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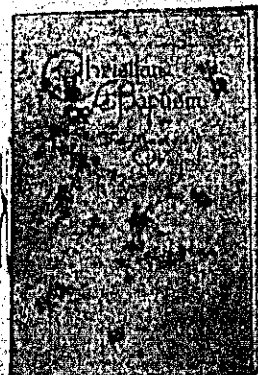
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# The Preacher's Magazine

VOL. III, NO. 11

NOVEMBER, 1928

WHOLE NO. 35



D. B. TOWNER

From "George C. Stebbins: Reminiscences and Gospel Hymn Stories," by George C. Stebbins, published by Doubleday, Doran & Company, Inc.

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# The Preacher's Magazine

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

J. B. Chapman, Editor

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VOLUME 3

NOVEMBER, 1928

NUMBER 11

## STICK TO THE MINISTRY, YOUNG MAN

A YOUNG man, whose professional career was already good and was fast growing, obeyed the call of the Lord a few years ago and entered wholeheartedly into the Christian ministry. God has blessed the clear preaching of this splendid man and has answered his prayers and given him souls and success in the building up of the cause of God.

A few days ago the editor received a letter from the above named preacher in which was described the "leanings" of the preacher toward the profession which he gave up to enter the ministry and asking the editor's advice and counsel. The editor answered as follows:

"MY DEAR BROTHER: Your letter came a few days ago and in looking it over I felt like saying, 'There hath no temptation overtaken you but such as is common to man,' and I wanted to apply these words simply to men who are called to preach and have left professions and vocations which they liked and in which they were having at least a measure of success to enter the Christian ministry and who, furthermore, have, like yourself, approached the age of forty, at which time every man sees the possibility of his ever changing to some other calling in life and making a success of it slipping silently away from him. This is the real testing time. Up until now, you have 'experimented,' but now stern old father time is about to make a fixture of some sort out of you.

"You are in some little doubt yourself, but I am not in the least doubt regarding you. I am confident, from what I know of the manner in which God has blessed your efforts, that you are set apart of the Lord for the work of the ministry. I do not even doubt that (without your knowledge) your former training and experience in your chosen profession were in God's plan for fitting you for the work of the ministry. Perhaps you will say, 'Oh, but my training and experience were not suited to the end of preparing me for the ministry.' But so thought Moses the herdsman, Amos the gatherer of sycamore fruit and Elisha the plowman. And we do not doubt that Luke the physician, Apollos the lawyer, Levi the tax collector, Peter the fisherman and even Saul the bigot had like misgivings about their education and former experience. But, although there must of necessity be a predominance of men who were 'educated for the ministry,' in the sacred office, there is a large place for those whose education and experience have fitted them to serve as 'nonprofessional' preachers and soul winners.

"And do you not think that Moses pined for his flocks, Amos longed for his summer fruits, Elisha missed his humble place in the field, Luke begged for his place at the bedside of the grateful sick, Apollos dreamed of the courtroom, Levi yearned for the place of customs, Peter craved his nets and Saul earnestly desired association with scholars?

"Perhaps there are ministers who never have 'looked back,' but most of such either left nothing worth going back to, or, like myself, started in the work of the ministry so early that it is and always has been, professionally and emotionally, their 'first love.'

"You think of dividing your time and thought between your old profession and your new calling, and you cite some who have done this with a measure of success. But my advice to you is to not do this thing. Stick to the ministry! Stick to it through thick and thin! Become enamored of its possibilities and thrilled with the realities of its present and eternal rewards. God

has called you. I believe this most firmly, and that belief is the basis of my exhortation. If you are assured that God has called you, then dismiss every other calling as belonging on an inferior plane and devote your time, talent, soul and strength to this noble and glorious work. Account every offer of promotion in other fields as temptations. Evaluate every trial and disappointment in this one as a promotion and as a sign that God is with you and for you. Give your undivided best to the work of preaching the gospel and winning men to Christ.

"I am thinking of the time when you are old and your grandchildren are about your knees. I am thinking of the hour when you are dying and your life and its labors are before you in full review. I am thinking of the judgment and of the place you shall occupy in heaven among the redeemed, and in the light and prospect of all these times and places, I exhort you to stick to the sacred calling which is your hope and joy.

"You love your chosen profession and its passing is a sorrow to you, but it will be a greater joy in later life, in death, in judgment and in eternity to have been a mediocre preacher than to have been at the head of the class in any other profession or calling.

"If you weather the storm for a while, the bitterness of your bereavement will pass and in the sincerity of your devotion to this holy calling you will find joy and blessing and consolation that is fuller than full. And since it takes the best there is in the very best of men to make even an ordinary preacher, there is room in the Christian ministry for the proper occupation of all your time and energies and cause it its purposes for the fullest sacrifice that you may ever be called to make."

#### EDITORIAL NOTES

We used to hear it said, "There is nothing new in theology," and if you have been keeping up with B. W. Miller on his "Current Revival of Ancient Errors," you are doubtless convinced that many supposed modern fads and cults have a musty and unsavory pedigree.

In his fight to be genuinely and deeply spiritual, the preacher will encounter many fierce foes. The very fact that he *must* read the Bible and say prayers and offer consolation and administer rebuke makes it easy for him to become a formalist. In fact, our association with preachers for almost thirty years has convinced us that the rank and file of preachers are clean, good men, and that the crook and libertine is so exceptional that he is marked by all. But the great want among us is the want of deep and genuine spirituality. And by this we do not mean simply emotion and noise and profession. We mean real ability to get our prayers through to God, and to preach with unction, and to labor and live in the joy of the Holy Ghost.

The annual vacation is becoming more and more general among preachers and it is a good thing. As a church member, we would rather our pastor would take his vacation religiously and fully; for we believe he will do us more good in eleven months with the good a vacation will do him than he will in twelve months without the vacation. Of course, vacation time is now practically a year off again, but it is not too early to think of it. Especially in accepting a call to a new church, be sure to mention the vacation idea and get the church to thinking. Even if it rejects the idea now, next year it may consider it more favorably.

A missionary in Latin America who receives The Preacher's Magazine writes a letter of appreciation to the editor. And that reminds us that there are a good many full salvation missionaries in foreign countries who would appreciate the Magazine more than those of us who have so much reading matter at hand possibly can. Wonder if some readers will not interest themselves in sending in one dollar to the publishers and ask that the Magazine be sent to some missionary acquaintance for the year 1929?

In planning for a revival, the preacher can often arrange for his date to include a holiday, and in such cases, by proper advertising, and proper effort, he can in effect "add a Sunday" to his meeting. For instance, during November, a meeting planned to include Thanksgiving day can have one additional all-day meeting.

And while thinking of revivals, many are reaching the conclusion that one well planned and well manned meeting is worth two or three efforts that are poorly advertised, poorly planned and in which there are not sufficient workers. In fact, it is possible to have too many "protracted meetings" during the year, for the force of such meetings, from the human standpoint, depends largely upon their unusualness. When you make the special meeting the ordinary thing you largely subtract from its usefulness.

Good gospel singers who are competent to lead the singing in the revival and to contribute special singing are quite scarce, but one that really fills the bill is worth much more than his cost to a meeting. In fact, a good singer who is also somewhat of a manager and special worker will often make it possible for the pastor to do the preaching in his meeting with splendid effect.

Isn't there some way for us to improve on our method of giving the notices from the pulpit? This is getting to be more and more a serious matter. Almost everywhere you go you find long drawn announcements, interspersed with exhortations assuming proportions that are annoying indeed. Even the printed bulletin does not seem to help a great deal, for the pastor will find "special announcements" which the bulletin committee overlooked or else he will feel called upon to emphasize some of the printed announcements, and thus the time is wasted and the patience of the people suffers.

It will soon be time to think again of the "family budget" for the year, and if you are a wise and thoughtful preacher, you will see to it that a place is made for the purchase of needed books. The preacher without books is much like a carpenter without tools—he must work under a handicap.

Be sure to renew your subscription to The Preacher's Magazine—do this early and save the Publishers the trouble and expense of notifying you and at the same time make yourself sure of not missing a single issue. Most of our subscriptions expire with the December issue, you know.

Dr. A. M. Hills, who has written so many good things for the readers of The Preacher's Magazine, is to have out a new book on "Homiletics and Pastoral Theology" within a short time, and our judgment is that it will be the best contribution Dr. Hills has ever made to the cause of God and the Christian ministry. This book will become a text book among preachers, I am sure.

#### DAVID B. TOWNER

As a composer of music for gospel hymns, D. B. Towner has attained world-wide fame. He was a contemporary of Moody and Sankey, often assisting them in their meetings. Among the many songs for which he wrote the music are the following: "Trust and Obey," "Anywhere With Jesus," "Grace Is Greater Than Our Sin." Dr. Towner was born in Rome, Pennsylvania, March 5, 1850, and died in Chicago in his seventieth year. He was universally acknowledged as a musician of the first rank and a leader of unusual ability.

# DOCTRINAL

## THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

### No. 6. Calvinism in the Twentieth Century

THE doctrine of predestination, through the many Christian centuries, has held a central position in the dogmas of the Church. From the days of the first writings of the New Testament in biblical phraseology, predestination is that aspect of foreordination whereby the salvation of the believer is taken to be effected in accordance with the will of God, who has called and elected him, in Christ, to eternal life. As to the cause of this election, and its grounds, the Church has been divided. The final statement of the doctrine of predestination, election and final perseverance was left for John Calvin to make in the sixteenth century. But the seeds of what was later termed Calvinism were sown by Augustine in the last of the fourth and the first part of the fifth centuries. In his controversy against Pelagius, he made the doctrine of predestination his foundation for special grace, emphasizing strongly the idea of divine sovereignty, declaring that God's choice is sovereign, and His call effectual where He wills. The idea of reprobation was first introduced by Gottschalk, a monk of the ninth century, long after the predestination doctrine had received its first full and positive exposition. The doctrine as stated up to this time was that divine grace was irresistible, and God's foreordination determined absolutely who were believers.

Up until the time of the Reformation the Church held fairly well to the doctrine of Augustine concerning this disputed point. At the Council of Trent Augustinianism was reaffirmed. But it was left for Calvin to crystallize the teaching of Augustine and of the Intervening Fathers in predestination. This he did with much force and clarity in his "Institutio Religionis Christianae," written during his twenty-third and twenty-seventh year. His "Institutes" have set the pace for Calvinistic doctrine for the last four centuries. For him reprobation was involved in

election, and divine foreknowledge and foreordination were taken to be identical. He defined predestination as the eternal decree of God by which He had decided with Himself what is to become of each and every individual. Eternal life is foreordained for some, and eternal condemnation for others. He is forced to confess that this is a "horrible decree."

"Predestination," writes Calvin, "we call the eternal decree of God by which he hath determined in Himself what He would have to become of every individual of mankind. For they are not all created with similar destiny; but eternal life is foreordained for some and eternal damnation for others. Every man, therefore, being created for one or other of these ends, we say, he is predestinated, either to life or to death. . . . In conformity, therefore, to the clear doctrine of the Scriptures, we assert, that by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on His gratuitous mercy, totally irrespective of human merit, but that to those whom He devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment. . . . God seals His elect by vocation and justification, so by excluding the reprobate from knowledge of His name, and sanctification of His Spirit, he affords another indication of the judgment that awaits them." Calvin will not allow the future goodness of the elected, nor the badness of the reprobate, to have anything to do with their election or reprobation. By necessity he contends that sinning is laid upon the reprobate by the ordination of God, and yet he denies that God is the author of sin.

In the first centuries of the Church the freedom of the human will was stressed, but as the conflicts came on with heresies the sovereignty of God was stressed until the idea of the freedom of the will was lost sight of, in order that the decrees of God might be taught to be final in

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their effects upon the race. At the time of Calvin's writing the freedom of the will was absolutely denied, and the will of God became immutably sovereign. God's decrees became final irrespective of human action. This carried with it the necessity of election to final salvation, irrespective of the life of the individual, and to damnation eternal, whether or not the individual sought to live righteously. It also was wrapped up with the necessary tenet of infant salvation and infant damnation. Man was forced, by this metaphysical dogma of determinism, to become an automaton, whose will to achieve or to choose, to do or refrain from action, was bound by inexorable fate and the unchanging decrees of God.

In the outworkings of this scheme of predestination, which had its roots in Augustine, and its full flower in Calvin—now termed Calvinism—there are five main tenets which through the years have characterized the dogma. These are: (1) Election to salvation is unconditional, determined by naught but the will of God; (2) Grace from God in moving upon the heart is irresistible, and naught that man can do is able to turn the saving grace of God from being efficacious upon the soul; (3) The human will is bound by the decrees of God's will, or determined by fate as expressed philosophically; (4) The atonement is limited, making provision for the salvation only of the elected, and providing not for the salvation of the reprobate; and (5) The perseverance of the saints is final, or whenever one is elected, naught that he shall ever do, will cause him to lose his status with God, and be damned.

Through the years there had been a gradual increasing of opposition to the stringent doctrine of predestination, which entirely eliminated the element of human freedom. In the early Church the doctrine of predestination was held with a semblance of freedom of the will, but with the crystallization of the dogma by Augustine, along with the final statement by Calvin, this element of freedom was eliminated. James Arminius, who died in 1609, raised a standard against the extreme tenets of Calvinism. Arminianism thus became an uprising against the Calvinistic doctrine of election and all else that goes with it. Arminius was a ripe scholar, who had traveled extensively, and had been a pupil of Beza, one of the early scholars who formed an edition of the Greek Testament. At first the Arminians

were outnumbered among the teachers, clergy and scholars, but through the centuries they have gradually grown in power and influence, until at the present time Arminianism stands supreme in the field of theology, especially as concerns its teaching relative to the freedom of the will.

The creed of Arminius was set forth in the "Remonstrance," in 1610, addressed to the states of Holland. It consisted of five articles: 1. Election is conditional, and is dependent on the foreknowledge of faith; 2. The atonement is universal in the sense that it is intended, although not actually efficient, for all; 3. Men are unable to exercise saving faith or to do anything really good without regeneration through the Holy Spirit; 4. At every step grace of the spiritual life is indispensable, still it is not irresistible; 5. Final perseverance of all believers is doubtful. This last article later came to be stated that it was possible for the believers to fall finally from grace. This is seen to be an attempt to counter-balance Calvinism from the ethical standpoint. The Arminians admitted the foreknowledge of God, but denied the idea of foreordination as being dependent upon this foreknowledge.

With the Wesleyan revival Arminianism received a great boon. This has been described as "Arminianism on fire." The only thought which the Wesleyan revival added to Arminianism was that of bringing out more clearly the idea of the freedom of the human will, and of the possibility of man so resisting divine grace that he will not be saved. It also emphasized the possibility of falling from grace. Some have tritely said that the Methodists (Wesleyans) believed in falling from grace or backsliding, and practised it!

In the present series it is not our purpose to go into the details of refuting these several errors, merely to refer to their former refutation, and to point out their reappearances in the twentieth century. Calvinism was refuted first by the noble Arminius. Later Watson in his notable "Theological Institutes," which formed the standard of theological literature for the Methodist church for a century, followed by Wakefield, who formed an abridgment to the work of his predecessor, along with important additions, in his "Christian Theology," and Lee in his "Elements of Theology," furnished the chief refutations of Calvinism. These then gave way to the works of Ralston "Elements of Divinity," and Miley "Systematic Theology." Pope in "A Compendium of Chris-

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tian Theology" gives a clear statement of the position of Arminianism along with its historical development. On the other hand, the writings of Hodge and of Shedd "Dogmatic Theology" with much clarity state the Calvinistic theology under its more modern terminology and viewpoints.

In passing several items must be noted concerning Calvinism. (1) Calvinism, as oftentimes stated and thought, is not a dead issue.

2. There is a modification of the dogmas of Calvinism since the days of its first final statement by John Calvin. The doctrine of infant damnation has at least been changed, or is not emphasized as strongly as before. The idea of the atonement being limited, while still held, is stated in such a manner that one must feel that there has been an atonement for the race, but the efficacious provisions are obtainable only by the elect.

3. The camp of orthodox Christendom is divided into two distinct groups at present concerning this issue. Those of the Wesleyan belief, such as the Methodists and their various branches, hold to the scheme of Arminius, while the orthodox among the Baptists and Presbyterians still cling to Calvinism? Many times this is to a modified form of Calvinism. The remaining group, composed of modernists from the various faiths, rejects entirely the idea of an atonement, salvation by faith in Christ's death. Hence for them the thought of divine sovereignty is relegated to traditional theology, and natural laws take the place of Providence. For the freedom of the will, depending upon whether or not they are determinists or personalists, there is usually substituted the psychological principles of stimulation demanding a response, and of the will or the personality being a bundle of habits of neural discharge.

There are a number of distinct spheres in which Calvinism appears at present. Though there has been a gradual waning of the issue, still it is dominant in certain theological fields. If one would survey the field of Christian literature he would find at first the tendency of divine sovereignty and human freedom to exist together. By the time of Augustine, divine sovereignty was emphasized more strongly than human freedom. As the centuries passed the thought of freedom waned and predestination, or the sovereignty of God, increased as a dogmatic tenet, until by the

time of Calvin the dogma of freedom and the universality of the atonement was practically obscured by that of foreordination. During the next half century there arose a protagonist of human freedom including the idea of a universal atonement; and since that time human freedom, and those doctrines included in the system of Arminius, have gained in power and influence, and there has been a corresponding weakening of the strongest dogmas of Calvinism. The present finds the field of Christian thought, outside of that occupied by modernists and liberalists, dominated by those who posit human freedom and a universal atonement. Even among Calvinists, the idea of the atonement being limited and the will being bound does not carry the same connotation that it did in the days of Calvin.

1. In the theological seminaries, where orthodox instructors teach theology, under the control of those denominations which cling to the Westminster Confession—which is the best statement of Calvinism at present—Calvinism appears. Those seminaries of the Baptist and the Presbyterian churches, which still remain orthodox, hold to a modernized form of Calvinism, concerning divine decrees, divine predestination, election to salvation, and the necessary correlative of a limited atonement. This can be said to be true of such seminaries as The Southern Baptist, Princeton Theological Seminary, Newton Theological Seminary, Rochester Seminary, The Western Theological Seminary and the Pittsburgh Theological Seminary. The control of such institutions is that of denominations which have had their roots in the theological background of Calvinism, and where such still remain true to an orthodox interpretation of the Holy Scriptures their dogmas are likewise Calvinistic. In this connection it might be well to note again the limitations mentioned above. Infant damnation, a narrow, limited atonement, and determinism in human freedom are so modified as to fit into the scheme of present day thinking. Due to the many attacks upon the more stringent, or elder Calvinism as Shedd refers to it, Calvinists were forced to modify their positions with reference to the atonement. But where they have declared for a universal atonement as concerns the price paid for redemption, as noted above, they are unwilling to admit that God calls all to receive or to be partakers of this universal atonement.

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This amounts to the same as a limited atonement.

One has but to run through hastily such theologies as Strong's, the memorable Baptist theologian for so long a time president of Rochester Seminary, Hodge's, the Princeton professor of theology, Shedd's, formerly professor of theology at Union Theological Seminary, whose "History of Doctrine" is a classic on the subject, to find how strong the Calvinistic element still predominates. President Mullin's, president of Southern Baptist Theological Seminary, "Christianity in its Doctrinal Expression" treats systematic theology entirely from the Calvinistic standpoint. In the study of theology at the present time one cannot go far amiss by being thoroughly grounded in Arminian theology before he undertakes a study of such works as mentioned above. It is easy for one to be led astray in his theological thinking if he studies only Calvinistic theologies. If one seeks a clear statement of the atonement from the Arminian viewpoint it can be gained better by a perusal of the works of Miley, or Watson (though each are now out of date) or Pope, than from the works of Hodge, Shedd or Strong. If one would desire a clear distinction between the views of Calvinists and Arminians on this subject it can be had in Hodge's "Atonement." At every point where any thought of Arminianism or Wesleyanism is liable to appear the writer is careful to warn the reader of it, and its dangers, as he terms it.

Until the theologies from the seminaries (orthodox, for in the field of modernism the problem is not that of Arminianism or Calvinism, but a clear denial of the supernatural) are entirely rewritten, Calvinism must remain a tenet of modern theology. It may wane in practice, or be referred to only slightly in the pulpit, still as a theological dogma it will be taught. It might be reclothed in newer phraseology to suite modern conditions as developed in the field of psychology, still it remains as Calvinism. In the realm of modernism the doctrines of Calvin as restated by such later writers as Beza, Turretin, Owen, Hodge, Shedd and Strong, are cast aside as quickly as those of Arminius, Wesley, Watson or Shelton.

The main point of contention between the two schools of theological thinking is that of the nature of divine decrees. For Calvinists divine decrees are eternal, universal, immutable and unconditional or absolute. They affirm that such

decrees afford the only basis of God's foreknowledge. They make the decrees the conditioning cause of the foreknowledge, while Arminians emphasize human freedom and eliminate the absolute immutability of divine decrees. They make the foreknowledge of God to be caused by the acts of human freedom, and not human acts to be the immutable results of God's foreknowledge or predestination. In making a comparison of the theologies of the two schools it is well for one to carry this thought with him. Calvinists urge the immutability of divine decrees; and Arminian theologians stress human freedom. Since some are not converted, hence Calvinistic theologians assert that they are damned by God's predestination or decrees; while the Arminians asseverate that they are lost due to their own choice of sin and evil.

As a practical issue this may be a dying one, but as an item in systematic theologies and among theological writers and teachers it is still the field of contention. It is true that Arminians, as well as Calvinists, must rewrite their theologies in terms of modern errors and the modern offspring of ancient errors, instead of dwelling upon the ancient phase so much as is done at present. Shedd in his "Dogmatic Theology" writes largely in terms of the past and draws much of his source material from the history of doctrine. He states his position thus: "It is his conviction that there were some minds in the former ages of Christianity called by Providence to do a work that will never be outgrown and left behind by the Christian Church. In drawing from these earlier sources the writer believes that systematic theology will be made both more truthful and more vital. . . . If an author in any department gets into the eddies of his age, and whirls round and round in them, he knows little of the sweep of the vast stream of the ages which holds on its ways forever and forevermore." ("Dogmatic Theology," Vol. 1, v. 11.) While this is true still the modern problems are not those of the past. With the historical background well laid, it is necessary for Arminians to combat present-day issues from the modern standpoint.

To meet the challenge of the recent Calvinistic divines in the field of systematic theology Arminianism has as yet in this century produced no outstanding theologian. Strong's "Systematic Theology" is a masterpiece (though he speaks of it as but a commonplace book for common-

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place thinkers) and is the result of the present century. Arminians to place by the side of this notable work are called to use such books as those of Miley, Ralston, Lee, Wakefield, or the earlier Watson. This age demands a champion of the tenets of Wesleyan theology, who shall defend first, the authenticity and credibility of the Scriptures, as the source of Christian theology, against modernism, the existence and attributes of God against evolutionary naturalism, the deity of Jesus Christ against modernists in evangelical Christianity and Unitarians, the personality of the Holy Spirit against that body of the Church which denies Him personality and makes Him but an influence, the fact of the atonement against modernists, and the universality of the atonement against modern Calvinists, the fall of man and the necessity for salvation by faith in the atoning blood of Christ against evolutionary liberals who deny man's fall and the necessity of salvation other than by good works, the fact and nature of total depravity against the large school of thinkers in the various churches who by denying this, thus eliminate both the necessity of conversion and especially of sanctification, and finally the reality of future rewards and punishments against those under the spell of naturalism as resulting from evolutionary materialism who affirm that death ends life, and that immortality is but a phantom.

2. Calvinism appears in the twentieth century in the pulpits of many churches which hold to this doctrine. Many of the Presbyterian and Baptist churches do not have a great deal to say with reference to the doctrines of Calvin in their preaching and practical writings. But on the other hand among the Southern Baptists it is most common for one to hear the plea, "Once in grace, always in grace." In preaching and in devotional literature not much stress is placed upon the limited atonement, but the dogma of the perseverance of saints or the elect is stressed. It is oftentimes said in such pulpits that it matters not how far one may go in sin, after he is elected or converted by divine grace, in the end he will finally be saved. From the practical standpoint this is the most erroneous phase of the doctrine. For it will sanction sin, under the plea that if one is elected to salvation he will finally be saved irrespective of what he may do after his election to saving grace. This form of Calvinism likewise stresses the doctrine that it is

impossible for one to live a holy life, as taught by Wesleyanism. Oftentimes among such people one is told, "There is none that doeth good, no not one." When worked out in everyday life, it sets a very low standard of personal piety for the individual. It is also liable, under the plea of determinism or foreordination, to permit one to live a life of sin, saying that it is of no use to try to be any better.

Possibly from the standpoint of the pulpit as setting the standard of life and personal piety for the laity the idea of a lack of human freedom, which results in a loss of human responsibility, is the greatest danger of Calvinism. One rightly argues that if he is preordained to act as he does, then his personal freedom is a chimera, and if he is not free in his choices, neither can he be held responsible for his acts or deeds. In the practical outworkings of modern Calvinism this tendency toward determinism which results in human or moral irresponsibility is most marked.

One can find modern Calvinism in the average Presbyterian church, though the minister has dropped from his sermons any special reference to such doctrine, by questioning the minister concerning his theological tenets or the doctrines of the church.

3. Another outworking of Calvinism in its modern garb may be found in psychological determinism. The school of modern behaviorists in psychology is deterministic. It may not be thus because of its relations to Calvinism, but from the standpoint of those philosophical principles basic to Calvinism, behaviorism posits the fact that man has no personal freedom, but his actions are the direct result of his past and present stimulations.

In conclusion: Whatever way one looks in on modern theological thinking he is forced to admit the existence of a staunch Calvinism, which, whether it be modified or not, or clothed in a modern garb, remains nevertheless Calvinism—that of the Reformation and of the Westminster Confession, prepared in 1648. As a theological issue the stringent dogmas of Calvin might have been softened by contacts with Arminianism during the past centuries, but they are discovered in the religious thinking of the Church at present.

As Wesleyan in belief as concerns the doctrines of the Church, we are forced to affirm that Calvinism, in either its ancient or more recent cloaks, falls short of the teachings of the Scrip-

tures on the following issues: (1) election to salvation is determined by the free choice of man after saving grace has been applied to his heart which grace is free to all who will receive it; (2) grace is not irresistible; the heart of man, after that God has moved him to conviction, and freely made a way of escape from sin through the atonement, is able to reject the offer of salvation; acceptance or rejection of salvation is within the grasp or possibility of every man; (3) the human will in the final essence of choice is free, constrained not by the determinate will of God, nor moved by the neuron mechanism of the brain—man is free to choose right or wrong; (4) an atonement was made by the shedding of the blood of Christ whereby all men may be saved—which is universal in extent, not only as being generally made for all, but efficacious for the salvation of all who will believe on the Lord Jesus Christ through their own free volition; and (5) it is possible for the believer, the truly elect, to so live that he loses his status as a child of God, falls from grace, and finally to be lost. This is the essence of the contention between Arminianism and Calvinism—human freedom on one hand and divine sovereignty on the other, a universal atonement as against a limited one.

In the practical field of Wesleyan churches there is not a great demand for the urging of a doctrinal statement against Calvinism; but from the theological angle the call is urgent, for in the field of theology, Calvinism is met at every turn, not merely as a passive dogma, but as a militant doctrine. From the technical standpoint, Dr. A. M. Hills was correct in the writing of his "Systematic Theology," while from the phase of the average church worker the call for such an extensive treatment of the subject of the differences of Arminianism and Calvinism was not urgent.

There is a distinction between dogma and life, philosophical principles and daily practice, metaphysical laws and work-a-day living, still it is difficult to separate one's doctrine from his living, and one's theology from one's preaching and church practices.

Let us then conclude as before, the modern church demands a knowledge of the historical background of theology, so that errors of the past, which were thought to be so dangerous and hazardous to the life of Christendom, may be

known, and their refutations learned; and also that when such erroneous dogmas and heresies appear at present they may be traced to their origin and their dangerous tendencies marked and understood. Only in such a course is the future progress and existence of "the faith unfeigned" assured. A church well grounded in theology is one which is staunch in defending the faith; but one without a theology is an organism which at will can be led astray. Note that those churches which have been the strongest in their affirmation of Arminianism, or of a true dogmatic interpretation of the doctrines of the Bible, have been the last to yield to the inroads of modernism. The same is true of those which have held to their doctrines of Calvinism with a tenacious grip. A true doctrine is a safeguard against a false one. The church which yielded to modernism was the church which had lost her theology. In spite of the many faults of Romanism, with its fixed doctrines it has kept liberal theology from its ranks; while a creedless Protestantism has yielded to the attacks of modern anti-supernaturalism, and the result is that the church has lost its belief in the sacredness and inspiration of the Bible. Give us a theology that we might have a Bible.

PITTSBURGH, PA.

#### A FEW PRAYERMEETING TEXTS

"The Lord hath need of him" (Luke 14:34).

"Take from him the pound, and give it to him that hath ten pounds" (Luke 19:24).

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." (Acts 3:8).

"And in the morning as they passed by, they saw the fig tree dried up: from the roots" (Mark 11:20).

"Have faith in God" (Mark 11:22).

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands" (Matthew 26:67).

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26).

"To give you an inheritance among all them which are sanctified" (Acts 20:32).

"The will of the Lord be done" (Acts 21:14).

# DEVOTIONAL

## PASTORAL THEOLOGY

By A. M. HILLS

### Chapter VII. The Minister in his Study (Continued)

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II. There are many ways to study the Bible.

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3. You can study it by words and phrases, with the help of a concordance.
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A continual, daily reading of the Bible by course is most profitable, whatever other method you may be pursuing. Thus your mental being will be filled, saturated with the language, thought and spirit of the Book. It will become the very atmosphere of your life.

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and for young ministers who would be glad for helpful suggestions about a course of reading and books of reference that would tend to keep them from being stranded on the rocks of modern infidelity, and help them to become successful pastors and mighty, soul-winning preachers.

If we were writing to develop ecclesiastical politicians, clerical wire-pullers, ambitious pulpit hunters and scheming salary grabbers, our words, or counsels, or selections of books, would all be different. There are enough of those classes now; God knows we need no more.

We are writing to make preachers who will stand well in the judgment, to whom the King will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and who, "having turned many to righteousness, will shine as the stars forever and ever."

#### A LIST OF BOOKS

A Hebrew Bible and Gesenius' Hebrew Lexicon, or one more modern.

A Greek New Testament.—Wescott and Hort or Robinson's Greek New Testament Lexicon. Webster's Dictionary—Standard for Definition in English courts.

Bible Dictionary.  
Cruden's and Strong's Concordances.

#### Commentaries

Matthew Henry's and Barnes'—mild Calvinists. Adam Clarke's and Whedon's, will correct their Calvinism and give you the theological doctrines you can preach to a needy humanity without apology.

Also Dr. Henry Cowle's, Ellcott's, and Lightfoot's Commentaries and Bishop Westcott's Hebrews and John and John's Epistles.

Dr. Daniel Steele's, John's Gospel and Epistles. Godet's John and Romans.

Especially, Cowles on John, Revelation and Minor Prophets.

Hills: Epistle to Romans (when published).

#### Systematic Theologies

Rev. Benj. Field's, "Handbook of Christian Theology."

Miley's Theology—Two Vols.

(Both Methodist and the best.)

Wakefield's Theology—Excellent (Methodist).

Finney's Theology—Edited by Fairchild, 1 vol. Profound (Congregational).

Fairchild's Theology—Admirable except on Sanctification (Congregational). [Corrected by my, Holiness and Power, Chapter III].

Dr. Charles Hodge's Systematic Theology, 3 vols. and Index vol. (Presbyterian). A colossal scholarly work—admirable except on Sanctification and the five points of Calvinism and Calvinistic Atonement. Then it is a monstrosity of horrors.

Hills' Systematic Theology—Now in manuscript. A summary of Methodist Theology, which is the best theology in the world.

#### Related Theological Books

Dr. G. P. Fisher's "Supernatural Origin of Christianity."

Dr. R. S. Storrs' "Divine Origin of Christianity." F. W. Farrar's "Early Days of Christianity."

"God's Living Oracles," Pierson

"Trench on Miracles," "Trench, on Parables."

Conybeare and Howson's "St. Paul."

Hanna's, "Life of Christ."

Farrar's "Life of Christ"—excellent.

Stalker's, "Life of Christ."

Geike's, "Life of Christ."

#### Sermonic Literature

Jowett's Sermons; Finney's Sermons; Spurgeon's Sermons; Talmage's Sermons; Bishop Matthew Simpson's Sermons; H. W. Beecher's Sermons; Canon Farrar's Sermons; F. W. Robertson's Sermons; S. Rees's Sermons; R. A. Torrey's Sermons; Dr. Cortland Myers, "How Do We Know?" A. M. Hills' Sermons; "Dying to Live;" "The Whosoever Gospel;" "The Cleansing Baptism;" "The Uttermost Salvation;" etc. Sermons of Dr. Breese, from Isaiah; Catherine Booth's Sermons; Dr. Joseph Parker's Sermons; Colonel S. L. Brengle's "Helps to Holiness;" "Heart Talks on Holiness;" "The Soul Winner's Secret."

#### Histories

Josephus, Fróud's Caesar, Farrar's "Early Days of Christianity." Geo. P. Fisher's "Church History." Fisher's "History of the Reformation." Fisher's "History of Christian Doctrines." D' Aubigne's "History of Reformation," 4 vols. Shedd's "History of Christian Doctrines," 2 vols. Neander's "Church History." Prof. A. H. Sayce D. D., LL.D., Oxford, "Monument Races of the Old Testament; Fresh Light from Facts and Higher Critical Fancies;" "The the Ancient Monuments." "The Old Testament, A Living Book for All Ages," by Austin Phelps, D. D.

#### Foreign Missions and Biographies of Missionaries

"The Progress of World-Wide Missions," by Rev. Robert H. Glover.

"Two Thousand Years of Missions Before Carey," by L. C. Barnes. (Christian Culture Club).

Robert E. Speer's, "Missions and Modern History," 2 vols.—Revell.

"The Why and How of Foreign Missions," by Arthur J. Brown.—Revell.

"Prayer and Missions," by Helen B. Montgomery.

"The Gospel and The New World," by Robert E. Speer.—Revell.

"Christianity and Non-Christian Religions Compared," 1910, by E. A. Marshall.

"The Three Religions of China," by W. E. Soot-hill.

"Dr. Wm. Carey," by S. P. Carey.

"Dr. Adoniram Judson, Burmah."

"Pandita Ramabal," by Helen S. Dyer.

"Mother India," by Katherine Mayo—surpasses "Dante's Inferno."

"The Wrongs of Indian Womanhood," by Mrs. M. B. Fuller.

"Henry Martyn, Confessor of Faith," by C. E. Padwick.

"Alexander Duff—Pioneer of Missionary Education."

"A Thousand Miles of Miracles in China."

"Pastor Hsi, Confucian Scholar and Christian," by Mrs. Howard Taylor, China Inland Mission.

"Hudson, Taylor and the China Inland Mission"

"Life and Letters of Joseph Hardy Neesima, Japan."

Kilbourne and Cowman's, "Oriental Missionary Society."

"The Measure of a Man, Wm. A. Shedd of Persia."

"Islam A Challenge to Faith."

"Shelton of Tibet," 1923.

#### AFRICA

"The Personal Life of David Livingstone."

"Mary Slessor of Calabar," 1916.

"Mackay of Uganda," by his Sister.

"Life of Robert Moffat."

"The Life of Africa."

"Life of Bishop Wm. Taylor"

#### LATIN AMERICA

"Allen Gardiner, Missionary to South America."

"Adventures With Bible in Brazil."

"The Living Christ for Latin America."

"South American Problems," by Robert E. Speer.

#### OCEANIA

"John G. Paton," New Hebrides—Doran.

"Triumphs of the Gospel in New Hebrides."

"Fifty Years in Madagascar," 1924.

"Unoccupied Mission Fields," 1911.

"John Williams, Missionary to South Seas."

#### Books That Preachers Should Read

All the books written by the following men should be read:

John and Charles Wesley; Finney; Adam Clarke; Watson; Dr. A. M. Hills; Dr. Geo. A. McLaughlin; Dr. Daniel Steele; Dr. J. H. Jowett; Dr. H. C. Morrison; Dr. J. B. Chapman; Dr. R. T. Williams; Dr. J. W. Goodwin; Rev. A. C. Zapp; Rev. E. E. Shelhamer; Rev. Joseph H. Smith; Rev. C. W. Ruth; Rev. Bud Robinson; Professor T. W. Shannon.

The following are a few of the many books written that should be read:

Oscar L. Joseph, "The Dynamic Ministry."

Bishop J. M. Thoburn, "The Church of Pentecost."

Dr. S. M. Merrill, "Doctrinal Aspects of Christian Experience."

Geo. D. Watson, "The Heavenly Life and the Types of the Holy Spirit."

Rev. J. Wilbur Chapman, "The Minister's Handicaps."

"The Lives of Great Men," by many authors. List recommended by Prof. Lester F. Ketchum A. M., Ph. D., of Pasadena College.

Wm. Evans, "How to Prepare Sermons and Gospel Addresses."

Wm. Evans, "The Great Doctrines of the Bible." Knapp, "Impressions" (the best book written by man).

George McCready Price, "Poisoning of Democracy."

R. K. Immel, "The Delivery of a Speech."

L. T. Townsend, "The Collapse of Evolution."

Philip Mauro, "Evolution at the Bar."

"Scriptural Inspiration vs. Scientific Imagination" (Joint Authors)

Wm. M. Dyc, "Popular Amusements and their Substitutes."

Leander S. Keyser, "Man's First Disobedience."

Mrs. Chas. E. Cowan, "Streams in the Desert."

J. T. Upchurch, "Behind the Scarlet Mask."

Woolley, "Handbook of English Composition." List recommended by Prof. Noble L. Ketchum A. M., Ph. D., of Pasadena College.

#### Books on Voice

From Prof. W. W. Myers, Prof. of Oratory, Pasadena College.

"Resonance in Speaking and Singing," by Thomas Fillebrown.

"Mind and Voice," by S. S. Curry.

"The Technique of Speech," by Dora Duty Jones.

"Lyric Diction," by Dora Duty Jones.

"Principles of Vocal Expression," by Chamberlain and Clark.

The first three books will be of more value to one studying without an instructor. While every young person studying for the ministry should take vocal lessons from a trained teacher, yet the choosing of a teacher should not be done blindly, because there are so many fake systems of teaching. If a teacher violates the principles laid down in these three books it would be well to seek another instructor. Many good voices have been ruined by incompetent teachers.—Prof. W. W. Myers.

Recommended by Maud Brillhart, Assistant Prof. of Expression, Pasadena College.

"Voice and Spiritual Education," by Hiram Corson.

"The Fundamentals of Speech," by Chas. Henry

- Woolbert, Ph. D., University of Ill.  
 "How to Develop Power and Personality," by  
 Grenville Kleiser.
- Books on History**  
 Recommended by Emily A. Gustafson, A. M.,  
 Prof. of History in Pasadena College.
- Medieval History**  
 "Civilization During the Middle Ages," by George  
 Burton Adams, (1902).  
 "History of Latin Christianity," 4 Vol., by Henry  
 Hart Milman, (1881).  
 "The Normans in Europe" by Haskins.
- Modern History**  
 "A Political and Social History of Modern Eu-  
 rope, 2 Vols., by J. H. Hayes, (1919).  
 "Modern and Contemporary European History"  
 by J. S. Schapiro, (1923).  
 "New Medieval and Modern History" by S. B.  
 Harding, (1913).  
 "Medieval and Modern Times" by J. H. Robin-  
 son, (1918).
- American History**  
 "New American History" by Albert Bushnell  
 Hart, (1917).  
 "American Democracy" by W. M. West, (1922).  
 "A Short History of the United States" (1915)  
 by J. S. Bassett, (very good).
- South American History**  
 "History of the Latin American Nations," by  
 W. S. Robertson, (1926).  
 "South American Observations and Impressions"  
 by Lord Bryce, (1907).
- Russian History**  
 "A History of Russia" by S. F. Platanov, (1907).  
 "The Russian Peasant and the Revolution" by  
 E. B. Hindus.
- English History**  
 "The Russian Peasantry" by Stepniak, (1888).  
 "Essentials in English History" by Walker.  
 "A Student's History of England" by S. R.  
 Gardiner.
- Archaeology**  
 "Archaeology and the Bible" by George A. Bar-  
 ton.  
 "The New Archaeological Discoveries" by Coburn.  
 "Hours with the Bible" (historical and archaeolo-  
 gical) by Giekie & Cunningham.  
 "Recent Research in Bible Lands" by H. V. Hil-  
 precht.  
 "The Bible and the Spade" by John Peters.
- Bible History**  
 "Old Testament History" by William Smith.  
 "New Testament History" by William Smith.  
 "History of the Jews by Henry Hart Milman.  
 "Josephus' Historical Works"
- Church History**  
 "History of the Christian Church" by Fisher.  
 "History of the Christian Church" by Hurst, two  
 volumes, or one short.

- "History of the Apostolic Church" Philip Schaff.  
 "The Church of the Fathers" by Robert Thomas  
 Kerin, (very good).  
 "History of the Reformation" by D'Aubigne.  
 "Early Days of Christianity" by Farrar.  
 "The Catacombs of Rome" by W. H. Withrow.
- Ancient History**  
 "Ancient Times" (1914) by John Henry Breasted,  
 (good from archaeological standpoint).  
 "Essentials in Ancient History" by Arthur M.  
 Wollson.  
 "The Decline and Fall of the Roman Empire"  
 by Gibbon.
- World History**  
 Standard History of the World. 10 Vols., with  
 additional new history in loose leaf additions  
 half-yearly. A splendid, easily read and com-  
 prehensive history of all the nations of the  
 world as we need to know them today, ancient  
 and modern, eastern and western (1929).  
 Good Encyclopaedias that deal well with his-  
 torical subjects;
- The Library of Original Sources*; This is splendid  
 as it gives only the original sources and is of  
 great help for all history but to a minister  
 the study of the early Church and its different  
 periods. These sets are now sold at a dis-  
 count as many do not understand the value of  
 the original source.  
 The Americana, Americana Corporation, N. Y.  
 (1929) 30 Vols.  
 The Encyclopaedia Britannica, 24 Vols. (several  
 editions).  
 Nelson's Loose Leaf Encyclopaedia (Replenished  
 every six months with new material).
- Books on Science**  
 By Arthur I. Brown M. D. C. M., F. R. C. S. E.  
 Author of: "Evolution and the Blood-Precipita-  
 tion Test."  
 "Men, Monkeys and Missing Links."  
 "God's Creative Forethought."  
 "The Acid Test of Evolution." Etc.  
*Harry Rimmer's Books*—Debates with Evolution-  
 ists.  
 2. E. D. or "New Light on the Doctrine of Crea-  
 tion," By Geo. McCready Price.  
 "After Its Kind"—Nelson.  
 "Bankruptcy of Evolution"—Morton.  
 "Can the Christian Now Believe in Evolution?"  
 Johnson.  
 "The Christian's Relation to Evolution"—John-  
 son.  
 "Christianity and False Evolution"—Zerbe.  
 "The Phantom of Organic Evolution"—Price.  
 "Creation and Science"—Cole.  
 "Crisis of the Churches—Bible or Evolution"—  
 Payne.  
 "The Case Against Evolution"—O'Toole.  
 "Evolution in A Nutshell"—Zerbe.

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- "Essays on Evolution"—Graebner.  
 "Evolution at the Bar"—Mauro.  
 "Evolution: Is It Philosophical, Scientific or  
 Scriptural?"—Hardie.  
 "God's Answer to Evolution"—Johnson.  
 "The Other Side of Evolution"—Paterson.  
 "Hell and the High Schools"—Martin.  
 "Christ or Evolution—Which?"—Martin.

- "The Problem of Origins"—Keyser.  
 "Inspiration or Evolution"—Riley.  
 "New Light on the Doctrine of Creation"—Price.  
 "Evolution in the Balance"—Allen.  
 "Organic Evolution Considered"—Fairhurst.  
 "Reason and Evolution"—Zellers.  
 "Theistic Evolution"—Fairhurst.  
 "Questions Evolution Does not Answer"—Heaget.

## HINTS TO FISHERMEN

By C. E. CORNELL

### A Picture of Bethlehem's Manger

Dr. R. J. Campbell's picture of the stable at Bethlehem is as follows: "Christian art has familiarized us with imaginary pictures of the scene wherein the humble abode is shared with cattle, angels and worshiping shepherds. The cattle may have been there, but the gospel narrative does not say so. That heavenly watchers were there too, whether visible or not, may be taken for granted if we believe in the divine mission of Him who thus assumed the nature of our common humanity and shared the conditions of our human lot. One would like to believe also—and there is no sufficient reason for rejecting the story—that a corner of the veil that hangs between earth and heaven was raised when on the first Christmas night devout shepherds heard the glad tidings of great joy that a Savior had been born in the city of David."

### An Unsafe Guide

A great snowstorm came on a prairie in Minnesota, and a farmer in a sleigh was lost, but after a while struck the track of another sleigh and felt cheered to go on, since he had found the track of another traveler. He heard sleighbells preceding him and hastening on caught up with his predecessor, who said, "Where are you going?" "I am following you," was the answer that came back. The fact is they were both lost and had gone round and round in a circle. Then they talked the matter over, and looking up, saw the north star, and toward the north was their home, and they started straight for it.—TALMAGE.

### An Amazing and Generous Response

The response of Yale University graduates to the appeal of their alma mater for \$20,000,000 to make "a finer, not bigger, Yale," should be an

inspiration to all similar educational enterprises. It was inaugurated last April, when every graduate was asked to contribute funds for increase of faculty salaries, endowment of libraries and laboratories, and addition of needed teachers. The full amount was pledged before December 31. The final report just off the press makes this amazing showing: 22,123 persons, of whom all but 709 were Yale graduates or students, pledged \$21,007,275. There were ten gifts of a quarter of a million dollars or over; twenty gifts of from \$100,000 to \$250,000; thirty-three gifts from \$50,000 to \$100,000; forty-eight from \$25,000 to \$50,000; one hundred and forty-one from \$10,000 to \$25,000; three hundred and twenty one from \$5,000 to \$10,000; 1385 from \$1,000 to \$5,000, and 15,363 under \$1,000. The total in dollars is not so remarkable, when one considers that Yale is the college of the Rockefellers, Harknesses and Vanderbilts. The cheering thing is that 61 per cent of the graduates are on the giving list. Yale is not the pet and pride of a wealthy city as are Harvard, Pennsylvania, Columbia, Chicago and John Hopkins. It must depend for its support and development upon those who know it and love it as students. Evidently it has won this sacrificial loyalty to a remarkable degree. Yale is not unique in this regard. Wesleyan has achieved it in an exceptional measure, as is shown by the strengthening of its financial structure in the last two decades. It is rare testimony to a mother's virtues when her children rise up, not only to call her blessed, but to shower her with their love-gifts.

### Suggestive Subjects and Texts

A Fight without Gloves (1 Tim. 6:12).  
 Remembering the Poor (Job 29:12-13).

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God in the Midst (Joel 2:27).  
 A shining Pathway (Prov. 4:18).  
 Winning a Crown (Rev. 2:10).  
 The Value of little Things (Zech. 4:10).  
 Loving one Another (1 John 4:11).  
 Deaf Ears to Truth (John 8:43).  
 A Time to Work (John 9:4).  
 How Valuable Is a Soul? (1 Cor. 6:20).  
 Is Humanity Greater than Love? (Luke 18:14).  
 Two Requisites for Happiness. (Romans 12:12).

#### Habitually Late

Not a few preachers drift into the unfortunate habit of being late. They have no regularity in their ministerial activities. They are at fault, but do not seem to know it. They are late in beginning the Sunday services; late at Sunday school; late to church meetings; late to committee meetings; late to their meals; scarcely ever on time. Their lateness is catching and soon nearly everyone is late, and the church suffers, all because the preacher is seldom on time. Brother preacher, cultivate the habit of promptness. Begin on time and close on time, and a new atmosphere will permeate your life and the life of the church.

#### Prompted by the Grace of Christ

Dr. Russell H. Conwell once told this true story to illustrate the grace of Christ as it appears in human lives. At Franklin, Pa., an old miner lived with his daughter and her husband, and it was a great sorrow to him and to his daughter that he was thus dependent on his son-in-law. Finally the old miner went down to Texas and earned a piece of land, on which oil was discovered that made him very rich. He had not told his daughter of the good news, and one day he came back to Franklin in the same old and ragged attire he had worn when he left, saying that he could not work any more, and asking if they would take care of him for the rest of his life. He was received cheerfully, and told that, though they had less than when he went away, they would gladly share with him what little they had. He could keep up the pretense no longer, but told them that thereafter they should live in a fine house and ride in an automobile.

The kindness and patience of that daughter and her husband were the outworkings of the grace of Christ. Without Him, they could not have

shown such graciousness. Wherever He lives, His grace lives, His love, His helpfulness, His forbearance.

#### Adding Fuel to the Flame

"When thou art offended or annoyed by others, suffer not thy thoughts to dwell thereon, or on anything relating to them. For example: 'that they ought not so to have treated thee; who they are, or whom they think themselves to be,' or the like; for all this is fuel and kindling of wrath, anger, and hatred."—L. SCUPOLI.

A sponge to wipe out the past, a rose to make the present fragrant, and a kiss to salute the future.—ARABIAN PROVERB.

#### The Master's Touch

"He touched her hand and the fever left her,"  
 He touched her hand as He only can,  
 With the wondrous skill of the Great Physician,  
 With the tender touch of the Son of Man.  
 And the fever pain in the throbbing temples  
 Died out with the flush on brow and cheek,  
 And the lips that had been so parched and burning  
 Trembled with thanks that she could not speak;  
 And the eyes when the fever light had faded  
 Looked up, by her grateful tears made dim.  
 And she rose and ministered in her household,  
 She rose and ministered unto Him.

"He touched her hand and the fever left her";  
 Oh, we need His touch on our fevered hands,  
 The cool still touch of the Man of Sorrows,  
 Who knows us and loves us and understands.  
 So many a life is one long fever,  
 A fever of anxious suspense and care,  
 A fever of getting, a fever of fretting,  
 A fever of hurrying here and there.  
 Ah, what if in winning the praise of others  
 We miss at the last, the King's "Well done,"  
 If our self-sought tasks in the Master's vineyard  
 Yield nothing but leaves at the set of sun.

"He touched her hand and the fever left her";  
 Oh blessed touch of the Man divine!  
 So beautiful then to rise and serve Him  
 When the fever is gone from your life and mine;  
 It may be the fever of restless serving  
 With heart all thirsty for love and praise;  
 And eyes all aching and strained with yearning  
 Toward self-set goals in the future days.

Or it may be a fever of spirit-anguish,  
 Some tempest of sorrow that dies not down  
 Till the cross at least is in meekness lifted  
 And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,  
 When the wounded spirit is hard to bear,  
 And only the Lord can draw forth the arrows,  
 Left carelessly, cruelly rankling there.  
 Whatever the fever His touch can heal it,  
 Whatever the tempest His voice can still,  
 There is only joy as we seek His pleasure,  
 There is only rest as we choose His will:  
 And some day after life's fitful fever  
 I think we shall say in the home on high,  
 If the hands that He touched but did His bidding,  
 How little it mattered what else went by.

Ah, Lord, Thou knowest us altogether,  
 Each heart's sore sickness, whatever it be,  
 Touch Thou our hands, bid the fever leave us,  
 And so shall we minister unto Thee.

—AUTHOR UNKNOWN.

#### Turn on the Light

Amos R. Wells, commenting upon the text, "When I sit in darkness, Jehovah will be a light unto me" (Micah 7:7-10), says:

Bishop G. F. Browne reached a hale old age, and was asked by a newspaper editor to give his rules for the continued health and strength which he had attained. He gave the following list: (1) To have had healthy parents; (2) to have been brought up in the country; (3)—

"When things look black, at night,  
 Turn on the electric light."

Rule No. 1 is beyond our reach for ourselves, but we may heed it for our children. Rule No. 2 may also be out of the question for us, but we can at least spend a part of every day outdoors. But rule No. 3 is easily managed by all, and it is the most important of the three. It means, "Stop worrying." It signifies, "Don't look on the dark side of things. Light is at hand. Get up and turn it on. Flood the room with brightness. Flood your life with good cheer!"

Not every house is supplied with electric light, but every soul may instantly receive the electric current from the Light of the world. Prayer is the button, easily turned. Faith is the wire quickly stretched.

#### "We Would See Jesus"

The Congregationalists of England are probably the most modern and progressive in thought of all evangelical Christians. A select body of eighty of their leaders some time back held the second annual conference at Mansfield College, Oxford. For four days this picked body of theological thinkers discussed the subject of "Authority in Religion." Summarizing the conference Dr. R. F. Horton, the chairman said, "We have been led in a most remarkable way by almost every speaker to see distinctly that the authority in religion for us is Jesus Christ. Almost every speaker has brought us in contact with the living Christ. It is an experience we must not and we cannot forget."

#### Morning Prayer

I ought to pray before seeing any one. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says, "Early will I seek thee;" "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp untrimmed. I feel it far better to begin with God—to see His face first, to get my soul near Him before it is near another.—MCCHRYNE.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

#### Perpetual Light from the Bible

A well-known preacher said recently, "A generation of Christians unacquainted with the Scriptures would soon cease to be Christian." This places the value of the Bible on a new ground. It was not only necessary in the past but it is absolutely essential for the future if the knowledge of God which comes to us through the prophets and Jesus is to be kept alive in human experience. This fact is worth reflecting upon. The continuity of Christian faith and practice is dependent upon the constant use of the Bible as the means of revelation. It is like the telescope or the microscope as instruments used daily in scientific observation. What a scientist saw in 1848 is valuable as a matter of record; but what a living person sees today is of even greater

importance. The succession of observers must be continuous, and the instruments must be kept in constant use. To let them become rusty and dusty is to work mischief to vital religion.—*Zion's Herald*.

### "Other Sheep Have I: them also Must I Bring"

The Christian Advocate, New York, says, the International Missionary Council at Jerusalem gave forth this noble utterance on religions other than Christian:

"We rejoice to think that just because in Jesus Christ the light which lighteth every man shone forth in its full splendor, we find rays of that same light where He is unknown; or even rejected.

"We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

"Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth:

"That sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam;

"The deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism;

"The desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism;

"The belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism;

"The disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Savior.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

To serve thy generation, this thy fate;

"Written in water," swiftly fades the name;  
But he who loves his kind does, first and late,  
A work too great for fame.—MARY CLEMMER.

### From Small Beginnings

Everything has a beginning. The beginnings are usually very small. Culture and education are not reached in a day or a year. The giant oak springs from an acorn and takes centuries to develop. None of us is strong all at once, either in body or spirit. The Scriptures say of John the Baptist, "And the child grew, and waxed strong in spirit." He had to start as a weakling as the rest of us. He had to begin with little things, and go on slowly to greater and greater things, until he was strong enough to rebuke a king, and to wear the martyr's heavy but glorious crown.

Let none of us complain of this common necessity of growth, and wish that we might leap at once to the top of our powers, without passing through the tedious process of trial and failure and trial again.

God knows best in this matter. He has His reasons, some of which we can learn, while others are hidden for the present. Emma Herrick Weed has expressed the truth in a beautiful poem:

"He might have stood the cedars on the hills,  
The strong night watchman by the sounding sea,  
Without the tardy growth from slender spires,  
To the crowned heads against the sunset fires.  
But other plans had He.

"He might have placed His children on a height,  
Strong men for God, His mission to fulfill,  
Without the upward climb, the baffled flight,  
The halting step slow mounting toward the light;  
But such was not His will.

"It pleased Him that in nature or in grace,  
Seed-germ or soul, toward Him should all things grow,  
Reaching, aspiring, from beginnings small,  
Till the sweet day when Christ is all in all,  
And we His will shall know."

### Subjects of Sermons for Young People

The young man and his strength.  
The young woman and her graces.  
The young man and his enemies.  
The young people and their power.  
The young woman and her work.

The young people and their temptations.  
The young people and the children.

### Thoughts on Prayer

Prayer should contain praise (Rev. 4:8-11).  
Intercession in prayer (Exod. 32:30-35).  
Confession in prayer (Lev. 26:38-42).  
Prayer at meals (Mark 8:6-9).  
Praying in Christ's name (Eph. 5:14-21).  
Earnest prayer (Gen. 32:24-28).

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

"And when ye stand praying, forgive, if ye have aught against any" (Mark 11:25).

"When ye pray, use not vain repetitions" (Matt. 6:7).

"Pray for them which despitefully use you, and persecute you" (Matt. 5:44).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

"If ye shall ask anything in my name, I will do it" (John 14:14).

"If ye abide in me, and my words abide in you," etc. (John 15:7).

"What things soever ye desire, when ye pray, ye shall have them" (Mark 11:24).

"Pray that ye enter not into temptation" (Luke 22:40).

### Not Prophets but Pack-Horses

Ten years ago Dr. W. Robertson Nicoll, writing in The British Weekly, of which he was editor, lamented the passing of great preachers such as Spurgeon, Parker and Liddon. Dr. Nicoll felt at that time, and he would feel more strongly if he were alive today, that our ministers waste their energies on one hundred and one causes of secondary interest, and that they do not live in an atmosphere conducive to great and prophetic utterances. Ministers are pack-horses today bearing denominational and kingdom burdens quite sufficient for their strength apart from their pulpit work. They are roundly criticized because denominational causes are often in a mess. What ought to be done? Why, our laymen ought to do three-fourths of the denominational work that is now done by our ministers. Our ministers

ought to give themselves to the study of God's Word and prayer. We shall never have great preachers until this is the case. Too many of our pastors count their sermons a small part of their ministry, and those who hear these sermons agree with them. The fact about the matter is that many of our pastors abhor the study and live in the limelight of organization work.—*The Watchman Examiner*.

### From 1914 to 1926

#### SOME OF THE THINGS THE WAR DID

Killed men, women and children.  
Devastated countries.  
Spread diseases.  
Destroyed towns.  
Squandered money.  
Bred hatred, suspicion and revolution.  
Hindered social reform.  
Lowered the standard of living.

#### SOME OF THE THINGS THE LEAGUE OF NATIONS HAS DONE

Prevented five wars.  
Brought home from Russia 427,000 prisoners of war.  
Fought typhus in Poland.  
Saved Austria from bankruptcy.  
Settled nearly a million Greek refugees on the land.  
Helped Russian refugees.  
Helped Armenian refugees.  
Settled the dispute in Upper Silesia.  
Settled the dispute about Mosul.

#### SOME OF THE THINGS THE LEAGUE OF NATIONS IS DOING

Suppressing slavery.  
Suppressing the White Slave Traffic.  
Suppressing the Opium Traffic.  
Protecting natives in Asia, Africa and the Pacific.  
Trying to reduce armaments.  
Helping trade recovery.  
Stamping out malaria.  
Trying to cure cancer, sleeping-sickness and tuberculosis.  
Working for better conditions in industry.  
Trying to establish the eight-hour day.  
Saving Hungary from bankruptcy.  
Helping disabled ex-service men.  
Improving conditions for sailors.  
Combatting sweated labor in the East.  
The League is organizing peace so as to abolish war.—From *The Brotherhood Outlook*.

# HOMILETICAL

## DEADLY SIN, AND ITS COMPLETE REMEDY

By A. M. HILLS.

TEXTS: "The soul that sinneth, it shall die" (Ezek. 18:4).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Sin is the most troublesome thing in the universe. It grieves heaven, ruins earth and fills hell. It destroys our cities, our nations, our civilizations. Archæologists are perpetually digging up the ruins of dead empires. The German historian, Niebuhr, declared that no nation ever perished save by its own sin. Yes, it is sin only, that rolls a vast gulf-stream of woe across the empire of God forever.

I. Notice, that the devil induces people to make light of sin. Sin is popular. Sinners play with their tempters, boast of their vices, laugh at their ruin, and glory in their shame. Even church members are often victims of this insane folly. They smile complacently at their short-comings, and boast of them. They even put it into their creeds and theologies that sin is a necessity. What! sin a necessity! when every God-given conscience condemns it, and a holy God forbids it, as wholly needless, and threatens the sinner with damnation who commits it? Out on such unreasonable theology! It was inspired by the devil, and came from the bottomless pit! It is "fools that thus make a mock at sin!" We might observe in passing, that if that which is called sin is a necessity, then it is no longer sin. It may be a sad misfortune to be greatly deplored, but certainly sin it is not. That must be the verdict of every right conscience. If the so-called evil deed cannot be helped or avoided, then no blame attaches to the doing of it.

II. According to New Testament lexicons, and all sound interpretation of Scripture, sin exists in two modes. First, as a voluntary act, when it is defined as "error, offense, sin." Second, as a sinful state, defined as, "the principle of sin; the cause of sin; sinful propensity." This second kind of sin, the derangement of the moral nature, is the fertile mother of all voluntary acts of sin. In the language of St. Paul, it is "the sin-principle." In popular speech, it is called "de-

pravity." Our sinning will never cease until this old viperous sin principle which hatches the sins is removed from our moral being.

III. For this twofold disease of sin, therefore, there must be in Christ a twofold remedy.

1. There must be pardon for the voluntary sinful acts.

2. There must be cleansing from the sin principle. And these are distinctly taught in our text. (1) "He is faithful and just to forgive us our sins." This is the first blessing of pardon or justification. (2) "And to cleanse us from all unrighteousness." Now this "cleansing," is "The sanctification without which no man shall see the Lord" (Heb. 12:14). But do not some big preachers say, "The race did not fall; and there is no such thing as race depravity." Yes, Dr. S. Parkes Cadman recently wrote, "There is no cast-iron doctrine of total depravity found in the Bible. This doctrine has been artificially created by speculation upon the Bible." Monstrous! The whole human race as it now exists, and has always existed proves the universality of depravity. If the whole race is not naturally depraved why was there a need of a universal atonement? And why did the Son of God taste death for every man? The whole gospel plan of salvation is based on the depravity of the whole race. The saving gospel is to be "preached to every creature." Because every creature needs it. The above quotation is simply the silly utterance of another "fool mocking at sin!"

IV. This complete double-cure for sin can be obtained in this life, and here only Luke 1:73-75 R. V., "The oath which he sware to Abraham our father, to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days." Thess. 4:3, "For this is the will of God, even your sanctification." "And the God of peace himself sanctify you wholly, . . . faithful is he that calleth you, who also will do it" (1 Thess 5:23-24, R. V.). This is precisely what the good old English hymn teaches:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee,  
Let the water and the blood  
From thy riven side that flowed,

(20)

Be of sin the double cure,  
Save from wrath, and make me pure."

"Refining fire, go through my heart  
Illuminate my soul;  
Scatter thy light through every part,  
And sanctify the whole."

## THE END OF GOD'S TRAINING

By A. M. HILLS,

TEXT: "But the end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. 1:5, R. V.).

All, who wish to be, are in God's public school. He has us in training. Tuition is free. Those who have fitness get a place of service in His kingdom.

I. He commands us to repent, and go out of the sin business. "God . . . now commandeth all men everywhere to repent" (Acts 17:30).

II. He commands; "Ye must be born again" (John 3:7). The evidence of regeneration is ceasing to sin habitually. "Whosoever is born of God doth not commit sin" (1 John 3:9). Greek present-progressive tense, "is not habitually committing sin." "He that committeth sin"—i. e., goes on committing sin, knowingly and habitually, "is of the devil" (1 John 3:8).

III. We are commanded to love God with all the heart (Matt. 22:37). But we cannot do this perfectly while inbred sin is in our hearts. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Pride, malice, hate, impurity, etc., are contrary to this perfect love. They cannot coexist in the heart.

IV. God has the power and the willingness to take these evil affections, or "the sin principle," out of our nature so that our love may be perfect. "And the Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart" (Deut. 10:6). In the Old Testament, and quotations from it in the New Testament, it is "the baptism with the Holy Spirit" (Luke 3:16; Acts 15:8, 9).

VI. All of this leads up to and ends in our becoming "the habitation of God," "the temple of God." "Now the end of the commandment is love [perfect love], out of a pure heart, and a good conscience and faith unfeigned." This is not "absolute perfection," which belongs only to God, but the Christian perfection which God commands and requires, "the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.). "Now, being made free from sin [the sin-principle] and become servants to God, ye have your fruit unto sanctification, and the end, eternal life" (Rom. 6:22, R. V.). Such a bless-

ing is the purpose of the atonement. Heb. 13:12, "Jesus also, that he might sanctify the people . . . suffered without the gate." This blessing obtained, and kept, and lived, ends in heaven. Such is the teaching in the holiness movement, and it is scriptural from first to last. Who wants this preparation for life, and fitness for heaven?

## THIS IS THAT

By J. W. MONTGOMERY

TEXT, Acts 2:16.

Introduction: This is not that great cathedral with burning candles on her altars, and images about her walls. Not that magnificent temple with splendor and beauty. Not that costly church building. But this is "that" without which the cathedral becomes a home of idols, the temple a place of mockery, and church building a mere clubhouse.

### I. THIS IS THAT

1. About which Joel prophesied.
  - a. Inspired him to write 840 years before the fulfillment of his vision, in clear and definite manner.
2. For which Jesus prayed (John 17).

### II. THE MANNER

1. Suddenly—not by growth.
2. Rushing and mighty.

### III. TO WHOM

1. Sons, daughters, young and old.
2. All flesh—not popes and priests alone.

### IV. EFFECT

1. Filled—not merely good blessing.
2. Place shaken.
3. Prophesied—men and women have to tell it.

### V. RESULTS

1. Got vision that blessed the world.
2. Many were added to the Lord.

## EXPOSITORY SERMON

No. 2

By C. E. CORNELL

A prayer for Christian Holiness

TEXT, "The very God of peace sanctify you wholly," etc. (1 Thess. 5:23-25).

### I. A BRIEF REVIEW OF LAST SUNDAY'S SERMON

1. The incomparable text.
2. Its significance to the church.

### II. "THE GOD OF PEACE"

1. Peace used only in the evangelical sense. A peace with which all believers are familiar.

It is not possible to be sanctified wholly, or to become holy as God is holy, without first, being justified by faith we have peace with God through our Lord Jesus Christ.

(21)

### III. THE HUMAN EFFORT TO BREAK WITH INBRED SIN

1. To overcome a fault or work off a vicious temper.
2. Trying to sanctify ourselves.  
Only the God of Christian peace, the God of the gospel can sanctify us

### IV. "THE BODY" THE VEHICLE IN WHICH WE LIVE AND MOVE

1. It can be profaned or it can be sanctified. God made it for Himself.
2. The pampering of the body; excess in eating, drinking, sloth, and dirt incompatible with bodily sanctification.

The body must be employed in God's service to be kept holy.

"Holy are the feet which move incessantly on His errands; holy are the hands which, like His, are continually doing good; holy are the lips which plead His cause or speak comfort in His name."

### V. "SPIRIT AND SOUL"

1. Evidently used synonymously; the body and spirit constitute the whole man.

*Illustration:* Mary's song: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

2. Soul and spirit mean practically the same thing.

The life that is in us is derived from God, it is akin to God himself. The soul is God's habitation; this inward life to be sanctified through and through.

The fire of God in the soul.

The shekinah glory in the inner life.

The divine glory; heavenly illumination.

Emphasize the vast and far-reaching work of entire sanctification.

### HE CARETH FOR YOU

By C. E. CORNELL

Said the sparrow to the robin;  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."

Said the robin to the sparrow:  
"Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me."

### TITHING AND GIVING

By C. E. CORNELL

Gen. 28:22.

Prov. 3:9, 10.

Mal. 3:10.

1 Cor. 16:1, 2.

2 Cor. 9:7.

### THE ANALOGY BETWEEN BEING FILLED WITH THE HOLY SPIRIT AND BEING FILLED WITH WINE

Eph. 5:18. Suggestive

By C. E. CORNELL

1. A man filled with alcohol obeys the spirit of alcohol unhesitatingly, and spontaneously. So with one filled with the Spirit.

2. A man filled with alcohol talks readily whatever the evil spirit gives him. A man filled with the Spirit just as freely praises God, as the drunkard curses Him.

3. An alcohol-filled man is peculiar in comparison with other people. So is a Spirit-filled man.

4. Filling with alcohol gives some sinners all the comfort they ever get. God comforts all Spirit-filled people, because they get the Comforter.

5. A man filled with alcohol is heedless of what other people say of him. So is a man filled with the Holy Spirit.

6. A man filled with alcohol is not worrying about anything. Neither is a man filled with the Holy Spirit.

7. The two fillings both give courage.

8. The two fillings both give joy.

9. Reaction is terrible in both instances.

10. Individuals who get filled with alcohol get a view of the place to which they are going—hell—(delirium tremens). Those who are filled with the Holy Spirit get a view of heaven, just as Stephen.

11. The more that persons have of both spirits, the more they desire.

### THE EFFICIENCY TEST OR FRUIT-BEARING CHRISTIANS

By C. E. CORNELL

TEXT, Matt. 7:20.

#### I. FRUITS—WHAT ARE THEY?

Fruits, in Scripture and Jewish phraseology are taken for works of any kind.

"A man's works," says one, "are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure."

The judgment formed of a man by his general conduct is a safe one.

#### II. THE HEART THE SOURCE OF CHRISTIAN FRUITFULNESS.

Prompts to the graces of the Spirit. Subjective to that which is manifested.

The heart must be changed by the Lord.

#### III. THERE CAN BE NO NEUTRAL GROUND.

That bringeth not forth, etc. (v. 19).

Heart holiness and fruitfulness.

A hot heart stirs to activity.

Holiness is fire.

### THE FRUIT OF THE SPIRIT—LOVE

By C. E. CORNELL

TEXT, Gal. 5:22, 23.

#### I. SCRIPTURAL REFERENCES AND CONTRASTS.

1. John 15:2; Eph. 5:9, 10; Phil. 1:11.

2. Contrast between the "works of the flesh," and "fruit of the spirit."

#### II. THE THREE GROUPS.

Nine virtues woven together in this golden chain of the Holy Spirit's fruit.

1. The inner graces, *Love, Joy, Peace.*
2. Their action upon others; *Longsuffering, Gentleness, Goodness.*
3. Manifold traits of character, as *Faith, Meekness, Temperance.*

#### III. LOVE.

1. Love to God.
2. Love to Man.
3. Love is not a cold-hearted passion.
4. Love as a passion from God.
5. Love for the lost.
6. Love is tender, kind, considerate.

*Illustration:* See the tract, "Cripple Tom."

Love begun in regeneration.  
Love perfected in entire sanctification.  
Love brings the glorious fullness in,  
And to the heart makes known;  
The blessed rest from inbred sin,  
Through faith in Christ alone.

### SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

Better than Rubies

TEXT: "More precious than rubies—" (Prov. 3:15).

*Introduction:* Rubies to the ancients represented the most wondrous of all the gem kingdom. To compare anything with rubies was the highest possible comparison. Their beauty, glowing power at night, and value still supreme. Wisdom, or salvation, is better than rubies—more precious than rubies, of greater value than all else.

1. *Rubies of Supreme Value*—so is salvation. In gem kingdom rubies most precious, salvation of greater worth and value than all else of the world.

2. *Rubies Shine Best at Night*—salvation shines best in the night of trouble, when clouds hang low.

3. *Rubies Tinted with Crimson*—salvation flows as a crimson stream of redemption.

4. *Rubies a Foretaste of the Eternal Home*—salvation is but a foretaste of immortality, of the glory of the eternal home of the soul. Rubies today speak of the bejeweled walls, and the golden streets of the City Glorious.

*Conclusion:* Seek the Pearl of Greatest Price—the Christ of supreme value and worth. Salvation is Christ incarnate in the human soul.

### Glowing Pictures of Life

TEXT: "What is your life?" (Jas. 4:14).

*Introduction:* Describe some famous master paintings—definitely colored. The Sistine Chapel. In the Bible life is presented in terms of word pictures. Carefully word pictures are drawn.

1. *Life as Beauty*—a flower. "He cometh forth like a flower" (Job 14:2). Picture the beauty of a noble life, the glory of a life spent in the Master's care.

2. *Life Woven in and out at Master's Control*—a weaver's shuttle. "My days are swifter than a weaver's shuttle" (Job 7:6). Picture the Persian weaver running in and out the shuttle as he draws forth the designs in the matchless rug. This is God's plan in weaving the designs of our life—in an out through the shade and the sunshine, the bliss and the battle.

3. *Life as Fleeting*—a shadow, "All the days of his vain life which he spendeth as a shadow" (Eccl. 6:12)—a thread cut by the weaver, "I have rolled up, like a weaver, my life; he will cut me off from the loom" (Isa. 38:12, R. V.).

*Conclusions* The Master weaving as He will the plan for our lives. Only when He completely controls the shuttle is life rightly and completely lived.

### The Lily of the Valley

TEXT: "Consider the lilies—" (Mat. 6:28).

*Introduction:* When the garden burst with lilies fair, Christ spoke of their matchless beauty. He himself through the years has come to be the "Lily of the Valley."

1. *Lilies Burst in the Springtime* with a charm for all—Christ makes of every hour a springtime morn—new hopes and new lives with "The Lily of the Valley."

2. *Lilies of the Valley for the Bridal Bouquet*—the new life with Christ, a bridal life, one of new beginnings—"The Lily of the Valley" makes all things new.

3. *Lilies Bespeak of Spotless Purity*—"The Lily of the Valley" brings purity to the soul when He enters. Picture the lily spotlessly white amid the grime of the factories. This is the life which is charmed with His presence.

4. *Lilies Signify a New Resurrection*—Christ

and the new resurrection from sin, and the final resurrection from death to immortality. The lily clamors, "The winter is past, the new life of spring is here." Christ in greater reality makes life a new resurrection.

**Conclusion:** Soul, seek for the better life, the grander beauties, the eternal resurrection bespoken of by the "Lily of the Valley."

### The Soul's Supreme Invitation

**TEXT:** "Ho, everyone . . . come . . ." (Isa. 55:1).

**Introduction:** The invitations of life—to pleasure, power, wealth, learning, society, evil. Christ's invitations are supreme—they are to life in its fullness—to the glory of a character spotlessly clean—the bliss of eternity.

1. *An Invitation to Blotted out Sins.* "I have blotted out, as a thick cloud, thy transgressions" (Isa. 44:22).

2. *An Invitation to a Transformed Character.* "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Blotting out is forgiveness—this process is a complete and radical transformation of the soul.

3. *An Invitation to Rest Eternal.* "There remaineth therefore a rest to the people of God" (Heb. 4:9). An invitation to rest for the soul amid the cares of life—but better still the complete rest of eternity, amid the scenes of bliss.

**Conclusion:** Each invitation a personal challenge to accept. Generals have called to duty and service for country. Men have accepted. The Swiss lad was called to throw himself on the bristling spears, and in plunging to their sharp points he cried out, "Make way for liberty." Pizarro challenged to adventure for gold—the Spanish accepted and conquered the gold of the Incas. Christ now calls for service eternal, to a choice of a life of victory. Accept and live!

### Writing on Time's Pages

**TEXT:** "And the books were opened" (Rev. 20:12).

**Introduction:** Picture books grand and mighty—unusual books—Tischendorf's discovery of the manuscript copy of the Bible—Paton printing the Bible into language of South Sea Islanders—Gutenberg printing the first Bible.

1. *Every Man is a Penman*—writing for eternity—records greater and more majestic than any book written on earth—our deeds, the diction—the style, all we do.

2. *Writing Books Sacred or Profane.* Pages of holy meditations, devotions, response to the Lord's voice—or scattering ink of evil and passion in the service of sin.

3. *Writing Under Divine Guidance.* When He sees and orders then all is well—His should be the plot of the masterpiece—ours but the working out of the plan.

4. *When the Books Are Opened.* The grand scene of opening the books—then we shall be our justifiers or condemners. Christ will read the record of our life.

**Conclusion:** Pen a masterpiece for eternity. Place into it only the highest quality, choose its diction with greatest care, select its contents with utmost thought. Across the top of each page write, "Washed in Jesus' blood."

PITTSBURGH, PA.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### First be Reconciled to thy Brother

The Jews were very scrupulous about external purity, and it was laid down in their law that, if on his way to the temple to offer his paschal lamb a man should recollect that he had *leaven in his house, he should hasten back and remove it, and then, when he had purged his house, carry his offering to the altar.* But far more needful is it, Jesus declares, that the worshiper should purge his heart ere making his approach to God. "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gifts." —DR. DAVID SMITH.

#### Knowing no man after the Flesh

Moody lived a good deal with the wealthy, in England he lived with rank and titles. But these things meant nothing to him. One evening at a great meeting in London, a certain peer was introduced. "Glad to meet you, lord. Just get two chairs for those old ladies over there, will you?" That was the spirit. You might be an emperor, you might be a clown. You had a soul to save, and in any case it was worth saving. Beyond that it was all one to Moody.—GAMALIEL BRADFORD.

#### The Sin of Extravagant Speech

We have all known persons who seemed to be totally lacking in power of discrimination, and

unable to distinguish the trivial thing from that which is vital. And usually these same persons are given to extravagant speech which employs *ad nauseam* such expressions as "great," "gorgeous," "wonderful," and the like. I am always reminded, when I meet such a person, of those lines written by Robert Browning in his poem entitled "My Last Duchess." This unusual lady possessed,

"A heart . . . how shall I say? . . . too soon made glad,

Too easily impressed; she liked whate'er She looked on, and her looks went everywhere. Sir, 'twas all one! My favour at her breast, The drooping of the daylight in the West, The bough of cherries some officious fool Broke in the orchard for her, the white mule She rode with round the terrace—all and each Would draw from her alike the approving speech, Or blush, at least."

#### The Will to Win

"Eight years ago," quotes the Expositor, "Carl Bronner, of Cincinnati, Ohio, was told that he had the mind of an eight-year-old child. This sad information was given him by the army examiners. But for all that he made a good and faithful soldier, and before the war was over both his hands and his eyes were gone. A few weeks ago the members of the house of representatives in Washington stood up and rousingly cheered a man sitting in the visitor's gallery. Five minutes later they repeated the ovation. The man was Carl Bronner. He was preparing to take his degree at the University of Maryland.

"According to army experts, who eight years ago called him an eight-year-old boy, he was fully four years ahead of schedule. The elements which these army experts failed to discover were Carl's indomitable grit, pluck and courage. His pitiable hindrance did not halt him.

"They conquer who believe they can." Carl believed he could overcome his handicap, and resolutely he did so. To great souls there is no such thing as failure. *Deep-seated confidence* is the mysterious spring that sets in motion the hidden energy within us. It is the lever that moves mountains. Coupled with *courage* it makes a man invincible. It helps him to touch and release infinite power.

#### Childhood Impressions

James Chalmers, the great missionary to the cannibals of New Guinea, tells of the first mis-

sionary call that ever came to him, when he was fifteen years of age. These are his words:

"It was at the beginning of these somewhat reckless years that I came to the great decision of my life. I remember it well. Our Sunday school class had been held in the vestry as usual. The lesson was finished, and we had marched back into the chapel to sing, answer questions, and to listen to a short address. I was sitting at the head of the seat, and can even now see Mr. Meikle taking from his breast-pocket a copy of the United Presbyterian Record, and hear him say that he was going to read an interesting letter to us from a missionary in Fiji. The letter was read. It spoke of cannibalism, and of the power of the gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the gospel to cannibals?' And the response of my heart was, 'Yes, God helping me, and I will.' So impressed was I that I spoke to no one, but went right away toward home. The impression became greater the farther I went, until I got to the bridge over the Aray above the mill and near to the Black Bull. There I went over the wall attached to the bridge, and kneeling down prayed God to accept me, and make me a missionary to the heathen."

#### The Mountains and Valleys of Life

When a certain king asked Ole Bull, the great violinist, where he caught the rapturous tones which he brought out of his instrument, the musician replied, "I caught them, your majesty, from the mountains of Norway." He had climbed, said Dr. George Douglass, the rugged mountains and listened to the music of the awful storms; he had waited on the fowler cliffs and heard the evening vespers of the pines at the time of the sunset breeze; he had heard the midnight litany of the cascades in the darkness. When he interpreted these voices of nature he thrilled the world's great heart. It is the same kind of thing that has given some men power beyond others to inspire humanity. It is because they have ascended the mountains and gone down into the valleys of sorrow, and there caught up the tones of tenderness and of subdued strength and confidence, that they have had a message of victory for their race.—DR. LOUIS ALBERT BANKS.

**Men Ought Always to Pray**

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and, with a voice that sent a thrill through his whole soul, said: "You don't pray! that is what's the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as did Paul, and thus he spent the night. It was not in vain. As the morning dawned, he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is that they "don't pray."—*Selected.*

**Conflict with the Devil**

It is almost incredible (said Luther) that God commandeth us (weak flesh and blood) to enter combat with the devil, and to strive and fight with so powerful a spirit as he is, and hath given into our hands no other weapon, but only His Word which, by faith we take hold on, and therewith we beat and overcome him; the same must needs grieve and vex that great and powerful enemy. But in such combating, it is very difficult and heavy, especially in that we know the devil to be the devil; for no man is able with words to express, much less to believe, how that maledicted majesty can disguise and transform itself into an angel of light.

Therefore, if thou intendest to resist Satan, then look that thou be well armed and weaponed with God's Word, and with prayer. For if thou art secure, and without God's Word, then the devil is near thee, and lieth upon thee; thou hast no way to resist him, but only and alone through God's Word and prayer. For he cannot endure those blows of defense; otherwise, though thou givest him once his dispatch, and turnest him away, yet he will quickly return again, especially if thou art secure, and thinkest that all now is safe.—LUTHER'S "Table-Talk."

**Men Sent from God**

Livingstone in Scotland, when only twenty-seven years of age, was selected by his brethren to preach a Monday morning sermon after the communion at Shotts. He made every effort to be released, but, failing, spent the whole night in prayer and religious conversation, and then preached a sermon under which, it is said, at least five hundred were awakened. He says, "I never preached one sermon which I would be earnest to see wryte, but two: the one was on one Monday after the communion at Shotts, and the other on one Monday after the communion at Holywood; and both these times I had spent the whole night before in conference and prayer with some Christians without any more than ordinary preparation; otherways my gift was rather suited to simple, common people than to learned and judicious auditors." But if Livingstone had, according to his wish, his sermons written, the power would not have appeared. Whitefield's sermons on paper are not remarkable. Nor is this strange, for the anatomist has never been able to find the life in a single animal or even in a single seed. Baxter was exceedingly successful in the ministry, and Ryle says of him, "He always spoke as one who saw God, and felt death at his back." Fletcher of Madeley frequently so electrified his audiences that some minutes passed before he could resume his sermons.—BISHOP MATTHEW V. SIMPSON.

**THE WORLD'S GREATEST TEACHER**

Dr. S. Parkes Cadman in his newspaper column recently declared that Jesus Christ was the greatest teacher that the world has known for the following reasons: (1) He imposed unity on the moral law. (2) He attached it to a new relationship in God as the universal Father. (3) He gave truth an entirely new value. (4) He ordained that the ethical quality of an act consisted in the motive which animated it. (5) He made his laws absolute and binding. (6) His codes for life were positive in their demands. (Wherever else the Golden Rule is found it is expressed in negative form). (7) He separated morality from ceremonial rites. (8) Greatest of all, Jesus perfectly embodied His ideals in His character and example, and thus made them everlastingly real.—*Sel.*

**PRACTICAL****CONTRACTS**

By GLENN E. MILLER

THE subject of contracts is one which has to do with some of the simplest everyday transactions and one about which a person cannot afford to be entirely ignorant. The preacher, in his own private affairs and in his capacity as representative of the greatest business on earth, must continually have resort to his knowledge of the elementary rules of the law of contracts.

A contract has been briefly and sufficiently defined as "an agreement which creates an obligation." This definition embodies all the essential elements of a contract which are: (1) Parties competent to contract. (2) A subject matter. (3) A legal consideration. (4) Mutuality of agreement. (5) Mutuality of obligation.

The term "contract" is frequently used as meaning the writing by which an agreement is evidenced. It should be kept in mind, however, that the written instrument is merely the memorial or evidence of the contract, where such writing exists, and there may be a valid and binding contract. It has been said on good authority that "Every promise enforceable by law is a contract." The reason some promises do not create a contractual relation between the parties is that some one or more of the essential elements above named are lacking, and the absence of one is fatal to a contract as such.

As to their terms, contracts are either express or implied. An express contract is one where the intention of the parties and terms of the agreement are expressed, written or orally, at the time it is entered into. An implied contract is one where the agreement of the parties is inferred from the circumstances or from some law which imposes a duty.

Contracts may be written or oral. Except where statute requires a contract to be in writing, a verbal contract is as binding as a written one, and in such cases the only benefit of a writing is evidential.

Statutes of English origin, commonly called

"The Statute of Frauds," have been enacted by practically every state in this Union and these require that certain contracts shall be written. The following is the form of the English statute and is substantially the same as that of each state:

"No action shall be brought (1) whereby to charge any executor or administrator upon any special promise to answer damages out of his own estate; (2) or whereby to charge the defendant upon any special promise to answer for the debt, default, or miscarriage of another person; (3) or to charge any person upon any agreement made in consideration of marriage; (4) or upon any contract or sale of lands, tenements or hereditaments, or any interest in or concerning them; (5) or upon any agreement that is not to be performed within the space of one year from the making thereof; unless the agreement upon which such action shall be brought, or some memorandum or note thereof shall be in writing, and signed by the party to be charged therewith or some other person thereunto by him lawfully authorized."

Some additions and charges have been made by some states but the above provisions have been uniformly adopted by the states of this country, with few if any exceptions, and the classes of contracts mentioned therein must always be evidenced by a writing in order to be susceptible of proof.

Perhaps we should comment briefly upon each of the five indispensable constituent elements of a valid contract as enumerated at the beginning of this article.

There must be two or more parties with capacity to contract. Persons who are under mental or legal disability are incapable of binding themselves by contract. The law protects those who are not of sufficient mental capacity, *non compos mentis*, from the effect of their own acts by declaring their contracts void or voidable. Others are not legally competent to contract, such as married women in some cases, infants, etc. The old order of not allowing married women to



handle their own affairs is now rapidly changing.

There must be a subject matter about which the parties may legally contract. Suffice it so say that agreements made in violation of positive law, agreements involving commission of crime, agreements to defraud individuals or public, agreements contrary to public policy, agreements in restraint of trade, agreements against good morals, and many others are illegal and void.

A contract must be supported by a consideration, otherwise it is *nudum pactum*, and will not be enforced by the courts. A good definition of consideration is: "A benefit to the party promising or a loss or detriment to the party to whom the promise is made." While every man is morally bound to fulfill his engagements, the law affords no remedy to compel the performance of an agreement made without sufficient consideration. The law cannot lend its aid to the enforcement of mere promises gratuitously made and for which the promisee has suffered or lost nothing. It is when he has suffered a detriment that he may come into court and compel the promisor to carry out his agreement. The law does not attempt to say that the consideration must be adequate but it must be a valuable one. The consideration may be grossly inadequate but if there has been no duress, coercion, undue influence or fraud practiced, a consideration of some value will support a contract and make it enforceable if otherwise regular.

There must be a mutual agreement between the parties. To use a fine legal phrase "there must be a meeting of minds." For this reason one who signs under duress, mental incapacity, or thinking he is signing something else, does not become bound thereby. There need not be a meeting of the parties but if their minds meet, as in the case of one making an offer by advertisement and another accepting it by mail, telephone or telegraph before the offer is withdrawn, the parties are bound.

**Mutuality of obligation.** Unilateral agreements, in the sense of absence of mutuality, are unenforceable. A bilateral contract is one in which there are reciprocal promises or obligations and both parties are bound. Both must be bound. This rule however, does not invalidate options granted for a consideration.

Where an injured party cannot be compensated in money for damages sustained by reason of a breach of contract by another party the law will

compel a specific performance of the terms of the agreement.

Some contracts are void and create no obligation upon any of the parties; while others are merely voidable, and binding upon one party at the option of the one who may avoid it. Such are those made with infants, intoxicated persons and those who are *non compos mentis*.

The courts will not recognize a contract which is legally or physically impossible of performance; as if a person agreed to perform an act in violation of law, or an act the performance of which is made unlawful after the contract is made; or as if one agreed to travel around the world in a day.

It is a well settled rule of evidence that "parol evidence is inadmissible to vary the terms of a written instrument." This means that a written contract should contain all the stipulations and agreements of the parties that are to be relied upon, and in the absence of fraud, a party will not be heard to say that his real contract was other than that which was reduced to writing and duly signed by him. Representations and promises made by an agent or salesman contrary to, or supplemental to, the terms of a written or printed contract should never be relied upon, as these may not even be proven in evidence upon a trial in court.

As to interpretation and construction of contracts there are some well established rules. (1) Words are to be understood in their plain and literal meaning, subject to varying usage and custom in different localities and among different peoples. (2) Courts will place upon a contract that construction which will best effectuate the intention of the parties as gathered from the whole agreement. (3) Obvious mistakes in writing the grammar will be corrected by the court. (4) Written provisions take precedence over printed ones. (5) Ambiguous terms will be most strictly constructed against the person using them. (6) The court will try to arrive at the intention of the parties from the language used and where the terms are unambiguous they are conclusive; the question being not what intention was in the minds of the parties, but what intention is expressed by the language used. (7) Interlineations will be constructed as part of the contract if not made fraudulently or without warrant. (8) Other writings may be incorporated by reference without actually annexing same. (9) Where two clauses are incorporated and conflicting they must

## CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

### The Young People's Society

PROBABLY I am walking on thin ice venturing these statements regarding the meeting of the Young People's Society, but it is what I have on my heart, so I am going to "let fly." Let us go back to the old style of preaching. You know what I mean, where every thought and even after-thoughts are labeled, "Firstly," "Secondly," "Thirdly," etc. My "Firstly" then is this: *The Young People's Society should be for young people.* Did you get that? I mean exactly what I say! *The Young People's Society* is for the young people. Now, we are not particular as to the age. One may be seventy-five years old and still be young in appreciation of the thoughts and desires of youth. So often we find the Young People's Society is being run by old people and there are those who are only twenty-five years of age who are old folks. If there is one particular organization of the church which should radiate life and joy and happiness in its every meeting, it should be the Young People's Society and not until it is shedding forth such blessings to mankind, need you even think of advertising it. It is the sun parlor of the church—and after it really begins to function as a Young People's Society, it won't take much advertising. Folks will just naturally look it up themselves.

Secondly, this one particular organization of the church advertises itself especially through the type of service it puts on each Sunday evening and I repeat a statement made in one of the previous articles that it takes much prayer and preparation on the part of the officers, cabinet, and leader. *God forgive the young people who think that just anything will do in the way of a meeting. I am afraid we too often give the world the best and then God the rest. The Young People's Society demands the best for God and after we have given our best, which is our all, there is nothing left for the world.*

Thirdly, the Sunday meeting itself. Here comes the fireworks. Smile and then smile some more. I have been attending meetings of the Young People's Societies for over twenty years and I'll venture to say that, with very few exceptions, they have all been the same stereotyped style of meeting. *Do something each Sunday that will*

be construed in the light of the whole instrument; and reconciled if possible by any reasonable interpretation, it being necessary for this purpose to consider the entire instrument and surrounding circumstances. Where two clauses are so repugnant that they cannot stand together the first will be retained and the second rejected, except where two instruments are constructed together as one contract in which case the one last written will prevail.

Where the right of recovery under a contract has become barred by a statute of limitations it is generally held that a new promise by a party though orally made, that he will perform his contract, revives the contract and needs no new consideration to support it. The same rule also applies to promisors released by bankruptcy or insolvency proceedings and a new promise to pay the old debt becomes binding upon the debtor, reviving the former debt.

We have not space to discuss at length the law of agency but as it relates itself to contracts, it is sufficient to say that any contract which a party may enter into in his own right may also be made or entered into through his duly authorized agent. An agency may be created by writing, words or conduct. An agent, sometimes called an attorney-in-fact, is limited by the terms of his appointment as are those with whom he deals for his principal. Agency may be inferred from such special relations as husband and wife, master and servant, etc., in such matters as naturally are comprehended by those relations, such as the purchase of articles for the household. A party may by written appointment or power of attorney designate what authority his agent is to exercise in his behalf, or this may be done orally, and one may enter into contractual relations with others by agent as fully and effectively as though done in person.

We have dealt with the elements essential to the formation of a contract, with the operation of the contract when formed, and with its interpretation when it comes into dispute. It remains only to consider briefly the modes in which the contractual tie may be loosed, and the parties freed from their rights and liabilities under it. This may be done by the same process which created it, mutual agreement. Its terms may be carried out and its obligations fulfilled, and thereby circumstances which are held to exonerate the parties from their obligations. Or finally, it may be discharged by operation of law.

startle and cause a gasp. They say that there is nothing new under the sun, but let me tell you, that does not apply to the young people's meeting. Nothing new? Why, you have never used but one style of meeting in your whole life and you know it. Wake up! Make the Young People's Society of your church a real manufacturing plant of joy and happiness and love for service. And I tell you frankly, young people love to work and be used.

Fourthly, your dignity. I may step on it, but praise His name and say a prayer for me. Too often we find that the preacher or the preacher's wife tries to run the Young People's Society. What a pity. What a mistake. I'd far rather have the young people run me. What difference does it make if they happen to say or do a few things which are a little beyond our own imaginations or the imaginations of a board of trustees who never were young? Christian perfection does not mean that we have perfect minds. We all make mistakes. Christian perfection does not mean that we shall render perfect service, even though we may have the desire to render perfect service. Give the young people room to grow and develop in grace, not through so-called "brow-beating" methods, but through understanding and patience and love.

Fifthly, the Young People's Society should carry on, in addition to its regular Sunday evening meeting, some type of social activity during the week. I can hear some good brother gasp now, but let me tell you and tell it to you frankly, that the work of the church is not a one-day proposition, but it is to maintain a contact with the young people seven days in the week and every Young People's Society, if it has a spark of life, should function in some way during the week. More will be said on this topic in the last article which is to appear next month regarding the church activities during the week.

Sixthly, and lastly, the Young People's Society, in my estimation, is the greatest advertisement the church has. I place it even ahead of the Sunday school, for you cannot show me a church in this country but that, if it has a real, live Young People's Society, is prospering in all departments. But the unfortunate part of it is that we won't find more than a hundred really spiritually alive Young People's Societies in this country. Advertising? Why advertise when you have nothing to offer? If you have something to offer

in the way of a real Young People's Society, it will almost advertise itself, and it is the only organization of the entire church that will advertise itself. Oh, for a genuine awakening to the opportunity offered the church through the Young People's Society. I could give here examples and types of programs which have been effective in various Young People's Societies over the country, but they probably belong under general heading "Church Advertising—Methods." Just let love and joy and happiness reign in each and every service. Have a Young People's Society of young people, conducted for young people, by young people.

#### HERE AND THERE AMONG BOOKS

By P. H. LUNN

Sermons that are convincing, direct and that clearly present the fundamental themes of gospel faith are in constant demand, especially among preachers. Many of our readers are acquainted with Dr. John W. Ham, a prominent evangelist of the Southern Baptist church, a book of whose sermons has recently been published under the title, "Good News for all Men" (Doran, \$1.50). These sermons contain an unusual amount of apt illustrative material and should be of real value to preachers.

"The Christ of the Ages," by Harold Paul Sloan (Doran, \$1.50), is one of the outstanding books of the year; not because of the prominence of the author but because of the scholarly and thorough treatment of this sublime theme. Dr. Sloan is Professor of Systematic Theology at Temple University, Philadelphia, the school founded by the late Russell Conwell. Also he is pastor of the Methodist Episcopal church at Haddonfield, N. J. He has been an aggressive champion of the "faith of our fathers," not only in his own conference, but throughout his entire denomination. Dr. Sloan is a frequent contributor to religious periodicals and has several volumes to his credit. The book is not an attack on the so-called modernists but it presents facts, irrefutable facts, in such a logical manner and so clearly stated that any unprejudiced person is compelled to accept. It is just the book which will give a preacher seed thoughts and ideas from which to build material that will present in a practical, positive manner the doctrines and claims of Christology. Just let me quote a paragraph from the opening chapter: "Jesus Christ

is the supreme fact in history. This is admitted on every hand. But to admit this much and say no more is simply to create a problem and to offer nothing of value to the understanding. If Jesus Christ is the supreme fact in history there must be an explanation of His supremacy. An emotional enthusiasm for Jesus, wholly lacking in intellectual definiteness, may possibly be interesting and satisfying to the experiencing individual; but it can neither be a gospel, nor can it explain Jesus. He must have been intellectually construed." Then he goes on to discuss the following subjects: The Advantage of a Physically Absent Jesus, Christ Abides Unchanged, The Secret of His Influence, Why the Current Hostility to the Supernatural; Why a Non-Supernatural Jesus Will Not Do, The Supernatural of Despair. The last chapter of the book entitled, "The Church," demonstrates the originality of the author's thinking. He says, "The Church, then, because it stands as the witness of Christ through which He is intellectually appropriated, is a necessary part of the total fact of Christ, as redemptively conceived." And later under the subheading of The Church and Its Unbelieving Ministry: "The Church is not a humanitarian association for the promotion of brotherhood and high ethical conceptions on the basis of speculative philosophy. The Church is the witness of the fact of Christ. It must be true to that fact or cease. . . . The Church must not shrink from battle; but neither must it forget that it is responsible to feed the souls of men, even while it is fighting for their faith. But let us grasp it clearly: The Church must challenge untruth aggressively unless it is willing to have untruth replace its precious entrustment." This book is a real contribution to Christian literature and no genuine preacher can read it without having his heart warmed within him. It has a wealth of source material for deep, constructive preaching.

In "The Greatest Book in the World" (Doran, \$1.50), T. H. Darlow has given us an authentic

and interesting history of the Bible. In this day of millions of Bibles there is a dearth of knowledge as to how the Bible was compiled. An increase in intellectual appreciation of the Book should foster a deeper reverence for it. The author discusses his subject under seven chapters: The Development of Scripture, The Chapter of Christendom, The Bible and Civilization, The Bible and Babel, The Vitality of the Scriptures, The Book of All Saints, Can We Outgrow the Bible?

DR. BRESEE'S

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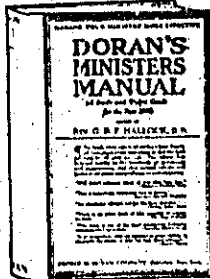
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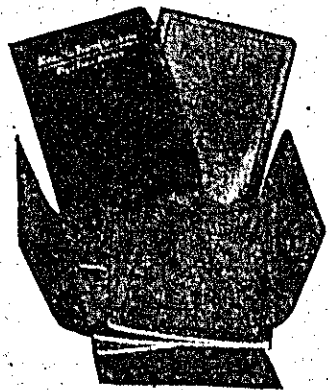
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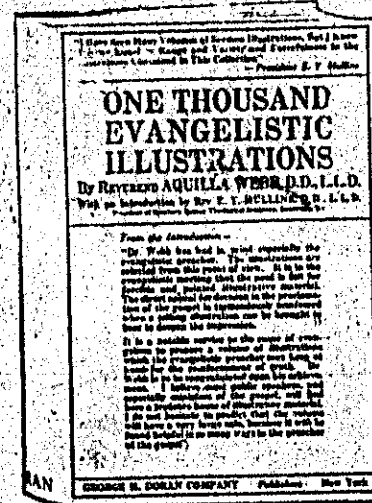
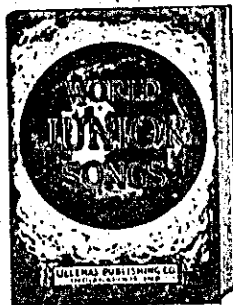
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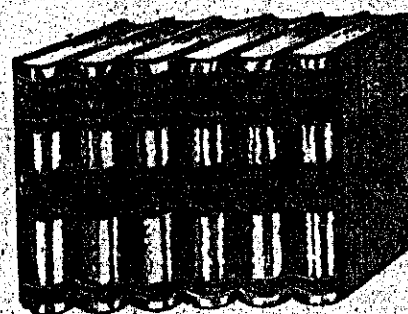
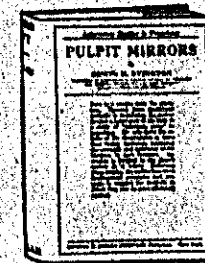
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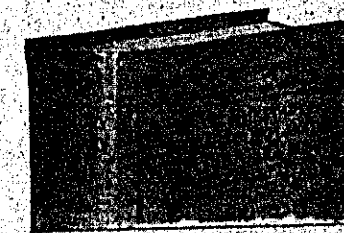
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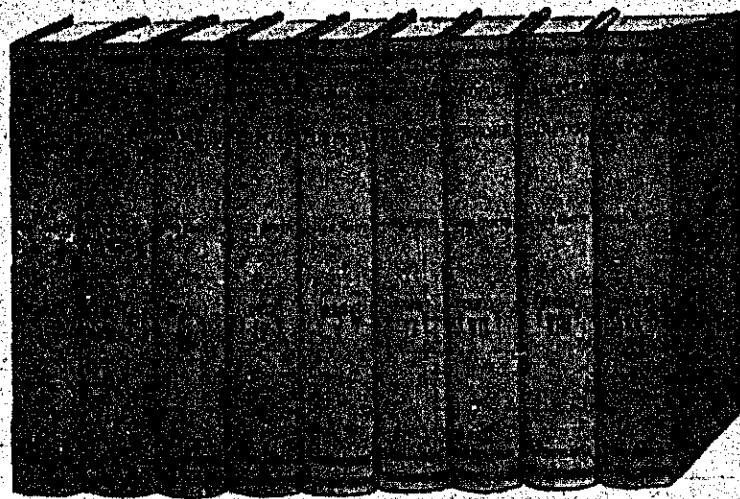


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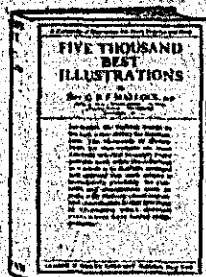
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# The Preacher's Magazine

VOL. III NO. 12

DECEMBER, 1928

WHOLE NO. 36



## God's Gift to Man

By N. B. Herrell

Hark! I hear bright angels singing,  
In the starlit sky above;  
Peace on earth, good will they're bring-  
ing  
From the Father's heart of love.

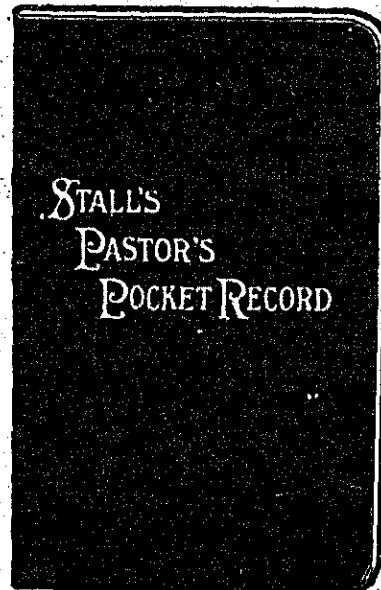
Hark! I see the shepherds walking  
From the hills where flocks are seen;  
As they come we hear them talking  
Of the lowly Nazarene.

Hark! I see the wise men winding,  
As the star is westward bound;  
Bags of gifts on camels hanging  
For the Child when He is found.

Hark! Today let all creation  
Join with heaven's host and sing;  
"Bring your gifts with adoration,  
Crown Him Lord and coming King."

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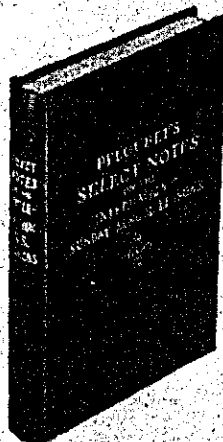
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J. B. Chapman, Editor

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VOLUME 3

DECEMBER, 1928

NUMBER 12

## A STUDY OF PREACHER TYPES

An address by the editor

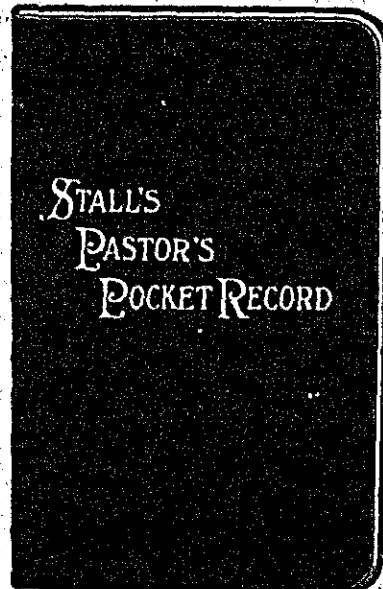
THE selection of individual specimen and the application of the inductive method are essential to scientific accuracy, but to the average person such methods are impossible. We must depend upon specialists to do the ground work and we must enter into their labors. We owe a great debt to those who have hunted out the scattered facts and then have classified them for our convenience. This enables us to follow the deductive method and to study men and things by classes. Thus by superficial glance we name the trees of the forest and account a man as a member of one of the five principal races. Then by recalling the outstanding characteristics of the species, class or race, we attribute these, with more or less accuracy, to the immediate object of study or observation.

Now since every preacher is a member of the human family, and since no two such members are "just alike," there is a certain sense in which every preacher is a type of his own. But since there are certain characteristics which are more or less defined in the thinking of men regarding preachers, it is also possible to divide them somewhat into classes or types. Without being altogether certain just what we mean by it, we are in the habit of speaking of preachers as "great," and this would necessitate our thinking of others as "ordinary" in comparison. But if we should set out to classify preachers according to this standard, our work would soon be over, for there is only one outstanding preacher in every two hundred in any church or movement, no matter what the general standard. If the standard is low, one in every two hundred will stand out decidedly above it, and if the general standard is high, the same proportion will prevail.

Someone has remarked that this is not an age of great preachers, as compared with the past. There was a time when Talmage, Beecher, Moody, Spurgeon, Sam Jones and Joseph Parker were all living and preaching on the two sides of the Atlantic, and practically everyone knew their names and admitted their fame. But there is not even one such outstanding name in the ministry of the English speaking world now. And it has been said, and we think with a great deal of truthfulness, that the present age will neither make nor tolerate a great preacher. Great preachers are made only where there is appreciation of preaching and patience to hear it. Practically all the great preachers of the past were "long preachers." But the preacher who preaches long today will soon be without an audience. Perhaps hearers will resent it if you tell them that what they really want is not "short" sermons, so much as "shallow" sermons; but this is probably the truth, nevertheless, for a sermon can scarcely be "short" and "deep" at the same time. Of course not all long sermons are deep, but practically all the short ones are shallow, and must of necessity be so. Imagine a preacher preaching a sermon on "The Sovereignty of God" or on "Freedom in Willing" in thirty minutes! And yet the preacher who habitually preaches more than thirty minutes these days takes a great deal for granted. Principally, he takes for granted that people will listen to him longer than they will to ninety per cent of his contemporaries.

But it is useless for a man to complain against his age. Rather he must make the best of it. Commenting upon the familiar phrase, "serve his day and generation," someone has said that there are few who can serve more than one generation, and it may be that John Wesley, Whitefield, or even Finney or Spurgeon would fail to draw and hold the people of these times. And without regard to these things, you and I must be the best preachers we can be under the circumstances in.

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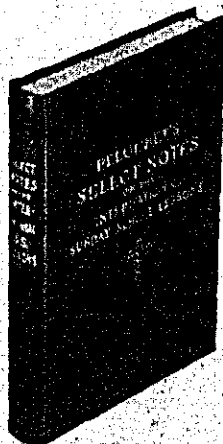
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## A STUDY OF PREACHER TYPES

An address by the editor

**T**HE selection of individual specimen and the application of the inductive method are essential to scientific accuracy, but to the average person such methods are impossible. We must depend upon specialists to do the ground work and we must enter into their labors. We owe a great debt to those who have hunted out the scattered facts and then have classified them for our convenience. This enables us to follow the deductive method and to study men and things by classes. Thus by superficial glance we name the trees of the forest and account a man as a member of one of the five principal races. Then by recalling the outstanding characteristics of the species, class or race, we attribute these, with more or less accuracy, to the immediate object of study or observation.

Now since every preacher is a member of the human family, and since no two such members are "just alike," there is a certain sense in which every preacher is a type of his own. But since there are certain characteristics which are more or less defined in the thinking of men regarding preachers, it is also possible to divide them somewhat into classes or types. Without being altogether certain just what we mean by it, we are in the habit of speaking of preachers as "great," and this would necessitate our thinking of others as "ordinary" in comparison. But if we should set out to classify preachers according to this standard, our work would soon be over, for there is only one outstanding preacher in every two hundred in any church or movement, no matter what the general standard. If the standard is low, one in every two hundred will stand out decidedly above it, and if the general standard is high, the same proportion will prevail.

Someone has remarked that this is not an age of great preachers, as compared with the past. There was a time when Talmage, Beecher, Moody, Spurgeon, Sam Jones and Joseph Parker were all living and preaching on the two sides of the Atlantic, and practically everyone knew their names and admitted their fame. But there is not even one such outstanding name in the ministry of the English speaking world now. And it has been said, and we think with a great deal of truthfulness, that the present age will neither make nor tolerate a great preacher. Great preachers are made only where there is appreciation of preaching and patience to hear it. Practically all the great preachers of the past were "long preachers." But the preacher who preaches long today will soon be without an audience. Perhaps hearers will resent it if you tell them that what they really want is not "short" sermons, so much as "shallow" sermons; but this is probably the truth, nevertheless, for a sermon can scarcely be "short" and "deep" at the same time. Of course not all long sermons are deep, but practically all the short ones are shallow, and must of necessity be so. Imagine a preacher preaching a sermon on "The Sovereignty of God" or on "Freedom in Willing" in thirty minutes! And yet the preacher who habitually preaches more than thirty minutes these days takes a great deal for granted. Principally, he takes for granted that people will listen to him longer than they will to ninety per cent of his contemporaries.

But it is useless for a man to complain against his age. Rather he must make the best of it. Commenting upon the familiar phrase, "serve his day and generation," someone has said that there are few who can serve more than one generation, and it may be that John Wesley, Whitefield, or even Finney or Spurgeon would fail to draw and hold the people of these times. And without regard to these things, you and I must be the best preachers we can be under the circumstances in

which we are called to live and labor. If the people will not bear with us while we preach long sermons, then we must preach the best short sermons we possibly can.

But we have no thought of studying "great preachers and mediocre preachers," rather we are thinking of a classification that makes place for both great and mediocre. And perhaps we should remark in passing that we owe a great deal more to the army of ordinary preachers who have preached the Word of God in the past than to the few outstanding ones. At least ninety-nine per cent of the work of spreading the gospel and conserving the Church has been done and is now being done by humble men who are not known far outside the bounds of their own parishes.

But we are thinking now of the two prophets in Israel who were for a time contemporaneous, whose work was so much alike and whose methods so widely differed, and we are thinking of the two types of preachers which they represent. The prophets in question are Elijah and Elisha, and the types are the "John the Baptist" and the pastoral types. We use this phrase "John the Baptist" because we do not have a word that expresses the idea. But the characteristic is that of great public leadership, great preaching to great crowds on great occasions. The opposite type, the pastoral type, does not necessitate so great words and deeds, but involves more of them. Someone has observed that Elisha wrought twice as many miracles as Elijah, and perhaps we would do well to observe that the "size" of Elijah's miracles was twice that of Elisha's.

Elisha was much younger than Elijah and labored with him for ten years, but it speaks well for his strength of character that he came out "himself" at the end of the time, and not simply an echo of the older man. Many a young preacher has been so warped by his early association with an older and stronger preacher that his usefulness has been decidedly marred.

Let us think of these two men in comparison and contrast. Elijah was always a "strange" man. He is said to have been a "Tishbite," but we do not know for sure where "Tishbe" was located, and such as have reached any conclusions have located it on the east side of the Jordan in the rough, sparsely settled hills of Gilead. And as to the ancestry and family life of this man, we have no knowledge. We do not even know anything about his call to the office of prophet or anything of his human training for the work. The first time we see him he seems to be a man of mature years and of settled experience as a prophet. He appears right in the presence of the king—at the top of the list of appointments—and speaks with the authority of one who is seasoned in the work he is called to do.

Then he lives in caves and mountains and is fed by ravens. He dresses like a man from the desert, attends no social functions, has no list of friends and is lonely even when in a crowd. Even his going from the world, by the route of translation, rather than death, is surrounded by mystery and accomplished in the presence of only one witness.

And his works: they were few in number, but were unparalleled in importance. He shut up the heavens with a prayer and loosened the lightnings with seven intercessions. He cut off the heads of eight hundred and fifty prophets and converted a nation at the same altar service. He outran the king's chariot on a sixteen mile road, and followed this with a forty mile marathon into the desert. He was a great man on great occasions and he appeared on no other. He was honored and revered, and by many was feared. He was a national figure and he did God's work in the way God wanted him to do it.

But how different was Elisha! His father and mother were known before him. He himself was a plowman in the field with eleven others when he was called to be a prophet. When he left for his exalted mission, he made a feast for his friends. He was ten years in training, and was among the "sons of the prophets" during this student period. When his companions would build a lodge for the theological students, he was among them wielding his axe. His first miracle, after Elisha's ascension, was a sort of "economical, social miracle," he healed the land so that it would be more productive and drove away the bitterness from the drinking water. When a young preacher was distressed over the loss of a borrowed axe-head, Elisha brought his noblest powers to bear upon the humblest need. He visited in the homes of his people on the circuit and was looked upon as a big brother and friend. He called at one "preacher's home" so often that the family prepared a special room, "the prophet's chamber," for him. He did not so many great things, but he did many

smaller, ones. He was the sort of whom the people would remark, "He is not a great preacher, but he is a wonderful pastor."

And since that time, these two men have set the general types for prophets—the Elijah and the Elisha types—the one is great in public leadership, the other is great in pastoral service. Of course we are likely to possess a bias in favor of one or the other of these types, but they are both God's types, and it is presumption for us to say that one is greater than the other. Indeed, in its own sphere, each is greater than the other. If we compare John the Baptist and Jesus, we have the suggestion that the Master himself was relatively of the Elisha stamp. And though the qualities may not always be so outstanding as to make one easily classified, practically every preacher is by gift and comparison either an Elijah or an Elisha. There is yet a third class which is composed of men so unique that we may without reflection call them "freaks." To such a class belonged Lorenzo Dow, Peter Cartwright and Sam Jones, and to such a class we shall doubtless one day assign our illustrious contemporary, Bud Robinson. These men have their place in the Christian ministry, but their effectiveness depends upon their scarcity. We could not afford to take a million dollars for Bud Robinson, but we could scarcely afford to purchase another like him. And this same can be said of Dow, Cartwright, Jones and others of the ultra-unusual type.

And since comparisons are odious, churches do well, when changing pastors, to change types. This rule is not always observed, and when it is not, changes are dangerous. People who knew and followed Elijah could not well be offended in Elisha, for he did not owe his illustrious predecessor. And those who were pleased with Elisha would readily admit that he was no match for Elijah in the matter of great public occasions. If the ministry of an Elijah has closed with a church, let the successor be an Elisha and there will be no occasion for jealousy on the part of the followers of either, and the work of one will be supplemented and extended by the service of the other. And perhaps we may observe that in considering a call to a church, a preacher will do well to prefer a place where he will succeed a prophet of different type—then he will not have to beat his predecessor in his own field to be satisfactory to the church.

Then, also, we think it wise that a preacher should study himself enough to discover his type, and when he has done this, he can give more intelligent direction to his work and he can improve himself wherein he is wanting. By this we mean that there are points of strength and points of weakness in both types, and there are powers and dangers connected with either.

Suppose the preacher finds that he possesses ability to preach good sermons and make good impressions on special occasions. Then let him cherish and develop his gifts. Let him even make them the basis for his strongest efforts. But let him also beware lest he develop an "offish" spirit that will make him "unapproachable" to his people and which will cripple and limit his usefulness. He will love his study, but he must compel himself to visit the homes of his people. He will prefer solitude, but he must develop friendships among men. He will enjoy the ministering to crowds, but he must be zealous as a personal worker. By nature he will be "distant," but he must not humor himself in this.

Dr. P. F. Bresee was undoubtedly of the Elijah type. He was such by nature and not by preference and desire. He stood out like a lonely mountain in the range; his opposers feared him and his friends revered him, but he himself sought earnestly to be brotherly and approachable. His pulpit was his throne and his people will always remember him as "the fire-crowned prophet," but he was as zealous in visiting the homes of his people and as tender in administering to the sick and bereaved as ever a mother could be. He was an Elijah because God made him that way, and he was scarcely aware of it himself. Indeed, there is nothing more disgusting than a "cultivated" aloofness on the part of a preacher, no matter how gifted he is. And yet the preacher who can really preach will make a grand mistake if he fails to make the fullest use of this God-given power.

Then take the preacher who is a natural "salesman" and "mixer." People are drawn to him, instinctively recognizing that they have met a sympathizing friend. Such a preacher may not climb to the heights as a pulpit orator, but "his people" appreciate what he says because he is "a good man." Such a preacher will soon know the children of his congregation and Sunday school by their first names, and the little ones will call to him as he passes along the street. The parents will ask

this preacher's advice about the children's education and he will be welcome at the tables and in the homes of the people who know him. It will be but a little while until he will cease to be regarded as a stranger and yet his wisdom will be recognized as well as his love.

Let such a preacher look well to the task of feeding the sheep and lambs of his flock. Let him use and never abuse his pastoral, shepherd abilities. On the other hand, because he is not a strong preacher, it is the more important that he make as full preparation as possible and that he preach as well as ever he can. What good that the people love him and come to hear him, if he does not preach the gospel effectively to them when they come? Such a preacher will be tempted to under-rate public preaching, as the Elijah type is inclined to overrate it. Because his people prefer "heel" to "head" he will be inclined to ring doorbells instead of reading books, and because his people say more about his "society" than about his sermons, he will incline toward parties more than toward prayer. The fact is, that any sort of effective work as a minister of the gospel makes heavy drafts upon the storehouse of the scribe and unless he pays a great deal of careful attention to his subjective, spiritual life, he will become flat and formal and flabby. This is no less the case with Elisha's than with Elijah's, although it is perhaps more quickly observed in the latter than in the former.

"What is the secret of his success?" is the question preachers most frequently ask concerning a brother of mentionable reputation. And if you observe the answer, you will know the type of the prophet. If it is said, "Oh, he is a great advertiser, and he is a great preacher, and he has many revival meetings, and he is just simply great," then you know you are hearing of an Elijah, and you must be prepared to find that there are a great many things "behind the scenes" that are not all you would like for them to be, for Elijahs are not men of details. But if the answer is, "Well, I scarcely know. He makes a great deal of his Sunday school and of his Young People's Society and of the various auxiliaries of the church. He is a splendid pastor and his people love him; he is a good financier and his people tithe their incomes and come to hear him preach. He is really not a great preacher, but somehow things just seem to move along," then you know that Elisha has appeared. You must be prepared to be just a little disappointed if you attend just one of his public services, for he does not have many red letter days and great occasions. It takes him a good while to make very much of a showing. Even in soul saving, he does not have many revival "breaks," but he is likely to have someone converted in a family prayer service or at any sort of a service in the church. He does not follow "high pressure" methods, but in the space of a year or five years, he will show good results.

Perhaps I should not conclude without saying that the ideal preacher is the man in whom there is a balance of Elijah and Elisha qualities, and that the approximation of this ideal is worth striving after. If a preacher can be "equal to the occasion" in the pulpit and yet be a true shepherd to his people, especially to the old people and the little children, he stands the very best chance to succeed. For in case he is too decided in his type, it will be fortunate if he finds just the field where his life will be most useful. There are some parishes which need little more than a great preacher, and there are some which require only a business man and a mixer, but these places are the exception. The rule is the better balanced the prophet the better chance to succeed.

But in any case, let it be remembered that Elijah's mantle, the symbol of historic orthodoxy, and "Elijah's God," the expression indicating pentecostal anointing and power, are essential to the meeting of a prophet's difficulties and to the solving of a prophet's problems. Elijah and Elisha were one in purpose and power. They did the same work, each in his own divinely appointed way. And one did not judge the other by standards of his own making. When the mantle and power were there the prophet was accredited, whether he were Elijah or Elisha. There is no abridgment, supplement or amendment needed in "The Faith of Our Fathers," and there can be no substitute for the "power" which has ever rested upon men who are anointed by the Holy Spirit to preach the gospel of Jesus Christ. Some may offer "psychology," and various sorts of human manipulations, but they are as ineffective as they are inferior in their origin. Elijah's mantle of sound doctrine and Elijah's power in the Spirit's baptism are as essential to one type of preacher as to another.

## EDITORIAL NOTES

The speaker was a pastor, the subject was the evangelist who had recently visited his church. "Frankly, I was disappointed," said the pastor. "In the first place, he came to us completely worn out as the result of many weeks of constant service in revivals. I would much have preferred that he had written me that he could not come just now. I think it is wrong of a preacher to expect to be excused for his inability to do his work. Either he should be in position to do his work or he should not undertake it."

There is, of course, a great deal of difference in the "natural ability" of preachers, but our observation is that good preaching is expensive and that only those who are willing to pay the price in careful and constant devotion to study, prayer and practice are able to do very much of it.

Travel has its advantages, but these are not indispensable. Especially until the preacher is forty, it is better that he have a parish and that he devote himself to it and study men and read books, than that he should skim about over the world. What the casual traveler sees is not worth the sacrifice of time and opportunity required by the doing of it. A church to preach to, a community to serve and a library of books are the very best factors for making a preacher.

This is the last issue of the Magazine for the present volume and it is time for a very large per cent of our subscribers to "renew." It will save the publishers much trouble and expense if you will send in your subscriptions promptly.

The editor is giving this month a gist of his address on "Preacher Types," which he has given at various times to gatherings of preachers. This is a new departure, and one which I have hesitated to make, but some who have heard us give this and other such addresses have wished the addresses might be printed; so we have yielded this time, and in the January number we plan to publish our "Definition of the Preacher's Fire," and in succeeding issues we may give, "A Dissertation on the Live Wire," and some others—depending on the evidence of the adaptability of such material to the purpose for which the Magazine is printed.

We are very much encouraged over the stability of our subscription list, but we need a few hundred new subscribers for the new year. As mentioned before, the Magazine is published at a slight loss to the publishers, and we hope to eliminate this loss by adding a few hundred to the subscription list. Will you help us?

## SOME CORRECTIONS

In our November issue several typographical errors occurred in Glenn Miller's splendid article on "Contracts." His third paragraph on page 347, following the word "contract" in line seven, should have said "with no writing whatever. While every contract contains some promise or agreement, it must be remembered that every promise is not a contract." On page 348, number (3) in the last paragraph should read; "Obvious mistakes in writing and grammar will be corrected by the court." In number (7) of the same paragraph the word "constructed" should be "construed." And the same change is required in (9) of that paragraph. And the last two sentences of the article should read as follows: "Its terms may be carried out and its obligations fulfilled, and thereby discharged. It may become impossible of fulfillment by reason of certain circumstances which are held to exonerate the parties from their obligations. Or finally, it may be discharged by operation of law." We regret that these mistakes occurred in an article where accuracy of statement is especially to be desired.—EDITOR.



# DOCTRINAL

## THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

### No. 7. The Modern Moral Influence Theory of the Atonement.

IN the development of Christian theology as a body of dogma, more discussions and heresies have centered around the statement of the atonement for sins, with the exception of the person of Christ, than around any other theological issue. And the atonement is a natural outworking of the doctrine of the person of Christ, so in one way these two are closely related. The one is the correlative of the other. If Christ be declared not divine, then there can be no true scriptural dogma of the atonement. From the very beginning of the formulation of the creeds of Christendom the Church has been careful to define the nature of Christ so as to agree with the teaching of the Bible that He is truly human and divine, man and God related in a unified personality as the God-Man. With this came His relationship to God and to man, to God as furnishing a basis for forgiveness by the vicarious offering of His life as a propitiation or atonement for sins, and to man as taking upon himself the punishment for sin, and giving Himself to suffer and to die in the stead of man, whereby the race could obtain forgiveness through His blood.

The atonement is the foundation of a system of salvation, and on it hinges one's view, not only of God and Christ, but also as to the nature of man and of sin, the fall of man and his redemption. Without a true conception of the atonement, one cannot hold a just view of God's relation to man, of the nature and person of Christ, nor of the quality of sin and the necessity for forgiveness. If one thinks that the atonement is but a moral influence working in the lives of men, then it is impossible to hold a true view of the nature of Christ—for Christ becomes a creature and not the Creator, man and not God. On the other hand, when the atonement is conceived of as being other than a propitiation of God, a "covering over" of

sin, as the Hebrew of the Old Testament implies, then sin becomes only a moral stain, and not the cause of the damnation of souls. If one thinks of the atonement as merely an example of sacrificial giving, then the character of God is impugned, for He becomes a being whose justice is nullified, and whose commandments are without effect. For it is declared, "The soul that sinneth"—or transgresseth the law—"shall die." When the justice of God does not carry out this sentence of death, it means either that this justice has been satisfied in some other way, as by an atonement or a propitiation or a reconciliation, or that legally the moral system of God does not carry out the thought expressed that sin demands a penalty, or a broken law calls for suffering or justice. Hence it is seen that one's view of the atonement influences his theology of all other items in Christian belief. The keynote of the Christian system is the atonement, made by the suffering and death of Christ, whereby man, who is fallen in nature, and depraved by character and heredity, may receive the forgiveness of sins. This view alone upholds the moral law of God in the economy of redemption. Otherwise there is no ground for the remission of sin, as either an act or a principle.

To limit the atonement further affects the moral status quo of humanity. The Bible in unmistakable terms calls all to redemption and salvation, and if the atonement is limited it means that only a certain number can realize the efficacious workings of the blood of Christ in their souls, and that the others must not be able to attain unto the remission of sins and must consequently be damned.

II. THE TRUE STATEMENT OF THE ATONEMENT. The true nature of the atonement is shown by Paul in 1 Timothy 2:5, 6, "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all . . ." The Greek of the last is *antilutron uper panton*, "a ransom for all." First it is the Man Christ Jesus, who is a Mediator between man and God, and He gave in death Himself a ransom, conveying the idea of substitution, by way of being

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the purchase price, for all. Two terms or families of terms are used in the New Testament to set forth this idea of the atonement, one is *ilasmos* and the other is *katallage*. Christ is the *ilasmos*, the virtue of the propitiation and the Propitiator: "He is the propitiation for our sins" (1 John 2:2). As the High Priest in Hebrews Christ is said to *ilaskesthai tas amartias*, to expiate our sins, or more correctly translated, to make propitiation for the sins of the people.

The second word means both atonement and reconciliation. In Romans 5:11, we read ". . . through our Lord Jesus Christ, by whom we have now received the atonement," *ten katallages*. By whom we have received the reconciliation. Thus it is seen that the scriptural meaning of the atonement is that of making expiation for the sins of the race. To this meaning theologically there has been added the idea of satisfaction to the demands of the moral government of God. In the New Testament the term *katallage* had a legal meaning of restoring a pacified relation. Pope writes, "We mean by the atonement the whole economy of the Lord's saving intervention as consummated on the cross."

As to the government of God, the atonement fully satisfies its most rigorous requirements. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." As to God and man together, the atonement furnishes the only grounds for reconciliation between the two. They were estranged through the fall of Adam, and man *unaided* by God's propitiation was unable to find his way back to God. But when Christ came, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). Here as in Christ—in *Christo*—God was *katallasson*, actively engaged in reconciling *the kosmos*, the world unto *eauto*, Himself. In other words, God was in Christ bringing the world and Himself together.

In those passages where Christ is spoken as the *lutron*, the ransom price, we have the process of God in redeeming man to Himself. This implies a legal transaction, a ransoming from the power of sin, and the redemption of man fully from the power of the law and of sin. The *lutron*, or ransom-price paid down, is the blood or life of Christ himself. "The Son of man came . . . to give his life a ransom for many" *psuchen autou lutron anti pollon*. Paul speaks of Christ who gave Himself a ransom for all. This ransom price

is the satisfaction of the claims of divine justice and redemption is this release provided for the race.

This redemption or ransom or release through the atonement is likewise for the entire race. In Hebrews 2:9 we read, "that he by the grace of God should taste death for every man," *uper pantas*. This word implies all of the race, and hence as used means every single individual.

II. THE MORAL INFLUENCE THEORY OR EXAMPLE THEORY OF THE ATONEMENT. In order to understand the error of this theory it has been necessary to state the nature of the atonement. As was the case in the other dogmas of the Church, so in this one errors have arisen. The moral influence theory of the atonement had its rise in Socinianism. Naturally with the Socinian view of the nature of Christ, that He was not the divine Son of God, but only a man of the highest order, it would be expected that this doctrine of the atonement would not be that of the Bible. The Socinians held that not God, but only man, needed to be reconciled, and the only method of reconciliation is that to better man's moral condition, which can be effected by man's own will through repentance and reformation. Thus the death of Christ is the death of a noble martyr. The only redemption which His death provided for us is His power upon our moral improvement in that He was faithful unto His duty. This is the modern Unitarian view of the atonement, since the Unitarians are anti-Socinian in their theology. Thus the death of Christ was only to produce a moral impression upon the hearts of sinners and to lead them to their moral and spiritual reformation.

In passing, suffice it to remark that on philosophical grounds this is erroneous. For it mistakes the nature of the law of God, of sin, and of the necessity of a divine reconciliation and of penalty as a means of reforming the offender. It likewise mistakes the nature of Christ, basing its view upon the idea that Christ is man and not God-Man. It is the natural outgrowth of the Pelagian view of sin, which is one without guilt and without the necessity of forgiveness. With this it also calls for a surrender of every characteristic doctrine of Christianity, inspiration of the Bible, sin, the deity of Christ, regeneration, sanctification and eternal retribution. It likewise contradicts the teachings of the Bible in that sin is guilt, subjective defilement, that the holiness of God must punish sin, and that the atonement was the bearing away of

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the punishment of sin for man. It also furnishes no proper explanation for the sufferings and death of Christ. Then why should the innocent suffer for the sins of the many, were He not hereby forming a reconciliation between God and man, the offended and the offender?

The latest developments of this theory, as seen in the works of Horace Bushnell, Schleiermacher and Albrecht Ritschl, add several distinctive points, but they leave it, nevertheless, the moral influence theory of the atonement. Bushnell adds the idea that the virtue of Christ's work lay in its authentic manifestation of God, through the most effective means, that of a vicarious suffering. Nothing else was needed than this mere manifestation, since the offense lay not in God but entirely in man. Divine love alone sent the Son to die, and through this manifestation of love and its influence on the life of man, the atonement was made. Sin, then, is not guilt, but mere offense, not stain in character, but a waywardness. God is not offended; His law is not broken; only man steps aside; and through the right influence on man's will he is enabled to come back to God for satisfaction. This view emphasizes the perfection of the attributes of God, and especially that of love.

Schleiermacher denies any satisfaction to God by substitution. He puts in its place the influence of Christ's personality on men, so that they reconcile and redeem themselves. Christ's consciousness in that He and God are one is sufficient in its influence to impart this consciousness to others, and thus to make Christ the Mediator and Savior. The thought of ransom, satisfaction, restitution, compensation, he makes to be wholly Jewish, and with no place in Christian dogma. He regards this as impossible to any other than narrow-minded people. He lacks a sense of the guilt of man and of the nature of sin, as well as of the holiness of God, that would make necessary any type of substitution or reconciliation.

Ritschl is the most recent representative of the moral influence theory in Germany. He lacks a seriousness in his view of sin. He regards the sense of guilt as an illusion which it is the part of Christ to dispel. With this there is an inadequate conception of the nature of Christ's person, a practical denial of His pre-existence and work of objective atonement. Many Ritschlians deny both the miraculous conception and bodily resurrection of Jesus. He is the Word of God only as He reveals the things of God to man. In other words

this view throws over all the historic body of the teachings of the Church concerning the nature of Christ, His work, of redemption, and results in a limited view of Christian theology.

These more recent views are open to the same criticism as the first Socinian. They misrepresent the nature of the Scripture atonement, or reconciliation, contradicting the plain teaching of the Bible as to the necessity of an atonement to satisfy the justice of God. They wrest from their meaning those scriptures which speak of Christ reconciling the world unto Himself through His death on the cross. They confine the influence of the atonement wholly to those who have heard of it; thus excluding the patriarchs and the heathen.

Pope remarks that these theories as well as their most recent developments are based on several erroneous views: (1) Most of them have sprung from a failure to connect the three leading biblical ideas, the atonement in God, as a necessity of divine attributes; the reconciliation on earth, as vindicating the rectoral justice of God; and the exhibition of the redemption to man. (2) The idea which undervalues the nature of sin and of the personality of man. It is well to measure any theory of the atonement by the following system in biblical terminology: Christ is the Mediator, in whose person is exhibited the reconciliation between God and man, which was wrought out by the sacrifice of his life, and thereby propitiated God in respect to sin, and procured redemption for all men who would appropriate it by faith.

III. THE PRESENT STATUS QUO OF THE THEORY. The theory in its present state, where its conclusions are dared to be stated, eliminates every essential characteristic of Christian theology. In modernistic circles the basic idea of God tends more toward that of deism or even pantheism, rather than the Christian personalistic God. Or speculative theism makes of God a Personalist uninterested in the manifestation of Himself to mankind, who has turned the universe over to the workings and control of secondary laws or principles. In such a scheme there is no ground laid for the idea of the Christian love of God for man as a sinner.

The Christ of this view is not the Son of God, the only-begotten. His pre-existence is denied; as also His miraculous conception and birth, His human miraculous power, His resurrection and His ascension into heaven. Christ is thought to be man, raised to the highest power of goodness and

spirituality. He is a prophet supreme among men, but not a Savior. His death was a mistake, and by using wisdom, which He should have done, He could have averted His crucifixion. Man, according to this modern theory of the atonement, is not a fallen sinner, whose nature is depraved, and as such he does not stand in need of any forgiveness of his sins. The moral government, conceived by the former theologians to be the workings of God, is now resolved into the mechanistic natural laws which control the universe, and as such do not demand the punishment of man's infractions. Sin, instead of being a transgression of the moral government and the laws of such is but a biological maladjustment; it is neither blameworthy nor such as demands a forgiveness. Thus the blood of Christ is not the means of procuring salvation from sins. From this viewpoint of modernism, first, there is no God whose wrath, justice or moral government demands satisfaction. Second, there is no divine Christ, whose work of mediation and reconciliation is shown through His necessary death on the cross. Third, sin does not need forgiveness. And finally, sin is not a transgression of the moral law of God. This is the modern statement of the moral influence theory of the atonement in a nutshell. It is seen to be a complete denial of every dogma of the Bible and the Church.

To reach such conclusions several items have contributed. First, there was the natural anti-supernaturalistic assumption concerning the inspiration of the Old Testament, particularly the Pentateuch, wherein is laid the foundation of the Christian doctrine of the fall of man and of the first necessity of an atonement. Then this view spread to include the prophets with their exalted ideals of the righteousness of God which demanded holiness or moral rectitude in man. Next, this blighting doctrine seized the problems of the New Testament with true German-skepticism aided by American and British scholars, and resolved the conception and birth story of Christ into a myth, making out of the statement of John concerning the pre-existence of the Word, which is Christ, but a reflection of the philosophical principles of Philo and other thinkers of that age. From this was demanded a reconstruction of the basic principles of New Testament religion on rationalistic lines, until the result is that every essential idea of New Testament Christianity is absolutely denied or abrogated. All that remains is a rational scheme of

morality, not in the least superior to that of such philosophers as Kant and Hegel, as a substitution for the Christianity of Christ and the apostles.

IV. CIRCLES WHEREIN THIS VIEW FLOURISHES. 1. Among the seminaries which hold to modernistic theology in contradistinction to orthodox Christian theology and scholarship—such seminaries as those which teach evolution in relation to the biblical doctrines of creation, the origin of sin and of morals, etc., and which adopt the theory of Wellhausen as reflected for English readers by the writings of Driver, whose outstanding work is "Introduction to the Literature of the Old Testament," wherein is set forth the higher critical view of the origin of the writings and religion of the Old Testament. One could almost be sure that when Driver's work is used in the courses in Old Testament that the courses in theology would conform to the moral influence theory or would reflect the ideas of modernistic rationalism in dealing with the historic problems of theology. This naturally brings out the thought that our danger in the present church is that her preachers, who are trained in such seminaries—Yale, Harvard, the Pacific School, Hartford, Chicago, Newton Theological Institute, etc.—will return to the pulpit inoculated with this emasculated view of the atonement, and that they will fail to stress the necessity of salvation from sin.

When the seminary loses faith in the Bible, in Christ, and in salvation, and views sins as maladjustment and not culpable, then the church must suffer in vital spiritual power and force. This is the case with the seminary and the church of the present day.

This is likewise seen in such theologies as those which compose the more recent works in the field of systematic theology. When the International Theological Library was first projected the idea of Driver, as reflecting German radical critics, had not yet found its full flower in the realm of theology, and as a result one sees in this series only here and there reflections of the more advanced critical view. But when the modern writers from the seminaries who deny the inspiration of the Bible compose theologies, it is true that the work and person of Christ are disparagingly spoken of.

2. Naturally one would find this reflection among the more modernistic theological magazines. These are too numerous to mention. But by running through the files of such numbers where the work of the Spirit and of Christ are spoken of,

the punishment of sin for man. It also furnishes no proper explanation for the sufferings and death of Christ. Then why should the innocent suffer for the sins of the many, were He not hereby forming a reconciliation between God and man, the offended and the offender?

The latest developments of this theory, as seen in the works of Horace Bushnell, Schleiermacher and Albrecht Ritschl, add several distinctive points, but they leave it, nevertheless, the moral influence theory of the atonement. Bushnell adds the idea that the virtue of Christ's work lay in its authentic manifestation of God, through the most effective means, that of a vicarious suffering. Nothing else was needed than this mere manifestation, since the offense lay not in God but entirely in man. Divine love alone sent the Son to die, and through this manifestation of love and its influence on the life of man, the atonement was made. Sin, then, is not guilt, but mere offense, not stain in character, but a waywardness. God is not offended; His law is not broken; only man steps aside; and through the right influence on man's will he is enabled to come back to God for satisfaction. This view emphasizes the perfection of the attributes of God, and especially that of love.

Schleiermacher denies any satisfaction to God by substitution. He puts in its place the influence of Christ's personality on men, so that they reconcile and redeem themselves. Christ's consciousness in that He and God are one is sufficient in its influence to impart this consciousness to others, and thus to make Christ the Mediator and Savior. The thought of ransom, satisfaction, restitution, compensation, he makes to be wholly Jewish; and with no place in Christian dogma. He regards this as impossible to any other than narrow-minded people. He lacks a sense of the guilt of man and of the nature of sin, as well as of the holiness of God, that would make necessary any type of substitution or reconciliation.

Ritschl is the most recent representative of the moral influence theory in Germany. He lacks a seriousness in his view of sin. He regards the sense of guilt as an illusion which it is the part of Christ to dispel. With this there is an inadequate conception of the nature of Christ's person, a practical denial of His pre-existence and work of objective atonement. Many Ritschlians deny both the miraculous conception and bodily resurrection of Jesus. He is the Word of God only as He reveals the things of God to man. In other words

this view throws over all the historic body of the teachings of the Church concerning the nature of Christ, His work of redemption, and results in a limited view of Christian theology.

These more recent views are open to the same criticism as the first Socinian. They misrepresent the nature of the Scripture atonement, or reconciliation, contradicting the plain teaching of the Bible as to the necessity of an atonement to satisfy the justice of God. They wrest from their meaning those scriptures which speak of Christ reconciling the world unto Himself through His death on the cross. They confine the influence of the atonement wholly to those who have heard of it; thus excluding the patriarchs and the heathen.

Pope remarks that these theories as well as their most recent developments are based on several erroneous views: (1) Most of them have sprung from a failure to connect the three leading biblical ideas, the atonement in God, as a necessity of divine attributes; the reconciliation on earth, as vindicating the rectoral justice of God; and the exhibition of the redemption to man. (2) The idea which undervalues the nature of sin and of the personality of man. It is well to measure any theory of the atonement by the following system in biblical terminology: Christ is the Mediator, in whose person is exhibited the reconciliation between God and man, which was wrought out by the sacrifice of his life, and thereby propitiated God in respect to sin, and procured redemption for all men who would appropriate it by faith.

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the most radical type of criticism is discernible. The magazine devoted to theology is a reflection of the teachings of the seminary and its professors, and a forerunner of the books to be written in the field.

3. In the pulpit this view holds sway where the minister is in any way imbued with the spirit of modernism. Here one finds the minister speaking lightly of the great doctrines of the Church. In the modern church, unless true to the fundamentals of the faith, one hears but little of the theological background. Practically nothing is said of sin; the necessity of conversion, through repentance and faith; and similar doctrines are passed over in the mad rush to be popular.

4. In any organization wherein modernism is the basic theological tenet one will find that this conception of the atonement holds sway. Whether this be in such organizations as the Religious Education Association, the seminary or the ecclesiastical organization of the churches, it makes no difference, but the foundation of these is the theory that man is not fallen and hence needs no atonement, and as a result education is substituted for divine grace in the production of character.

5. It doubtless does not need to be said that modern Unitarianism, whether in the church by that name or in any other church—for Unitarians pride themselves on the fact that there are hundreds of Unitarians preaching in other churches—holds to the strictest interpretation of this Socinian view, with the many changes which have been made during the years.

V. THE THEOLOGY OF TOMORROW. As the tendency now is, the theology of tomorrow will be one which is so dissimilar from that of the past centuries of Christian dogma that in no manner will it be identical with the same. Even Harnack, the German rationalist, writes in his "History of Dogma," "Socinianism has at bottom set aside Christianity as a religion. Guilt and penitence, faith and grace, are conceptions which are only saved by inconsistencies—out of regard for the New Testament—from being wholly eliminated" (III, p. 691). Gradually this Socinian view, combining the worst of Socinianism with that of Pelagianism, and abetted by the modern critical spirit which views nothing as inspired, or sacred, is sweeping the field of Christian thought, reshaping its doctrines, eliminating the ideals of justice and punishment, of reconciliation, atonement and forgiveness. The result is that the theology of

present day thinkers is one which is a combination of refuted errors of the past, speculative theism, and a rationalistic system of ethics and morals, wholly without God's divine government and providence, Christ's meritorious death, the fallen state of man's nature, and the guilt and culpability of sin. Every outstanding Christian doctrine is questioned by this modern school of rationalistic critics, from the existence of God down to the fact of the future punishment of the wicked, from the pre-existence of Christ to the nature of man's moral status. Each one is forced through the grist mill of German-American (for our American critics are as virulent as those of any nation) rationalism, and at will are changed to suit the pleasure of the critic.

The tragedy of this lies not so much in the fact that it affects the atonement, but that the atonement, as the foundation of Christ's redemptive work, is correlated with all other doctrines of the Church. To alter in any manner the doctrine of the atonement likewise changes the remaining dogmas of the Church.

VI. THE NEED OF MODERN ORTHODOX THEOLOGY. (1) As was stressed in former articles, modern orthodox theology demands living scholars who are as well trained as those of criticism who shall do for orthodox dogmas what Driver and Wellhausen have done for criticism and rationalism. This calls for a most vigorous rewriting of our theological literature in the light of modern developments. Through our magazines we must meet the onrushing tide of Socinian, Neo-Pelagianism and all other theological errors of the present.

2. The modern pulpit must cry out in upholding the standards of orthodoxy. For after all theology is but the reflection of the lives of the mass of the members of the Church. There must be a voice raised against the levity of living; the standard of God's demands concerning sin and holiness, love and purity must be upheld.

3. The modern church is calling for a reaffirmation of the fundamentals of the faith. There has never yet been a movement which has stirred the consciences of men that has not been based upon the great essential ideas of sin and salvation, judgments and forgiveness, the atonement and the remission of sins. The spiritual force of the Apostolic Church came about by the declaring of the death and resurrection of Christ, who thereby made a way for man to come to God through the

forgiveness by faith. The Reformation of Luther was hinged upon the doctrine of salvation by faith in the blood of Christ, the reality of sin and the glorious truth of forgiveness by faith. The Wesleyan revival was born in the idea that man is a sinner, saved by grace, in whose heart there remains the work of carnality, which by the second work of grace can be eradicated. Every spiritual movement, as Hodge declares, has been initiated under such doctrines, and the modern Church must have a revitalization of her spiritual life through a reaffirmation of these elemental doctrines of the Holy Scriptures. Without it, there will be no revival of holy power, through which men will realize that in the sight of a just and holy God they are sinners, and that through the merits of Christ's atoning blood they can be pardoned.

4. The Church must realize that the declarations of the Bible are true, inspired and efficacious for our age. There is no escaping the logic of the Bible in demanding an atonement by the blood of Christ for the sins of men whereby God is reconciled to man, and man may thereby be forgiven. If the Bible be true, these doctrines are likewise veracious. There is no eliminating of the doctrine of the atonement, except by either denying the inspiration of the Bible, or by wresting the scripture texts, and reading meanings into them which are not present.

5. There is a further need of basing our theological tenets upon the plain declarations of the Bible, and of testing them by the Word of God.

The modern theology is based upon rationalism, and is not tested by the Bible, nor is it felt to be responsible to the Bible for its statements of dogmas. This error is vital in the destroying of the faith. The Bible is the source of theology. The doctrinal teachings of the first centuries of the Church were the elucidation of Bible texts; and never will theology be true until it stands the tests of the Bible. This need also is seen in testing the dogmas of the modern Church by the historic creeds of Christendom. After all it is true, as Shedd states, that there are some minds and teachers of the past to whom God has given an understanding of theology and their positions will never be better stated by any age, and their doctrines will never be successfully refuted by any group of thinkers. The Bible, historic creeds and historic theology form the testing standards to be applied to the dogmas of the modern Church.

6. The modern age demands a more full and complete statement and study of the history of dogma. The roots of theology are in the Bible, and the trunk and branches of the same are found in historical theology. To fully appreciate the value of any doctrine one must be acquainted with its historic developments, the heresies which it was forced to meet, the peculiar slants and tendencies which the doctrine took in each age, and the men who were its chief defenders during the centuries. Then theology begins to take on flesh and blood, and much of its musty dryness is lost.

PITTSBURGH, PA.

## DEVOTIONAL

### PASTORAL THEOLOGY

By A. M. HILLS

#### Chapter VIII. The Minister's Health

*Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth* (3 John 2, R. V.).

THE aged apostle was concerned about his beloved convert's health of body, as well as health of soul. God has a sanctifying blessing that provides for "spirit, soul, and body"—making all holy. Holiness means wholeness, health.

We have called attention to the minister's spiritual nature, and to his mind. Now we would consider the importance and conditions of his health

I. Christianity does not neglect the body; for "it is the temple of the Holy Spirit" (1 Cor. 6:19). Piety is not a synonym for invalidism. We have a call to "be perfect," and it means vastly more than many suppose. The body is the home of the soul; and man is wondrously influenced by his dwelling place. We are not shut up to the dreary alternative of being a puny saint, or a ro-

bust sinner, a lean wise man or a fat fool. A call to preach is a call to be at our best in the whole range of our being, a standing illustration of what the religion of Christ can make of a man whom God indwells.

We are to represent Christ to a sick and dying humanity, struck through and through with diseases which sin has occasioned. Who can picture Christ as an invalid? His perfect health suggested hope and healing in every invalid's chamber, and so should we. Thus the preacher's *body*, as well as his *soul*, is a factor of success in all his ministrations.

Dr. Kern writes: "Ten thousand sermons every Sunday are made feeble by feeble nerves, or heavy by heavy limbs; or repellant by acidity of the stomach. Ten thousand are sweetened and vivified by the pure tone of physical vitality in the preacher. Health is that physical state in which all the organs harmoniously perform their functions. Above all else it is nervous energy; to be prodigal of which is suicidal. Health is painlessness and vitality. We want enough of it not simply to keep us off the sick list, but to make it a joy to live," and to make us an inspiration and an invigoration to others.

What servants God had in the olden days! Moses, injured by forty years of toil in the desert, and called at eighty to shepherd the people of God forty years in the wilderness and bear their chidings and complaints and sins, and at 120 years still be a giant warrior for God, "with eye undimmed and natural force unabated!" And there was Samuel, guiding the destinies of a nation from boyhood to ripe old age, carrying the burden of their backslidings and sins on his mind and heart through all the years. And what shall we say of Elijah and Jeremiah and Daniel—heroes all—in carnations of piety and endurance, who could carry colossal burdens of state, and outlive kings and dynasties and empires.

Jesus might have chosen a dozen soft-palmed, lily-fingered sons of priests to be His board of apostles. But, no! He went down to the sea and called some brawny-muscled, horny-handed fishermen, used to pulling the oars in the teeth of the storms on Gennesaret. The work of planting the kingdom of God in that first century was too stern a task for soft-handed gentlemen. It was broad-chested, deep-voiced men that Jesus wanted, who could face a stormy Jerusalem mob of ten thousand men and win three thousand or five

thousand converts for Christ. It took strength of mind and heart and lungs to win the battles of the Lord in those strenuous times, and then, as always, God had His picked men.

We think of St. Paul as a weak, sickly man. Doubtless he was small like Sir Isaac Newton and John Wesley; and he had "a thorn in the flesh," bleary eyes, or whatever it was; but that he was a delicate invalid there is overwhelming evidence against it. Invalids could not say what he said of himself or endure what he endured. "Are they ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." This was vastly more than any invalid could endure, and he still had enough vitality left to trudge the long Appian Way to Rome with fire in his eye and conquest in his soul, and make himself such a terror to evil doers that the devil had to kill him to get rid of his all-conquering personality.

Think of Luther, whose words were half battles, who trod the field of his age like a mailed giant, the sound of whose footfall was heard in Rome, and made popes tremble! No invalid was he. The magnetic influence of his masterful life is still marching on like an army with banners.

Think of Wesley who, after a life of incredible activity and achievement, could write in his journal on his eighty-fifth birthday that he feels "no such thing as weariness: either in traveling or preaching, and that he is able to write sermons as readily as he ever could, and ascribing it in part to his having had so little pain in his life, and having never lost a night's sleep, sick or well, on land or sea, since he was born!" We have already observed that Wesley was below medium size, about five feet, five inches in height; but he had physique enough and voice enough to preach to ten, twenty, even thirty thousand people in the

open field, and make them hear. Certainly this is not the task of an invalid.

Fifty-six years ago Henry Ward Beecher, lecturing to the theological students of Yale, said to us, "Who are the men that move the crowd—men after the pattern of Whitefield, what are they? They are almost always men of large physical development, men of strong digestive powers, and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. They are catapults, before whom men go down." Beecher himself was a splendid illustration of what he said to us, and showed the value of perfect, vigorous health.

Phillips Brooks and Dr. Richard Storrs, and Talmage, Dr. Joseph Parker of London, and Dwight L. Moody—all contemporaries of Beecher, were of this class of men—full of radiant health and glowing with vital power and magnetic force. Professor Drummond thought Moody was the greatest human he had ever known.

II. Notice why there is such an intimate connection between good health and ministerial success.

1. The draft on the physical forces of a pulpit orator are greater than most people can realize. I well remember that the most effective preacher in New Haven when we were in Yale Seminary, could never sleep Sunday night after the strain of his Sunday services. How exhausting this work is, only the initiated can know. Irish Pat, digging in the street, thought "he would like to be a bishop and have a jewel of a job." Pat little realized that the bishop would use up more nervous force making one speech than he would use digging a whole day. Genuine health is a great aid to pulpit oratory, if the preacher expects to have a long ministry, and not be a nervous wreck.

John Angell James, a very worthy English preacher of a past generation, addressing a body of students, named three qualifications for ministerial success, viz., "brains, bowels, and bellows." The brains, by diligent study, and the help of God, could get a message. Bowels (formerly supposed to be the seat of the emotions) would give to the intellectual effort sympathy, pathos and tenderness, without which preaching would not succeed. Bellows—lung power—would produce power of voice and endurance, so supremely important, if one is to be an effective orator.

2. Also, in pastoral work—calling on the sick, praying with the dying, comforting the bereaved

and heartbroken, pointing the convicted and the despairing to the only Savior who can save and heal—how important it is to carry about in your own person an example of the health and rest, and peace and joy of a great salvation. The holy touch of the pastor's sympathy and love will interpret Christ to them as nothing else will, and, in going, he will leave behind him the consciousness of the divine presence. But he will find that it will tax the strength of the strongest to thus shepherd the flock of God. Yet that is the minister's appointed task and "of all men, he has most need to be strong and cheerful, for on him alone, under God, many a sad life will depend for its brightness, and many a weary heart for its blessedness."

3. The sedentary life of the preacher makes health peculiarly essential. He must necessarily spend much time in confinement, studying and writing; and it all tends to exhaust the physical resources. They must somehow be recuperated, or a breakdown awaits in the near future.

This is especially true of young preachers. One morning a Yale professor told our class that the records of the theological graduates of Yale Seminary, from its beginning, had just been published. They disclosed two striking facts. First, that young ministers for the first few years of their professional life had a larger death rate than the average of men, and larger than any other profession. Second, that after the first few years of ministry were passed successfully, they had a smaller death rate, and a larger prospect of longevity than any other class of men. "The insurance statistics of England and America show practically the same. The clergy stand at the head of the list, and liquor dealers at the bottom" ("Pattison's Pastoral Theology," page 9). Theological students, therefore, and all young clergymen should form correct habits of living and pay special attention to health.

III. How shall this be done?

1. Do the most of the intellectual work in the morning, when the body is rested and the mind is most vigorous, as we have already suggested. Pattison tersely puts it, "Rise, eat, drink, work and sleep as other men do." Erasmus, the greatest scholar of the Reformation, wrote, "Never work at night; it dulls the brain and hurts the health." Here is where multitudes of clergymen sin grievously. They let the golden hours of the morning be frittered away on trifles, and then work late at night when they ought to be asleep to make up

for lost time. Finally, with excited nerves and congested brain and exhausted body, they try to sleep, but obtain only restless, fitful, unsatisfying slumber. Then some resort to opiates to force sleep, a most dangerous expedient. In this direction lies early breakdown, and premature physical collapse.

We know of a minister who once was in the forefront of his profession. But he would carry about with him a sack of the strongest coffee that money could buy, and make for himself cups of coffee as strong as coffee could be made, to keep him awake by the excitement of it while he wrote. In other words he was nightly drunk on coffee, just as others are drunk on liquor. Now for years he has been in an insane asylum, paying the penalty of sinning against his body. No one can defraud nature without paying the price.

2. The preacher must be careful to exercise. It is absolutely essential to health. Just as our youth in the public schools have a recess in the forenoon and in the afternoon for a brief recreation, so the professional man can have Indian clubs and dumbbells, or rubbers to stretch in his study or office to give him a brief relaxation, change and rest. Then God has given humanity Sunday for a day of rest. But Sunday is the minister's hardest day; he should take Monday for his day of recreation instead.

Furthermore, there is the ministerial vacation which our churches more and more recognize as wise and reasonable. This too should be carefully used to increase the stock of reserved vitality, to be drawn upon only in some unexpected time of need. "Husband your vitality," says Pattison, "for the chief thing that has to be done. This is a grace at times exceedingly difficult to practice; yet it is one main secret of continuance."

3. We must eat and drink to live. But it is a very different thing, to live to eat and drink. That is a crime against both body and soul. It is a trite saying that "multitudes dig their graves with their teeth." It would be more truthful to say, "By overeating they prepare the corpses to fill them." We are not to eat or drink merely to tickle a nerve, or gratify a craving. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

It is hard to make either a good preacher or a saint out of a dyspeptic. That physical ailment induces morbidness and spiritual depression and clouds the faith. How can a preacher preach a

comforting, uplifting, joy-giving, hope-inspiring sermon while the demon of dyspepsia is growling in his stomach? Napoleon said that armies fought on their stomachs, and Cobbett declared that "the seat of civilization is the stomach." Only God can know how much the success of a minister depends upon this central organ. If he does not watch over it with religious care, it will ring the death-knell of his ministry. I am not a doctor of medicine, but fifty-six years in the ministry have taught me some invaluable lessons which I will impart to the future ministers free of charge.

1. Marry a girl who is as good at cooking as at praying; who can superintend the kitchen as wisely as the prayer-meeting; who has religion and conscience and sense enough not to prepare stuff to pamper abnormal appetites, but to prepare wholesome food to keep you and your family well. Blessed is the minister who has such a helpmate. He ought to thank God for her every day.

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for lost time. Finally, with excited nerves and congested brain and exhausted body, they try to sleep, but obtain only restless, fitful, unsatisfying slumber. Then some resort to opiates to force sleep, a most dangerous expedient. In this direction lies early breakdown, and premature physical collapse.

We know of a minister who once was in the forefront of his profession. But he would carry about with him a sack of the strongest coffee that money could buy, and make for himself cups of coffee as strong as coffee could be made, to keep him awake by the excitement of it while he wrote. In other words he was nightly drunk on coffee, just as others are drunk on liquor. Now for years he has been in an insane asylum, paying the penalty of sinning against his body. No one can defraud nature without paying the price.

2. The preacher must be careful to exercise. It is absolutely essential to health. Just as our youth in the public schools have a recess in the forenoon and in the afternoon for a brief recreation, so the professional man can have Indian clubs and dumbbells, or rubbers to stretch in his study or office to give him a brief relaxation, change and rest. Then God has given humanity Sunday for a day of rest. But Sunday is the minister's hardest day; he should take Monday for his day of recreation instead.

Furthermore, there is the ministerial vacation which our churches more and more recognize as wise and reasonable. This too should be carefully used to increase the stock of reserved vitality, to be drawn upon only in some unexpected time of need. "Husband your vitality," says Pattison, "for the chief thing that has to be done. This is a grace at times exceedingly difficult to practice; yet it is one main secret of continuance."

3. We must eat and drink to live. But it is a very different thing, to live to eat and drink. That is a crime against both body and soul. It is a trite saying that "multitudes dig their graves with their teeth." It would be more truthful to say, "By overeating they prepare the corpses to fill them." We are not to eat or drink merely to tickle a nerve, or gratify a craving. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

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ing, come to the altar, and pull out of their pockets their pouches and plugs of tobacco and pipes and give them to me, and then find God. What made them do it? I had not mentioned tobacco in my preaching. What or who had convicted them of the sin of using it? It was the Holy Spirit, and he would convict you too if you did not make yourself deaf to his voice.

Abraham Lincoln, in his immortal speeches against the evils of slavery used to deliver his argument and then say, "Gentlemen, in this great question between right and wrong, between justice and injustice, between liberty and oppression, there is no other side." So I say, the testimony of science and human experience is overwhelmingly against the use of tobacco as an unmitigated evil, a foul blot on Christian civilization, and a curse to the race. Ministers, there is no other side. And when you follow this habit and defend this vice in this enlightened age, you make yourselves a moral stench in the nostrils of thoughtful people, and a holy God. The harm you are doing and the souls you are damning only the judgment can reveal.

9. The American Magazine for March, 1928, has an article on "That Tired Feeling, and How to Get Rid of It"—an interview with Dr. Harvey Kellogg of Battle Creek Sanitarium, the greatest in the world. They have treated fifty thousand people for this very ailment. The doctor tells us that few are tired through overwork. Work has nothing to do with chronic weariness, either of body or mind. It is not nervous exhaustion; it is nerve poisoning from self-intoxication of brain cells, caused by bad habits of living.

He tells us that certain foods produce too much acid in the system, acidosis. "If a person has high blood pressure or diseased kidneys he should eat sparingly of foods producing high acidity. And in passing, let me say that a nonacid diet is the best for people in middle life—it helps to hold old age at bay. Here is a partial list of acid producing foods in the order of their acid content: egg yolk, oysters, round beef free from fat, dried beef, salted codfish, chicken, turkey, entire wheat flour, oatmeal.

"Unless these (acid) poisons are rapidly removed they cause exhaustion. In order to prevent the accumulation of acids the blood and tissues are slightly alkaline. It is the function of the kidneys to remove acids and thus maintain this constant alkalinity of the blood stream. The urine of a

healthy person should be slightly acid; but I have met with many of these chronically tired persons whose urine was fifty times as acid as it should be. How could they help being tired?

"Now the excess of alkali over acids in the blood is known as the alkaline reserve, and is of vital importance. When there is a normal alkaline reserve, the acid toxins are effectively neutralized; but when the reserve is diminished, we have fatigue, inefficiency, shortness of breath, and other symptoms of autointoxication. The following list of basic or alkaline foods, in the order of their alkaline content, should be used freely by persons who desire to maintain a normal chemical balance, and a healthy condition of the system:

Dried Figs	Cucumbers
Beans, Dried Lima	Potatoes
Beans, Soy	Muskmelons
Garbanzos	Lettuce
Spinach	Sweet Potatoes
Raisins, Dried	Orange Juice
Chard	Tomatoes
Lima Beans, Fresh	Cabbage
Rutabagas	Peas, Dried
Almonds	Peaches
Parsnips	Pears
Dates	Milk
Carrots	

"We now know beyond all doubt or controversy, that in order to keep healthy and efficient, and cure that tired feeling, the alkali reserve must at all times be well maintained. Work has little to do with the tired feeling caused by low alkali reserve. Rest may in many cases even make the tired person worse by increasing poor elimination. The tired man's salvation lies in a diet.

"People who are tired because of the flood of acid toxins (poisons) always floating, always circulating in their blood vessels, get high blood pressure through the irritating effects of these poisons on the walls of the blood vessels.

"A diet in which acid-producing foods predominate and neglect of the colon are probably the two greatest causes of premature old age."

Here I put the question, "Would fasting do the tired man any good?"

"No," he replied emphatically. "People who fast are going without food as they think. They are simply living on an exclusive meat diet; namely, their own flesh. The effect of fasting is not to purify the body and blood, but the very opposite."

"But what about people who want to reduce their weight?"

"They should eat good full meals like sensible people. Their diet, however, should be low in fats and carbohydrates, but at the same time rich in iron, lime and vitamins. They should eat cereals very sparingly and without sugar or cream. They should eat liberal quantities of spinach, carrots, beets, string beans, cabbage, lettuce, celery, and an abundance of fruits, especially melons. A reducing diet should consist chiefly of bulky foodstuffs that have low nutritive value.

"Lean people who desire to gain weight need the reverse of the reducing diet and often are benefited by specially fattening foods.

"Another potent cause of weariness is intestinal stasis or chronic constipation. By the use of proper foods such as dates, raisins, bulk vegetables and the like, accompanied by proper exercises, a satisfactory elimination can be maintained.

"Another thing that would greatly benefit the tired man would be to learn to sit erect in his chair with a support or cushion behind his back, his abdomen drawn in, his shoulders relaxed and his chest well up. Sitting all crumpled up, compressing the vital organs all day, overloading the liver-circulation, and limiting deep breathing, are national sins. I have seen wonderful transformations worked on tired down-and-out men and women, merely by correcting their bad posture.

"Again, factories and offices and homes are often too hot and too dry, and not half ventilated. A temperature of sixty-eight degrees with a humidity of seventy has been found to be the best temperature for both mental and physical work. If this temperature is not comfortable, more clothes are needed.

"For tired and nervous people a bath in water from ninety-two to ninety-five degrees, inclusive, is helpful. The water soothes the nerves and washes out the fatigue poisons. For promoting sleep it is the most restful thing known, and is better than any sleeping powder made."

Now I make no apology for making such extended use of this remarkable interview with this famous specialist on health. If my readers do not like it, they may pass it by, and go on with their weariness and aches and pains and physical debauchery, and weakness and be prematurely gathered to their fathers in middle life. But blessed is the man who brings forth fruit in old age; and of whom God says, "With long life will I satisfy him and show him my salvation."

It is easy to tell us that Calvin, Baxter and

Tholuck were invalids, and "did their work along the brink of the valley of death," that Bernard of Clairvaux was the most influential Christian of his day, and yet with health so broken by the asceticism of self-discipline as to be "a wretched, invalid all his public life," that Robert Hall "spent most of his life in heroic endurance of disease" and often preached leaning hard against the pulpit to deaden pain; that Fletcher of Madeley was a consumptive; that "Francis Asbury had headaches, toothaches, chills, fevers, and sore throats for his traveling companions;" that "Spurgeon was hardly ever well, and sometimes hobbled in agony to his pulpit." But we answer that each of these men was one in millions in will power and unconquerable determination; and if they could accomplish so much in invalidism, how much more could they have achieved in health!

God wants us to yield to Him in consecration and service all our bodily powers—all we have and all we are, and all we may become. That is what He called us into being for, that we may serve and glorify Him. People buy automobiles. One person looks after and cares for his. He listens to the sound of the machinery. If any part is not working right, he knows it and cares for it; and that machine will still be valuable after it has rendered a hundred thousand miles of service. Another machine is mismanaged and ruined the first five thousand miles. Ever after it is an old, worn-out machine.

It is so with human bodies. We are the glory of God's creation, "fearfully and wonderfully made"—to be indwelt by God himself. Some young men drive their bodies at a killing pace by self-indulgence and are ready for the undertaker's junk heap at twenty. Others worry along and are spent and done at thirty. A few sinners manage to last till forty, and drop into a dishonored grave. But the wise live according to the God-given laws of their being. In food, in sleep, in breathing, in exercise, in all physical and mental and spiritual habits, they strive to honor and observe the laws of God. And God honors them with the blessing of health. They discard late hours. They sleep for recuperation, not for self-indulgence. They conscientiously avoid all manner of dissipation and destructive lawlessness. They eat and drink for the glory of God. Consequently He watches over them for good, and sees to it that "their leaf shall not wither, that they shall bear fruit in their season, and whatsoever they do shall prosper."



## HINTS TO FISHERMEN

By C. E. CORNELL

### Let American Patriots Take Notice

Dr. H. E. Woolever, editor of The National Methodist Press, at Washington, D. C., gives forth some remarkable information. Dr. Woolever, writing in the Christian Advocate, New York, says that a party from Tryon, N. C., wrote asking him the following question: *I have many friends who have spoken highly to me of your articles. The public does not get these facts from any of the daily press. Why is this?*

Dr. Woolever gives important information that ought to make every American patriot sit up and take notice. In answer to the question Dr. Woolever says:

"The daily press in most cases dares not print the facts if such facts might be undesirable to certain organized-groups. In the March 8 issue of The Christian Advocate is reprinted the present plan which the Jesuits are now advising for all localities whereby a group of three (a Truth Society) may put out of business a daily paper which tells the truth, if the truth is not pleasant.

"Within the fortnight, a lecturer presented a three-inch paid announcement of a lecture to a well-known Washington daily. It read: "Attention, Everyone! Neva Miller Moss will lecture at the Washington Auditorium, Senator Thomas Heflin will be there. Will you?" The remainder simply announced music, time and price. When the ad. reached the higher authorities of the paper, the husband of the lecturer received a telephone summons to come for the return of his money. He was informed that the paper could not run the ad. as those who did not wish to have this lady lecture were organized to act. The speaker had lectured in other cities on her experiences while a nun and a resident of the House of the Good Shepherd. The senator mentioned had made some speeches in the upper house of congress which were not liked by the same group. The daily dared not print such a simple announcement as the above for fear of a boycott. Sir, this is not a land of the free press, as you may readily see.

"The present officials of this prosperous daily recalled, doubtless, that in 1913 there was a prominent newspaper in the national capital which

printed the report of the death of a girl who attempted to escape from the House of the Good Shepherd in Washington. A query was raised as to why she should attempt to escape. A boycott followed and that daily is no more, except as found in files of the back numbers in the Congressional Library. On February 11, 1928, the call went forth to repeat such methods if a daily paper dares to raise any question about Houses of the Good Shepherd, or any activity under the same general organization, with this Jesuit warning: *'History often repeats itself.'* Thus a great paper here in the capital is brought to a position where it says, 'Take back your money,' and thereby virtually admits that it is muzzled. To have the daily press of America fearing to speak freely is more dangerous to liberty in America than the invasion of all the armies of Europe.

"We are informed that a bill is now being prepared for presentation to Congress, asking for a law permitting public officials to inspect Houses of the Good Shepherd. We are not prepared to speak as to the merit of such a bill, but we have no question as to the strangle hold now tightening on the secular press."

### Likeness to Christ

The highest revelations of the New Testament are intensely practical. Its light is at once set to work. The profoundest things that the Bible has to say are said to you and me, not that we may know only, but that knowing we may do, and do because we are. If you expect, and expecting, hope to be like Jesus Christ yonder, you will be trying your best to be like Him here. It is not the new, purifying influence of hope that is talked about, but it is the specific influence of this one hope, the hope of ultimate assimilation to Christ leading to strenuous efforts, each a partial resemblance to Him, here and now.

Do not fancy that there is any magic in coffins and shrouds to make men different from their former selves. The continuity runs clear on, the rail goes through without a break, though it goes through the Mount Ceniz tunnel; and on the one side is the cold of the North, and on the other the

sunny South. The man is the same man through death and beyond.

So the one link between sonship here and likeness to Christ hereafter is this link of present, strenuous effort to become like Him day by day in personal purity. It is the pure in heart that shall see God in Christ.—ALEXANDER MCLAREN.

### "In My Father's House Are Many Mansions"

A story is told of a mountain climber who was overtaken by a heavy snowstorm. After wandering blindly about for many hours, he was about to give up the struggle and was sinking down into what would have been his last slumber when a picture of his home flashed into his mind. "I must see my home again," he thought, and the thought gave him new will power. He arose, stumbled on with the last of his reserve strength and succeeded in reaching an inn. The thought of his home had saved him.

"In my Father's house are many mansions," Jesus told His troubled disciples, "and I am going there to prepare a place for you." What did He mean? The thought of home, where God and Christ are, where Christ will receive us unto Himself, has given courage and strength to Christians on their journey through life, and has enabled them to live as seeing Him who is invisible. Had there not been such a home, what did Jesus say He would have done?

### The Great Deliverer

There is no sickness but there is a balm;  
There is no storm but soon must come a calm;  
There is no broken heart but can be healed;  
No harsh earth-noise but can in peace be stilled;  
No deep bereavement but shall find relief—  
Deeper and greater than was e'er the grief;  
No bitter wail but shall give way to song;  
No way so dark but light shall break ere long;  
No sufferer whose sufferings may not cease,  
No prisoner who may not find release;  
No earthly sorrow but hath its reward—  
If only we will wait and trust the Lord.

### Almost too Late

Dr. A. B. Earle was a noted evangelist of the Baptist church, who did such thorough work toward the close of the last century. Dr. Earle relates the following thrilling incident:

"I was in a meeting in New York. One of my best hearers was Postmaster Wilkinson. But he

would not decide until the last day and last hour and last few minutes. Then he fairly ran to the altar and was saved. He put his name on my book and wrote, 'All the rest of my life for Christ Jesus.' He went out on the street and to his business and lived just forty-five minutes! Oh, if he had come thirty years before! He had wasted his life; but at last he turned his feet and made haste to observe the commandments.' Just in time to find a willing Christ."

### The Golden Rule in Business

Arthur Nash of Cincinnati, generally known as "Golden Rule" Nash, died a little time back at the age of fifty-nine. He had a working theory that an equitable division of profits with employees would result in keener interest and greater industry on the part of employees and ultimately would result in larger productiveness and an increased business. He tested the matter out in his own clothing firm; and in fifteen years his business of less than fifty thousand dollars a year increased to more than seven million dollars a year. He grew richer as his thoughtfulness and Christian kindness increased. He proved conclusively that the Golden Rule when assiduously applied to business, works.

### No Trouble Believing the Bible

I do not have a single doubt or scintillation of unbelief regarding the Bible. I believe there was a garden of Eden, that the sun and moon stood still, that the axe-head swam, that Elijah went up to heaven in a chariot, that Jonah was swallowed by a great fish, that Noah's ark floated in the flood, that snake-bitten people were healed by looking on a brazen serpent, that Jesus turned the water into wine, and in a hundred other things that not a few other men count unbelievable. Simple faith in the statements of the Bible furnish me with restfulness and comfort.

### Health from Natural Living

A Kansas girl and an Iowa boy have been adjudged the healthiest in the United States. This award is made, under supervision of the United States Department of Agriculture, annually, in competition of state health champions at the convention of "4-H" clubs. The girl winner is Marie Antrim of Kingman, Kans. She is fifteen years old and is described as an attractive high school sophomore. Her rules for health are regular meals

and a plain diet; nine hours sleep regularly; adequate exercise and sensible clothes. She does not dance. Miss Antrim is described as having dark brown hair and blue eyes. Her clear complexion does not require cosmetics. Her features are regular and the proportions of her figure were adjudged excellent. She weighs 124 pounds and is 5 feet 5¼ inches tall. She is a member of a family of seven children, four of whom are older and two younger than she. This is what simple, natural living does for a girl. It would be well for every girl to take note of the living conditions and habits which contribute toward making a girl the healthiest in the United States.

The healthiest boy is Fred Christensen of Blanchard, Iowa. He is eighteen years old and attributes physical perfection to hard work on his father's farm and playing football and basketball in high school. He is a high school graduate. His health score was 99.15%, and Miss Antrim's score was 99%.

Approximate perfection in health is one of the most desirable of all earthly conditions. Health is within the reach of the poor and humble, as well as the opulent and the great. There is no royal road to this goal. It cannot be purchased. It lies within the reach of all who pay the price—simple, sensible, sane living.—Editorial, *Pasadena Star News*.

#### A Sanctified Ministry

"Aquila and Priscilla . . . expounded unto him the way of God more perfectly" (Acts 18:26).

"This also we wish, even your perfection" (2 Cor. 13:9).

"I was minded to come unto you before, that ye might have a second benefit" (2 Cor. 1:15).

"Go unto the people, and sanctify them" (Exod. 19:10).

"That we may present every man perfect in Christ, Jesus" (Col. 1:28).

"For the perfecting of the saints" (Eph. 4:12).

"I am pure from the blood of all men" (Acts 20:26).

"That they may receive . . . inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

"Sanctify yourselves; for the Lord will do wonders among you" (Josh. 3:5).

"Up, sanctify the people! . . . There is an accursed thing in the midst of thee, O Israel!" (Josh. 7:13).

"Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3).

"I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29).

"They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23).

#### Name Him Jesus

Name above every name! I hail this the chief news of the world. Savior from sin. Call Him Jesus. That will keep Him forever abreast of the age. Don't let fear strike His preachers that Jesus may be outrun. The age may get new livery. It may wear new robes, sing new songs, carry new weapons. But sin never changes, and the Savior who could cleanse a Saul into Paul is the same Savior who can redeem and cleanse you and me.

Jesus has not lost step with our age. He has not been outrun. He will never be superseded. Today as yesterday and tomorrow must turn to Him. When He came, a babe to grow up to His great task, God fronted Him squarely into everything life could come to mean, and said to those about, "Name him Jesus." Jesus, because He shall save His people from their sins. And He does.—Dr. M. S. RICE, in *The Christian Advocate*.

#### Thoughts for Lawmakers

From the prayer of Dr. Glenn Frank, chaplain of the senate of the state of Wisconsin, at the opening session of that body:

"Almighty God, Lord of all governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics. . . .

"Give us the insight and grant us the power to lift this business of government into an adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this commonwealth in the likeness of that city of God which has been the dream of saints and seers for unnumbered centuries.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote

of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself

when we should be making it a means to an end.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know it profits us nothing to win elections if we lose our courage.

"May we be worthy of the high calling of government. Amen."

## HOMILETICAL

### THE WALK WITH GOD

By ROY L. HOLLENBACK

"Enoch walked with God" (Gen. 5:22).

*Introduction:* What a privilege is divine fellowship! Yet it is possible for us to be as sensible of God's presence as of the presence of each other. If we walk with God:

I. He shall determine the places we shall go. He will certainly not go with us to the movies, circus, dance, card-party, etc. We will be found only at such places as respect and honor the presence of our Lord and Friend.

II. He shall determine the swiftness of our pace. 1. It is possible to go either too slow or too fast with the Lord, and break step. Be content to let Him set the pace for you. 2. Some, in seeking offices or making changes, get ahead of Him. "Wait on the Lord." Hasty, impetuous souls have the most trouble.

III. He shall determine the character of our companions.

1. He will not walk with you if you take with you those whose presence is repulsive to Him. You cannot afford to be intimately companionate with any except those who fear and honor the Lord. Perhaps more young people break with the Lord through forming unholy alliances than any other way.

IV. He shall determine the character of our conversation.

1. Do you talk much with others and little with Him? Is He not jealous? Being the Guest of honor in your walk, should your conversation not be more with Him than with any other persons?

2. Does the theme of your conversation delight Him?

3. Does the spirit of your conversation grieve Him? Is it too foolish, sensual, or self-attracting?

V. He shall determine the character of our fashionplate.

1. He will not walk with any who dress in such a manner as to suggest evil. 2. The proper way to dress is in such a manner as will not make you needlessly conspicuous. See 1 Peter 3:1-5 for the rule.

VI. He shall determine the quality of our habits.

1. He is pleased with cleanliness and neatness of appearance. Our homes, our churches and our persons should be kept attractive to Him. We should shun filthy habits of all sorts.

*Climax:* If an unbroken fellowship with Him is desired, take heed upon all of these lines that there be nothing about us or our manners which will offend or grieve Him.

### WATCH NIGHT SERMON

By ROY L. HOLLENBACK

*Theme:* By way of remembrance.

*Text:* "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Pet. 1:13).

As we stand upon the threshold of a New Year, and watch the old depart, we can do no better thing than to reflect upon the past, and carry over from the past year whatever of lessons we may have learned, into the new one. There are some solemn facts which we should consider at this hour:

I. That there are a hundred million new graves

on the hillsides of earth since we last met upon a similar occasion.

1. Many of those who fill them were last year as healthy and as busy with earth's affairs as you are tonight.
  2. It might be well for us to *soliloquize* upon the solemn question: "Where are they?"
- II. That you are here tonight with your lost friends' opportunities.
1. Many of them attended a watch-night service last year and heard the gospel, but neglected the salvation of their souls. Their opportunity is yours tonight. Will you treat it as they did?
  2. Remember that sin is as strong in your case as in theirs, and you are liable to do just as they did. Let this dreadful fact stir you!
- III. That you never had as little time to live as you have tonight.
1. Eternity is approaching! Its night is shutting down close and tight about you now, though you may be insensible of it. Time is gaining momentum on you. You are on a straight, and very short, path to the grave and to the judgment. Your very next step may be into eternity!
  2. You are being led to eternity blindfolded. You cannot see a step ahead of you. You may be within five minutes of the precipice that borders death's river.
- IV. That no person has ever yet found a way back to yesterday.
1. Its opportunities are gone forever. If you declined them you have lost them eternally.
  2. There is no undoing of the past. You cannot rectify its mistakes or sins.
  3. We never take life as seriously as we ought until it is ebbing out; and the folly of procrastination is never fully realized until then.
- Climax:* These solemn truths should enforce upon us anew the dangers in which our souls now stand, and drive us to prepare for an instant removal from this world. Do not take the issues of life and death for granted. Know where you are, and where you are going. Remember that "holiness" is the password at heaven's gate.

### PENTECOST A SECOND BLESSING

By A. M. HILLS

*Text:* "And when the day of Pentecost was now come, . . . they were all filled with the Holy Spirit" (Acts 2:1-4, R. V.).

It is passing strange that many professing Christians distort and pervert scripture to get rid of

the doctrine of sanctification, one of the most precious doctrines in the entire Word of God.

Rev. G. Campbell Morgan does it. He teaches in the pulpit and in books that the disciples of Jesus were not converted until Pentecost, and that there is no second work of grace.

I. *Note the evidences that the apostles were converted before Pentecost.*

1. Christ had chosen them to be His preachers. Did Christ choose and use an unconverted ministry?
2. Their names were written in heaven (Luke 10:20).
3. The world hated them because they were not of the world (John 17:14). The world loves its own.
4. They belonged to God and to Christ (John 17:9-11).
5. They had cast out demons (Luke 10:17-20). Satan's kingdom is not thus divided against itself.
6. They had received a commission to convert the world (Matt. 28:19-20).
7. They had forsaken all to follow Jesus (Matt. 19:27).
8. They were continually in the temple blessing God (Luke 24:53).
9. They all with one accord continued steadfastly in prayer ten days (Acts 1:14). Now sinners never do these things nor have any such characteristics.

II. *But they gave abundant indications of carnality and often grieved Jesus.*

1. Martha fretted about her housekeeping.
2. Thomas was inclined to doubt.
3. James and John were selfish, wanting the best offices in the kingdom of God.
4. They were also revengeful, and wanted to burn up a village.
5. Peter was fickle and cowardly and in a panic cursed and lied (John 18:17-18; Mark 14:71).
6. They had little faith (Matt. 17:20).
7. They did have ungodly ambitions (Mark 9:34).
8. They also had a man-fearing spirit (John 20:19).

III. *But they were sanctified (not regenerated) at Pentecost.*

1. The above named carnal tendencies were taken away. You do not hear of them afterward.
2. Peter himself says they were then cleansed (Acts 15:8-9).
3. They were filled with the Spirit and empowered for mighty service (Acts 1:8).

IV. *All can have the same blessing now* (Acts 2:39 and John 17:17-20).

It was this baptism of the Spirit as a second work of grace, purifying their hearts and equipping them for service that was the glory of the early Church. This is the blessing we need today to

sweep away the rubbish of modernism and infidelity and bring back faith and purity and power.

### THE MARKS OF A SAINTLY LIFE

By C. E. CORNELL

*Text:* "Ye shall be witnesses unto me" (Acts 1:8).

- I. THOSE WHO HAVE GONE BEFORE HAVE LIVED GODLY
  1. There must be vision and desire.
  2. There must be attention and striving.
  3. There must be cleansing and filling.
- II. "WITNESSES"
  1. By the lips.
  2. By the life.
- III. SAINTLINESS
  1. Patience.
  2. High courage.
  3. Steadfast endurance.
- IV. HOLINESS OF HEART
  1. Life flows from the heart.
  2. The Christ life triumphant.

### SEVEN IMPORTANT QUESTIONS

By C. E. CORNELL

1. What is the difference between regeneration and entire sanctification?
  2. Can one be regenerated and sanctified wholly at one and the same time?
  3. What is the difference between surrender and consecration?
  4. Is entire sanctification an instantaneous act of God's grace, or do we grow into it?
  5. How long after conversion does one need to wait before seeking to be sanctified wholly?
  6. Who is a fit subject for the grace of entire sanctification?
  7. What is the danger of refusing to seek this adorable grace?
- (Suggestive for a Sunday morning sermon. Study carefully, answer intelligently, not too long. Advise well in advance.)

### SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

#### The Glory of Windows Open to Heaven

*Text:* "His windows being opened in his chamber toward Jerusalem" (Dan. 6:10).

*Introduction:* Paint the scene of a praying Daniel with windows raised toward Jerusalem. Picture also the faithful Mohammedan five times a day—wherever he may be, in storm, on desert, everywhere—facing Mecca and praying. Jerusalem a type of heaven, of things holy, sacred, of the eternal world. There is glory when the face is thus set toward the heavenly city.

I. *The Glory of Waiting for the Father's Command.* Isaiah and the prophets waited for the voice of God to speak, they molded nations with their lives when He spoke. Christ's voice still speaks to the soul when we wait. Moody heard that voice—Finney heard it—Wesley heard it—Luther heard it—mighty men they became for God and the salvation of the world. Soul, this glory of conquest and power is thine, if thou wilt open thy windows toward heaven.

II. *The Glory from Open Windows Adds Sharpness to the Sword—for the battle;* life is pictured as a battle against sin, powers of darkness, etc.; the sword is thus sharpened—*Fleetness for the Race;* life is a race against time, against worldliness, for the heavenly city; opened windows bring fleetness—and *Grace for All Times of Need;* never a soul need but is hereby supplied; art thou cast down, heavy-souled? then open thy windows!

III. *The Glory of the Heavenly Prospect.* Picture the falling shadows of life and the aurora of the bursting dawn of eternity. Heaven is the grandest thought ever revealed to man's soul. When we dwell with heaven in view, our lives will be saintly, our thoughts holy, and our deeds heavenly.

*Conclusion:* Picture the dispersion of night, the breaking of the dawn—the glory of the new day. This comes when the windows view heaven's way. Soul, then open thy windows so that thou mayst catch a glimpse of the Holy City.

#### The Crimson Stream

*Text:* "There is a river, the streams whereof make glad the city of God" (Psa. 46:4).

*Introduction:* Salvation is spoken of as a river in the Bible. Ezekiel caught a glimpse of the river of God flowing out of the throne of God with blessings for every nation. The psalmist writes of streams breaking forth in the desert. The poet writes of the "fountain filled with blood." The stream since Christ's day has been tinted with blood. Of its glory man is unable to speak; it alone adds the touch of heaven to a life of evil. The Crimson Stream—

I. *A Scarlet Atonement for Scarlet Sin.* Sin is deep-dyed with blood, and the only remedy for its scarletness is the crimson atonement made by Christ for sin. The scarlet of His blood wipes out the scarlet of sin. No hope for the soul without this scarlet touch.

II. *Dante's Inferno and Paradiso — Milton's*

*Paradise Lost and Paradise Regained.* This is the story of the transformations of the *Crimson Stream*. Sin is an inferno of doom—the "crimson tide" brings a paradiso of glory. Sin is *Paradise Lost*, the "blood of the Redeemer" regains the lost *Paradise*. Grace is a complete transformation. "Though your sins be as scarlet . . . they shall be white as snow . . . as wool." Picture a soul walking to the precipice of hell, one more step and he is eternally damned; grace through the *Crimson Stream* touches him, and his feet are planted on the "highway of holiness," the *Throne Way*.

III. *Wends Its Way from Earth to Heaven.* No other pathway on which one can tread leads from the quagmires of sin to the open gates of heaven. Art thou lost? this is the stream on which thou canst trust thy bark of life, and heaven is assured. Art thou blind? then it alone will lead thee safely by the shoals of life to the home of the soul. Millions there are who have thus sailed home!

*Conclusion:* The *Crimson Stream* is the story of grace. Art thou on the *River Despair*, leading to the *River Death*, which finally plunges over the precipice through the dark cavern into hell? The *Crimson Stream*, sinner, is thy only hope. It will bring thee home again.

#### The Half Has not Been Told

*Text:* "The half was not told me" (1 Kings 10:7).

*Introduction:* Picture the glory and grandeur of Solomon's empire. Story of its greatness wafted on every ancient breeze. His ships sailed the sea to bring gems from India. His caravans brought spices from Araby and perfumes from North Africa. Damascus furnished him his heavy carpets, and Egypt his silks. The queen of Sheba came, having heard of his glory, but she cried out in delight at his royal palace, his more splendid gardens, and his abundant wisdom, "The half was not told me." So it is with the gospel. Poets have not told it. History has not plumbed the depth of the stream of grace. The half has not been told of:

I. *The Depth of the Crimson Stream.* Grace flows as a rushing tide. *Crimson Stream* blots out iniquities; cleanses the soul; transforms the vilest; satisfies the seeker; meets the heart's greatest needs.

II. *The Glory of Dwelling in the Heavens.* Paul speaks of "sitting together in the heavens." The wonder of soul fellowship, the joy which floods the inner man, peace passing understanding,

riches of grace unsearchable, a clear conscience—of such the half has not been described. Poets have sung of it, "Amazing Grace," "God Will Take Care of You," "I've Anchored My Soul," etc., but the half of it has never been described. It is glory unbounded, love unmeasured, soul-satisfaction unlimited, and grace beyond comprehension.

III. *The Glory and Grandeur of the Home of the Soul.* "I'm Going Home"—the song is true. The heavenly city is our eternal abiding place. But the half of its wonder, majesty, beauty cannot be described. It is rest—yea more; eternal reunion of the saints—more wondrous than this; a land without a sea, without a curse, without a night—still the half had not been described; immortality, the inheritance of the saints in light, a soul incorruptible, a mind celestial—yet the entirety of our heavenly home is not told. Singing, shouting, coronation days, jubilant reviews of heaven's hosts—yet its majesty is untold.

*Conclusion:* Then with the beauteous queen of ancient day, all we can do is in amazement to throw up our hands and cry out, "The half, the half, was not told me!" Eternity alone will tell all the story of salvation and grace divine.

#### The Glory of His Grace

*Text:* "To the praise of the glory of his grace" (Eph. 1:6).

*Introduction:* Majestic words—grace and glory and praise! They include the gospel of redemption, the ransom with blood. They are all that God does for man in eternity, in time—past, present and future. They are the completed story from the time when "the morning stars sang together" until eternity is old. Grace and glory:

##### I. Originated in the Love of the Father.

1. He chose us unto holiness (Eph. 1:3, 4).
2. He ordained us unto sonship (Eph. 1:5).
3. He accepted us in Christ (Eph. 1:6).

##### II. Wrought Out by Christ:

1. In Him we have forgiveness of sins (Eph. 1:7).
2. In Him is the revelation of the mystery of the divine will (Eph. 1:8, 9).
3. In Him we enjoy the beauty of the heavenly inheritance (Eph. 1:10-12).

##### III. Confirmed and Realized by the Operation of the Spirit.

1. By Him we hear and understand the Word (Eph. 1:13).
2. By Him we are sealed as an earnest of

the possession of the full blessing—heaven, and all its glories! (Eph. 1:13, 14).

*Conclusion:* Grace is the work of the Godhead: God of the old dispensation originated it; Christ of the new provided the ransom; and the Spirit effects its workings in the soul, and seals us as a foretaste of the wonder of the complete inheritance in the heavenly land.

#### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

##### Mary Moffat's Faith

When Mary Moffat was asked by friends at home if she needed anything, with faith undimmed by nine years of seemingly fruitless toil, she replied, "Send us a communion service; we shall need it some day." Two years later it arrived. It was just in time. The ingathering had at last begun. With broken and contrite hearts men and women confessed and forsook their sins. They acknowledged Christ as their only Savior. Dirt and idleness and indecency gave place to cleanliness and industry and propriety. The natives had sneeringly said, "Let us see the first Bechuana that will bow the knee to your King Jesus." The time came when not one but hundreds could be pointed to with lives so changed that they had become living epistles known and read and wondered at by all the heathen around.—E. W. SARRIS.

##### Why Did Jesus Choose Judas?

"Why did Jesus choose Judas?" said an inquirer once to Dr. Parker. "I don't know," replied the doctor, "but I have a bigger mystery still. I cannot make out why He chose me."

##### The Lure of the World

There is a story in the classical mythology of the three sirens, strange creatures half women and half birds who occupied a promontory on one of the most dangerous shores in the Mediterranean Sea. They were reputed to be such beautiful singers that all who heard the siren voices would be lured irresistibly toward them, only to be dashed in pieces on the rocky shore. The only man who had heard the song of these sea nymphs and had returned unscathed was *Odysseus*; he had his sailors' ears filled with wax and himself lashed to the mast. But *Jason*, captain of the *Argonaut's* expedition, found a better way. When he embarked on his expedition to secure the golden fleece, he took on board with him *Orpheus*; and

as they neared the fatal spot, *Orpheus* played so beautifully on his harp that the *Argonaut's* crew had no ears for the sirens' song.

This is exactly the case with the man who has found in *Jesus Christ* satisfaction for his soul's longings. So great is the joy of his walk with *God* that the siren voices of the world fall on deaf ears.

"Since my eyes were fixed on *Jesus*  
I've lost sight of all beside;  
So enchained my spirit's vision,  
Looking at the Crucified."

##### Have Faith in God

A party of American tourists were spending some days amid the picturesque mountain regions of old Scotland. These highlands lend fascination and charm to multitudes that risk their lives in the effort to scale the heights which only the eagle had visited. This party was studying the works of *God* in rocks and flowers, as well as enjoying the beautiful scenery which everywhere abounded. One of the enthusiastic botanists of the party, in looking over the precipitous sides of the mountain, saw far below on a narrow ledge of projecting rock, some beautiful specimens of rare flowers, which he was very anxious to obtain. No one in the party would venture to secure those much-desired blossoms. Near by were a father and son, with their faithful dogs, guarding a flock of sheep on the pasture slopes. They offered the boy a large reward if he would consent to have a strong mountain rope tied round his body and be lowered to pluck the flowers for them.

The father at once consented, but the boy, although he was a fearless mountain climber, and had often been lowered over dizzy crags to the seabird's nest, hesitated to accept even so liberal an offer. The tourists attempted to show him that the rope was strong enough for half a dozen men. His real fear was made apparent when, after gazing at the company and then at the strong, stalwart form of his father, he replied, "I will if my father holds the rope."

With Omnipotence upholding, there can be no place, no duty too dangerous for any one of us. When *God's* strong arm sustains us, what have we to dread?—*The King's Business*.

##### A Little Learning Is a Dangerous Thing

*Irving Bachelier* relates the following illustration of this truth:

"The danger of a little learning as amusingly il-

illustrated by the story of a neighbor of mine who had an educated dog. My neighbor said: "I had taught this dog to find things I had hidden. One day I tied a fuse to a stick of dynamite and shoved the thing under a stump I wished to blow out. I lighted the fuse, and ran. Suddenly I saw the dog running at my side with the stick of dynamite in his mouth, the fuse trailing and sputtering behind him. He seemed to be saying kind of conceited, "See how smart I am!" I tried to grab the fuse and smother it, but he dodged. I didn't have time to argue with him, so I just run. He kep' close to me. I clim' a tree and done it supple—and saved my life, and I've always thanked God that dogs can't climb. I tell ye, and an education is a bad thing unless you know what *not* to do with it, and when not to use it."

#### Abide with Me

Rather more than sixty years ago a clergyman sat at the window of a house in Lower Brixham. His body looked bent and frail, and yet he was by no means an elderly man. Tears were in his great eyes as he gazed away over the harbor to where an autumnal sun was setting in fiery splendor. It was a beautiful scene, but those sad eyes hardly saw it.

Francis Lyte had been preaching to his beloved flock for the last time that evening. Tomorrow he was to take his journey to the south of Europe in the hope of renewing strength. But his heart was in Brixham, and he was very, very sad.

Lower and lower sank the weary head until it rested on a pair of folded, emaciated hands. He was grieving over his unfinished work in Brixham.

"Help me, my God," was his prayer, as he bent there, with the setting sun shining on his bowed head, "and grant me to write something which will live to Thy glory, now that I can no longer speak for Thee."

His prayer was heard. From the pencil which he took up streamed words which have been, surely, as much blessed as those of any hymn:

"Abide with me, fast falls the eventide;  
The darkness deepens; Lord, with me abide;  
When other helpers fail and comforts flee,  
Help of the helpless, oh, abide with me."

From that darkened room and darkened heart went out the wonderful prayer. Francis Lyte died a month afterwards, but the hymn remains.—LINA ORMAN COOPER.

#### God Locates His Workers

Says Dr. A. J. Gordon, "William Carey, stirred by the reports which Captain Cook had brought back from the Pacific Isles, proposed in his heart to go to Tahiti, if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, have selected a post more truly strategic, considering the extraordinary genius which he developed as a linguist, and the work he was to do as a pioneer in biblical translation?"

#### Obedience to God's Will

Says a writer in the Expositor, "Some years ago I was at Winona Lake when Creators was conducting a series of band concerts. In the morning it was the rule that the players would each go to his room and play his music—each alone regardless of others. In the pandemonium which ensued we who were guests took to the woods thereby! But in the afternoon and evening when we went to the great auditorium it was to find it packed to the doors, with excursions coming from cities a hundred miles away. Why were we driven away in the morning by the very ones who drew us irresistibly at night? The answer came as the master leader, entering from the rear, marched to the front and, turning, faced the men and their instruments. A wonder took place! They were no longer their own. To a man their passion was to be possessed by his spirit, to respond to his every motion, the very rhythm of his being, and each with each to blend his best to accomplish their master's will."

#### Be Anxious for Nothing

The wife of a ship's officer was sitting in the cabin near him during a storm at sea. She was filled with alarm for the safety of the vessel, and was so surprised at his serenity that she cried out, "My dear, are you not afraid? How is it possible that you can be so calm in such a storm?" Rising from his chair, he went out and got a sword, pointed it at the breast of his wife, and exclaimed, "Are you not afraid of that sword?" She instantly answered, "No." "Why not?" asked the officer. "Because I know it is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "remember that I know whom I believe, and that He holds the winds in His fists and the waters in the hollow of His hands."—*The King's Business.*

## PRACTICAL

### CHURCH ADVERTISING—THE WHY AND HOW

C. A. S.

#### The Church and the Community

SOME people wonder and keep on wondering just what the proper activities of the church are, and to just what extent it should go in advertising the services and activities. Should the church simply hold the regular services, such as the prayermeeting on Wednesday night and the services on Sunday and then call it "quits"? What is the full duty of the church to the community? What are the proper activities of the church during the week? Just how far should the church go in the matters of what we might term "secular"? Does the service rendered by the church have any bearing on the general subject of advertising? I would have you keep these questions clearly before your mind.

Some time ago I was pastor of a church in a western state. The town was about two thousand five hundred population with another three thousand in the outlying districts. This church was just the average church, a handful on Wednesday night for prayermeeting, the usual hundred or so for Sunday school, regular morning church service, a so-called Young People's Society meeting at 6:30, with an evening preaching hour. Nothing to become enthused over. I had not been in town very long until I caught a vision. One Sunday afternoon, I was out walking and two little girls of scout age stopped me and begged, "O doctor, can't you tell us something to do? There is a ball game on over at the school grounds, but we don't want to go over there. There isn't a thing for us to do in this town on Sunday afternoon unless we go to a show and it is too hot to go there." What could I say or what could I do? I sent them around to the parsonage and told them to tell my wife that I had sent them. It so happens that my wife is a very resourceful woman and she immediately found something to interest them, which was this: They were to go out and find some other girls who had nothing to do. They shortly returned

with about fifteen girl friends and three boys who also seemed inclined to want to have a good time (I always try to teach the boys and girls that they can have a good time at the parsonage). My wife then and there organized a junior choir. Did they sing? I'll say they did. Could they sing? Well, I'll not be so enthusiastic about that point. The main item to consider is that they had something to do which would keep them off the streets, and from influences which might have been harmful to their spiritual development. I there and then vowed that the church I served should always be ready to meet any demand put upon her by the young people. Now, get this statement: I believe that the church should take a very decided interest in the lives of the boys and girls, men and women of the community she serves. The church of the living God should be open twenty-four hours every day, but in almost every case, there are a couple of locks on every door and the church is open only for a total of possibly six hours a week. Heavenly Father, look down and have pity on us! Are we going to advertise the fact that our churches are locked most of the time? It isn't an advertising point at all but something we should change as soon as possible. Then, my dear brother-preacher, don't complain about the people not coming to God's house. We must serve, and our service must necessarily be sacrificial service. We must see that the great business of God is ready to serve each of the twenty-four hours of the day.

Now, I do not advocate the turning of the church into a club house or the operating of the church as a secular organization, but I do mean to say that the church must properly function during the week if it is to fulfil its mission, its duty, its obligation to its community. The great purpose of the church is to administer to the spiritual welfare of all people, men and women, boys and girls. It has no other purpose for existing. I repeat, it is to administer to the spiritual welfare of men, women, boys and girls of the community, and I am quite sure that the gospel of Jesus Christ is worthy of being preached seven nights a week and prac-

liced seven days a week rather than the few hours that most people do.

In the beginning of this series of articles on "Church Advertising" we likened the church to a great business organization and laid claim that it was in reality the greatest business organization in the world today. If we would keep our rating, we must be sure that all departments of God's business are active and working to full capacity. There can be no prosperity if the greater portion of the mills and factories of our country are closed down and not operating. To just the extent the church operates the various departments at full capacity, so will her power and influence in the world of today be felt. If the church leads, mankind is happy and blessed, but if we allow other businesses of the world to lead to the exclusion of the church, mankind is unhappy and the world does not prosper. So, I care not what business conditions may be in your own community—if men and women will hold high the blood-stained banner of Jesus Christ and see that the great business of the Master is pushing steadily ahead, it cannot help but affect other business houses and the lives of the people.

The church must of necessity serve in a very practical way during the week. Let us take, for instance, the Young People's Society. They have their Sunday evening meeting. An announcement is made for a social gathering for the following Friday night, and on that Friday evening they gather. Isn't it far better to have these young people gather at some home or in the parsonage or in some room of the church under Christian leadership and there have a good time together, than for the church never to make contact with them during that week? I know some preacher will speak up right now and say that the young people are too worldly or too busy to interest themselves, particularly in that type of social gathering. "They just will not turn out for church parties." I realize that possibly some of you do not believe with me along these lines but I have always preached it is proper to fight Satan with his own weapons. I would never hesitate in using them. Some will ask, "What do you mean by that?" And I can best answer with this illustration: Out in our far West, one of the great menaces is the forest fire, and it has been proved that the surest and most helpful way of fighting a forest fire is through the use of fire itself—what is termed the "backfire." The surest way to advance God's kingdom is to give everybody a job and work them so hard that

they have no time for anything else other than the church, and a church that has over half its workers sitting around and idle, is more than wasteful of time and energy and capital. There are hundreds and thousands of tasks which the church can well afford to do, remaining undone in every community because of the lack of vision and service on the part of the church and the membership of the church. We should worship and praise God for His many blessings, but at the same time, He expects us to get out and do a little work. And just to the extent the church makes itself felt in the week-day life of the community, just in that degree is it deserving of the support of the people.

It is through the service it renders that the church does its best advertising. Why, my friend, you could run page ads and never work up the interest of the people in a church which does not serve, while a church that serves to the best of its ability the entire community, irrespective of faith or creed, saint or sinner, can always gather unto itself the whole-hearted support and sympathy of the people.

Look around you. Are you blind? Have you no vision, no imagination, no initiative? Can't you see the hundreds and hundreds and hundreds of opportunities for the church to serve? "The world is dying for a little bit of love." Let the church serve, in the spirit and love of Christ, all who come. Let the church, through its service, be worthy of the advertising as a great business founded upon Jesus Christ, our Lord and Master, Redeemer and Savior.

## WILLS

By GLENN E. MILLER

WE now take up a subject which is worthy of close study and one which is of practical importance to the minister. Aside from the proper testamentary disposition of his own estate, there could scarcely be mentioned a subject in the whole range of jurisprudence a knowledge of which equips the preacher for such constructive financial service to the kingdom as the one under consideration. Without doubt, much money is left to improvident relatives to be wasted, to unworthy institutions, to undertakers and monument salesmen, or to escheat to the state, that should and could be secured for the church if we possessed a working knowledge of the provisions, rules and doctrines of law relative to wills, and then would earnestly set about using

this knowledge for the propagation of the gospel. We need a few *Ezras* and *Nehemiahs* who will get such matters on their heart.

The cause of Christian education, as well as church extension, support of disabled veteran ministers, and missions, languishes for want of aggressiveness along these lines on the part of those of us who have been commissioned as watchmen on the walls. The worldly and semi-religious schools and other institutions are annually receiving millions of dollars in bequests and legacies, largely because of their diligence and vigilance, thousands of which could be gotten for our work if we went after it, and may the Lord stir us up and help us to bestir ourselves in behalf of the cause we love.

For our purpose wills may be divided into three classes, ordinary, holographic and nuncupative. By ordinary wills we mean those prepared at the direction of the testator by some competent person and properly signed, published and attested. A holographic will is one which is written entirely by the testator in his own handwriting, dated and signed by him. A nuncupative will is one which is entirely oral. The first named are used in practically every case where a last will and testament is left by a decedent, and for their requisites and validity, as well as construction and proof, depend entirely upon the laws of the particular state having jurisdiction. The second or holographic wills do not require the same formalities as those written by another person other than the testator, and are recognized by every state, no attesting or subscribing witnesses being required but only proof of the handwriting and signature of decedent. Nuncupative wills are allowed and recognized only in exigencies such as soldiers and sailors in war or mariners at sea and then only when the testator is in extremis and facing death. Since this kind of will depends upon the intelligence, memory and honesty of those who surround the dying testator and open the way for fraud, nuncupative wills are not favored in law and are allowed only in extraordinary circumstances.

Wills were recognized by the Hebrew, Greek and Roman laws as also the English parliamentary and common law, but in this country with its idea of state sovereignty in all matters not vitally affecting the Union, the details of the law of wills have been left entirely to state legislatures, making it necessary to consult the statutes of each state for the formalities requisite to valid wills in them. There

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No particular form or terminology is required for a will, so that the instrument purporting to be a last will and testament reveals that the maker intended it to be such. Superfluous and unnecessary words are dangerous because they are calculated to render the writing ambiguous and thus defeat the wishes of the testator. The fewest possible words that clearly and unequivocally express the desire of the person making the will should be employed. One of the most sensible, practical and safe wills the writer has ever seen was left by a prominent jurist of Kentucky recently in the following words: "I will and bequeath all my property both real and personal to my wife . . . . . ." He had seen too much litigation over unnecessary words and knew the value of a few aptly chosen ones. Of course every will could not be as brief as the one cited here but this serves to illustrate the point.

Before there can be a valid will the testator or testatrix must possess the legal capacity to make testamentary disposition of his or her estate. Formerly legal disability to make a will extended to aliens, criminals, Indians, infants, married women and persons non compos mentis. Most of these disabilities have been removed by later enactments. However, infancy is still a legal incapacity, and a testator must be of legal age to dispose of real estate, but this requirement does not ordinarily extend to personalty. Persons under such mental disability as prevents them from understanding the nature of business, the extent and nature of their estate and to recollect the objects of their bounty are void of testamentary capacity. Included in this restriction are those who on account of old age, disease, addition to drugs, insanity, or intoxication, are mentally incapable of transacting business intelligently.

As a general rule none of the foregoing disabilities prevent a person from receiving title to property under the will of another person. Frequently when a devisee is incapable of attending to his own affairs the testator creates a trust and leaves property to a trustee for the use and benefit of the deficient person, or the ownership may be given directly to the latter, in which case the courts will appoint a guardian or committee to conduct his affairs.

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As a general rule none of the foregoing disabilities prevent a person from receiving title to property under the will of another person. Frequently when a devisee is incapable of attending to his own affairs the testator creates a trust and leaves property to a trustee for the use and benefit of the deficient person, or the ownership may be given directly to the latter, in which case the courts will appoint a guardian or committee to conduct his affairs.

Ordinarily unincorporated associations are not capable of receiving property or money under a will, and some states require that a devise or bequest for a charitable or religious purpose or to a charitable or religious corporation must be made a specified time before the testator's death. Sometimes state law limits the proportion of a person's estate which may be left for such purposes.

A person to whom a bequest is given by the terms of a will should never become one of the subscribing witnesses, as this situation is viewed with much disfavor by the courts and has been held to defeat the bequest if not the entire will. Those who sustain confidential relations to the testator may take under a will provided there is no proof of undue influence. If there is evidence of undue influence or over-persuasion by one sustaining the relation of attorney and client, spiritual advisor, physician and patient and such like, and such person is advantaged by the will, the will may be set aside.

A codicil is an addition to a will, made after its execution, and which adds to or changes some provision of the will. The codicil may or may not revoke some part of the will, but unless it expressly does so and is not so repugnant to some part of the original will that both cannot stand, the codicil will be construed as a part of the will the same as if contained in it at first. Codicils must be executed and attested with the same formality as a will. A will may have many codicils added to it.

A will may be revoked by a person at any time before his death that he sees fit, and he may choose to die intestate. Revocation may be made by another will which expressly revokes the former will, by destroying the will, or by disposing of the property before death, which amounts to revocation.

In general the requirements as to signing, witnessing, and probate depend upon the laws of the state where the testator is domiciled in the disposition by will of personal property, while in case of the disposition of real estate the laws of the state where the land lies will control.

The following form of will is sufficient in ordinary cases, varying names and provisions to suit the particular case:

#### LAST WILL AND TESTAMENT

I, John Doe, realizing the uncertainty of life, and being of sound mind and disposing memory, do make and publish this as my last will and testament, hereby revoking all former wills heretofore made by me.

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#### ITEM I

Recognizing my responsibility to God and that I must render to Him an account of my stewardship here, and with a thankful heart for all His tender mercies to me I commend my spirit to Him and with a knowledge of sins forgiven through the blood of His dear Son and a clean heart by the baptism of His Spirit, may I stand before the Judge of the universe dressed in His righteousness alone.

#### ITEM II

I direct that my just debts and the expense of a simple funeral not to exceed \$250, and the cost of a monument for my grave not to exceed \$100, be paid by my executor out of my estate, after my decease, and also the cost of settling my estate.

#### ITEM III

To my faithful wife, Nancy Doe, I give and bequeath one-half of the money and personal property of which I die possessed, after payment of the expenses named in item one hereof. I also give to her in fee simple our home consisting of a lot 50 x 100 feet upon which is situated a six-room brick dwelling at No. 4801 South Calhoun St., in the city of Fort Wayne, Indiana.

#### ITEM IV

After items 2 and 3 hereinbefore set forth have been carried out I give all the residue of my estate, both real and personal, to the Church of the Nazarene, a religious denomination with General Headquarters at 2923 Troost Avenue, Kansas City, Missouri, the same to be used and expended by its Foreign Mission Board, or by whatever board or body is entrusted by said church with the financing of its foreign mission work at the time of administering this bequest, for foreign mission work as it shall deem proper.

#### ITEM V

In order that item 4 hereof may be carried out expeditiously and the money made available for use as therein directed as soon as possible after my decease, I direct my executor to convert what remains of my estate after fulfillment of items 2 and 3, and which is not in money, into cash and pay same to the General Treasurer of the said Church of the Nazarene. This he may do by public or private sale as he sees fit but as soon as practicable.

#### ITEM VI

I nominate as my executor my friend Richard Roe, who resides at my home, and in whose ability and honesty I have the utmost confidence.

(Signed and attested by the subscribing witnesses as state law directs.)

## WHY REVIVALS DO NOT REVIVE

By ROY L. HOLLENBACK

NOTHING that can be said concerning factors of a revival will be new to the readers of this magazine, for there is scarcely a pastor or an evangelist but who has many times prefaced special meetings with sermons bearing upon this theme. But eleven years spent in revival efforts have convinced this writer that there are certain overlooked matters pertaining to revivals which may be profitably mentioned in these pages. It seems to us that some of these have led to disappointment and failure upon occasions when elaborate plans had been made, and when hopes were high for a fruitful meeting.

### I. A BAD ATMOSPHERE

Perhaps the most common cause of failure in revival efforts is the creation of a wrong atmosphere before the meeting begins. It is not possible to have a revival anywhere or any time that the spiritual atmosphere is not right. A right atmosphere is far more important than to have talented workers, commodious quarters, or a large crowd for the meeting. Failing to appreciate this fact, some well-meaning pastors have set in to prepare for a revival by paring the church roll, or holding a church trial to get rid of certain "Achans" in the church. Now, this seems to us bad policy for two reasons: (1) The "Achans," if there are any, have souls to save, and the probability of their getting straightened up and helped in the meeting is greatly lessened; (2) There is always a nasty stench following a church trial, or any kindred action, which poisons the spiritual atmosphere for a long time to come. We doubt if a dozen hypocrites left alone for the Word of God to deal with will pollute the atmosphere as much as one that is "dug up" in this manner. At least, for some cause, it is almost impossible to have a real revival in the atmosphere which follows a "back door revival."

### II. UNTACTFUL BEGINNINGS

Other revival efforts fail of success because of untactful procedure on the part of the evangelist. Allowing that he is a man of God, and that he is in the meeting for the best interest of the church, we shall observe some of the mistakes which are commonly made by the revival worker.

First, there is the frequent mistake of not laying the proper foundation of prayer and faith. The evangelist, in his anxiety to preach to sinners, omits much attention to the spiritual condition of

the church, and drives for the unsaved about the second sermon he preaches. There are very, very few places that are in such readiness for a revival that this is a wise thing to do. Even though a few souls respond, a deep and lasting revival will not be realized if the important matters of prayer and faith are neglected. There must be prayer—in the services, in the homes, in secret, in special groups, hours of it, nights of it. *The more time spent in fasting and prayer the greater will be the results of the meeting.* Ignore this if you will—it is easy and pleasant to the flesh to do so—but you will never have a well-rounded revival without it. And the evangelist who drives upon this line until the saints are put to praying, and until their faith and fervency are at the white-heat, is the very best evangelist to call. The mechanical preacher who preaches one half-hearted sermon on prayer and then, because it is "his long suit," immediately begins to preach to sinners, and lets the saints go, is the kind of evangelist whose ministry has a hardening effect upon the community. It is the evangelist's business not merely to "touch on prayer" but to "step on it" until the whole church is at it "night and day, praying exceedingly," weeping, pleading, fasting, and believing. Where this is done there will be a revival, whether the great numbers are at the altar or not. And the meeting will not react after the special effort is over. One-half of our evangelists need to die out to a big altar anyway.

Another common blunder on the part of the revivalist is to begin with such scathing, blistering lines of truth that he paralyzes the saints and cripples them at the outset. When this writer began to preach he made this mistake almost everywhere. He would set in to preach, at the beginning, such scathing and searching negative sermons that the saints would get into bondage, pick at themselves, and cast away their confidence. Did they pray for a revival? Why, they were so torn up and crippled that they couldn't pray, except for themselves. Their joy was all whipped out of them, they were intimidated and crouching in a corner, as it were. How can anyone create a revival atmosphere when he gives the saints nothing but "hot pepper" to feed upon? There must be a spirit of trust, confidence, and joy in a real revival. And if great searching is done by the preacher, there must be some inspirational sermons interspersed to keep up the joy and freedom of the saints.

It is sometimes supposed that the meeting goes

(31)



deepest in which the preaching is of the scathing, searching type, but this is not necessarily true. Mere "skinning" on the part of the preacher does not uncover sin half so much as does the Holy Ghost when He comes upon the church in joy and blessing. And such a line of preaching in human strength is only "the letter that killeth." We must have the Spirit of joy and inspiration "which maketh alive." Understand it is not this writer's intention to discourage negative preaching. It has a place in the revival. But the Spirit can dig deeper when He moves upon the people than all the plowing the preacher can do in his own strength.

### III. INCITING RESISTANCE

Every revivalist knows that there is a difference in the attitude of sinners of various places to the truth. In some places there is a ready yielding spirit, while in others there is an obstinacy which can scarcely be overcome. Some think this is purely a matter of the amount of preaching the community has had, but this is not always the case; for this difference is noticeable in meetings in the same place. One revival effort is free and easy, and the unsaved respond readily; while the next one, with a stronger and abler preacher, runs hard and is fraught with strong resistance. There are widely differing causes for this state; but again we must lay the main charge to the fault of the revival worker. Let us see some causes for strong resistance in the revival, other than the traditionally "gospel hardened" condition of the community:

First, not enough blessing and spirit of prayer upon the church. Brethren, you cannot ignore the church and have a revival.

Second, scant praying on the part of the preacher. The praying preacher will be a soul-ful preach-

er. He will have emotional love for the lost; and his pleadings will never incite resistance. But the mechanical preacher, who evangelizes as a profession, will hurl forth his stereotyped set of sermons (masterpieces they may be) which he preaches alike in every place; his altar calls will have a forced and artificial semblance of yearning for men, but will be void of heavenly melting power; and by the time the meeting is half over the sinners who are not at the altar will have stiffened themselves hopelessly against the altar calls. And then, instead of resorting to a happy change of tactics, the evangelist will wear out the rest of the meeting with sermons upon "The Dead Line," "Rejection," etc., but will net no fruit. Such preachers always invite resistance to their message—and always have it. That set of sermons you have put in book form, and that you prize as masterpieces, and from which you wouldn't depart for heaven's sake, will harden. If the evangelist finds that commonly the last week of his meeting wanes, and resistance stiffens against his sermons, he should ask God to give him some new and inspiring sermons for the church. For it is safe to say that his old ones are mechanical, and no doubt too long.

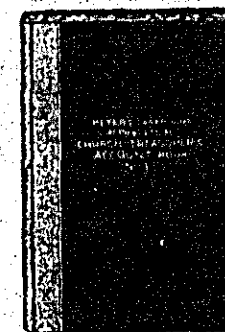
Following the same lines in preaching, or making altar calls alike each night, are both, hardening to the sinner. There should be variety. Surprises are very wholesome in a meeting. If you have preached two or three nights on the same line, surprise them the next night with a sermon that is altogether different in tone and substance. Never permit the meeting to fall into a rut. Be resourceful. Change your tactics. If you are fresh and anointed in your own soul, it will not be difficult for you to find something new and fresh to do in the meeting; but if your own heart is stereotyped, so will the meeting be.

### The Practical Church Record



Especially designed for use in the Church of the Nazarene. Space for alphabetical listing of members, showing date of joining, etc. Also space for baptismal and marriage record and historical statement. Furnished with alphabetical index tabs for ready reference. Bound in half leather, very substantial. Page size 9 1/2 x 12 in. Printed on heavy ledger paper. Every church should have a copy. Price \$3.00, postpaid.

### Church Treasurer's Record



The Paramount Church Treasurer's Record Books are issued both for the single pocket envelopes and for the duplex or two-pocket envelopes. Both styles come in several sizes, to accommodate church membership of 200 up to 1,300. Lack of space prevents our giving detailed description of the Record. Send for special circular giving different sizes and prices and showing fac-simile of pages with collections properly recorded.

No. 1. (320 names) For Single Pocket Envelope .....\$1.80

No. 1-D. (208 names) For Duplex Envelopes .....\$2.00

### INDIVIDUAL COMMUNION SERVICES



The trays contain 30, 35, or 40 glasses, each. One to four trays can be placed upon one base. Only the top tray requires a cover, as each tray becomes a cover for the one beneath. The base and cover are not absolutely necessary, but will add very much to the appearance.

Our special Service of Aluminum is so finely finished that very few are able to distinguish it from silver when the two materials are placed side by side. The Aluminum is light weight, durable, and does not tarnish.

#### STYLE NO. 50A. BEST QUALITY ALUMINUM (Special Finish)

No. 2. Tray only, with 40 plain crystal glasses .....\$7.00  
 No. 6. Tray only, with 35 plain crystal glasses .....\$8.75  
 No. 10. Tray only, with 30 plain crystal glasses .....\$9.50  
 No. 30A. Base (one to four trays can be placed on base) .....\$2.25  
 No. 30A. Cover (one sufficient for one to four trays) .....\$2.25

Price of empty trays may be ascertained by deducting cost of glasses at \$1.00 a dozen.

All prices are net, carriage extra



As an additional item in the service we are endeavoring to render to our ministers and Christian workers, we have arranged to supply blank sheets of bond paper, letterhead size, 8 1/2 x 11 in., packed 500 sheets in a durable box. The paper is of good quality bond, not too heavy but strong enough to permit erasures. Box of 500 sheets, \$1.40, prepaid



### PORTABLE TYPEWRITERS

A portable typewriter is rapidly becoming a necessary item of equipment for pastor, evangelist, Sunday school teacher and for every one who has notes and outlines to prepare. We handle Corona, Royal and Remington machines. Send for descriptive circulars and prices. Typewriters may be bought on easy terms.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

### SUNDAY SCHOOL SUPPLIES

We have a full line of these supplies described in a 32-page catalog which is free for the asking. Send for it.