sometimes is overborne of wrongs,
The avenue of pain, or guilt, or strife,
That with her he and makes her part for strong.
But justice, though her down she do prolong,
Yet at last will make her own cause right."

-Spenser.

In reviewing in our minds the chapter, one of the outstanding truths contained is that worship is futile unless it has as its concomitant principles of justice and equity, that is, religion without ethics is vain. This should be stressed in giving a talk on the chapter as a whole.

In seeking for sermonic material, a very workable text is found in the fourth verse, "Seek ye me, and ye shall live." This may be divided in different ways. The interrograms may be used, "Why, How? When? or we may use declarative divisions: The true way to seek the Lord; Seeking the Lord means the forsaking forbidden desires; The promise given to those who seek the Lord. Another text that might be used on occasions is that in verse thirteen, "Therefore he that is prudent shall keep silence in such a time." A theme could be: A time for silence, then subdivision might be developed as the exigency may demand such as: Prudence bids us be silent when there is the stress and strain of misunderstandings, When do we not know what is best to say, When words will be misconstrued. In the use of this text, however, we should not overlook the encouragement in the use in the context. As a worldly man is silent at times to serve his good, so a Christian needs to be silent at times to serve the kingdom. In verse eighteen we might choose the last part.
as a text, "It is darkness and not light." Then a theme might be couched in an inspirational form.

To whom is the day of the Lord darkness and not light? To the false professor, to the transgressor, to the one who has rejected many calls of love.

**Hints to Fishermen**

By C. E. Cornell

Little Windows to Peep Through

Master your circumstances, do not let your circumstances master you.

Girt, Grace and Gumption are three admirable qualities. Cultivate them.

To make your mind behave itself is a noteworthy achievement.

There's a vast difference between "not able to sin" and "able not to sin."

Cultivate purity, it ennables and enriches the life.

Christ is the supreme "uplifter" of the entire world.

You will not be able to lug a lot of self-importance through the pearly gates.

Sin in the heart is like fever in the blood, it indicates an unhealthy condition.

The shots of a good man reverberate in three worlds, earth, hell and heaven.

Measure yourself by this apostolic statement: "Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat."

The pursuing of an unnecessary habit is a sure detriment to moral character.

Self-sacrifice always brings a blessing to those who practice it.

Handling of decisions quite often provokes regret and calamity.

Moral character receives a stab by any immoral practice.

Christian courtesy is not an "overworked" habit. It's a splendid quality however.

Do not be niggardly with your compliments. A compliment worthily bestowed, is like a ray of sunshine—healthy.

Do not charge the Almighty with your mistakes and Inconsistencies. He bears enough already.

Cheerfulness laughs many a cloud away.

In the early days many dreams came from God. Now they nearly all come from an overladen stomach of corned beef and cabbage and apple pie.

Doubts make a comfortable bedfellow for unbelief to lie with.

Mark this: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 15:12) Beware!

**A Business Man's Means of Escape into a Christian Life**

The late Sir William Harty, eminent in the British business world as a manufacturer of conserves, and in another field as a princely giver to the philanthropies and schools of Primitive Methodism, once made this confession of his principles of stewardship:

It has long been my conviction that a business man needs some definite means of escape into the larger life of the higher world and that nothing compares in that regard with the decision to devote to humanitarian work a definite and growing share of the total income.

I sit on my money; I don't let it sit on me. To distribute my money, is a harder and more anxious task than making it.

The greatest event in my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's portion has been the greatest joy of my life.

If a man has to fight with the devil over every shining or pound he gives away, he will often be worried; he will imagine he is giving far more than he really is. With my system the struggle comes only once and you know exactly where you are.

The real, deep, lasting, and genuine happiness of our Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner and how much more satisfactory it must be to give Him just in the proportion He gave to me.—Christian Advocate, N. Y.

**Suggestive Subjects and Texts**

The curse of evil speaking (James 4:11).

A steadfast hope (1 Peter 1:3).

The sin of rebellion (Isa. 65:12).

Standing fast in the faith (1 Cor. 16:13).

The curse and danger of riches (1 Tim. 6:10).

Abounding in love (1 Thess. 3:12).

What is eternal life (1 Tim. 6:12).

The inestimable reward (Rev. 55:4).

A balm bestower (Lam. 3:38).

A generous giver (Rom. 8:33).

Overcoming the grave (Ps. 49:15).

Trustfulness without worry (Ps. 6:34).

**Ten Reasons for a Family Altar**

These reasons are taken from a leaflet put out by the Family Altar League. They are as follows:

"Because it will send you forth to the daily task with cheerful heart, stronger for the work, trust to duty and determined in whatever is done therein to glorify God."

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

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

"Because it will sweeten home life and enrich home relationship as nothing else can do."

"Because it will solve all the misunderstandings and relieve all the friction that sometimes intrudes into the sacred precincts of family life."

"Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children."

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

"Because it will enforce as nothing else can the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity."

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

"Because the Word of God requires it and in thus obeying God we honor Him Who is the giver of all good and the source of all blessing."

**A Young Woman with a Devil**

(For a Sunday evening evangelistic sermon)

Text, Matt. 15: 12-18.

This woman truly represents a sinner deeply conscious of the misery of his soul.


One of the finest lessons in the Bible for a penitent or a discouraged believer. Be not discouraged, there may be a little delay, when it is properly prepared to receive the blessing, it will surely come.

Imitate this faith.

**Some Lessons from Jacob**

1. Voice without feeling.
2. Religion for sinner.
3. Wrestled to down him.
4. Lame take the prey.
5. One Jew who had enough.
6. Peace in 28th chapter, power in 32nd.
7. Change of name.
8. Sanctification has a mark—hump.
9. Prevailed over angel by his yielding, so by human strength shall no man prevail.

**Memory**

"Thanks for its benediction. Today in the crash and confusion of the city I shall think of a pine tree, standing in the silence of the Laurentian mountains, and peace will come to my tired nerves in gracious benediction."
IN THE SPIRIT ON THE LORD’S DAY

By A. H. Emerson

Text: I was in the Spirit on the Lord’s day (Rev. 1:10).

I. WHERE MANY PEOPLE ARE ON THE LORD’S DAY

Some are joy ridden, pleasure seeking, working etc. Searcely if ever at church.
Some come to church but are not “in the Spirit on the Lord’s day,” for their minds wander to home duties, to work, to plans for the coming week, or visiting, or pleasure seeking.

Where were you on the Lord’s day?

II. WHERE JOHN WAS ON THE LORD’S DAY

So far as Satan was concerned John was in exile, “for the word of God, and for the testimony of Jesus Christ” (Rev. 1:9).

He might have been exploring his present condition—he was banished, in tribulation. He might have been complaining, or become “worn out” over his lot.

He might have asked, “What’s the use, anyway? Things are against me.”

But instead, He “was in the Spirit on the Lord’s day.” Present circumstances didn’t impress his spirit.

Where were you on the Lord’s day? Were you hindered by circumstances, or were you “in the Spirit on the Lord’s day.”

III. WHY JOHN WAS IN PATMOS AND “IN THE SPIRIT ON THE LORD’S DAY”

So far as Satan was concerned John was banished for the word of God, etc. He was being persecuted.

In God’s plan John was on Patmos for “the Revelation of Jesus Christ” (Rev. 1:1). John needed this revelation.

1. For himself.
2. For the Church.
3. For all generations—for you and me.
Where were you on the Lord’s day?
You need the revelation of Jesus Christ brought through worship in the Spirit.

1. For yourself.
2. For your neighbor.
3. The result of being “in the Spirit on the Lord’s Day”
   1. John heard from heaven (Rev. 1:10).
   2. John saw into heaven (Rev. 1:12).

4. John told others of this revelation (Rev. 1:18, also 1:4).

Conclusion—Why should we be “in the Spirit on the Lord’s day.”
1. We need to be born from heaven.
2. We need to glimpse the heavens.
3. We need fresh revelations of Jesus Christ.
4. We need a testimony that will bless and in turn bless others.

WHERE WERE YOU ON THE LORD’S DAY?

SERMON SUGGESTIONS

Theme—The Garments of the Soul

Text—Put on thy beautiful garments; O Jerusalem, the holy city (Isaiah 52:1).

I. THE GARMENT OF PRAYER

“The garment of praise for the spirit of heaviness” (Isa. 61:3).

II. THE GARMENT OF HUMILITY

“He clothed with humility” (1 Peter 5:5).

III. THE GARMENT OF CHARITY

“Above all, put on charity” (Col. 3:14).

THE GREAT ‘THREE SIXTEENS’ OF THE NEW TESTAMENT

Learn the entire verses. They are important, and easy to remember—Arranged by Rev. E. W. Thoene.

4. God’s Temple (1 Cor. 3:16).
5. God’s Riches (Eph. 3:16).
8. God’s Mystery (1 Tim. 3:16).

11. “Man shall not live by bread alone” (Matt. 4:4).
Illustrative Material

Compiled by J. Glenn-Gold

Native Soil
When Dr. E. F. Walker made his home in the state of Indiana, he had a couple of palms which were growing in large flower pots. During the warm summer weather the palms would be placed out on the lawn; but when the cold winter days approached they were brought into the shelter of the warm indoors. They grew to be a few feet high, and then seemed incapable of further growth. Finally the time came when Dr. Walker decided to move to California, and when the trip was made the palms were shipped along with the goods. Once in California, they were set out-of-doors permanently, for California is one of the many natural homes of palm trees. Under these proper conditions they began to grow until they became tall trees, things of beauty. So are the Christian graces of the justified life dwarfed and stunted by the inhospitable soil of the unsanctified heart. Give them a purified heart in which to live, and they will bear an abundant fruitage and become things of genuine beauty.

The Price of Rejection
- Dr. C. G. Chappell relates the following incident of a meeting held by an evangelist some years ago in a city in Kentucky: A girl was converted in this meeting. She was in the early bloom of young womanhood. She belonged to a wealthy and prominent family. Her mother was not a Christian. The girl wanted to join the church and the mother objected. The preacher went to see the mother and prayed with her and pleaded with her. She said she wanted her daughter to have closer ties with her church and therefore she should not join the church. And the preacher left that home with a heavy heart.

Three years later the evangelist was holding a meeting in a neighboring town. A long distance call came asking him if he would not come and conduct the funeral of Nellie, the girl who had not been allowed to join the church. He went. The undertaker told him it was the request of the mother that the preacher ride with her and her daughter to the cemetery. The journey was made in silence. The remains were being lowered when the mother ordered the undertaker to open the coffin again. All the crowd was requested to stand back. They moved some fifty feet away. Then leaning on the preacher's arm the mother showed him her daughter. And lying upon her breast was a little armful of shining.

That was all. The grave was filled and on the way back home the penitent and heart-broken mother found Christ. She said to her daughter, "Mary, I have found Jesus. I have found the salvation that I rejected three years ago." And Mary answered, "No, Mother, you have found salvation, it is true. But it is not the salvation that was offered you three years ago. Your salvation then would have included the salvation of Nellie. Now it means only the salvation of yourself."

The Transparent Soul
It is a matter of great interest to visit plate glass works, and inspect the casting tables on which the heavy plate glass used in store windows is cast. Each table is about twenty feet long, fifteen feet wide, and from seven to eight inches thick. The rough plate is commonly nine-sixteenths of an inch thick, but after polishing it is reduced to six, seven-sixteenths. All casting tables are mounted on wheels, which run on a track made to reach every furnace and annealing oven in the factory. The table having been wheeled as near as possible to the melting furnace, a pot of molten glass is lifted by means of a crane, and its contents poured quickly out on the table. A heavy iron roller then passes from end to end, spreading the glass to a uniform thickness. This rolling operation has to be done by expert hands quickly, as the boiling glass, when it comes in contact with the cold metal of the table, cools very rapidly. The glass is then passed into the oven. Where it is ready to be taken out of the oven, its surface is very rough. In this condition it is used for skylights and other purposes where strength is desired rather than transparency. But when intended for windows it has to go through an experience of grinding, after which it is smoothed and polished. Transparent souls are made in the same way. Men must be melted down in the heat of the furnace of trial; must have a heavy roller run over them, leveling their pride and ambition; must be annealed in the oven of perfect submission; must be ground and polished by daily exercise in Christian duties, that at last the soul may be so transparent that for what he does as is the President of the United States. A man must stand or fall on his own choice and his own conduct. He cannot excuse himself by shifting the responsibility upon somebody else.-Louis Albert Banks.

Responsibility
During the rebellion Congressmen Dixon, of Rhode Island, was sent to represent a meeting of the governors of the Northern states, to confer with Abraham Lincoln and urge upon him a more vigorous policy in the conduct of the war. Mr. Lincoln listened to all that Mr. Dixon had to say, and then replied, "Dixon, you are a good fellow, and I have always had a high opinion of you. It is needless for me to add that what comes from all these who sent you here is authoritative. Still, in justice to myself, you must remember that Abraham Lincoln is the President of the United States. Anything that the President of the United States does, right or wrong, will be the act of Abraham Lincoln, and Abraham Lincoln will by the people he held responsible for the President's action. But I have a proposition to make to you. Go home and think the matter over. Come to me tommorow morning at nine o'clock and I will promise to do anything that you, by then, have determined upon as the right and proper thing to do. Good night!"

Mr. Dixon left the White House feeling very large and important. He set himself to work to decide the policy of the President of the United States. Many suggestions occurred to him, but, one after another, each was dismissed as for some reason out of the question. He worked at it all night, but was just as undecided in the morning as he had been to impose upon the President. He did not go to the White House that morning. Indeed, three weeks went by before he saw the President. Then it was at a reception at Secretary Seward's, and Mr. Dixon tried to get by in the crowd without attracting attention. But the long arm of the President shut out, caught Dixon and drew him to the side. "By the way, Dixon," said Mr. Lincoln, "I believe I had an appointment with you one morning about three weeks ago." Mr. Dixon did recall something of the sort. "Where have you been all these weeks?" asked the President. "Here in Washington," said Mr. Dixon; "but to tell the truth, Mr. President, I have decided never to keep that appointment." "I thought you would not if I made it for you," was Mr. Lincoln's only comment. No man can escape the responsibility of his own conduct. Every individual soul is as responsible to God for what he does as is the President of the United States. A man must stand or fall on his own choice and his own conduct. He cannot excuse himself by shifting the responsibility upon somebody else.-Louis Albert Banks.

Sick of Sin
Dr. J. R. Brown, speaking of Professor Henry Drummond's evangelistic effects, says, "There was an ethical inseparableness that withered all cheap notions of salvation." A young medical student had come under Drummond's spell. The student already had his arts degree. But though the great student worker made the message so plain, the seeker seemed incapable of the simple faith essential to the walking with Christ. At last Drummond knew that there must be something wrong in that young man's life. So one evening the teacher took the young man's arm and walked with him across the park and got his story. He had cheated in his final examinations. He had fooled every proctor and professor in the examination hall. He had gotten his degree dishonestly. What could he do now? They talked till midnight. Then the student agreed to go to the senate the next day, tell what he had done, and take any consequences that might follow. Drummond went with him. His old examination papers were brought from the humber room, and he was asked to show on what parts he had cheated. Credits for these parts were immediately deducted. The last dishonesty was revealed, that he had just enough correct to warrant them in leaving him his degree.

Dr. Drummond hated sin above all things. After a meeting he was discovered worn and haggard and distressed, leaning on a mantel looking into the fire, and when asked what he was thinking he replied, "I am sick of the sin of these men. How can God bear it?"—Dr. AQUILA WEB.

Making Life Count
A fourteen-year-old lad was working on an iron mine in Nova Scotia when an explosion of blasting powder occurred. He was picked up torn and bleeding, his eyesight gone, and his leg broken. One day six pastor read him a letter which he had received from a missionary telling how much a missionary vessel was needed to ply between Sydney, Australia, and the lonely mission stations of the South Sea Islands. "Why don't they build it?" asked the boy. "There's money, no money," was the answer. The next time
the pastor came to see him, the lad was eager to tell about a plan he had thought of to raise money for the ship. "There are 20,000 Sunday school children in Nova Scotia, New Brunswick, Cape Breton and Prince Edward Island," he said, "and if every scholar had a collection card enough money could be raised to build it."

The plan was referred to the Board of Missions and approved, and at the end of the year sums ranging from five cents to one or two dollars had been sent in sufficient number to pay for the Dayspring, the first of the many "missionary ships" in the southern seas. You will be glad to know that a wonderful operation restored the sight of this boy, and when the boat was launched he was able to win in the singing and cheering of the thousands of children who watched it glide into the sea.—Selected.
PRAYER

*I do Revivals Always Begin in the Same Manner?*

REVIVALS never always begin and proceed in the same way. I witnessed a revi
sion several years ago when they did not call penitents forward 'to be prayed for at all.
The truth was preached to the people in a very pointed manner, and after each sermon the congrega
ation was requested to kneel and pray to God as the necessities of their souls demanded.
The work of God broke forth in power, and witnesses were raised up on every hand that Jesus Christ had power upon earth to forgive sins.

We were compelled however, to take such a course on account of having so few brethren to help in vocal prayer.

A revival commenced in a certain place by the following means: Two or three poor young men agreed to meet in the chapel, at a certain time, to pray, for a revival. They had never seen anything of the kind; but almost the entire population were "lying in the arms of the wicked one," and they considered this a proper and scriptural method for their rescue. Their minds also were greatly distressed on account of the low state of religion. The society had dwindled down to a few; and it was so long since the place had been visited by an outpouring of the Holy Spirit that the leaders knew little, if anything, about a revival, and of course felt indifferent as to such a divine manifestation. The young men continued to hold their meetings. Their tidiness forbade them to ask a light (for their time of prayer was in the night), but they knew that darkness and light were both alike to a prayer-hearing God. In that dark chapel, night after night, did they pour out their souls in prayer for the inhabitants of the place.

Two months had nearly passed away, and sinners appeared quite indifferent as ever; but they were not discouraged, and continued their meetings. About the close of the ninth week, on the night of a public prayer-meeting, two young men, hitherto careless and wicked, were in great distress, and disturbed the few present with their soliloquies and groanings. They seemed to be in a new thing, but not sufficient to impress the old pro-

The number convicted and added to his church was above sixty souls, and many more were expected to unite themselves to it.

**HOW TO ENRICH OUR PREACHING**

By PERCY MAYBURY

We read the other day of a pastor who was calling at the home of one of his parishioners, and while waiting for the mother to come, he chatted with the bright little boy of five who came rushing in to him. This boy was full of interrogation points, which came from him freely. Among the many questions he fired at the pastor was a most direct one, when he asked, "What do you do? what do you work at?" The pastor said "I try to preach some." The boy kept his eye fixed sharply on him, and queried, "Well, can you do it?" "I assured him," the pastor said, "that we were not often satisfied with even our best efforts." An expression of impatience crept slowly over his fine face as he burst out, "Why don't you preachers get good and ready. Don't you think of losing any sensibility?" While the pastor was trying to fix up a passable answer, the good mother came in, and as he said, "The subject was changed, to my relief." Then this pastor asked a group of ministers, "What would you preachers have done with that awful question from the lips of a boy? We wonder if the big folks don't sometimes stumble along the line of this little fellow's query. Candidly, brethren, why don't we all really preach better than we do?"

This is the question which we have been pondering over, and we have thought as a result of our meditations further, "What can we do, that we might take the lives of some of our hearers? How may we improve our preaching? As preachers of the Word of God to needy men below, realizing the responsibility resting upon us to do our best, realizing that God has ordained that through the faithfulness of preaching men should be saved, realizing the importance of preaching effectively at all times, and realizing that only as we are successful at our job will those who hear us be helped to God, and to a knowledge of their need, I am sure that each one of us is interested in any suggestion that would help us to improve, not only our methods, but our minds and power of preachers?"

Recently, we read a short sketch of Henry Ford's struggles for success. We were struck with his never-satisfied spirit regarding his accomplishments in the production and improvements of his famous car. Regardless of the achievements gained, or the progress made, he never was satisfied, but continued his experiments and investigations, even after he was able to reduce the costs of production and to shorten the time of manufacture of, as well as to improve in every way, the car that bore his name. The attainments of yesterday to him were not the criterion for the tomorrow. Whatever he managed to do better, only encouraged him to believe he could do better still.

I thought that if a man could do that in the interest of worldly gain how much more we as preachers of the gospel should do in the interest of eternal things, and especially when we consider how precious the souls are with whom we have to deal. We have no small task. The physician carries a tremendous responsibility involving life and death when he enters the sickroom, the lawyer is weighed down with the burden of human life, or property in his hands as he enters the courtroom to plead, and no less is ours to be to the one who claims that we are called to declare unto them the issues of life and death, not only for time, but for eternity. We carry a solemn burden, which involves men's property, as well as their life, their liberty, and their happiness.

God has given unto us His Spirit to help us in our work. Without His help we would but fail, for preaching is not lecturing, nor orating. Both can be done without divine aid, but preaching to be effective, must be done in the Spirit. While this is truth, yet on the human side it is very possible for improvements to be made, that will enhance the effectiveness of the preacher in the hands of God. I would like to notice a few things whereby we may enrich our preaching. The farmer enriches his soil in order to increase the quality and quantity of his crop. We believe that the following suggestions, if properly followed, will help to increase the quality and fruitfulness of preaching.

A study of the meaning of the words of a text in their original language, in connection with the use of the King James Version of the Scriptures will more than repay the effort put forth. It would be just the thing if every preacher had a good working knowledge of the Hebrew and Greek. But since the range and file do not have this knowledge, that is no reason why they could
not make good use of helps that will enable them by a little diligence to dig out the hidden meanings of the words nestled in the text they desire to study, and perhaps enlarge upon it.

For this purpose there are two ways available, and suitable for the use of any preacher who can read English, even though he may not be able to read the Hebrew or Greek text. These are Strong's Exhaustive Concordance of the Bible, and Young's Analytical Concordance. Some one like, some one like the other. Strong's is larger.

By taking the main words of a text, and tracing them back to their original words in the Concordance, remarkable shades of meanings will be discovered that do not appear in the English translation. If you will look up the word "peace" in the New Testament, you will notice that it is used only twice therein, in Ephesians 4:19, and in Hebrews 4:16. Each of these words is different in the Greek, although both are translated "peace" in our translation, which is correct. But oh, what a world of meaning is hidden behind words in both texts recently, and in looking upon these words I certainly got some insight underneath that I never would have gotten, by merely picking up the surface gold. Desiring to what your appetite, I am not going to indulge further in exposing the above words, but look them up, and enjoy the chase for yourself.

Let me say this much, if you want to enjoy yourself, get a copy of one of the above suggested books, and take a text, write down the main words, and then search out their meanings, and jot them down, and then write out your own literal version explaining the same themes, etc., as given in the Authorized Version.

Your people will enjoy what you will have to bring them, in the way of word meanings from the original text. Your preaching as well as your reputation for preaching with your people will be enhanced by this study. If using your marginal, readings furnishes interest and new meaning, how much more a deeper study will increase this interest and revelation.

Then, another way of enriching your sermons is by a more frequent use of Webster's Unabridged Dictionary. There are many words in the text which if looked up in the English Dictionary for their Latin root meanings, and other derivatives, as well as for their varied uses and meanings given in the English, will become

veritable gold mines of truth and springs of refreshing thought. Such a study would enable the preacher to bring a fuller and clearer thought to his hearers, as well as enable him to bring it with more authority, for Mr. Webster is looked up to in this regard to have his on your side, to reinforce your argument. Besides, such a study will give the preacher a clearer understanding, and thus enable him to bring his thought out clearer to his hearers.

Then, again, scarcely anything can take the place of a knowledge of Bible manners and customs, etc., to furnish the necessary backgrounds for sermons and truth. Few preachers are privileged to visit the Holy Land for a study first-hand of scriptural scenes and customs, but there are helps that every preacher should avail himself of, that would enable him to become so familiar with the backgrounds of biblical events that when he gets up to speak on any text or subject requiring a working knowledge for proper development or interpretation thereof, his conception would know (if he had never been to the Holy Land) the Holy Land from study, and know what he was talking about. Knowledge is power, and to know the Bible and its orientalisms, etc., will give to its master power that cannot in any other way be secured.

A few of these antiquities about which knowledge should be gained in order to have the ability to treat on many biblical texts and subjects include the climate, seascapes, and geographical features of the Holy Land; its nature history, as to trees, plants and grains, and its animals, etc.; its dwellings and household furniture; its occupations, such as pastoral life, husbandry, handicrafts and professions; its dress, meals and entertainments, and social life; its domestic habits and customs, such as marriage and betrothals; its slaves, its diseases, feudal customs; its games; arts, government, punishments, and military affairs, religions and a hundred and one things, not only of interest to the Bible student, but of importance to correct biblical interpretation.

There are several helps that give light along this line, such as any good Bible Dictionary, and some Commentaries, "Biblical Antiquities," by John Nivin, D. D., published by the American Sunday School Union. I do not know the name of one of the different editions of this book, but it has been published. "Topics For Teachers," by James Gumper Gray, published by Revell Co., is a fine book, a veritable library in itself. There may be other books that cover the same ground as these mentioned above, but I do not know about them.

I uncovered some splendid information recently regarding the walls of the ancient cities helped me in introducing a sermon on re-digging old wells, such as Jacob had to do. This kind of information is available, and if properly utilized in a sermon not only makes it more interesting and educating to the people, but enables the preacher to bring out more effectively the truth contained in the source. The same is true of the Bible story mine and to put it on the end of my tongue, to try it on my family, or on a few friends. By telling it a time or two, it becomes easy to recall and to relate on occasion. President Wilson always tried out his stories on his family first, and if they clicked there, he added them to his repertoire. Put more light in the sermon and there will be more life in it, too.

Then, again, another way in which the sermon could be enriched would be by its being better planned, and more thought out, with an end to clearness of thought and expression. Too many sermons are more or less hashed up and not thought out. Only a well planned sermon will jar out well. In order to be able to have a well thought out sermon, one that will be the point, that will have pinch-power, pith and persuasion is to ask oneself this, "What is the purpose of the message; what common-sense help can I get through the help of the Spirit in bringing it?" How many sermons have been preached because a sermon was scheduled to be preached can never be estimated, sermons without purpose, save the purpose to bring some message of truth for the occasion, hoping that good may come therefrom. And oftentimes good does come. But when a sermon is preached with a definite purpose in view, the spirit of the preacher and his efforts are keyed in tune to that purpose, and as definite praying brings definite results, so does definite preaching bring definite returns. That the people who have to listen would appreciate less hash, less rambling by their preachers, goes without saying. That a sermon will be richer from the human side of its make-up, when prepared and delivered with more thought and purpose also goes without saying. And that we owe it to the Lord, and His Spirit, who tries to help us do our job better, to be at our best, and to do our best at all times, is likewise true.

In other words, a preacher who preaches with purpose will be a preacher who will feel his sub-
ject and feel for his hearers. Being full of his subject and considering his hearers, he stands before them with no thought in mind but their welfare and their edification. Every word is weighed, and every thought is presented with the object of blessing and helping the souls he is addressing. When the preacher is moved in himself by the message he will bring about a kindred reaction in his hearers as a result. Feeling the pulpit's generate feeling pews. Cold pews are the result of cold-hearted, letter-preaching pulpit. If every preacher would be careful to enter the pulpit key up for the occasion, fired up with the burden of the message for that hour, how different would the results be therefore. Think it over, brother.

We would like to add that nothing helps to give purpose to preaching like prayer and holy meditation. The praying preacher will be the purposeful preacher. Purpose will be born in prayer, and will grow in meditation. And when purpose back every word and action it brings them with power. The devil doesn't care what a fellow preaches, as long as he is purposeless in his preaching. He knows that the preacher who is burdened with a certain purpose to carry out in his preaching is going to be more effective and do more damage to his kingdom than the one who is more or less aimless in his preaching.

Last, but not least, the eschatology of all methods of enriching our sermons, as suggested herein, is living a blameless and exemplary life among those to whom we preach from time to time. My father often said, "The life of a minister must be above reproach." He is like a town clock—it wrong methods will be worse. It is said of one man who had great ability but questionableness morals, "It is a shame when he is in the pulpit, that he ever comes out; and it is a shame that when he is out of the pulpit he ever gets in it again." The best of preaching will be nullified by unwise or unimprudent acts or words on the part of the preacher.

The preacher needs to feel his own message; he has no pastor to admonish, advise and encourage him; he must preach to himself, while preaching to others. If the gun is heavily loaded there will be some "kick" felt by the one using the gun. That's the same thing as to His messengers through their preaching to this most of us can testify. Uncle Biddle said once when I heard him, that when he preached he always preached with his fingers toward the people, but with his thumb pointing toward himself. This is always a good way to preach, as it never sets well for a preacher to get on a high horse and look down upon the people in a condescending manner, as though to say, "You need this, I don't." It may be all very true, but nothing is ever gained thereby. Jesus let the humblest sinner feel his compassion and kindness and consideration.

Desiring earnestly to serve God better, and to be more effectual in our work as ministers of the Word, let us seek in every way to make our calling a more perfect one, so far as our feeling is concerned. The sharper the axe, the faster the chips will fly, and the sooner the tree will fall. As men seek to excel in earthly things, let us seek to excel in heavenly things. There is nothing wrong in men desiring to be better men and better workers, so long as their motive is for the glory of God and the salvation of souls and the advancement of the work of God. Therefore as there is plenty of room at the top, let us one and all seek to do better work as preachers, and we will become better preachers.

FINANCES

By W. G. SCHUMANN

BUT the time the preachers of the Chicago Central District get this contribution, they will be very much interested in financial matters for it is the close of the year. It is a time when many pastors will be at their wits' end to know how to come up to the District Assembly and report everything paid in full. We used to hear it preached years ago, in the holiness movement, that when folks got the Holy Ghost, the financial condition of the church would, take care of itself, and we would not have to resort to suppers, fairs, festivities, bazaars, pageants, minstrel shows and such like. Even now we can hear hollering in our ears the "Amens" of the people as the evangelist would make such a sweeping statement, but if what the evangelist said was true, then there must be a lot of people who have never received the baptism with the Spirit, for we still have our financial problems. This leads me to say that we never had any difficulty, in all the years of our ministry, with the people of the church, until we bore down on the money question.

The year we raised the mortgage on the church of $13,000 we had 16 votes for a change in pastor and sincerely, without any bluff, I think I can count the 16 people. All the fellows report the vote of the people, someone stood up and voted to make it unanimous, but we refused to put the question. We said, "No, these people have a right to ask for a change of pastor if they desire," and to my mind, it gives a wrong impression to the public to say that a man is unanimously elected when he is not.

RECALL OF PASTOR

The question of the voting on the pastor each year has been the occasion for a considerable amount of thought on the part of the people. I do not know how many will agree with me now, as to what I am about to say, but personally, I believe that nine times out of ten, if not ten times out of ten, the District Superintendent can send a pastor to a church that will better fit the need of that congregation than they can vote for themselves. On the other hand, I think our system of voting every year is one of great benefit, and that it is, sort of a safety valve, or gives the church the privilege of expressing their disapproval of the present administration. I am told that agitators on the streets of London have freedom that America knows nothing about. Supposed says some preachers and preacher to hundreds who listen, denouncing the British government, but the policemen never interfere with them. "John Bull" seems to feel that if they can speak out their mind without being suppressed it sorts of relieves them, or at least it gives them vent for their feelings and they feel better after their tirade on the government. To suppress it would be to have it break out in some other, or worse, form. I think our system has something of that beneficial effect.

It is interesting to see the number of people who will come out to a meeting the night they are to vote on the pastor who seldom come any other time, and even though they know they can't vote him out, they feel a measure of relief in saying at least, "Well, we did not vote for him anyway." Now if the pastor will keep religious and not try to make out that everyone who votes against him is a blackslider, or a man who has lost his religion, but will try to get him to co-operate with him for another year, and treat him just the same as he would anyone else, he will probably get by. But if the pastor is small enough to feel that it must be an indication of less of grace for anyone to cast a vote against him, and I am not saying this may not be the case, but he will have learned to have disciplined himself and to exercise his divine love for the people who are against him, and this will do him a world of good. For twenty years we never had more than three votes cast against us any time that we can recall, but when it got up to around 16 and 18, the superintendent said, "You see, we insist that 10% out of every dollar belongs to God, and bear down on the fact that God never misses matters, but calls the folks who refuse to tithe by their right names—thieves and robbers—and believe me you are going to have some trouble on your hands.

This will, perhaps, wake us up to whether we are as fearless in preaching an unpopular truth, as we are in preaching a truth that is accepted by all of our people while perhaps denied by outside folks or the members of other churches. In the midst of it, we must not forget to do the things that cause them to curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" (Matt. 5:43, 44). In the 44th and 47th verses Jesus gives specific command against a pastor dividing his congregation. "Ye cannot go ye to the right hand ye? do not even the publicans the same. If ye salute your brethren only, what do ye more than others? do not even the publicans so?" Surely the implication here is that we are to love the folks who do not love us, and prove to them the truth of the doctrine we preach.

Personally, we do not pay much attention to the quantity of votes that are against us but rather the quality. I have heard pastors say that they put out a fleece like this—"Unless I get a unanimous call back, I will not accept." That is not fair to the people who pay and pray, and have petitioned you to remain. Why should you tell your dear pastor, be affected by forty or fifty folks if that forty or fifty represent people who seldom even come to a Wednesday night prayer-meeting except to vote against the pastor, or give practically nothing to support the church, or
who, in the last analysis, do not represent the life, the church, the hundreds of others who pray and pay and petition you to try their votes to remain, desire you to continue.

We must not be too thin-skinned over this voting business. On the other hand, if half a dozen men, who finance the church, are concerned for her spiritual welfare, and feel that a change is desirable, the pastor should listen, and his resignation be accepted by the desire and wish of such. Think this over now for yourself and see if I am not right.

Someone recently said to me that they thought it spoke well for me to be continued as pastor of First Church, Chicago, for fourteen years. I asked that "Why is it we always seem to give the pastor credit, and have little to say about the church?" How about the church keeping me for fourteen years? And this leads me to say that First Church, Chicago, is the easiest church to serve in ninety ways, I believe, in our whole constituency. No better set of folks ever lived, and any preacher that could not get along with the "powers that be" at First church, Chicago, I do not think could succeed anywhere. I have observed this, and I want every preacher, to watch and see if I am not right—that the church that loves its pastor and stands by him, every other problem seems to adjust itself, and the church that does not cooperate with its pastor has little chance of growth or of having a place in the sun. Too frequent changes are not good for any society, I care not what denomination it may be. I know there is danger of a pastor wearing out his usefulness and staying too long, but there is ten thousand times more danger of the church, in this restless day in which we live, desiring a change before God wants a change. Here is where Israel made her great mistake, and a church has come to be the callier of Samuel. Therefore, instead of the folks pleasing with the Lord about it, they asked a king like other nations. God gave them their desire but they paid for it as Israel's history plainly declares.

Two Kinds of Pastors

I was talking with a preacher recently and we discussed the virtues of pastoral visitation. He said there were two kinds of preachers; one who did little if any pastoral work but put his time in on his books, and then when he went into the pupil folks made a path to his door. He said the other type of preacher was the man who was not a great pulpit preacher but was a great pastor, with his whole life, entering into their joys and sorrows, becoming a part of their lives and attracting people to his services because of the sympathetic nature he possessed. He said that both men could be successful. We discussed it at considerable length, and I came to this conclusion—that it was certainly a very commendable ambition to be able to attract strangers to our services and be willing to pay the price by close attention to study and prayer, and then asked him if I were right in my theorizing, that the need of the Church of the Nazarenes was not primarily great pulpit preachers, but great pastors.

He was a prominent man in our movement, and had occasion and opportunity to study the worth of a pastor, and he said that in his candid opinion, even if some men could be great preachers, he believed that our work would profit more by having a larger number of great pastors than a greater number of pulpit preachers, and then illustrated by some men who were not preeminently great preachers, but kept the pews full and the church people and visited them frequently, and were real pastors. Personally, I think he is right. I know that when we take on a visiting stake and make eight or ten calls a day on people who have not been habitually attending the services, three-fourths of them will be out of the next program or the next Sunday service. In fact, I am going to make that the great work of my ministry this year. I am going to drop a lot of detail work and put my time in on visiting, not only our own membership but members of the congregation, and people whose addresses are given to me to follow up. I hope to give First church, Chicago, one whole year of conscientious pastoral visitation, and see what it will bring. I think I can do that. I am equally confident I can never make a great pastor. Therefore, I say only hope I may continue to proceed in being, if not a great pastor, a true shepherd of the sheep.

I am convinced in my own mind that Satan is continually setting traps for the unwary feet of a pastor that he may involve him and get him implicated in something that will take up his time, attention and strength that should be devoted to shepherding the sheep. Just recently I was approached by a good man who wanted to interest me in an investment that was guaranteed to pay perhaps $1,000 per cent within a year. Seriously, brethren, I am surprised that any of our ministers in this day and age of the world, could be led away captive by any scheme that would make money on my money in any secular enterprise, no matter how promising, and give his time to the promotion of that enterprise when he should be devoting his interests to the church of Jesus Christ.

Two Kinds of Pastors

I was talking with a preacher recently and we discussed the virtues of pastoral visitation. He said there were two kinds of preachers; one who did little if any pastoral work but put his time in on his books, and then when he went into the pupil folks made a path to his door.
THE PASTOR AS A PASTOR

SURELY this caution is suggestive of subtler things. If an aunt were to write on the theme "The Angel as an Angel" or a missionary on "The Missionary as a Missionary," undoubtedly both themes would give a vision of stardom interest. No callings, however, finds its field of exaltation on the earth or in heaven, transcends its privilege and responsibility the God authorized office of the Christian pastor.

The word pastor is derived from the Latin word pastor, pastum, meaning to pasture, to feed. In its primary significance it means a shepherding, one who has the care of flocks or herds, a guardian or keeper. Perhaps the pastoral office, never presented just the aspects that it does today, in that this holy office has not been immune from the detrimental changes that have stricken the church generally. And we at Nazarene pastors been upon the field a half century or more ago, we doubtless would have found a greater communion, that of other communions, than exists today. Now, a pastoral call outside of our denomination, does not necessarily imply that the minister shall pray before he eats, and while in the old days the habit may have been common, passages of the Bible and a sound gospel were numerous in all denominations. Competition of a proper character for the real pastor was probably more limited than it is today.

In reading the scriptural admonition of St. Paul to Titus concerning an elder or care-taker of souls, one notes the idea that the apostle primarily places a premium not upon pastoral methods or pleasing personality but pre-eminent upon the real character of the one who aspires to this holy office. He says first he must be blameless, that is, his conduct and deportment, as a Christian must be above merited censure or reproach, again he must be the husband of one wife. A third demand is that the real pastor must have faithful children, where even the accusation of being untruth cannot be justly placed against the offspring of the personage. Thrice he mentions the necessity of dispassion of prayer and hanky, the combination that Eli the priest failed to use in his household and consequently the harvest in his boys was a sad one. Then again the pastor is warned by the apostle not to insist on having his own way (not self-willed). He must be a holy man, hospitable person, and one who is temperate.

St. Paul again emphasizes to the young preacher Timothy that a bishop or pastor must rule his own house well, "having his children in subjicction with all gravity" for, he says, "if a man know not how to rule his own house how shall he take care of the church of God?" Doubtless the keeping of this admonition has been a real asset in managing life and failure here in the proper-discipline of a pastor's children has paved the way for failure in the pasture.

The proper kind of a pastor will doubtless be pre-eminent as the ideal of his immediate family, and should this not be so? How well we remember as a young married man when caring for the household of our own pastor in the absence of himself and wife, to hear the eldest daughter remark, on a Sabbath, "I would rather hear my father preach this morning than anyone I know." While in parsonage preachets, prestige, popularity and discipline should prevail, should there not be an equal respect in the community and realm of everyday living, for the pastor. Care must be taken about finances and for a pastor to fall down opens a just avenue of criticism that no amount of good preaching in the pulpit can offset. The proper pastor will be an example to his flock in every-where in financial matters that will not tend to ruin him. Again he will be a leader in liberality to his local church, never asking his people for a brand of giving that he does not first demonstrate himself. If he expects his church to bring their tithe to the church what right has a pastor to spread his Lord's tenth all over creation? There is another feature of pastoral life that may be worthy our notice, and that is the matter of expense of the pastor from pastoral duties for any lengthy period. Surely the church is considerate that will grant a pastor a full month's vacation from his church and in supplying his pulpit while he is absent; they have reached the acom in church courtesy, but for a pastor to extend an absence from a church to more than one month, is not this, my brethren, templing fate? Of course Moses was away from the Boxk for nearly seven weeks but he was not away for his own pleasure, not holding a meeting for some neighboring parish, yet as noble as were his purposes and even leaving his associate pastor in charge, he found the whole outfit wondrously backslidden when he came down off the mount and developing difficulties in an orphaned congregation run pretty true to form today when the pastor is absent too long. A helpful look upon the subject of the pastor is that he must be as accurate in his schedule as a lost mail train, to be dilatory, just a little late, is an unforgivable mistake as a minister. "Many a minister" says the bishop, "makes a gross mistake in the selection of hymns for his Sabbath service. No congregation will estimate the hymns above the estimation which their pastor places upon them. If he gives not weight to this important and essential part of the Lord's day program neither will they."

The true shepherd of a flock will preach to the people, but never at them. The bishop tells of one minister who said he did preach, but in reality he abused the people. He would have been a better man had he not been in the ministry because he would have been hammered into being a gentleman had he not been protected by his calling. Any preacher can catch the cheap cheer by being ungenerously toward those who pay him his salary and the cheap hanger-on will greet the preacher with, "Well, this city has one man who is not afraid to speak the truth." A man can say anything from the pulpit which should be said for the guidance and enlargement of his members and speak with a kindness of heart which betokens the virile he has for miscreancy was not here. is must_is interesting in the changes given by Jesus to Peter and granted the faculty of this impassioned follower, to Himself. Peter may have seemed more in his element as a wave-walker or a sword manipulator but the thing, that Christ gave him which was to evidence his love for the Master, was that of a pastor or feeder of sheep.

Where is the sight more splendid than the picture of a contented flock led and fed by a skilful shepherd. David magnified the office of a real pastor in his Shepherd as he spoke of the satisfied sheep, of the green pastures, of the still waters, of the absence of evil, of the prepared table, of the anointed head and the cup that runneth over. To be a dispenser and provider of such a spiritual meal as this is the God-given prerogative of every real under-shepherd. An eminent pastor writing upon the subject, "Preaching or Preachers," says, "A pastor is to give himself. He is here for the enrichment of the world. A man is an estate; and at death should any of the estate be left on hand the man is by so much a failure. The angel at the gates of fire will make this inquiry of
every corner, "Did you spend all your estate?"
And blessed is the man who can answer, "I have
nothing left." Jesus had nothing left. Empty as
a hungry soul, this is Christ's program for life,
not to hunt ease but to hunt travail, not to
count costs but to boldly venture all.

What about preaching? The word "preach" was
unheard before Christ came along the road and had
stopped to tell his story to mankind. Is preach-
ing the art of making a sermon and delivering it?
No, that is not preaching. Preaching is the
art of making a preacher and delivering that.
A running theme of varied truths, put together;
Is this a sermon? No, preaching is the outbreak
of the soul in speech, therefore the elemental busi-
ness in preaching not only with the preaching but
with the preacher. There is little trouble to
preach if only there be a preacher. Preaching
not preaching is the task.

The world of people is not much concerned
in discursive marks. The little shibboleths under
which some make so much, they care for little, or
nothing at all but God, where He is and what
He is, and man, and whether God and man meet
and all the soul in its struggles. These big things
men care about. Their hunger pricks them toward the Infinite. God's muscular arm, stark
naked, hand pierced and open, unafraid and
eager, and toward such an arm men will grope
in their night and battle in their day. The
preacher that shows that, his preaching will be
an apocalyptic.

Perhaps one of the greatest failures in our
lives as preachers, if there be failure anywhere, is
failure in our devotional or prayer life. An oft-
quoted statement tells us that Luther, the busy
reformer, spent three hours a day in the closet
of prayer. Doubtless here was the great secret
of his success and the pre-eminent reason why his
name has gone down in history as a chosen vessel;
sanctified and meet for the Master's use in his
day and generation.

Spurgeon says, "Of course the preacher is above
all others distinguished as a man of prayer;"
He prays more than ordinary Christians, else he
is disqualified for the office he has undertaken.
If the preacher become lax in sacred devotion, not
only will he need to be plied but his people also.

"The pastor as a pastor." Not the pastor as
a preacher simply, or an organizer, a mere ad-
ministrator of church affairs; his office may in-
clude all these activities, yet pre-eminence on any
one or more of them may not enable him to meet
God's ideal for him as a pastor, whether does their
sum total spell success as a spiritual under-
Shepherd of the Lord.

"The pastor as a pastor." What an objective,
invoking how hard! Personal success in the office,
but helping to replete as another calling,
the temporal and eternal welfare of immortal souls.
Presidents and potentates of nations in their
enlarged offices may deal with the secular and
temporal affairs of humanity, going in history as
the champions of world causes and occasions,
but the Christian pastorate faithfully ful-
filling the demands of his office is not dealing in
more tempers but in the affairs affecting souls
for good or ill, hell or heaven, eternal
light or eternal night.

Or brethren, may we magnify this office of
a pastor, not by acquiescence to look standards
or high-sounding theories of the calling, but by the
convincing argument of everyday efficiency until our
parishes and people will rejoice that our life-
activities ever led us in the way and the eventual
approbation of our Lord and great Over-Shep-
heard in the final accounting day when God takes
us home to Himself.

*This article was sent in without the author's name attached—Editor.*

### DEPARTMENT OF EXCHANGES AND SUGGESTIONS

**By D. Shelby Collett**

#### PLANNING A PREACHING PROGRAM

"Now, what shall I preach next Sunday?" has
been asked repeatedly by some pastors who have not
learned the advantage of planning a preaching
program. They know there will be two more
sermons expected from them, that is, unless some
visiting preacher should happen to come along.
If so he will no doubt fill the pulpit. What results
are methods of this nature followed? Usually the
pastor preaches within a limited sphere of sermonic material, the congregation is not led to
broader thinking and to deeper spiritual truths, but
within a few years the pastor is looking for another
church. No pastor can grow materially in his own
mind and heart who follows this haphazard plan.

The pastor should establish goals for his
preaching program just the same as other enter-
prising leaders set goals for accomplishment in
their line of work. "But," one argues, "I must
depend upon the leadership of the Holy Spirit for
my message." All true ministers of the gospel
must do the same, we are born of our power entirely unless our messages are true and
inspired by the Spirit, but it is also true that
the Holy Spirit is dependent upon the capacity of
the vessel which he must use. The thinking and
observing pastor will be more greatly used of
the Spirit than the one who lily waits until the
last days of the week to seek him for a message
for Sunday morning, or for Sunday evening.

Also it is true that Spirit leadership need not be
confined to the week before the message is to be
preached. The greatest desire of God through the
Spirit is to lead His children on in spiritual jour-
nals, hence He can assist the pastor in the pre-
paration of an extended preaching program. He
knows the needs, He knows the pastor's capacity.
He can lead us to a wonderful climax of achieve-
ment over a period of months if the pastor is
willing to wait before him to get His pattern for
the work to be done. God who gave Moses the
pattern for the tabernacle while up in the moun-
tain, is still able to give His chosen leaders the
pattern for His church today.

### Arranging the Program

The pastor should spend much time in prayer
begging God to guide him to the wisdom neces-
sary, and to direct his thought in the arrange-
ment of a preaching program. Seek definitely
the leadership of the Holy Spirit in the whole
matter. Then proceed to arrange a program for
an entire year. This is done by many of the
most successful pastors in the church world. Get
a calendar and mark down the Sundays of the
months by dates. Make space for both morning
and evening themes for each Sunday. If revi-
wal meetings are previously arranged for mark out
time for such events in your calendar. Mark out the
time for vacation, district assemblies, or other days
on which you may reasonably expect to be
absent from the pulpit. Then arrange for

### Special Days

There are numerous days on which the pastor
should preach on special or appropriate themes.
These should be noted on this calendar. These
are: New Year's Sunday; Easter; Mother's Day;
Thanksgiving Sunday; May Day; Harvest Home in
Smithville, the seventeenth Sunday after Easter;
Children's day, usually the first Sunday in June; Rally day, usually the first Sunday in October; Thanksgiving Sun-
day, the Sunday before the last Thursday of
November; Bible Sunday, usually the first Sun-
day in December; and Christmas Sunday. There
are also different patriotic events which may
serve as a means for emphasis for themes which
are necessary: the birthdays of great leaders
such as, Washington, Lincoln, etc.; Independence
day, Memorial day, Armistice day. Or if a labor
message is thought advisable the Sunday pre-
ceeding Labor day—this the first Monday in Sep-
tember—serves as an excellent opportunity to
emphasize this theme.

### Communion Services

It is the requirement that all Nazarene min-
est observe the sacrament of the Lord's Supper
at least once each quarter. It is by far the
better rule to establish a certain Sunday in the quarter
when this sacrament will be observed and to place this on your preaching calendar. It may
be placed as the first Sunday in the second
month of the quarter, or at any appropriate time.

### Missionary Services

Some of our most successful pastors follow the plan of sending regular missionary
letters at which time they present missionary themes. Occasionally a missionary speaker is brought in
for that service, but it has been found more
advantageous to have the pastor emphasize this
theme. The impression gathered by the congru-
eration is that the pastor is vitally interested,
sufficiently to prepare messages on the theme, so
they assume the congregation should also be in-
terested. Some successful pastors preach a mis-
ionary message once each month, others twice
in a quarter which is about once in six weeks,
and to others a quarterly missionary message
seems to be sufficient. A pastor may gather val-
uable data for these missionary messages from
such magazines as The Nazarene Review of the
World, The Other Sheep, and from special mis-
ionary books; such books as "The Desire of All
Nations," by Smith; and "The Pastor and His
Missionary Message," by Carey. Other books
may be found in your local public library, or
may be suggested by your Foreign Missionary
Department. The pastor in arranging his pre-
aching program should determine how many of
those missionary messages he desires to preach
each year and place them at suitable places on
his calendar. It will be profitable to have one
more Home Mission messages among these in-
(26)
some pastors have preached on the doctrinal statements given in the church manual. When this is done it is wise to divide these doctrines into sections, giving them a section at a time. Otherwise it is too general. Some of these doctrines and preach a series on one doctrine; the doctrine of "Entire Sanctification or Holiness" has been used in this way. Also some have preached special series on the Holy Spirit, or a subject such as "The Spirit-filled Life" may be used for a series along these lines. Others have preached on special Lenten themes, or series of messages on the cross just preceding the Easter time. No doubt it is wise to have too many of these series in one year's preaching program. In the preparation of a series of this type it is well to secure several books which in a general way deal with the themes to be presented and study these. Gather, your subjects which you wish to preach upon and then gather your material from your reading, your experience and from your knowledge of the needs of your congregation.

Evangelistic Messages
Most successful pastors follow the idea of preaching especially for the edification of the people in the morning services and that of evangelism on in the evening services. The church will develop a deep devotional tone where the messages are all intensely evangelistic in nature. Nor will the pastor be able to stay for an extended period of ministry if he confines his preaching to strictly intensive evangelistic series. There is a sense in which all his ministry must be evangelistic, but not intensely evangelistic. In the preparing of a preaching program for a year perhaps it will be well just to write "Evangelistic!" for many of the night services, depending upon the immediate occasion to furnish you the theme and message. But in the morning services you might insert some special theme to be emphasized. Some pastors have found it very profitable to preach on Bible characters in these evangelistic services. There is nothing which gives better opportunity to locate people in their needs than preaching sermons on biblical characters. Any preacher interested in a series of evangelistic services of this type will find numerous books published on Bible characters. Many of them are now found in the various "Dollar Libraries." A series of several messages on "The Second Coming" series will fit for evangelistic purposes. These messages may be divided into; "Signs of the Times"; "Facts of Christ's Coming"; "The Nature of His Coming"; and "Preparation for His Coming."

Another interesting series can be arranged by taking a few of the parables of our Lord. Numerous parables lend themselves to an evangelistic message. Some have preached a series of evangelistic services from the different conversations Jesus had with individuals, such as, with Nicodemus, with the woman of Samaria, with Zacchaeus, and with Simon the Pharisee. Another interesting series can be arranged from the questions asked concerning Jesus, such as; "Whom do men say that I am?" "To whom else shall we go?" "What think ye of Christ?" and "What shall I do with Jesus?" Another series may be arranged on "Vital Bible Questions, in Human Experience," using the following questions: "How can a man be born when he is old?" asked by Nicodemus, "What must I do to be saved?" and "if a man die shall he live again?" A series of seven sermons may be arranged from the messages to the seven churches given in Revelation. Another series may be arranged on "Matters of Christian Belief," using themes like these: "Why I am a Christian?" "How I know God?" "What Jesus Means to Me?" "The Bible My Light." An interesting series of sermons may be arranged on "Studies on the throne in the Bible" and may end with such series. Do not try to run a series of sermons on all these suggestions during one year.

The Advantages of a Program
The advantages to such a program are numerous. It gives the pastor something definite to work toward. It enables him to arrange a constructive plan of ministry and as well gives him opportunity to develop himself along definite lines. Perhaps he will find suggestions or seed thoughts in the early part of the year which he will be able to use perhaps for six or nine months hence. He marks the place where these suggestions may be found near the theme to be used, so he has the advantage of all his reading during the year at the time he starts preparing his message. It saves him from the harassing experience that some pastors go through during the early part of each week because they do not know what to preach on next Sunday. It makes for efficiency in every department of the preacher's life. There is nothing that can take the place of definite planning in any line of work. After a pastor has worked out to his own satisfaction whatever program he believes God would have him to follow during the year, it is well for him to stick to that program without notice, writing the bottom of his program. Many times his program is changed, but it is surprising to note by surveying the work of past years how much of the program has been followed in detail. Don't say it can't be done until you've tried it for one year.

WORD PICTURES IN THE NEW TESTAMENT
There is an interesting and most profitable set of books now being published under the above title, written by A. T. Robertson, Prof., of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Dr. Robertson is considered the foremost American New Testament Greek scholar. This work is intended for the intelligent New Testament student who does not know Greek. The author's comments are "now lexical, now grammatical, now archaeological, now illustrative." It shows the "word-pictures" by which the writers of the New Testament revealed the message and personality of Jesus Christ and the story of the gospel. Here is an illuminating work, showing as far as may be, the exact shade and meaning of the words of Matthew, Mark, Luke, and the Acts; and he throws sidelights on the text from contemporary customs, habits and history. The minister who studies intelligently and diligently those volumes, seeking all the time the Spirit's guidance, will get a new, vivid and dynamic view of the New Testament message. It is the best of its kind since Vincent's "Word Studies of the New Testament," which are now outdated by this new work. There are three volumes now published; Vol. I, Matthew and Mark; Vol. II, Luke; Vol. III, The Acts of the Apostles. These sell for $3.50 each at Nazarene Publishing House.

LET US TAKE DOWN THE BOOK
We are living in precarious times; strenuous times; hard times; times fraught with anxiety and distress; perplexity and despair. Let us
therefore take down the Book. Blow off the dust, clear away the cobwebs, open its pages, and let God speak to us. It is His Word.

It has been our sad experience in recent days to attend some of the leading churches of various denominations, and listen to the preachers making vain endeavors to solve the problems of the day. In many cases there were eloquent discourses, fine rhetorical phrases and well-rounded periods, a fine display of knowledge in scientific and philosophical research, but there was something lacking. There was no "Thus saith the Lord." People came away from those services with a feeling that it had not been exactly good for them to have been there. A feeling that, while the mind had been occupied for an hour, now the hard facts of daily life must be faced, and the perplexity had not been relieved.

Men are trying to discover a method of eliminating crime, and they are baffled by the stupendous task. They turn to sociology and psychoanalysis, and believe they have at last reached a solution of the problem. Then there is an outbreak of crime more serious than any they have heard of, and they discover that all their plans are worthless. They turn and stare blandly into one another's faces, wondering what to do next.

Nations are seeking for a solution for the problem of government that will bring peace to the world and eliminate the possibility of strife, but just when they think they have a court that will render justice to all, jealousy, greed and passion spring up in some quarter, and the world is stunned by the result.

We are groping for a way out of the slough of economic and social despair, but as soon as we set one foot on a hummock, the other sinks into the mire, and there is little or no progress toward solid ground. We are wandering about in a wilderness of political perplexity, but as soon as we think we have found a path leading out of it, we discover ourselves in a worse tangle than before.

Let us take down the Book from the shelf—God has written to us. No, it is not a treatise on political economy; nor a compendium of sociological methods, neither is it a handbook of scientific research—it is the message of the living God to His world. It is a Book of light.

"Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light."

If you read it merely to find out the date of the reign of Cyrus, king of Persia, or to speculate concerning the supposed division of the prophecies of Isaiah, you will miss the message. When you receive a communication from a friend, and it is of great importance, do you stop to speculate as to the reason for the abrupt change from ink to pencil; do you try to discover why the pen "went dry," why it was not refilled, and whether or not ink was available? No, you read the message first and act upon it, then perhaps you wonder about the other things, but it does not alter the facts which your friend has communicated to you.

The heart of man is the same today, as when God caused holy men of old to write His message through the Holy Spirit. Men has the same desires and ambitions, same passions and pride, same love and hate, same doubts and fears, same sin and need of salvation. The moral nature of man is the same today as when the Lord God commanded His prophets of old to take down His word as a written record.

The Book you will discover God's method of dealing with man, and the provision He made for our redemption. "If any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new." You will find that God has established a precedent in His dealings with the nations and peoples of old, as recorded in the Old Testament, but also in the New Testament. The old covenant was annulled by the blood of Christ, and the New Testament Church was established. He will deliver those who obey Him now.

In the Book you will find that God's message to you will dispel all doubts; all fear will be removed; and there will be a feeling of security, because if you accept the message you will put your complete trust in the strength, power and wisdom of the Father.

In the Book you will find that Jesus—who is God incarnate, is the Light of the world, and that in Him there is no darkness at all. And you will find that when He comes into the life, the social problem will not be such a bugbear, and crime will be abolished. When He comes into the life, man will be on the way to overcome some of the causes of economic depressions, yes, when Jesus comes back again, the problems of nations, of legislation and government will be easy of solution.

In the Book you will get light on the economic, social and religious difficulties of mankind.

Study the Book—God has a message for you.

—Clyde A. C. Williamson, in The Presbyterian.