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A monthly journal devoted to the interests of the ministers of all denominations who preach the full gospel

J. B. Chapman, *Editor*

AT WHAT AGE IS THE PREACHER BEST?

OPPORTUNITY has been described as liquid which flows continually and which can be stayed only by being used. But men also refuse to remain the same—preachers as much as others. Years do strange things for preachers: sometimes they improve him, sometimes they retard him; but always they make him different. And for this reason a preacher is always better for some particular field or task than he used to be or than he will be later. It is customary for churches to think that a pastor who served them successfully once can do so again, and for a preacher to think that he can go back to a former field and do as well as he did before. But it is always dangerous to go back. Few second pastorates, especially if they are separated by a period of years, are really successful.

When the preacher is young and unincumbered he can live on a small salary and endure hardships and stand against difficulties, led on by his hope of a wider field. But later that same salary would discourage him and that same field would lose its romance. It is the same salary and the same field in each case, but one time the preacher passed them going up and the other time he is passing them going down, and the direction one is headed makes more difference than the rung of the ladder he is on.

But our point is that every age in the preacher's life is the best age for some field and for some service. This should be recognized by the preacher himself so that he will not always despise his present estate. It ought also to be recognized by churches so they will not think a preacher too young or too old for useful service. There are extremes, of course, but every preacher should be ashamed if he comes to years without having served an apprenticeship on something akin to hard scramble, and yet he should beware of permitting himself to become a dreamer too soon, so that he will think to go back and do his former work again. Like men in other callings, we must do our best as we go along, and then we must go on. Today is our best day for something and if we have obeyed God all along we may rest in the thought that we are in our present field by God's ordering. There must be no weak dreaming of the past nor impatience of the future. But there must be justification of the past and preparation for the future by a devotion to our present task.

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EDITORIAL NOTES

Dr. Scotford in "Mating Ministers and Churches" says, "Preaching is the minister's most distinctive method of bringing truth to bear upon life. His pulpit should be his throne. The man who is interesting on Sunday will be forgiven much on Monday. The signs of the times point to a renaissance of preaching. The emphasis upon parish administration is passing. In the words of a Methodist official, 'The ecclesiastical engineer is in for some rough sledding during the next five years.' The demand of the churches is increasingly for 'good preachers.'"

Dr. Scotford, while admitting the evil of the tendency of preachers to move and of churches to ask for a change, suggests on the other side of the question that few pastorates of more than ten years are a complete success. And he says that the smaller the church the more frequent the need for change, because of the intimate relation between the pastor and the people of a small parish. He suggests that the pastor should leave as soon as he runs out of definite programs. When he feels that he has taken the people about as far as he is able, he should move on while everything is still going well. He should avoid leaving when the church is in the trough of the waves. He should not leave in a hurry. He should have a definite plan when he leaves and should be sure to leave for somewhere. He should by all means not leave in a fit of despondency and leave reflection upon the church which has allowed him to go. Perhaps there is nothing better in the summary than the suggestion that when we run short of definite program, which is really just the new word for vision, we should move on. Some men are through just as soon as the church is properly housed. But whenever it is, he is wise if he knows when the time arrives and acts on his own initiative.

Yesterday a beloved brother who served an apprenticeship in another denomination from the one in which he now labors was telling me about a "pastor's pass book" which he was taught to use. This book contained the names and addresses of all the members of the church, along with enlightening notes about the various families and members of the families—where they lived, the best way to reach their places, best time to call and other such matters. This book also contained a list of the special obligations of the church, financial and otherwise, and other such information as the pastor would certainly need. This book was passed on to the successor whenever there was a change in pastors and it enabled the new man to begin his work with a good amount of information. I have wondered if pastors in any denomination in which frequent changes in pastorates occur would not do well to produce such pass-books and pass them on to their successors.

A preacher who has been going through a fearful drubbing on account of financial difficulties called to see me. He went over the question of his brethren's treatment of him and various other phases of the matter. When he finished, I said, "I believe you are going to win out. Any man who can pass through as many genuine difficulties and disappointments as you have passed through and then be as sweet-spirited under his brethren's reproof as you have been, and still are, will certainly come out into the light." The preacher who runs into debt is always taking a fearful chance of getting out of the ministry, and he usually adds to his complications when he attempts to help himself by undertaking secular business ventures. If he must do something to supply meat and bread, let it be nothing more than tent making for someone else. But most of all, when the preacher is reined up by church authorities because his business conditions are a hurt to the cause, let him pray and take his correction patiently. Of course some will not be as sympathetic as they might be, but it all started through some fault in the preacher's own affairs and the least he can do and win is to take his buffeting patiently. Even the faultless are exhorted to take it patiently when they are misjudged and mistreated, how much more then should one take the consequences of his faults uncomplainingly? Nevertheless, the patient, enduring man will finally wear his trials out and will himself come out into a wide place.

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

The Lord's Day

THE Lord's Day is the scriptural name of the first day of the week, otherwise called Sunday and the Sabbath. This name is found but once in the Bible, viz., Revelation 1:10. But its application to the usual day of Christian rest and worship is sustained by a multitude of witnesses. It is in a class with "the Lord's Supper," which name occurs but once in the Scriptures (1 Cor. 11:20), but for the scriptural authority of which there is abundant evidence.

Sunday is derived from Dies Solis, the day of the sun, the Roman name for the first day of the week. Objection is sometimes made to the use of the name Sunday, because of its "pagan" origin; but if Sunday is to be rejected on that account, all the other days of the week, the names of the months, and all other names in the English language which have been derived from the Latin or other ancient languages of Europe should be discarded also. What has been in use for two thousand years or more as designations of days, months, etc., are harmless in an age when they have no other meaning.

The Sabbath is not used in the Bible to designate the first day of the week, except it be by a rendering of the Greek in various passages (Matt. 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, and others), which is entirely legitimate, but is not accepted by the best authorities. The phrase *μία τὴν σαββάτων*, literally, "one of the sabbaths," is rendered in the King James and the American Revised versions, "the first day of the week," the word *day* being in italics to denote that it is not in the Greek. In harmony with this rendering Westcott and Hort and Robert Young give *week* as the equivalent of *sabbata* or *sabbaton*, that is, "from sabbath to sabbath." But others have translated the Greek in the texts referred to as "the first of the sabbaths," with apparently very good reason. "In Biblical or Old Testament Greek, 'sabbaton' is never used to express week.

Or stating the truth differently, in Old Testament Greek 'sabbaton' is never used as a substitute for 'hebdomas.' To state the matter still differently, 'hebdomas' in its various forms is the only word used in the Greek Old Testament with which to express week or weeks" (*Sunday The True Sabbath of God*, by SAMUEL WALTER GAMBLE). Italics his.)

"To prove that the day of our Lord's resurrection from the dead was made and named the first of the Sabbaths, as being the restoration of the relative primeval Sabbath, and first by pre-eminence, as being commemorative of the grand certifying fact on which the scheme of redemption is pivoted." This last point is the special subject of this book, whose keynote is: "The day on which Christ rose from the dead is never called by any other name than Sabbath, save in the one instance in the Revelation." The following extracts will indicate the line of argument: "The first record to examine is Matt. 28:1: *Ὁψε δὲ σαββάτου, ἰε ἐπιφωσκουσὲ εἰς μίαν σαββάτον, εἰς τὴν Μαρίαν τὴν Μαγδαλὴν*, etc., 'At the end of the Sabbaths, as it began to dawn [the observing reader will notice that there is not only a change of day, but a change also in the beginning of the day] toward the first of the Sabbaths, came Mary the Magdalene,' etc. The Accepted Version reads, 'In the end of the sabbath, as it began to dawn toward the first day of the week,' etc. Is this a true translation? . . . The principal reason assigned for the present reading is that it is a Hebraism. . . . It is true that from Sabbath to Sabbath is a week, and equally true that from any other day to the same day again is a week. But *Sabbath* never in itself means week. . . . The Septuagint follows the Hebrew with severe fidelity, using *hebdomas* for *Shabua*, week. . . . On the other hand, when the Sabbath is referred to as the Sabbath, the proper name—*sabbaton*—is employed. Witness one hundred instances of its use. . . . In all these numerous instances—which include the entire number except the three easily explained in a preceding place—Sabbath in the Hebrew is rendered by Sabbath in the Septuagint. Ought not such exactness of discrimination be-

tween *hebdomas* and *sabbaton* to end dispute? We now have the first day (more strictly, day one) of whatever is meant by *sabbaton*. This word is the genitive plural of Sabbath. I think that we have seen that Sabbath never means *week* in the Hebrew Scriptures or in the Septuagint Greek. *Sabbaton* (Sabbath) is used, singular and plural, sixty-eight times in the New Testament. Singularly enough it is rendered *week* only nine times, and these, all save one, in connection with the day of the resurrection." (*The Sabbath—What? Why? How?* by REV. M. C. BRIGGS, quoted in *The Sabbath for Man*).

The Lord's Day was so called because it was the day of the resurrection of the Lord Jesus Christ from the dead. It was the day upon which Mary Magdalene and the other Mary, Salome and other women came to the sepulchre with spices to anoint the body of the Lord, and found the stone rolled away from the sepulchre, which was empty, except for the discarded graveclothes and the watching angels. The angels said to the women, "Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

The fact of the resurrection need not be proven here: after the death of Christ on the cross it is the central fact of the gospel, and was the great theme which the apostles and other early preachers announced to a hostile and unbelieving world, and which won multitudes of both Jews and Gentiles to faith in Him "who was delivered for our offences, and was raised again for our justification." The powerful Jewish hierarchy, and the still more powerful Roman empire conspired to put Jesus to death, and to persecute His followers, "being grieved that they taught the people, and preached through Jesus the resurrection from the dead." But the forces which crucified the Christ and laid Him in the tomb, sealing the tomb and posting a guard that there might be no deception concerning His rising again, have long since perished from the earth, while the glad tidings that "the Lord is risen indeed" have reached the utmost bounds of human habitation, and an empire of believers the number of which Judea nor Rome ever dreamed has been gathered from every tribe and nation.

The application of the term Lord's Day to Sunday is disputed for the following reasons: (1) That it is nowhere said in the New Testament that Jesus actually arose from the grave on the first day of the week; His first appearance to the women and to His disciples was on that

(4)

day, but none of them saw Him rise, so that the exact day and hour of the resurrection are not confirmed by eyewitnesses. Notwithstanding this the Church for nineteen hundred years has believed that Sunday was the day of the resurrection, and the testimony of the fathers from about the close of the first century that the resurrection was celebrated on Sunday is conclusive that it was so held by the early Christians. (2) That the phrase in Matthew 28:1, "In the end of the sabbath, as it began to dawn toward the first day of the week," admits of the resurrection taking place on Saturday evening. This is the argument of those who maintain that the crucifixion occurred on Wednesday; to establish their claim that Jesus must have been in the sepulchre for seventy-two hours, they insist upon the resurrection at about sunset on Saturday evening, taking into account the beginning and ending of the Jewish days at sunset; therefore, "as it began to dawn toward the first day of the week," must have been, it is claimed, late on Saturday evening, or near sunset.

This is an example of founding a doctrine on a single passage of Scripture; no other gospel writer uses the expression above quoted, but in regard to the movements of the followers of Jesus toward the tomb, and the discovery of His resurrection, say, "early in the morning," "while it was yet dark," "at the rising of the sun," and this on "the first day of the week." At whatever hour Jesus actually emerged from the sepulchre, the resurrection was a fact to His disciples only when the morning of the first day had dawned. Even if *epiphosko*, translated "began to dawn" in Matthew 28:1, means the approach of a new day, and that day began at sunset, it is admissible that there may have been quite an interval between the descent of the angel to roll back the stone and the coming of the women to the tomb, so that, as some commentators render the Greek, there "had been a great earthquake" previous to the arrival of the women. The latter were not eyewitnesses to the act of the angel as he rolled away the stone, and did not feel the tremor of the earth in the vicinity of the sepulchre; but their eyes were gladdened by the sight of the risen Lord on the morning of the first day of the week.

(3) The opponents of Sunday as the day of Christian rest and worship deny that the term Lord's Day properly applies to the first day of the week, and say that St. John, in Revelation

1:10 meant (a) the Sabbath; confirmation of this is thought to be found in Isaiah 58:13, and other passages, where the Lord calls the Sabbath "my holy day." Or (b) that he meant the day of judgment, which is called "the day of the Lord," in 1 Corinthians 5:5, 2 Thessalonians 2:2, 2 Peter 3:10, and other references which might be given.

In reply to these objections a distinguished author says: "(a) If John meant the Sabbath, he would doubtless have called it by its usual name. The early fathers used the term 'Lord's Day' for the first day of the week, copying, no doubt, from the apostle. They also were careful to distinguish between the Sabbath and the Lord's Day; and we should not expect that their teacher, the apostle, would use a term of confusion, as he did if by Lord's Day he meant the Sabbath. . . .

(b) John evidently speaks of a literal day; Peter and Paul, quite as evidently, of a great event, occupying more than a common day. The latter speak of a day in the unknown future; while John speaks of one in the known past. . . . Moreover the phraseology of John is, *Kuriache Hamera*; while that of the other apostles is, *Hamera Kurion*, or the like; the adjective form, *Kuriache*, being used in the former instance, and never in the latter in Scripture, pertaining to day; except in this case; which distinction the fathers also carefully observe" (*Sabbath and Sunday*, by WM. DELOSS LOVE, D. D.).

The generally accepted teaching concerning the Sabbath and Sunday is that after His resurrection our Lord changed the Sabbath from Saturday to Sunday, in commemoration of the resurrection; this is based, in part, at least, upon the following scripture: "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:2, 3). The following scripture is also sometimes adduced: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

During the forty days from the resurrection to the ascension it is supposed that Jesus instructed the apostles concerning the change of the day, and that they continued the observance of Sun-

day according to His direction. Or, that after Pentecost the Holy Ghost taught the apostles what to do with reference to the Sabbath and Sunday, and that they followed His leading. While it may not be positively denied that such teaching emanated from Jesus and the Holy Ghost, yet the fact that a change of day was thus made is incapable of affirmation from the record. "It is very early in the morning, the first day of the week. The sun has risen. The Sun of Righteousness has risen also. The first day of the week has become 'The Lord's Day.' With these words, you will remember, I closed my first lecture. Perhaps you may be inclined to suppose that I meant to imply by them that at the moment to which they refer, or almost immediately afterward, the Lord's Day began to be observed as an ordinance of the Christian Church, and to presume that our blessed Lord, either by the very fact of His rising from the dead on the first day of the week, or by instructions given to His apostles during 'the great forty days,' sanctified and set apart that day for His own service forever. Now I meant nothing of the sort. I cannot see, on the one hand, how an act or a fact can establish an ordinance not necessarily connected with it, unless it is declared by the agent (as in the case of the Sabbath), that it is intended to give sanction to it. On the other hand, I find no scriptural authority for asserting that though Christ did, during the interval alluded to, speak to His disciples of 'the things pertaining to the kingdom of God,' this subject was amongst those upon which he held high converse" (*Sunday: Its Origin, History, and Present Obligation*, by REV. JAMES AUGUSTUS HESSEY, D. C. L.).

It should not, therefore, be thought that there are scripture texts which support the theory of a change of the Sabbath from Saturday to Sunday, for none will be found. The various appearances of Jesus to His disciples on the first day of the week do not indicate the appointment by Him of a sacred day, nor the immediate adoption of Sunday as a commemorative day by the apostles.

These facts remain of record: (1) That the day of the resurrection, as marked by the appearances of Jesus to His followers, was the first day of the week, or Sunday; and that the day of Pentecost, fifty days later, was also on Sunday. (2) That the Sabbath continued to be kept by the Jews on the seventh day, as before. (3) That assemblies of Christians on the first day of the week for worship were held during the apostolic period, and no doubt with apostolic sanction,

(5)

Paul met with the disciples at Troas on the first day of the week, and preached unto them, also, no doubt, participating in the Lord's Supper (Acts 20:7); and the commands he gave to the churches in Corinth and Galatia, concerning the raising of benevolent funds (1 Cor. 16:1-3), show that the individual offerings were gathered together on the first day of the week.

The attitude of the apostle Paul toward the Sabbath—meaning thereby the Sabbath of the law, and as kept by the Jews—was one of toleration as he went into the synagogue on the Sabbath, not to worship as a Jew, but to preach

the gospel to them, as he also went to the Areopagus at Athens, a center of idolatrous worship, to preach the same gospel to the heathen. But when he found Christians keeping the Sabbath and other Jewish ordinances as a matter of religious duty and as a ground for salvation, he boldly declared that the Jewish ritual (including the Sabbath) had no place in the plan of salvation by grace through faith (Rom. 14:5, 6, Gal. 4:9, 10, Col. 2:16). Thus the Lord's Day, as a day of Christian observance, had become when John wrote the Revelation, a firmly established Christian institution.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 12—Rev. J. Wilbur Chapman

IN the encyclopedia I found the following facts about the subject of this sketch. He was born in Richmond, Indiana, June, 1859, and died Christmas, 1918. He took part of his college course in Oberlin, but graduated from Forest University in 1879. He took his theological course at Lane Seminary, Cincinnati, Ohio. He was granted the degree of D. D. by Wooster University, Ohio, the date not given. Later in life he was given the degree of LL. D. by Heidelberg University, Otterbein, Ohio, the date not given. He held pastorates in Indiana, Ohio, New York, Albany, Philadelphia and Fourth Presbyterian Church, New York City.

He became intimate with Dwight L. Moody, and seemed to have developed a genius for soul-winning which was recognized by his Presbyterian denomination, and which led to his being ultimately drawn away from pastoral into evangelistic work. He was elected Corresponding Secretary of the General Assembly's Committee on Evangelistic Work, also Director of Winona Assembly and Summer School. He labored in many large cities of the United States, Canada, Hawaii, Fiji Islands, Australia, Tasmania, New Zealand, the Philippines, China, Korea, Japan, Ceylon, England, Scotland, Ireland and Wales.

We greatly regret that the biography of this good man was not in our public library, having been drawn out. It would have greatly aided in making this sketch more lifelike, and vastly more interesting. But when one writes such an article, he must use the material that comes to hand.

In the course of his busy life he found time to write a few books. "And Peter," "Kadesh-Barnea," "Receive Ye the Holy Ghost," "The Lost Crown," "The Surrendered Life," "Spiritual Life in the Sunday School," Chapman's "Revival Sermons," 1911, "Present Day Evangelism," 1912.

We must remember that just about the close of his life he was made moderator of the general assembly, an honor well deserved, and a worthy recognition of his service to his church and the cause of Christianity in his day.

I think it was about November, 1893, in Springfield, Mo., that we first met Wilbur Chapman. According to dates, he was at that time about thirty-four years and five months old. He had just resigned the pastorate of Bethany church in Philadelphia, when Wanamaker had his great Sabbath school of 3,000 pupils, to enter evangelistic work. We heard him tell this story: "The first Sabbath morning I preached in the great church in Philadelphia a faded out old man, with long, white beard met me at the foot of the pulpit stairs, and looked into my face, and said, 'You are pretty young to be pastor of this great church. We have always had older pastors. But you preach the gospel, and I have covenanted to

help you all I can.' " Said Rev. Chapman, "I said to myself, 'Here is a crank.' " But the old man went on. 'I and two others have covenanted together to pray for you.' I thought, 'That is not so bad, if he is going to pray for me.' But the three became ten, and the ten became fifty, and the fifty became two hundred who met in one room of the church to pray for me before every sermon. In another room eighteen elders knelt around me in prayer so close that I could reach out and put my hands upon them. I went into my pulpit to preach every Sunday, feeling that I was clothed with Spirit-power in answer to the prayers of two hundred and eighteen men! Anybody could preach under those circumstances. The sermon would preach itself!" Then said Chapman pathetically, "I don't see how the average man, under the average circumstances, can preach at all!"

He told us how, in the beginning of that pastorate, he preached to his people to seek the anointing of the Holy Spirit for service. One humble and very ignorant man rose and left the service. "I was a little surprised, and at the close I walked softly about the church to see if I could find him. The door of one classroom was a little ajar, and I heard a low voice. I softly pushed the door open, and there was the man on his face before God in prayer. I stood and listened. He prayed, 'O God, if there is anything in me that hinders Thee from using me, take it all out of me. Give me a clean heart, and fill me with the Holy Spirit.' After a time he rose to his feet and stood before me, the first he knew I was there. He said, 'Pastor, God has come into my heart and filled me with the Holy Spirit for service!' To my personal knowledge," said Dr. Chapman, "since that time, in three years, that humble man has led one hundred men to Christ. And others were baptized with the Spirit, and wrought with power. In three years we received over eleven hundred into that church, and six hundred of them were men!"

These illustrations give a hint of Dr. Chapman's power and reliance upon the genuine gospel and the Holy Spirit for success. Such pastors quite naturally get carried out of the pastoral work into evangelism by influences and providences which they cannot resist. It may, or may not be their choice, but it is God's will for them: for they can achieve, as a brother once wrote me, traveling about in the wider field, more than any man in a fixed pastorate can ever accomplish.

It involves great sacrifices and great temptations which those who have not been in this work will never know. It means to exchange your sacred home for a trunk and a suitcase; to surrender the protection of affectionate loved ones for the cruel assaults of cunning and designing strangers! It means to trade the comparative privacy of one community for the trumpet blare, and newspaper description, and contradiction and criticism of un pitying and merciless and tiresome publicity. It means journeys oft, and ceaseless vigils, an unending nervous strain, and a wasting draft on the sensibilities and emotions, preaching twelve to fifteen times a week, attended by the travail pangs of intercessory prayer. Only the strongest can endure it long. Many go down spiritually; and physically. But blessed are the tried and faithful souls who walk with God and preach this great gospel, and endure unto the end. They "turn many to righteousness and will shine as the stars forever and ever."

It was thirty-six years and one month ago that this young man of whom we are writing stepped before an audience in a large theater packed to the limit, in Springfield, Mo. It was a union meeting of all the Protestant churches in the city but one. The united choirs of the city made a vast chorus which was ably led by Peter Bilhorn of Chicago, whom Dr. Chapman regarded as the best evangelistic leader in this country. All were ready to receive the young evangelist with receptive minds and hearts.

He stood before them, beautiful as an Apollo, with lithe and sinewy frame, about six feet tall, a spiritual face with florid cheeks, in the bloom of perfect health. His presence was imposing, his figure commanding, his manners trained to perfection, his speech cultured and refined, and his voice modulated to be a perfect instrument to convey the thoughts and emotions of his soul. I listened to him for fifteen or seventeen days, twice a day, and never found anything to criticize in manners, or voice or diction or speech-oratory! Though trained for preaching in Calvinistic schools, he took the Calvinistic measles in a very light form, and the result was almost invisible and undiscernible. In truth, he had a great message, and preached a great gospel with a heart all wrapped up in the great work of saving souls. The only unfavorable comment on the substance of his doctrines that I heard was made by his own Calvinistic Presbyterians of the old school sort. Sinners and backsliders certainly heard a great

gospel which was well calculated to bring them in penitence to Jesus' feet.

He was an excellent model in his sermonic method for soul-winning. His illustrations were drawn largely from the experiences of human beings—how sinners found God, or how they rejected Him, and the consequences of it. He manifestly had no sympathy with the homiletical teachers and critics who sneer at "stories" in preaching. Such men were never soul winners themselves, and do not know how the work is done. The successful fishers of men, from Jesus to Moody and Chapman, used the despised "stories" that come from life and move men to decision.

Dr. Chapman's book, "Present Day Evangelism," is before me. In it he says, "The ineffectiveness of some pastors is due to the lack of training in the theological seminary: for with all that the seminaries have accomplished, and their mission has been truly wonderful and greatly owned of God, there is scarcely a theological seminary in the land today but is defective in the matter of training evangelists, or the assisting of theological students in the development and exercise of evangelistic gifts. Until recently there has been a real sag in the evangelistic spirit of the Church. She has exercised little or no care in the training of evangelists. While here and there throughout our country there are institutions, like the Bible Institute in Chicago, which have had actually to contend for existence, still it is true that the Church has done practically nothing for the evangelist. He has gone forth frequently untrained, at times unwisely, to exercise his ministry; but he has been almost entirely without oversight, and too often without sympathy, when sympathy was really deserved. In frequent instances he has been obliged with real distress to himself to maintain his position.

"There would be fewer unskilled men in the field today as evangelists, and far less of those who bring the office into disrepute, did only the Church exercise her authority in training, in oversight, and even in discipline.

"Then, too, evangelistic meetings in the past have frequently been considered an *end* rather than a *means* to an end. This is almost a fatal error. Admirable as such meetings are in themselves, their chief value lies in the fact that they arouse dormant energies, deepen convictions, and provoke to enthusiastic service. If they fail at these points, they yield a poor return for the in-

vestment of money, time and effort. Yet, after all, what is needed in our country today is not so much a successful evangelistic meeting here or there, but a general awakening. Indeed it is revivals alone which advance the kingdom of God. Evangelistic meetings save us from disastrous declensions.

"In a conference of Christian workers not long ago, an aged minister said, 'I revere the memories of the great evangelists, and yet, as I recall the crowds attending their meetings, the music of the great choirs, and the high pitch of enthusiasm aroused, I must admit I think of them all with a feeling akin to horror.'

"I confess," said Dr. Chapman, "I heard that aged minister's criticism with a feeling *beyond horror!* Who can estimate the value of the meetings conducted by Mr. Moody in the Hippodrome in New York, the Grand Depot in Philadelphia, or in the city of Baltimore, when in all of these places he preached the precious gospel for weeks, and lived himself the most wonderful exemplification of the doctrines he taught? Who can tell what the condition of the Church or her ministers might have been if his voice had not been heard, if his glorious ministry had not been exercised?

"The days of great meetings are not over. Of this we are confident. What greater blessing could come to a community than that all the forces of the Church should enter upon an aggressive campaign against the devil. In many cases this is essential, and to be indifferent to the fact is to imperil the best interests of the kingdom of God.

"Yet it will never be possible to accomplish the evangelistic work of the Church depending upon the services of the evangelist alone. Beyond all question, emphasis must also be placed

"FIRST—On *Pastoral Evangelism*. More and more God seems to be teaching us that the man who has been called to preach and placed in charge of a church is in every part of his service to be a *winner of souls*. [Sixty thousand barren pastors and churches in the United States in 1927 was a reproach to Protestantism and an insult to Christ and the Holy Spirit.]

"SECOND—Upon *Personal Evangelism*. Since it is true that the majority of the members of the church have never won a soul for Christ, the emphasis placed here is most timely. The indifference of the Church to the winning of souls is positively shocking. One trembles when he thinks

of the judgment seat of Christ, and the great multitude of His professed followers who will stand in His presence empty-handed.

"Two business men regularly made their way into the city of Boston from Lowell, one a Christian, and the other not. For almost twenty years they had occupied the same seat in the train. In the providence of God they were both dying the same day, and the man who was not a Christian said, 'Is it not strange that my friend knew I was not a Christian, and in twenty years of acquaintance, having discussed innumerable subjects, he never spoke to me about Christ?'

"Parents must be interested in their children's conversion. I overheard a Christian worker pleading with a boy to come to Christ. His mother was a leader in the church and his father an officer in the church. Every attempt was useless, and when pressed to give a reason for his indifference, the boy said, 'Neither my father nor my mother have ever asked me to come to Christ, and I cannot come.'

"This is a work in which business men can be engaged—personal work among their employees. A distinguished New York pastor tells of preaching a sermon one day in which he said to his people, 'Every one in this church is either a *channel* or a *barrier* for spiritual power in his relation toward God.' One prominent business man returned from the sermon to his home, entered his library and determined to find out which he was, and he learned that he was a *barrier*. Before he left the room he determined that from that time on he would be a *channel*.

"The next day he began to speak to his employees. The first was a Catholic and he urged him to be a true Catholic. Then came his private secretary, and he asked him if he had kept his promises and been a good employee. Thinking that perhaps he was about to be discharged, the secretary asked what fault he had to find with him. He answered, 'It is not that, but I am a Christian and I am bound for heaven, and I should not like to go without asking you to go with me.'

"About forty years ago I heard an evangelist say he once saw the Bible of the princely merchant, John Wanamaker, of Philadelphia. On the fly leaf was written and signed these words: 'By the grace of God I will endeavor to lead at least one young man to Christ every day this year.' He had several colossal stores and millions of

dollars worth of goods, and he had thousands of clerks, yet he took time daily to win souls."

Dr. Chapman laid continual stress on the importance of prayer in revival work. "With reference to the prayer life and the Holy Spirit, to ignore Him is to hinder prayer. To hinder prayer is to be a stranger to the true spirit of evangelism. He is the teacher in the school of prayer. He is the guide into the deep things of God. He is the revealer of hidden mysteries.

"Prayer had a very prominent place in the early Church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelism. Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth, the Church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecutions came, the Christians met to pray. One of the two reasons for choosing deacons was that the leaders of the Church might give themselves to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the apostolic age was largely due to the constant employment of the hidden and omnipotent force of prayer.

"The Spirit of God guided and empowered the workers and thus governed and energized the entire missionary enterprise of the Church. He designated and separated the workers and sent them forth unto their work. He clothed them with irresistible power. He opened and closed doors. He led them in times of perplexity. In His might they carried the gospel message throughout the length and breadth of the vast empire of Rome, all in answer to prayer.

"Everything vital to the success of the world's evangelization hinges on prayer. Are thousands of missionaries and tens of thousands of native workers needed? 'Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.' Is money needed? Prayer alone will influence God's people to give with purity of motive and self-sacrifice. Prayer alone will overcome the gigantic difficulties which confront the workers in every mission field. Robert E. Speer says the evangelization of the world depends upon the revival of prayer. Deeper than the need of men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing world-wide prayer.

"And then the scope of evangelistic preaching must be wider and deeper. It is not enough to get men converted. They must be edified and trained in the ethics of Christ. More must be said about the duties, and principles of the Christian life. There is nothing that will restore to the Church the confidence and respect of the masses more than a robust preaching of the moralities of the Christian life as Jesus preached it. This wicked world is waiting for the manifestation of the Spirit of Jesus Christ, in the home life, in church activities, in social life, and in the business world, and will be satisfied with nothing less. Converts need to be taught to 'Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God' (Col. 1:10)."

AFTER THE EVANGELISTIC SERMON

After the sermon of the evangelist is preached, comes success or failure. He has much to do with the result. The Methodists and others use the altar for seekers. Moody used the inquiry room, and he personally directed the worker to the seeker. In the Chapman meetings which I witnessed, and for ought I know, as long as he lived, he used the card method. In the center of three rows of seats extending from aisle to aisle, was a worker, with cards reading something as follows:

"I have an honest desire henceforth to live a Christian life. I am willing to follow any light God may give me. I ask the people of God to pray for me.

Name.....
Residence.....
Church or pastor preferred.....

While a prayer was being offered or the choir was singing softly, or an exhortation was being made, the worker obtained as many signatures as he could. These cards were handed in to the official secretary of the meeting, assorted and sent the next day to the pastor chosen or preferred by the signer.

Now here was the failure of Dr. Chapman's work, if at all. The devil is always present at every revival to note every mistake of preacher or manager or altar worker, and use it to keep as many as possible from making definite decisions and exercising personal saving faith in Christ. Note that the crowds attending the meetings never lessened, and the enthusiasm never waned. But the eye-opener came when we tried to gather the harvest. It was found that many convicted

people never came to any definite decision. Also many people signed cards to get rid of the solicitation of the workers; giving a wrong residence, or naming a street and number where there was no house, only a vacant lot! So in all meetings thereafter they could turn off the worker, by saying, "I have already signed a card." Manifestly in any revival, no human worker for subtlety and skill, and wisdom can match the devil himself. He has superhuman ability, is older and has been longer at his satanic business! He can easily outwit any mere man. All the more important is it for all our revival plans and methods to be formed by the guidance of the Holy Spirit in answer to humble prayer.

I observed at the beginning that all the Protestant churches in the city of Springfield, Mo., united in the Chapman revival but one. That was a Methodist church. Its pastor, at a preliminary ministers' meeting to make final arrangements for the union revival, said to us, "Beloved brethren, do not understand me as opposing you, or having any but the kindest feelings toward your meeting, and prayerful sympathy for your success. But I learn that he uses the card method, and has no altar or inquiry room for seekers. The work is very likely to be superficial. I want thorough work done in a revival. While you are in your great union meeting, I will be holding meetings in my suburban church, in the old-fashioned Methodist way, having souls at the altar praying through to God."

Well, we had our great enthusiastic meetings in the largest audience room in the city packed to the limit. This God-fearing Methodist minister had his humble meeting that never got mentioned in the press. But the harvest! That minister had it—more than two hundred converts admitted into his church—more additions than any three of the big churches in the heart of the city who had labored in the great union revival! The lesson is plain.

Years afterward I was leading a blessed revival in Wisconsin. A committee was sent to inspect the work and were delighted and went back to their city and reported, and engaged me for a union meeting. Then, at a public meeting, a prominent M. E. minister said, "We Methodists are dragged into union revival efforts to make them go. In the last one under Dr. Chapman we went and labored, but got very little out of it." The Methodists withdrew, and the union meeting fell through.

LESSON NUMBER TWO

In the Springfield meetings Dr. Chapman preached an afternoon sermon on Christians and worldly amusements. I do not think he meant it so but the daily paper came out with a blazing headline letters an inch long: "CHRISTIANS CAN DANCE."

Dear Dr. Chapman was a Presbyterian and doubtless preached the view of his church on the subject of holiness. He talked about Christians having "a deeper life." He did not say how much deeper! He did not tell us what sanctification was, nor how to get it. There were no sanctifications!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Interpretation of the Law of Love (Matt. 5:43-48)

ONE by one Jesus had considered the current standards of righteousness of that day. He had shown their deficiency and had set up new ideals. He had analyzed grosser forms of evil, and had shown that they go deeper than the outward expression, rooting themselves in the heart of man, bringing guilt where there is no outward expression. He had passed from the grosser forms to more subtle lines of evil, had touched upon the current conception of oaths, and then repudiated the spirit of revenge common in that day and age, a spirit which was exonerated by scribal authority. In all cases Jesus had dealt primarily with heart conditions, and now in the closing section of the first chapter of the sermon He comes to the most fundamental truth of all, the climactic teaching of the whole series.

As in other cases the real teaching of the Old Testament had been obscured by scribal accretions. The original passage, found in Lev. 19:18 reads, "Thou shalt not take vengeance or bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am Jehovah." Because the injunction specified that vengeance, or a grudge, should not be borne against any of the children of Israel the inference was made that as far as one's enemies were concerned, it was lawful to hate them: The narrow exclusive spirit of the Jews contributed to such an attitude. He regarded his nation, and his nation alone, as the recipient of divine favors from which the heathen were excluded. Moreover,

through bitter strife and contention in bloody wars with the nations around about the spirit of enmity had been intensified until no feeling of human ties and bonds remained. Thereupon the passing from race hatred to class hatred was an easy transition. The common people were despised and hated by the Pharisees. "This multitude that know not the law are accursed," said they. Then the Pharisee and the Sadducee were embroiled against one another, so also the scribe and the priest. From class hatred the spirit of enmity continued with the development of personal animosities, the more so with the justification of revenge that existed. Thus through a process of development, and no doubt in justification of their own attitude, it would seem that the scribal accretion had been made to the biblical command to love, and we have as stated in our text, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy."

Contrasting with the general trend which fostered enmity and hatred came the injunction of Jesus, "But I say unto you, love your enemies and pray for them that persecute you." The emphasis expressed in the declaration, "I say unto you," should be noted. This emphasis has been present in all of the new interpretations, but it may be the most fitting to note it here in connection with the climactic injunction. The Greek does not use the personal pronoun unless it is emphatic. Here we find it. Moreover to add intensity to the emphasis, it is placed first. How different from the teaching of the scribes who endlessly quoted authority! Who never reached conclusions save by wearying, intricate deductions. No wonder the people exclaimed, "What new teaching is this, for he spake as one having authority and not as the scribes and Pharisees."

The first exhortation is, "Love your enemies." The word for love is significant. The Greek has two words to express this emotion, one indicating a love which is human and another a love which has within it a divine element. It is the latter word which is used here. To love one's enemies is not natural. To exercise such love one must have the love of God in his heart. Moreover the injunction is placed in the present tense which would signify, "Make it a practice to love your enemies."

Co-ordinate with the command to love one's enemies, is the exhortation, "Pray for them that persecute you." Over and over again we have hints of the stormy background of the New Testament, of the persecuting forces, and this injunction would indicate that already the disciples were feeling the active assaults of opposition. In the face of such enmity they were to pray, pray for the instigators, pray; not once and again, but pray continually for them.

In connection with the exhortations we have reasons subjoined. The first is that in doing thus, there will be found in them a likeness unto God. "That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." In this way and in this way only, could they in truth be children of their heavenly Father. For He makes no discrimination in the administrations of His general blessings. As Bruce observes, "In this word of Jesus we find distinct recognition of the fact that in human life there is a large sphere (sun and rain, how much these cover!) in which men are treated by Providence irrespectively of character: by no means a matter of course to a Jewish teacher, the tendency being to insist on exact correspondence between lot and character under a purely retributive conception of God's relation to man. Thus a new conception of God was introduced and a new requisite to be sons of God."

The second reason or motive for the keeping of the injunction, "Love your enemies," is that if the Christian disciple does not surpass in the exercise of virtues the ordinary individual, he has no distinguishing marks. "For if ye love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others: do not even the Gentiles the same?" "Christ would awaken in His disciples the ambition to excel," says Bruce "He does not wish them to be

moral mediocrities, men of average morality, but to be morally superior, uncommon." Even the despised publican, a social outcast because of his affiliation with the Roman government and the fact that his office was connected with extortion and greed, had kindly relations with those of his own class. Yea, moreover, the Gentiles, the heathen, would greet in a friendly way their own. Wherein could the Christian disciple claim any reward if he did no more?

Concluding these injunctions, and including all the foregoing requisites of inward righteousness comes the final exhortation, "Ye shall therefore be perfect, as your heavenly Father is perfect." The connecting conjunction here should be noted first of all. The word in Greek comes from the participle of the verb, "to be," and accordingly the implication is, "Since these things are so, ye shall therefore be perfect." Then the fact that the personal pronoun is used indicates emphasis, so a more interpretative reading of the passage might be, "Since these things are so, as for you, that is, in contrast with the publicans and Gentiles, you shall be perfect."

This command has been one of the most staggering in the New Testament. Mortal man to be perfect! Yet it was not a new command. It came from the Old Testament. "Thou shalt be perfect with Jehovah thy God" was an injunction given in Deut. 18:13. In this connection the ideal required of Israel is set in contrast to the practices of the heathen nations. So here in Matthew one thought contained in the idea of perfection is a contrasting ideal which supersedes the current ideals. But this is by no manner of means all. The adjective "perfect," that is the word used here, indicates "one who has attained the end or goal." Thayer in his New Testament Lexicon in applying it to mind and character states that it describes, "One who has reached the proper height of virtue and integrity." This, however, does not give us a concrete conception. The question arises as to what the proper height of virtue and integrity may be. We feel that this is defined by the context. The central theme is love. Love as commanded in the Old Testament, and love as commanded in the New Testament, love as commanded by Jesus and as manifested by the heavenly Father, and love as contrasted with that of the publicans and Gentiles. The essence of being perfect would lie in love, that would be "the bond of perfectness." This is made the more explicit by the closing phrase in the command:

(12)

"As your heavenly Father is perfect." At once there arises in the mind the significance of the word "as" here. In the original the word may be causal and this phrase would be the reason assigned, but more generally it is used to denote comparison and thus may express similarity or equality. Here the similarity or equality could not be in degree but might be in kind. This would carry us back to v. 45. As Bruce says, "God is what His sons aspire to be; He never sinks below the ideal; impartial, benignant, gracious love, even to the unworthy; for that, not all conceivable attributes, is what is in view. As, not in degree,—that were a discouraging demand, but in kind. The kind very necessary to be emphasized in view of current ideas and practice, in which holiness was disassociated from love. The law, "Ye shall be holy, for I am holy" (Lev. 11:44) was taken negatively and worked out in separation from the reputedly sinful. Jesus gave it positive contents, and worked it out in gracious love."

In the longing desire of his heart Charles Wesley prayed:

*"Give me a new, a perfect heart,
From doubt and fear, and sorrow free;
The mind which was in Christ impart,
And let my spirit cleave to Thee.*

*"O take this heart of stone away!
(Thy rule it doth not, cannot own;)
In me no longer let it stay:
O take away this heart of stone!*

*"The hatred of my carnal mind
Out of my flesh at once remove;
Give me a tender heart, resigned,
And pure, and fill'd with faith and love.*

*"Now let me gain perfection's height!
Now let me into nothing fall!
Be less than nothing in my sight,
And feel that Christ is all in all!"*

This passage is a little more replete with sermonic material than the foregoing. The Christian attitude toward his enemies could be a theme based on vs. 44, 45 and the higher plane of the Christian life, vs. 46, 47. Finally the ideal set before a Christian could be a theme for v. 48:

HINTS TO FISHERMEN

By C. E. CORNELL

Wilbur Fisk's Resolutions

Wilbur Fisk, D. D., was the first president of the Wesleyan University in the United States. He was born at Battleborough, in the state of Vermont, on the 31st day of August, 1792. He was clearly converted, and subsequently sanctified wholly by a second definite work of grace. He became a preacher of power as well as an educator of wide influence.

The following paper, dated June 30, 1819, when Mr. Fisk was 27 years of age, will show the secret of his strength and success. They are worthy of earnest consideration by the young men of today.

Resolutions Entered into for the Better Improvement of My Time

1. I am resolved, so far as I can effect it, to retire at nine and rise at five.
2. I will appropriate one hour to my morning devotions.
3. I will allow one hour for breakfast, family

devotion, and incidental circumstances as may demand my attention.

4. I will write each day two hours.
5. I will spend two hours in some regular scientific or literary study, which I shall adopt from time to time.
6. I will spend one hour in miscellaneous reading.
7. One hour for my devotions at noon.
8. One hour for dinner.
9. One hour (each day) in preparing my discourses for the Sabbath.
10. The remainder of the day will be generally devoted to visiting.
11. Whenever I am constrained, from any cause, to break in upon my regular course. I will endeavor, as much as possible, to prevent any loss of time by returning to it as soon as may be, and then will attend to those branches that my judgment dictates will be the most improper to neglect; at all times remembering not

(13)

to curtail my devotions and my preparation for the Sabbath.

12. When, in the course of my various employments, a passage of Scripture opens to my mind, or a striking thought occurs to me, I will take the first opportunity to commit it to writing.

13. In my devotions it shall be my particular business to pray for a deepening of the grace in my heart, and for the revival of the work (of God) in the town where I labor. My usefulness can be secured only by the blessing of God. Therefore, I must particularly pray for the divine assistance in all my labors.

14. I must not dine out on the Sabbath.

Suggested Subjects and Texts

An Assured Harvest.

In due season we shall reap, if we faint not (Gal. 6:9).

One of God's "Blesseds."

Blessed are the dead who die in the Lord (Rev. 14:13).

A Momentous Transaction.

Thy sins are forgiven (Luke 7:48).

Preserved in Love.

The Lord preserveth all them that love Him (Psa. 145:20).

A Triumphant Acclaim.

Glory to God in the highest, and on earth peace, and good-will toward men (Luke 2:14).

Soul Preservation.

The Lord shall preserve thee from all evil; He shall preserve thy soul (Psa. 121:7).

Profit and Loss.

What is a man profited, if he shall gain the whole world, and lose his own soul (Matt. 16:26)?

Divine Attestation.

He that believeth on the Son of God, hath the witness in himself (1 John 5:10).

Unwashed Rags.

We are all as an unclean thing, and all our righteousnesses are as filthy rags (Isa. 64:6).

Sowing and Reaping.

They that sow in tears shall reap in joy (Psa. 126:5).

An Invitation to Backsliders.

Return, ye backsliding children, and I will heal your backslidings (Jer. 3:22).

An Unlimited Provision.

Delight thyself also in the Lord, and he shall give thee the desires of thy heart (Psa. 37:4).

God's Race Track.

So run, that ye may obtain (1 Cor. 9:24).

Worldly Nonconformity.

Abstain from all appearance of evil (1 Thess. 5:22).

A Crop of Joy.

They that sow in tears shall reap in joy (Psa. 126:5).

The Church Needs Men

The wise pastor will become acquainted with the men of his congregation, and will constantly strive to add more men. In a town or small city, make it a point to become acquainted with the men of the business world. Know them personally, and where consistent, invite them to the church. Get acquainted with the rich as well as the poor. Do not be a bore, but be a winner.

The wise preacher will utilize his men. Men can serve as stewards, trustees, local preachers, heads of important committees, clerks, treasurers, teachers of men's Bible classes, ushers and in other church activities. Use your men, do not abuse them.

Where the church is of any considerable size, there can be two sets of ushers, one for the morning and one for the evening. Let the men usher and the woman shake hands at the door.

A men's Bible class in the Sabbath school furnishes a bulwark of strength. These men can very often be used to promote the school and also the church. Set them to work adding new members to the Bible class. If the class is large enough, have an evening for men and discuss matters of vital interest to men. This all requires tact, and persistence. It will require hard work as well, but never give up.

A congregation made up of half men is a sturdy congregation. It is most delightful to have a lot of men interested in the work of the church. The preacher must go after men and get them. The church needs them, and they need the church. God needs them also. May this hint drop into the soul of some preacher, and lead him to larger effort in behalf of men.

"Neither"

(1 Cor. 10)

Neither be ye idolaters.

Neither commit fornication.

Neither let us tempt Christ.

Neither murmur.

Worry and fret are Siamese twins. They are monstrosities and of no aid to Christian living or otherwise. They blur today and obscure tomorrow. They furnish the groundwork for extreme unhappiness. They anticipate that which never comes. Most of our calamities are those that never come, anyway. Worry and fret constantly harass love and faith. They cause the individual to put on "smoky" glasses. They are imaginative, speculative, somber, crushing, they both anticipate serious trouble. They have slain their tens of thousands.

Worry and fret spoil tomorrow as well as today. Both are over-anxious, and both are usually in a hurry. They start *somewhere* and get nowhere. They fairly "burn up the road" and miss the flowers by the way. They cause faint-heartedness, lack of courage and hinder persistency of spirit. They crush the soul and paralyze the will. They have no respect for youth or old age. They are humanity's peril. Many thousands are mortally afflicted. Many of these fill premature graves.

The only positive cure for these unfortunate habits is the salvation of Jesus Christ. He can calm the soul, make quiet the disturbed life, and cause the individual to rest in the Lord. "There is a rest that remaineth for the people of God." Try the "rest" cure.

The Fixity of Sin

We know an old man, now nearly seventy-eight, who has spent a sinful life over the course of the years. He has constantly moved downward until his character is now fixed, and there seems to be no way to change it. He is old, feeble and recently suffered a paralytic stroke that has put his right side out of commission. But in this awful condition, he must still have his pipe, and he utters but few sentences without blasphemy. His mind is fearfully warped, with no intelligent conception of religion or much that relates to it. He knows nothing about the Bible, repentance, sin, hell or heaven. He did say recently in my hearing, "If I am to go on like this, I'd rather die and go to hell." He seems to rather unwittingly know his awful destination.

How to reach this man of years, this man with fixed habits, this man of sinful life, this man almost in the grave, is a serious and diffi-

cult question? He is positively averse to want to talk about religion, and has his own little, warped, self-conceived opinion, is unteachable, and positively impervious to reason or truth. To look upon his sad condition is pitiable in the extreme. His character is fixed, he is joined to his idols, let him alone, this seems to be the only thing to do.

So men move to permanency of character for good or evil. There are no doubt, many in this awful fix; they have virtually crossed the dead line and are as much damned as though they were already in eternity.

Christians Should Sit Up and Take Notice

The following from *The Dearborn Independent* is serious and startling: "Never since Christianity was first struggling with the pagan faith of Rome has it been so challenged as by bolshevism. Never before in the history of the world has a great government controlling one-sixth of the land surface of the earth proudly proclaimed itself atheistic. Today Russia is actively attempting to stamp out religion. It is not only a negative but a positive attack. The bolsheviks would not only banish God from the heavens, but usher in communism on the earth."

"Children are made the focal point in the attack. Many have deserted the religious services. Strict orders have been given that the 86,000 teachers in Russia who are noncommunists shall refrain from supporting religion in the schools. They fear even to answer questions honestly. The bolsheviks teach that all ideas of God are superstitious myths. They declare that religion is the 'opiate' of the people. The Communist Party in Article 13 of its program requires of all its members anti-religious work. The weekly magazine, *Without God*, has a circulation of 200,000. Another periodical, *The Atheist in the Factory*, circulates largely among the laboring masses. In many of the local magazines there is a 'without God' corner. In April, 1925, was founded the Union of Atheists, a missionary organization which has for its purpose the weaning of Christians from their faith. In 1926 its membership exceeded 114,000. The most effective work is carried on in the villages where there is an 'economical' approach. Active propaganda is carried on to convince the illiterate peasants that Christ never lived, that Christianity has been holding them in 'bondage.'

"In the great clash between what the bolsheviks claim is scientific truth versus 'blind' belief, they are so confident of the victory as to affirm, 'There is no living God, religion is self-delusion; the truth will finally emerge in the fires of communistic criticism.' Persecution is rife, yet it is possible that bolsheviks in fighting religion have done the Church a greater service in a decade than the czar's autocracy did in subsidizing it for ten centuries. Under persecution hypocrisy is laid bare. Sincere, devoted followers of the Christ are born."

Subjects and Texts from the Thirteenth Chapter of First Corinthians

Eloquence Not Enough (1 Cor. 13:1).
The Peril of Lacking Love (1 Cor. 13:2).
Superior Ability, yet Nothing (1 Cor. 13:2).
The Inestimable Value of Love (1 Cor. 13:3).

Love Suffereth Long—How Long? (1 Cor. 13:4).
The Deceitfulness of Envy (1 Cor. 13:4).
The Universal Sin of Pride (1 Cor. 13:4).
The Circumspection of Love (1 Cor. 13:5).
Bearing Burdens without Fretfulness (1 Cor. 13:7).
The Indestructibility of Love (1 Cor. 13:8).
The Inestimable Graces (1 Cor. 13:13).
Love the Greatest Thing in the Word (1 Cor. 13:13).

Suggestive Civic Topics

Clean Man in a Clean City.
Enforcement of Law and Order.
Every Man in America an American.
The Bible in the Public Schools.
Honest Public Officials.
What Can a Men's Brotherhood Do?
Civic Righteousness.

HOMILETICAL

THE GREATEST PAULINE PRAYER

By C. E. CORNELL

TEXT: Eph. 3:14-21.

I. INTRODUCTION

Only the spiritual can understand. The book of Ephesians rests upon a threefold foundation.

1. The will of the Father as the origin of the Church.
2. The atonement of the Son as the ground of our adoption.
3. Life in the Holy Spirit as the scope and end of the gospel.

The prayer in the third chapter presupposes repentance, justification, regeneration, and entire sanctification.

II. EXEGETICAL

Verse 14—"This cause"—"knees bowed," "whole family."

Verse 16—"Grant you,"—"strengthened with might,"

Vessel too small and weak must be strengthened to hold all that God desires to pour into it.

A king gives like a king, a God works like a God.

"Inner man," inner life, the life that God sees.

Verse 17—"Christ may dwell," the aorist tense is used, meaning that He may take up His lasting abode.

Illustration: Ignatius when on trial was asked by the Emperor, "What is the meaning of your name?" — Theopolis — (God-bearer) — he promptly replied, "He who has Christ in his breast."

Instructive to note, "Christ dwells"—only in the vital center.

Not in the tongue—which would only produce a mouth religion.

—Not in the hands—which would make a lifeless routine of works. But in the the "heart" which rules the tongue and the hands.

—Not in the brain alone.

Verse 17—"Rooted," "grounded."

Rooted like a tree, grounded like a building.

Established:

SANCTIFICATION IS CONDITIONED UPON CONSECRATION

By H. H. TROMBUDO

TEXT: Rom. 12:1, 2. That ye present . . . that ye may prove.

INTRODUCTION: There is a common thirst in justified believers for holiness.

EXAMPLE: a. Rich young ruler. b. God is yet far more concerned; chosen before the world was, to be holy and without blame in love.

I. CAUSES FOR SANCTIFICATION

- a. God's Love; sets powers in action.
- b. Meriting Cause; the blood of Jesus.
- c. Active Cause; the Holy Spirit.
- d. Appropriating Cause; faith, which is conditioned upon Consecration.

II. A MEETING GROUND, FOR GOD AND MAN

- a. In justification; armistice, surrender, cease rebellion. Then faith the promise sees.
- b. Consecration is deeper; it has in it the element of co-operation, based upon a common interest. It is prompted by love. But in justification, surrender is prompted by a sense of guilt.

III. GIVE OVER BODY, LIVING SACRIFICE, HOLY

He gave His all. He expects your all.

THE TONGUE

By C. E. CORNELL

James' Arraignment of the Tongue (Jas. 3:5-9).

The Tongue is a little member.

The Tongue is a fire.

The Tongue is a world of iniquity.

The Tongue defileth the whole body.

The Tongue setteth on fire the course of nature.

The Tongue is set on fire of hell.

The Tongue is an unruly evil.

The Tongue is full of deadly poison.

The Tongue can no man tame.

Only the grace of the Lord Jesus Christ can tame the tongue.

GOD'S CALL TO HOLINESS

By J. W. BOST

TEXT: "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

I. THE CALL TO HOLINESS (1 Thess. 4:7; Lev. 20:24)

His People called Holy (Isa. 62:12).

II. GOD COMMANDS TO BE HOLY (Lev. 11:44; Ex. 19:5-6; Lev. 20:26; 1 Peter 1:15, 16).

III. GOD SEPARATING HIS PEOPLE FROM OTHER PEOPLE (Lev. 20:24; Ex. 33:16; Deut. 7:6; 14:2; 26:18, 19; 1 Kings 8:52; 1 Peter 2:5-9; Rom. 12:1, 2).

IV. THE FINAL END OF ALL WHO OBEY GOD'S CALL (Ex. 19:5; Isa. 61:6; Heb. 3:6; Eph. 2:21; Rev. 20:6).

V. THE DESTRUCTION OF THOSE WHO DISOBEY (1 Cor. 3:17).

A BIBLE READING ON THE HOLY SPIRIT

By P. WISEMAN

Pneumatology is the doctrine of the Holy Spirit in relation to His person and deity. The personality of the Holy Spirit is seen in the personal pronoun, His personal acts, and His personal qualities.

PERSONAL PRONOUN

"A person is that which, when speaking, says I, when spoken to is called thou: and when spoken of, is called his or him" (Farr), and when "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth Him" (John 14:16, 17). "He shall testify of me" (John 15:26. See also John 16:7:14).

The Greek word is Paraclete, "one called to the side" as a helper.

PERSONAL ACTS

He searcheth: The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He speaks and appoints. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2. See Acts 21:11).

He intercedes: "The Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

He testifies: "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me" (John 15:26).

He guides: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). "He will guide you into all truth" (John 16:13).

He teaches: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

He communes: "The grace of our Lord Jesus Christ, and the love of God, and the commun-

ion of the Holy Ghost, be with you all. Amen." (2 Cor. 13:14).

He works miracles: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:39). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38).

He sends forth: "They, being sent forth by the Holy Ghost" (Acts 13:4).

He convinces: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

He effects a change in the soul through grace: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

He inspires: "But holy men of God-spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

PERSONAL QUALITIES

His wisdom: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

His goodness: "Teach me to do thy will: for thou art my God: thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

His love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

His will: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

His knowledge: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which

the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:10-13). "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (1 Cor. 12:8).

His grief: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Geh. 6:3). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

He may be lied unto: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

He may be blasphemed: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

THE DEITY OF THE BLESSED SPIRIT MAY BE PROVED FROM HIS ATTRIBUTES, HIS PLACE IN THE TRINITY, AND HIS NAMES

HIS ATTRIBUTES

He is called Lord: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

He is eternal: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

He is omnipresent: "Whither shall I go from thy spirit? or whither shall I flee from thy presence" (Psa. 139:7).

He is omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He is Omnipotent: "Now there are diversities of gifts, but the same Spirit. And there are diversities of operation, but it is the same God which worketh all in all" (See 1 Cor. 12:4-11).

EQUAL IN THE TRINITY WITH THE FATHER AND THE SON

The apostolic commission: "Go ye therefore and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost" (three) (Matt. 28:19).

The apostolic benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

The administration of the church: "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:4-6).

The Being whom we worship: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou has not lied unto men, but unto God . . . ye have agreed together to tempt the Spirit of the Lord" (Acts 5:3, 4, 9).

The Person by whom we have access unto the Father through Christ (Eph. 2:18).

The administrator in the God-head: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2).

One of the great Three: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

HIS NAMES

The Spirit: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psa. 104:30. See John 3:6-8; 1 Cor. 2:10).

The Spirit of God: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

The Spirit of Jehovah: "And the spirit of the Lord shall rest upon him" (Isa. 11:2).

The Holy Spirit, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

The Spirit of Burning and Spirit of Judgment: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4).

The Spirit of Holiness: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Spirit of Promise: "And being assembled together with them, commanded them that they

should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

The Spirit of Truth: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

The Spirit of Life: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The Spirit of Grace and Supplication: (Heb. 12:10).

The Spirit of Liberty: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

The Spirit of Glory: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14).

The Spirit of Unity: "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

The Spirit of Knowledge, Wisdom, of Fear, of Counsel: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

SERMON SEED

By T. M. ANDERSON

"We must all appear before the judgment seat of Christ" (2 Cor. 5:10).

1. **The judgment cannot be escaped by any.**
We must all appear at judgment. There shall be no exceptions; God is no respecter of persons, both saint and sinner shall be there. But the saint will not be there with the same outlook as the sinner. One faces life, while the other is sentenced to death.

2. **The purpose of the judgment.**
"That every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In the body refers to the life we have lived in this world. Here we have made destiny and fixed our place in heaven or hell.

a. The righteous shall surely be rewarded for his deeds. He shall be paid in full for all suffered for righteousness' sake. God shall not forget to give justice to His saints.

(20)

b. The sinner shall surely be rewarded for his deeds. He shall answer for his life of sin. Every word, thought and deed shall be rewarded. The evil which was so pleasant will in that day be revealed in all its horror. The habits of the body shall be shown in judgment. All relations of business and of a social nature shall be revealed in that day. "According to that he hath done," he shall be judged. No man need think he can sin all his life and then escape in the end the punishment due him. Every wave of his unholy influence shall appear to greet his horrified soul in that day.

3. **Our attitude toward the judgment.**
"We labour, that whether present or absent, we may be accepted of him" (v. 9). Let every saint make this his slogan. If we die before that day, or be alive to greet the Judge, let us labor to be accepted. Strive to keep a life at judgment day level. Live before all as those who shall meet a just God.

4. **To be accepted of him in that day we must help others.**

"Knowing therefore the terror of the Lord, we persuade men" (v. 11). The very terror of that day should move us to help save every sinner by constant persuasion and warnings.

That should cause us to be peacemakers, and do all we can to persuade factions in the church to be at peace. In everything we can find something to persuade men not to do, because of the terror of the Lord.

5. **We are to walk by faith in view of that day.**

"We walk by faith, and not by sight" (v. 7). If men could see the judgment of God they would evidently live differently; but that day is seen by faith, and not by sight of eye. To lose faith is to lose sight of that day. If we believe that day shall try every man's works, then let us live by that belief in the judgment. Noah and his family were the only ones who saw the judgment of the Lord, and moved by fear they prepared a way to pass it. By faith we must prepare to meet it. Thus we walk by faith.

6. **We must possess the earnest of the Spirit if we would meet that day without fear (see verse 5).**

Paul looked upon that day with all it should involve with perfect calmness because he had been assured by the earnest of the Spirit that he should be clothed upon with immortality. It holds no terror for those who have the earnest of the Spirit of life in Christ.

SOME PREACHED SERMONS ON HOLINESS

By BASIL W. MILLER

The Highway of Holiness

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness* (Isa. 35:8).

INTRODUCTION: Great texts in the Bible: For the sinner, "Though your sins be as scarlet . . . they shall be as white as snow" (Isa. 1:18). For all the race of mankind, "God so loved the world . . ." (Jno. 3:16). For the dying saint, "I go to prepare a place for you . . . and I will come again." For the unsanctified, "And a highway shall be there, and a way." This text stands among the greatest of the Word. For every soul who walks in *The Way*, as Jesus declared He was. This is:

I. A HUMAN WAY

It is not a way for angels, nor those of Adamic perfection, but a way wherein human beings, tried and tested as we are can walk. It is a way for the clerk, the man of the shop, or the farm, the school or the place of business. Ezekiel and Elijah, Abraham and John, in their trials and battles, trod this holy way. We can be made holy in this life, and can live holy here; for this is a *human way*. Holiness not a way after death, nor for dying, but a way for living.

II. A WAY FOR THOSE MADE FREE

The old Latin and the German text of Martin Luther bring out the fact that those made free shall walk there, where our version says *the redeemed shall walk there* (35:10). Yes, the free are found thereon. Holiness is a way of freedom. The chains of sins are broken, habits once binding are now destroyed, and the soul is free. It is freedom from carnality. The only free ones in this life are the sanctified. God is the Author of this divine freedom. To be redeemed means to be made free from the curse, the bondage of sin. This holiness does.

III. A WAY THAT ADDS WINGS TO THE SOUL

But there is a glory side. To the soul down in the valleys of despair, holiness brings divine wings to soar above the fogs of doubt and discouragement. Holiness blesses the soul. It brings divine joy, holy consolation. It elates and fills the soul with the riches of God. It completely satisfies. The soul needs wings to rise above life's ills, and temptations and battles—to rise to the sunlit heights of grace. This holiness brings.

CONCLUSION: Are you walking on this highway of holiness? Have you found holiness sufficient for your human, ordinary life? Has holiness made you free from sin and its bondage? Has holiness added the wings of the Spirit to your soul so you can soar into divine heights?

The Throne Way of Holiness

TEXT: *And a highway shall be there, and a way, and it shall be called The way of holiness* (Isa. 35:8).

INTRODUCTION: Picture royal roads, roads of triumphant entry into cities of the past, Rome and Greece, the road through which Christ entered in triumph into Jerusalem. Roads of the desert, and wilderness, garden roads and mountain roads in all their grandeur and sublimity. But this *Throne Way* far surpasses in wonder and sublimity any road of the centuries. It is the highway of the universe leading from the mires of sin to the throne of heaven. It is:

I. A HOLY WAY

It is called "the way of holiness." None ever trod it except those who are holy. God is holy; Christ is holy; the Spirit to indwell us is holy; and to please God, to be acceptable to Christ, and to be the temple of the Holy Spirit, we too must be holy. We are to be holy in mind, holy in ambitions, holy in thoughts, holy in desires, holy in appetites, holy in conversation and holy in our entire life.

II. CHRIST'S WAY

The ransomed of the Lord shall be found thereon, for Christ, our Ransom and our Redeemer, has trod the way before. If for no other reason than this, that Christ was holy, we should be holy. Wherever one finds Jesus, He says, "None of you accuseth me of sin." His life was holy in every detail. His ambitions were holy in that he aimed to do the will of the Father. Let us then walk in Christ's holy way. If we would have fellowship with Him, it will be found only on the *Throne Way of Holiness*.

III. A TRIUMPHANT WAY

"*They shall come with singing*" for they have triumphed over every sin, and over every foe. The holy man is a conqueror. He has defeated sin. He has mastered his own life. He has brought every thought into subjection to Jesus Christ. He sings for he is holy; he rejoices for he has triumphed over sin.

(21)

IV. THE WAY TO HEAVEN

No other way leads to the heavenly city but this holy way. Angels have trod it. Seraphim glow on it with their glory. Patriarchs and prophets trekked from earth to heaven thereon. The redeemed of all time go up to the Holy City on this highway of holiness. It is the redeemed way to the City of Redemption. It is a caroling way to the throne of God.

CONCLUSION: Life's grandest way is this Throne Way of Holiness. The saints have trod it. It is stained with the blood of the Redeemer. It is crowned with glory, and its prospect—leading to the City of God—is the grandest of the ages. My friend, are you on the highway?

PITTSBURGH, PA.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Broken Cisterns

The mother of Hume, the philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she followed him into the mazes of skepticism. Years passed, and she drew near the gates of death. From her dying bed she wrote to him the following: "My dear son, my health has failed me. I am in deep decline. I cannot live long. I am left without hope or consolation, and my mind is sinking into a state of despair. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour." Hume was deeply distressed at his mother's letter. His philosophy was a "broken cistern" in which was no water of comfort.—*Doran's Minister's Manual*

Harden not Your Hearts

Are you familiar with the story of a Scotsman who played a role in the development of the State of California? His name was James W. Marshall. He had knocked about the world, seeking a living, and came to California, and found employment in a sawmill in the Sacramento Valley. There in the year 1848, while watching the mill-race, he saw something shining in the sand and reached down and picked up several nuggets. He and his employer used the sulphuric acid test and convinced themselves that it was gold. The news of the discovery flew over the land, and in 1849 occurred the rush to the gold fields. For several years many millions in gold were mined in that valley, and fortunes made. Marshall worked with the rest, and occa-

sionally struck rich finds, but he never held onto his wealth for long. After some years he was discovered in poverty, and a small grant was made to him by several successive sessions of the legislature. But one day in the eighties a party entered what appeared a deserted cabin not far from the spot where the gold had first been seen, and found his dead body. A monument—a big bronze effigy—was put up to his memory—the memory of one who discovered that which made many wealthy and himself died in abject penury. And such men are in every congregation, familiar from childhood with the spiritual treasures of the gospel, accustomed to seeing others in possession of them, sometimes seeming to own themselves, but living and dying Christless.—DR. HENRY SLOANE COFFIN.

Spiritual Deafness

There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances. Now it was just such an unresponsive state of soul and of feeling in the people which we are told led Jesus to speak to them in parables.—PROFESSOR W. H. THOMSON.

Far-seeing Faith

There is a vision in faith which can see far beyond the most distant horizon, and is able to attain its objective however long a period of time may be required. It is very much like the new 12-inch disappearing guns which were recently tried out at Sandy Hook. A newspaper correspondent went to witness some of the tests of these tremendous rifles. "Standing with the commanding officer on a half-moon circle of cement,

30 feet thick, his gaze swept the Atlantic. Just behind him, sunk down, was a vast piece of machinery known as a 12-inch disappearing gun. You know the kind. It rises majestically on steel grass-hopper legs, belches out a cloud of black smoke as big as a Kansas cyclone, and then settles back into its cement nest. Cost, \$120,000.

"The coast artillery officer was giving him a lesson in big gun arithmetic. He gave some figures and concluded, 'The answer in feet tells you how far your target is below the horizon.'

"Below the horizon!"

"Why, yes. Our new guns carry so far that we must fire at them over the curve of the earth."

"But is that curve big enough for a battleship to hide behind?" asked the correspondent.

"Well, our guns will throw a one-ton shell 25 miles. A target at 25 miles would be 16 feet below the horizon. A battleship's crow's nest is 135 above the surface. Why, these battleships can't see each other's masts at a distance of 14 miles. And yet, in a naval engagement, they must hit each other at that distance, shooting over the shoulder of the earth. That's one reason why airplanes are indispensable in the navy."

What a tremendous force for destruction and death in such a gun! But for vision and for power of execution, faith in God will exceed it far and away. "He endured as seeing him who is invisible."

Storm the Fort

A Baptist missionary came home from India just at the time when the old gospel hymn, "Hold the Fort," was at the height of its popularity. Everywhere he heard it sung. The more he heard it the more he disliked it, until at last he went into one of the missionary gatherings of his denomination and protested against the use of the hymn. "Hold the fort?" he cried indignantly. "Hold the fort? why, that is the devil's business. Our business, as Christians, is to storm the fort."—*Doran's Minister's Manual*.

Ye Shall Receive Power

I stood some time ago beside Niagara Falls, and looking down by the bank of the river I saw a great house which I was told was the power house. In that house was a great dynamo, and from these went wires to Buffalo and New York. They light Toronto by Niagara Falls, heat it by the Falls, cook their dinners by the Falls, run

their tramcars by the Falls and at a sanatorium near Toronto the patients get their electric baths by the Falls. And in New York state there is one gruesome place where the Falls also are at work. They electrocute their criminals by the power that comes from Niagara Falls.

When I went to the Falls again I saw the philosophy of it all. Lake Ontario is 169 feet below Lake Erie, and if you were to lift up Ontario to the level of Erie, you would have no Falls and no power.

"Tarry at Jerusalem until ye be endued with power from on high." That is what we need—to get down, to get under, to humble ourselves before God, that the power from on high may come upon us. It is something to have power from behind, such as a church with prestige and a history; something to have power from before, such as the thrill and hope of coming achievement; something to have power round about us, such as organization and culture and wealth; but, somehow, the power behind and in front and round about us is all power on the level. What we need is the power from on high, the power borne along from the great dynamo of God.

Along those lines comes the power which gives light to the benighted. Along those lines comes the power that gives warmth, and sympathy and companionship. Along those lines comes the power for locomotion—the power to go about doing good. Along those lines comes pulsing health, quickening us spiritually, a tonic, a refreshment. And along those lines comes also death. For, I remember, as I turn from that gruesome place where the power of Niagara Falls is used to rid the state of its criminals, that the power from on high can execute my sinful self; my selfishness, my carnality, everything that is displeasing to God can be put in the chair of judgment and the power can be turned on and they are gone, and I am free from the body of this death.—DR. A. C. DIXON.

Complete Surrender

Just out of reach of my window stretches a wire which carries a heavy current of electricity for light and power. If I could lean far enough out to touch it, death would be swift as the lightning's stroke. Yet the doves light on it and take no harm. The secret is that, when they touch the full powered wire, they touch nothing

else, and so are safe. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of my house and the current would turn my body into a channel for escape. So would God have us seek our safety in complete surrender to His power and love. It is when we reach one hand to Him, while we yet keep fast hold of some forbidden thing with the other that we are in danger.—*Christian Endeavor World.*

The Atrophy of a Soul

One of the most puzzling, as well as saddest, problems to many earnest Christians is the spectacle of men living without God in the world and apparently content so to live. Persons to whom God is the reality of all realities, who cultivate a sense of His presence and delight to commune with Him in private and public devotions, finding relief in every exigency of life in casting their burdens on the Lord, cannot understand the practically pagan lives which so many of their fellow-men are living.

But after all, this progressive paralysis of a man's nature on its Godward side is not so great a mystery. It takes place under a law, with whose workings we are familiar. The law is that the disuse of any faculty of the soul or function of the body is followed by its gradual decay. Muscles that are not brought into exercise shrivel. An arm that does not work will presently be unable to do so. A man who would refuse to leave his chair or bed would find after a while that his limbs had lost their power. The human eye, if shut up to perpetual darkness, would fare no better than the eye of the mole. So with our mental faculties. There is no way to preserve their alertness except by keeping them in exercise. The poor thinking which has become chronic with so many of us is the penalty on our refusal to do good and hard thinking in the past. The very capacity for logical processes is dwindling and its vanishing point is almost in sight. The difference between people in the matter of memory is not by any means only one of original endowment; it is largely due to difference in self-training. If we fail to cultivate this faculty, it will constantly become more impotent and unreliable. Nothing disappears more quickly than unused knowledge. And in this same way it is a great mistake for anyone to suppose that opportunity of salvation

will be as good and hopeful after years of neglect of God as it is today. God's mercy will be no less, indeed, and His grace will be as potent where it can find entrance and room for work. But it is just the capacity on the human side to receive Him that becomes impaired, and at last atrophied. Drummond's words carry a penetrating admonition, "The soul in its highest sense is the vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls; which can be expanded with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's Spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side, and cumbrous nature like a rotted branch." In this view of the matter a new and solemn meaning attaches to the question, whose significance has perhaps been dulled to us by frequent repetition, "How shall we escape if we neglect so great salvation?"—*The Lutheran Observer.*

OMNIPRESENCE

We climb the steep and thorny hill of life

'Mid toil and care,

But, striving upward in the face of strife,

We meet Christ there.

We watch with awe and dread the storm clouds rise

In headlong pace.

Then the glowing rainbow of the skies;

We see His face.

We cannot pierce the nightly veil of gloom,
Nor understand,

Until the morning with its roseate bloom

Reveals His hand.

The knowledge of His nearness thrills the soul,
Makes life worth while,

Until at last we reach the heavenly goal,

Led by His smile.

"His works declare Him"; e'en the humblest flower

Assurance gives

That our loving, gracious, ever-mindful,

Redeemer lives.

—NETTIE RAMSEY.

PRACTICAL

A PREACHER'S CONFESSION

I suppose that every preacher finds a good deal of fault with himself. It seems that I have had more occasion to do so than the most of my brethren, and while I regret the failures, and am trying to do better, I think it good to confess up a little. Perhaps others may be benefited by my mistakes.

Perhaps my most frequent and foremost fault is that I have tried to preach before I was ready. I was not prepared. So far as being full of the subject is concerned, I have been bubbling over with it, and still unprepared. I have been anxious to get at it, then dead in earnest, full of faith for the service, blessed in my heart, but not prepared. How shall I describe my condition? The times when I have failed the way I mean just now were when I had seemingly everything a preacher should have in order to succeed except the sermon subject in hand. They were the times when I tried to preach because a good thing had burst upon me with such force that my soul leaped out to meet it, and it blessed me so much that I tried to tell it before I thought how, before I knew how, before I was prepared. I shot the gun before the ball was rammed down in place and I had taken careful aim, consequently I used a lot of powder, aimed at nowhere in particular, and hit nothing, or something I didn't mean to.

I suppose that each man is different in his thinking, but I don't know that many of us can carry along at the same time a great number of studies unrelated to each other. For myself I am mostly a one track thinker. I get impressed with one thing and have to leave the rest till I graduate from that course. And while I am in that course nothing else much is admitted. I think it would be correct to say that I frequently fail in preaching because I try to teach the course while I am taking it. When I put the whole course to "stew" awhile until I give it and myself an opportunity to mature, I do better.

Perhaps the failures are not so great as though I had waited until I was sure of just what to say and then tried to say it without enthusiasm and earnestness. Preaching without unction is an uphill job. Still I think that if a good truth is in a man's soul, and is a part of him, some day it will spring up again and can be delivered better than when the man is first receiving it into his soul and thinking. I can safely say that my best efforts at preaching have been born again truths.

One danger of unprepared preaching is the dwindle at the last end when the climax is reached. Failure of the appeal is serious. Enthusiasm alone does not always get seekers. A boy who sees a poster of the navy describing travel in foreign lands may get full of enthusiasm, but he had better think up a good appeal if he expects his father to let him join the navy. If he goes home with nothing but enthusiasm he will fail, but he may succeed if he takes time to think what to say and how to say it.

Surely I have found that the subject of a sermon, and the enthusiasm it brings is one thing, but preparation of the subject into sermon shape is quite another.

Signed, ONE WHO TRIES.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

The Religious Situation as Reflected in the Magazines

Fictionizing the Bible. A recent issue of the *Homiletic Review* carries an article on the above subject. It is a popular discussion of the modern attempt to "bring Jesus down to date." One writer refers to the tendency as that of "playing hob with holy things," which in reality is true. One has but to glance through a list of the more modern lives of Jesus, such as that of Papin,

Bruce Barton, or Ludwig to realize that he is not reading about the sublime, ennobled Jesus of the Gospels, but about a fictionized hero, such as Jupiter or Mars of early mythology. But the trend is far worse when it comes to some of the popular novels based upon the lives of the great men of the Bible, such as David, or others. *The Giant Killer*, by Davis, paints David as a man who was strong for the women, unscrupulous, and a daring monarch. Throughout such works as these one finds "the cave-man stuff" popularized in terms of Hollywood. For this type of writing we have but to say that it degrades the noble characters of Holy Writ to the low level of some movie star, and in reality does play as the writer said, "hob with holy things." One can find more exalted ideals of humanity portrayed in an hour's reading of the story of some biblical character from the Bible direct, than he could by the reading of a hundred books of such modern slush.

A Fifteen Million Dollar Church Corporation. Old Trinity church, the famous Episcopal sanctuary of Wall Street, New York, is a tremendous business corporation. Its holdings in real estate are valued at more than \$15,000,000, besides it carries a cash holding of over a million dollars. It is interesting to note that during the formation of the first congregation in 1696 the Governor of New York allowed members of the congregation to seize all dead and drifting whales on the Atlantic Coast. The whales were fried and the proceeds were used for the building fund. Through the years this church has existed in the heart of the wealthiest section of the world, Wall Street, and has gradually become a tremendous figure in the financial world, as reported by *The Wall Street Journal*.

Russia's Atheistic University. The world has recently been greatly shocked by the announcement of the establishing of an anti-religious university in Leningrad, Russia. It is named after a famous Russian atheist, Stepanoff Skvortsoff. Three hundred students matriculated at the opening, forty-seven of them women. The school is dedicated to the proposition that there is no God, no hell, no hereafter, no future retribution. Eagerly young men and women are still coming to its doors for training. The movement, it is reported through the *Literary Digest*, is rapidly spreading to other sections of Russia, and similar

universities are being founded. The Western Christian Advocate, a Methodist publication, denounces the movement with much vigor. Russia as a government has declared itself opposed to all forms of religious bondage, as she says, and all types of organized Christian activities. She avows that she possesses absolute intellectual freedom. Yes, she does, but at what a staggering price! To reach that place she murdered after her revolution began over ten million of her finest citizens of her schools and churches. God will not long prosper a nation thus dedicated to the destruction of His Word and to the tearing down of churches founded upon His name. Russia beware, behind the shadows standeth God!

Atheists Barred from Testifying at Court. In the recent trial at Charlotte, North Carolina, a witness was not permitted to testify in behalf of her husband, who was charged with murder. Judge Barnhill, presiding, said that the statutes of the state did not permit one to qualify as a witness who did not believe in divine punishment after death. The young woman stated that she did not believe in the existence of a supreme Being who would punish man in the future. It was a small matter, but from it considerable storm has arisen over the country. This is especially true among the modernists. A reporter from Akron, Ohio, went to Carolina and questioned the woman who was not allowed to testify, then came back to her home city and questioned the leading ministers of the churches. She reached the conclusion and published it in the city newspaper of which she was a reporter that the leading preachers of that city would not have been allowed to testify, because they too held the same beliefs concerning future punishment that the woman did. The tragedy of the matter was that only one minister of that city of approximately a half million population dared answer the scathing charge of the reporter. Not only is this the case in Akron, but sixty per cent of the ministers recently graduated from seminaries of the older denominations could not testify, for modernism has wrecked their faith in future retribution. It is a high day when the churches of the land will thus bow their knees to Baal. American churches must awake to the mighty need of a Spirit-sent revival, else they are doomed. No wonder that the leading magazines are asking the question, Does the church need a coroner? They charge 60,000 American churches with being dead, and

ready for burial. True there must be something radically wrong when 10,000 churches of three leading denominations did not report a single convert last year. An old darky washwoman with God in her heart could have won more to the Master than these 10,000 preachers, 10,000 Sunday school superintendents, 10,000 young people's leaders, at least 70,000 teachers, and a half million or more church members! My God, isn't it tragical, that the Church of Christ has lost her power. No wonder such movements as the Church of the Nazarene have been ordained by God for the drama of the twentieth century.

Methods of Church Work

Spring Round-Ups, or Rally Days for the Church. It is time now to begin to plan for our spring round-up, or rally days in the church school, and the other activities of the church. Winter has been hard, and other excuses have been made, and the attendance is on the slump. Spring is the best time to boost the attendance and interest. Dr. Raffety, Professor of Religious Education at Redlands University, Redlands, California, in a recent article gives some practical admonitions for us preachers. His article is entitled "Onward and Upward on Rally Day." Briefly it is this: Set a time for the onward movement, then:

1. Set up objectives and line up the church.
2. Stir up the school's officials and tie up the teachers and workers for the drive.
3. "Git up and git," don't sit down and sit.
4. Go up the highways and byways of your district and find the strangers and those who do not attend church and compel them to come to rally day (you may have to bring them).
5. Check up the old pupils and call up the new prospects.
6. Put up programs worth while for the children.
7. Pep up the workers with a persistent and pervading purpose.
8. Clean up the building and stock up on equipment.
9. Fetch up the finances and pay up the bills.
10. Wake up the community and tag up the town.
11. Look up and pray up for divine guidance.
12. Let up and "shet" up never, until victory comes.

I think in this "peppy" manner he has certainly stated the matter well. Point three is good for us fellows who are prone to "sit." "Git up and git" brings in more new people than any other means. Herein we all fall short. One of Scotland's great preachers said, "A home going minister makes a church-going people." We preachers should plan our work sufficiently far in advance to be ready when the opportune time comes. If we wait until spring is on us, or fall comes, and then start our plans, the opportunity has passed by before we get into action. The winter is the time to plan the spring and summer campaigns in the activities and organizations of the church. I once visited a fellow minister in the westland who was continually saying, "Now, when I get my plans going." One of the brethren told me for one year he had been talking about getting his "plans going." Plan your program and then act on the plan.

Getting Young People into Church. Dr. Beaven, of the Rochester Theological Seminary, answers the question for a young minister as to how to get the young people into the church. Boiled down the answer could be something like this (my own thought worked into it):

1. Proceed on the basis that the young people can be won.
2. Try to get opportunities where you can speak to young people's gatherings, the high school, clubs, etc. This will make many friends for your work.
3. Show an interest in the activities of the young people in your community. Be interested in them and in their lives and they will be interested in you.
4. In your services have special young people's nights and programs. This can well be worked in connection with the revivals, when all the young people will be invited to attend the meeting, and when the evangelist will preach to the young folks. Then it is not amiss to devote a Sunday night to the young people, with a special program and sermon for and by them.
5. Use all your church young people to make contacts with outside young people as much as possible. Each one will have from one to a score of young friends who do not attend your church, which will form valuable contacts for you.
6. Give the young people an opportunity to express their opinions as to the work of the

church. Too often our churches are "run for and by" the older people, who entirely lack the viewpoint of the young folks.

7. Give the young people something to do in the church. A working young person is an active person, and a contented one. One of our largest churches makes it a policy to elect a certain percentage of its board members from among the young people. Make it your policy. Put the young people to work to hold them, and to gain others.

That Desk of Yours. Among us preachers, our desk should be our castle.

1. *We neglect it*, in the first place. The preacher who is never at his desk, fails as a preacher, as an organizer, and as a "planner." At your desk your sermons will be given shape. Then there are detail matters such as church records, attendance records, mailing lists to be kept up to date. Haphazard desk work means a haphazard membership record, mailing list, and details unattended to.

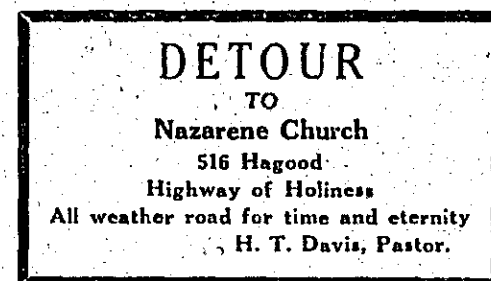
2. *What it should contain.* It should be large enough to hold books, and more books for reference and reading, etc., a typewriter, space for filing material, sermons, etc., room for card filing systems, for membership, mailing list, Sunday school scholars, etc. And of course every preacher keeps a complete record of all the membership of the church organizations, a well selected mailing list, segregated into two or three groups, (1) members, (2) Sunday school scholars, (3) prospective members, (4) close friends, (5) finally all who have attended your church at any time, or prospective attendants. This gives a ready mailing list to whom you can send your publicity directly. It is far better than scattering your publicity broadside into the "dark." It will prove a blessing to your church if you will make it a custom to send letters, cards, revival publicity to your selected list continually. This will keep them in touch with your church and let them know you still think of them. They may not come to services very often, but persistence will win in the end.

3. *Then we should use it.* The church is not organized, and plans are not executed "with our feet dangling from a cloud." The business executive is found at his desk working, laying plans for his business. So also should the preacher be found here working for the interests of the kingdom. Then your sermons will not take shape riding on the street car, or driving to the hos-

pital. They will have to be designed as an architect would make his blue prints for a building, and then built into solid material. Your desk will be the place to do this. This is the working side—the perspiration. God gives the inspiration on our knees, meditating, reading. Then it is up to us to finish the work. In my files at present there are about fifty unpreached sermons, outlined and ready for use when the inspiration strikes. Many times my special day sermons, such as Thanksgiving, Easter, Christmas, Decoration, Independence day, Labor day, Armistice day, are outlined months, even a year, in advance, and in my files at my desk. My desk habits of work made this possible.

That Telephone Brigade. Our publicity program in the average church is sadly neglected. We should use all available means of reaching the public with our news, advertising literature, etc. One most excellent method has been neglected, and that is the telephone. Some churches have so organized their people that within an hour any important announcement can be given to the entire congregation and friends. The plan works something like this: (1) Appoint some commander to have charge of the work. This should be someone who is interested and active in the work of the church and the best member one has. The surest method to kill this type of work is to put someone in who is not dependable. (2) Secure all the names of your people with telephones, or those who can use the phones of neighbors. (3) Find out how many of your members or friends will be willing to use their phones for the church. This is important. (4) Give from 5 to 10 names and phone numbers to this group to whom they are responsible to phone the announcement or the invitation. Say one has 100 different phone calls to be made, then ten persons phoning only ten different people would carry the announcement to approximately 500 people. (5) Finally let the commander work with those under him in special revivals, or at any time when announcements are to be made. At a certain time the commander can phone the announcement to the 10 or 20 under him, and these in turn can phone the news to their names, or the phone numbers on their list. This can be worked out with such precision that a thousand or two people can be invited to church in an hour or so. It is worth trying even in your small church, brother minister.

Roadside Sign Publicity. A most unusual application of the roadside sign plan has been worked out by a pastor at Moberly, Mo., Rev. H. T. Davis. Into his town a state highway leads. At a strategic bend in the road he has placed a sign four and a half by twenty-two feet—large enough to attract attention. On this in four colors he has painted the following sign:



Underneath the sign is room for a large sign which shall carry seasonal advertisements, such as revivals, special rally day exercises, or even special sermons. These roadside signs are being used by a number of our men to good advantage. But this to our knowledge is the largest of them all. Denver used to have signs carrying the name and address of the church, and "Welcome" on it, which were placed upon all the highways leading into the city. Our message is worth hearing, and we must get the news to the people if we would reach them.

Direct Mailing Publicity. Big business is finding that there are two most advantageous types of publicity these days. The first is the newspapers. They reach more people at a cheaper person-rate than any other type. This can be applied to our churches thus: What money we have to spend in advertising 75 per cent of it should be spent in the newspapers. Then if we buy space for our ads, the papers will give us write-ups worth many times more than the ads cost. The second method is that of direct mailing. This means in terms of the church that we have a mailing list, well selected, and one that is known by the pastor or the people, and that our publicity be mailed directly to these. In this way two thousand cards mailed out directly reach the class of people whom you desire to reach. It is better than handing out three times that number of cards, and far better than putting old-fashioned posters in a few windows which will be taken

down in the first half day after they are put up. To follow this plan successfully you must: (1) Carefully select, or build up your mailing list from members, Sunday school scholars, friends, and those who have been in attendance, and friends of your members and friends (2) you must keep mailing literature to these people to get and keep them interested. Cards of invitation can be mailed, cards of announcement of special services and revivals, letters concerning the activities of the church, etc. All of these will make you friends and will reach the class in which you are interested.

The Best Preacher Books

Advertising Books. Every pastor should have in his library books on church advertising, etc. If we cannot buy many, we can at least buy one or two of the best. I would place on the top of this list *Church Publicity*, by Reisner. The same author has written *Workable Plans for Wide Awake Churches*. What Reisner does not say about church publicity is barely worth knowing anyway. Then a briefer book, though a very helpful one, is *Handbook of Church Advertising*, by Case. Both of these authors give samples of "how" to do the work, and methods used by successful pastors and evangelists.

Books on Methods. Many times a little book on various methods of church work will save the pastor untold labor and even revolutionize his labor. We should also own works on methods, which will tell us how the other minister draws his crowds and builds his church. One most interesting book is written by a leading Methodist minister. It is *Capturing Crowds*, by Roy L. Smith. I cannot O. K. all the plans and programs which Dr. Smith has used. But nevertheless the book opens a new field of approach to the methods of reaching the outside with our gospel, and tells us how to do that which we ourselves have often tried to do but failed. Then again, Dr. Beaven, to whom we have referred elsewhere in this article, has written a most helpful book entitled *Putting the Church on a Full Time Basis*. Herein he tells us some of the methods by which he has builded his large and successful church in Rochester. The book is well worth your reading (Our Publishing House will furnish either of them.)

Bible Study Books. How do you like Bible readings? Have you ever longed for a good Bible

reading for a prayermeeting service, and couldn't find one which suited anywhere? If not, you are possibly the only preacher who has never been in this place. What brings this to mind is the fact that this morning I mailed to the Publishing House a manuscript of a book entitled *Bible Readings for Christian Workers*. I have tried to fill in this a need for such a book. I have found the following books most helpful on this line: Marsh, *Five Hundred Bible Readings*, and *One Thousand Bible Readings*, Frost, *Outline Bible Studies*, *The New Topical Text Book* (Revell), Wedell, *Your Study Bible*, and D. L. Moody's *Notes From My Bible*. These works are literally diamond mines for the preacher. If you will read the Bible with a pencil and note book at hand in the course of a few years you will have a book of Bible readings of your own. Mine grew that way. For years I have made a practice of reading the Bible extensively in seven languages, including the original Greek and Hebrew, and briefly in two others, the Italian and the Syriac. Unusual meanings, new thoughts were always found and jotted down. Try Ephesians this way for a series of expository sermons, and you will be amazed at its richness.

Random Shots

Reed's Articles in the *Young People's Journal* for January have hit a high water mark for the programs. I have just gone through them and it certainly is refreshing to strike such high class material, written in such a scholarly yet simple manner, on these pages. I think our men make a fatal mistake when they write down to our people, rather than writing the material that will stand the test among any class of people. We are living in a reading age, and our young people are not illiterate. The former and present editorials of the *Herald of Holiness* were of such a caliber that it has put it in a class of holiness magazines all by itself. All I can say is, Reed, give us some more of the same sane, intelligent yet practical work.

Brother Schurman of Chicago has certainly answered a very vexing question for the holiness movement, that is, as to the length of time a pastor should stay in a place. He has stayed for these same ten years at Chicago First church, and every year grows stronger, not only in Chicago, but over the entire denomination. He has written his name deeply into our movement, *because he stayed*. And the honors which he shall reap

among us in the future—and who doubts but they shall be the highest we can offer to any?—will come *because he stayed*. Then brother minister, let us learn the same lesson.

That Nazarene Theological Seminary which we must have has not yet materialized. We have lost some of our brightest young men because we have been unable to offer advanced work in theology for them. We Nazarenes should have one outstanding seminary, which will be empowered to give graduate training and graduate degrees, to the young men who will be our teachers tomorrow. Scores of our finest young men have gone from us and have never come back, because they had the thirst for training, and since we had no school for them, they went to the other universities and seminaries, and we have lost them. We all seek that training. Dr. Wiley some years ago pastored our church at Berkeley, California, and attended the Pacific School of Religion, Dr. Henricks went to the University of Southern California, and we could name others by the dozens who have done the same thing—they sought higher training than our church was able to offer, and that rightly so. They came back—but others left us and our work, all because we had no Nazarene seminary of unquestioned merit and standing. We will have to build one, centrally located, where we can give our young men the best training offered in the land. Our troubles in the future will come through our schools, unless we train our own men. A man trained in the average university or seminary of America goes through a paganized grist mill. They do everything to shake his faith which can be done. And unless thoroughly grounded in doctrine and experience he is liable to teach something which he was taught. I know whereof I write, for I have attended some half dozen seminaries and universities wherein this is true. The answer to the problem of keeping our schools spiritual in the future is to build a Nazarene Theological Seminary wherein we shall train our own preachers, and teachers.

PITTSBURGH, PA.

261 POPES

According to the Catholic Encyclopedia, Pius XI, the present pope, is the 261st. It is admitted, however, that there is a difference of opinion among authorities as to the exact number. Catholics regard St. Peter as the first pope.

FACTS AND FIGURES

By E. J. FLEMING

A congregation that was made up of the wives of Methodist preachers was recently asked, "How many of you were reared in churches with more than 800 members?" Not one arose. "How many came from churches of from 300 to 800 members?" Two arose. "How many came from churches with 300 or less members?" The whole company stood. Does not this reveal something of the importance of the rural church? —*The Watchman Examiner*.

The New York *Times* reports that a survey was made in 831 rural homes in Cullman County, Alabama, and that in 234 homes out of the 831 the Bible was the only book to be found.

Men and women from the Salvation Army preach the gospel of Jesus Christ in 67 different tongues and in 83 different countries.

Robert G. Ingersoll, principally known as an opponent to the Bible, declared 50 years ago that in another 50 years there would not be 50 believers in the Bible left in the city of Denver. Today that great city is filled with thousands of believers in God's Holy Book and churches of all denominations.

In the United States the Roman Catholics are supporting 106 weekly religious periodicals that reach several million people.

The Watchman Examiner tells us that by a careful survey in a Middle West district it was found that of those who go to church, 5 per cent were middle aged or old, 32 per cent were young people, and only 14 per cent were children.

Mrs. Lelia Maylor Morris, composer of "The Fight is On," "Nearer, Still Nearer," and other hymns, recently died at Auburn, New York. For the last 16 years she had been blind.

At the seventh annual meeting of the National Christian Council held on the campus of Hangchow Christian College there were representatives of 23 church bodies with 317,000 church members. One of the important proposals was the undertaking of an evangelistic pro-

gram to double the number of Christians in China within the next five years.

At the general conference of the Methodist Episcopal church it was recommended that \$1,800 and a house be the salary of all conference men, and where churches were not able to meet such amount, the district superintendent should endeavor to make adjustment of the field.

The fifty-fifth annual convention of the National Women's Christian Temperance Union was recently held in Indianapolis, Indiana, with more than three thousand delegates, officials and members in attendance.

The Woman's Foreign Missionary Society of the Methodist Episcopal church in planning to celebrate its sixtieth anniversary has made a call for 60 women who would give \$1,000 each to the anniversary. Already 82 women have responded to the call.

The Disciples of Christ in a recent convention at Seattle, Wash., inaugurated a campaign to secure \$8,000,000 for its pension fund for aged ministers.

For the first time in its 141 years of existence, the Presbyterian church in the United States of America, has passed the 2,000,000 membership mark, according to Dr. L. S. Mudge, stated clerk of the general assembly. The past denominational year shows an increase of 1,629 members.

An average of 25,000 Bibles and 25,000,000 pieces of other literature intended for the betterment of mankind, is distributed every year by the W. C. T. U.

The Presbyterian church (north) has 38 churches with a membership of more than 2,000 each.

The material possessions of the Methodist Episcopal church amount to \$736,000,000, an increase of \$200,000,000 in eight years. Of this vast sum one-third of the amount represents property and endowments of educational institutions, and churches and parsonages make up the other two-thirds.

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THE LOST ESTATE

By Dr. J. G. Morrison

In this very attractive new book the author has endeavored to present in narrative form the Estate which man originally possessed as he came from the hand of God; what part of that Estate was lost in the Fall; what may be regained in this life through the atonement of Christ; and what shall finally be restored in the eternal Paradise of God. It is a book on holiness, emphasizing its essentials, man's needs, man's provision in Christ, man's possession through faith. The practical phase of the subject is especially emphasized, for the author has gathered information from his wide experience as pastor, editor, evangelist and executive in various sections of the country. It is written in an attractive style and both young and old will find interesting and helpful reading in this book.

Price, One Dollar

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A monthly journal devoted to the interests of the ministers of all denominations who preach the full gospel

J. B. Chapman, *Editor*

I GLORIFY MY MINISTRY

By THE EDITOR

THE words of our caption come from the Revised Version of Romans 11:13, and constitute part of one of many passages in which Paul indicated his very great joy in the fact that he was not only a Christian but a preacher. We nearly all enjoy being "conservative," so it is fashionable to speak often of the sacrifices of the preacher's calling, and to dwell much upon the irksomeness of his duties, and to magnify the insufficiency of his stipend as compared with others. Perhaps all this serves a good purpose in tending to keep persons of unworthy motive out of the sacred calling. But there are compensations which outmatch the drawbacks in the preacher's work.

I speak to you who have known the joy of helping a soul to Christ, and who have seen a discouraged soul revive under the inspiration of your own words; how would you like to turn today to a calling in which your service for the souls of men would have to be indirect? How would you like to come again into the place where you would not be sure you were in the highest calling simply because there are other callings at least on a level with yours?

I seek thus to stir you up because your calling, more than any other in the world, demands that you appreciate it and that you not be ashamed of it and that you magnify it in the spirit of true and holy optimism. Your duties and privileges require you to lift and encourage others in their times of trial and test, and you will be sorry in such service unless you yourself can live in the spirit and temper of the "more than conqueror."

It is all well and good that the preacher should hold in the background of his thinking the "woe is me if I preach not the gospel," but it is disastrous for him to bring this to the front and make it "woe is me because I preach the gospel." In the way of full, glad obedience the preacher keeps ahead of the woe and does his work because he loves it. There may be a place for the whining, grumbling, dispirited preacher, but I do not know just where that place is. The places I know all want courageous, triumphant men who are glad for the chance to live and die as preachers.

Some have supposed that this glory in the preacher's calling is an emotion of early days only, and that by and by the preacher will become humdrum; and sad to say this is very often the case. But there are multitudes of men who make their glorying intellectual and spiritual as well as emotional and even when the disillusionments of the first years pass they still count themselves honored and happy to be in the business of leading men directly to Christ for salvation and comfort. And many

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an old preacher has looked back from his dying couch and rejoiced that he "fought a good fight" and remained in the harness as a minister as long as he was able to do so. Like S. A. Keene, who surveyed his incessant labors which were believed to have brought him to an untimely death, and said, "I have now no regrets, bless the Lamb that was slain. If I could I would do it all over again."

THE REVIVAL OF PREACHING

By THE EDITOR

WE HAVE mentioned in these pages once before that there are indications of a revival of preaching. For a number of years there has been a decided trend toward "management" as the work of the preacher. Men were sought who could head an organization and raise the finances and keep the "institution" going. But under such conditions preachers had little time to prepare to preach and the people lost much of their inclination to hear preaching—naturally this would be the case. Under these conditions, times were evil for producing strong preachers, theological schools practically dropped homiletics out of their courses and effective preaching became exceedingly scarce.

But the little cloud indicating a change which we thought we saw some time ago is increasing in size until we now have no doubt that a better day for preaching is at hand. This is going to make it difficult for men who have not been trained to preach to hold their places; for when the churches begin to want preachers, they are going to insist on having them. Men in all movements who have slighted sermon making and careful preparation will do well to mend their ways. Men who have worked and planned until they are on the verge of nervous prostration and who on that account are shallow, powerless preachers will do well to give themselves to the Word of God and prayer. It is going to take better preaching during the next ten years than has been demanded during the past ten and the period is going to develop some outstanding men.

Then there are young men who are just entering the ministry or who will enter it within the next few years. These will do well to fear that the little smattering of "religious education" which has become the synonym of preparation for the ministry is not sufficient. Men who preach must have content for their sermons, and this requires theology, philosophy, history and ability to expound the Bible. Men who preach must be able to organize their discourses and this makes it essential to master homiletical construction. Men who preach effectively must master the art of delivery—the day of pure diction and correct expression is coming back. Men who preach effectively must be earnest men of prayer and devotion; for there is a peculiar unction which distinguishes preaching from every other form of public discourse which comes only to those who pray much, feel deeply and wait patiently.

Of late there has been a shallow modesty which has made it popular for preachers to deny any intention of preaching "great sermons," and the worst of it is this has affected their efforts until in the majority of cases the modesty is well founded and the denial is sustained. The fact is that every preacher should preach the best sermon he possibly can and do it every time he preaches. He should preach on great themes, he should use the great texts, he should make the fullest preparation possible, and put his whole soul and strength into the delivery of what God has given him to say.

A young man had been but a few months in his new pastorate. I met him one day and remarked, "The brethren tell me you are doing well. They say you are showing splendid judgment in the conduct of the work and that you are preaching effectively." His answer came quickly and with unmistakable sincerity, "Well, if you have opportunity to speak to them, tell them I am doing the very best I can." To me this was the highest commendation. There was no intimation that he could do better if he tried—no appearance of holding himself in reserve. He succeeded and he deserved to succeed.

Let all our young men and also those of us who are not so young set in now to help bring on the day of better preaching and at the same time let us prepare ourselves to serve acceptably in this day of better preaching which is dawning.

EDITORIAL NOTES

A pastor in Canada writes, "I like the new style of The Preacher's Magazine without the cover. It makes it more convenient for binding at the end of the year. I have every copy of the Magazine from the first until now."

Many preachers fail in the financing of their churches because they constantly "feel sorry" for their people and console them in their poverty. But the truth is that it is not kind to assume this paternal attitude—it is not fair to the people. Rather the preacher should continually show how one may turn his money and goods into a more enduring substance by giving to the work of the Lord. And why should a preacher seek to protect his people against the Lord anyway? Has not the preacher given most by giving his life? Then why not encourage others to give all they will? This is not "begging for money," but it is teaching Christian duty and privilege.

Are you keeping up with your reading? Are you always engaged with a good book so that at spare moments your mind turns readily to it? I know you must make definite preparations for next Sunday's sermons, but you should also at all times be preparing for the sermon you will preach next month and next year. I am not sure but that general preparation is more important in the long run than specific preparation. Of course both are indispensable, but unless there is general as well as specific preparation you will be no better preacher a year from now or ten years from now than you are now, for you will be forced to use up all your resources as you go along.

Don't be discouraged if a book does not especially appeal to you. Some of the best things are hidden away amidst many unfruitful pages and they are rarer and fresher on this account. Some good things are too well known to be of great advantage to the preacher, so the book that has not had a popular appeal may have special value to you. And that building up of a store in the heart and mind is worth more than the obtainment of certain quotable material which is valuable only while you can recall the exact words.

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

XIV. Lord's Day, Sabbath and Sunday in the Early Christian Centuries

THE Christian centuries are those which have elapsed from the birth of Christ, or from A. D. 1. The Lord's Day is the weekly recurrence of the day of the resurrection of Christ, the first day of the week. It is the earliest designation in general use among the Christians of their day of assembly and worship; it was known by this name in A. D. 96 (Rev. 1:10), its observance by the followers of Christ

since the beginning of the Church having won for it this distinctive title. "The Lord's Day is a name essentially Christian. It comes from the New Testament. It is very seldom used by any who are not believers on the Lord Jesus Christ. Even believers do not use it constantly or very frequently. Yet it is well known both to literature and to common speech. The speaker or writer is understood as intending to imply some relation between this day and the claim of Christians for the supremacy of their Lord." *Eight Studies of the Lord's Day.*

After the death of St. John, the last of the apostles, and the close of the New Testament canon, the evidences for the observance of the

Lord's Day are found in the writings of the fathers, the acts of councils, and the historical remains of the Roman empire. In the last named records one of the earliest references to the observance of a special day of worship by the Christians is found. Pliny the Younger, who was governor of Bithynia, in Asia Minor, early in the first century, wrote to the emperor Trajan, of Rome, A. D. 107, concerning the Christians, many of whom had been accused and brought before him for trial because of their religion. Pliny said in his letter to the emperor, "They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate and then reassemble, to eat in common a harmless meal."—*Literature of the Sabbath Question*, by ROBERT COX, F. S. A.

This letter of Pliny is notable for two reasons, first, the reference to the "stated day" on which the Christians were accustomed to meet for worship; and second, the high ethical standard of the followers of Christ of that age; holiness of heart and righteousness of life were evidently highly esteemed by the Christians of Pliny's jurisdiction, which is not to be considered a marvel in view of the recent preaching of the gospel of Christ among them by the apostles and their immediate successors, and the circulation among them of Paul's epistles and other scriptural books.

There has been much discussion of the meaning of the term, "stated day," in this letter. It is generally held by Christians that the Lord's Day, the first day of the week, is meant. Following are some opinions: "That this was Sunday is evident: (1) They came together to worship Christ. (2) They assembled to eat a meal together, the Lord's Supper. The 'stated day' for this was Sunday. 'Upon the first day of the week when the disciples came together to break bread' (Acts 20:7). This is exactly parallel to Pliny's statement."—*The Lord's Day From Neither Catholic Nor Pagan*, by Rev. D. M. CANRIGHT. "These Gentile Christians of

Bithynia evidently had but one 'stated day' of public worship in each week. If that day had been the Jewish Sabbath it would have been so named, says Professor Scott, for Pliny, like Horace, knew it well, and would not have called it a *status dies*. The meeting 'before it was light' was surely in imitation of the early visit to the tomb. The Jewish Sabbath service began in the evening."—*The Sabbath for Man*, by REV. WILBUR F. CRAFTS.

"Thus Pliny, the heathen governor, in his well-known letter to Trajan, reported that the Christians confessed to meeting on a stated day to praise Christ. . . . However it may have varied in other respects, the Lord's Day has, therefore, come down through the Christian ages unchanged in this one feature of the general assembly for the worship of the Lord Jesus Christ."—(*Eight Studies of the Lord's Day*.) The following does not dispute the meetings of the Christians of Pliny's day "before light," but suggests a reason for it: "No hint is found on the subject in the earliest fathers; and though (which I am inclined to do) we allow that the *Sacramentum* (oath) of Pliny, which was taken at the Christian assemblies, *ante lucem*, was the Holy Eucharist, this point has to be explained. Was the early meeting, or early Communion, a matter of religion at all? Was it not rather a matter of necessity? May not the same necessity which obliged Christians to choose as places of celebration the most secluded spots, and sometimes even cemeteries, have obliged them to choose a time also when persecution should be asleep?"—*Sunday: Its Origin, History and Present Obligation*, by Rev. JAMES AUGUSTUS HESSEY, D. C. L. "Pliny's stated day, hymns to Christ, *sacramentum*, and a meal together, are so similar to Luke's 'first day of the week, when the disciples came together to break bread,' and 'Paul preached to them' (Acts 20:7), that the two days will be regarded by nearly all as identical, especially in connection with other testimony now to be given. The Christians had no other such day besides the first."—*Sabbath and Sunday*, by Rev. WM. DELOSS LOVE, D. D.

Some writers have opposed the application of Pliny's stated day to Sunday, or the Lord's Day, as follows: "The claim which is made concerning this extract is that the certain 'stated day' was Sunday. But when it is remembered that the Bithynia churches were probably organized by Peter at a time when the observance of the

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Sabbath was a common practice of the apostles, it is practically certain that the 'stated day' was the seventh day."—*A Critical History of the Sabbath and the Sunday in the Christian Church*, by A. H. LEWIS, D. D., LL. D. "Because the first day is not mentioned by Pliny, he 'furnishes no support for Sunday observance.'"—*History of the Sabbath*, by Rev. J. N. ANDREWS, quoted by Rev. WM. DELOSS LOVE. The first of the above-named writers, Dr. A. H. Lewis, was a Seventh-Day Baptist, and the second, Rev. J. N. Andrews, a Seventh-Day Adventist. Appeal for the support of their views is made to Bohmer and Gesner, two German scholars, who seek to prove that Pliny's "stated day" was the Jewish Sabbath, which is sufficiently answered above by Canright, Crafts, Hessey and Love. In this connection, Dr. A. H. Lewis' practical certainty that Pliny's stated day was the seventh day, or Jewish Sabbath, is reduced to an uncertainty of large proportions. He asks us to "remember" what is not even a matter of record, "that the Bithynian churches were probably organized by Peter at a time when the observance of the Sabbath was a common practice of the apostles" (italics ours). There is no historical evidence that Peter was ever in Bithynia, other than that his first epistle is addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1). Dr. Lewis' probability is founded on that statement alone. If Peter founded the churches in Bithynia, why not also in the other provinces named in the same verse? But we know that Paul preached and founded churches in Asia and Galatia. Likewise, "when the observance of the Sabbath was a common practice of the apostles," cannot be proved either by Scripture or history. As Jewish disciples they kept the Sabbath with their Master, but after the resurrection and Pentecost there is no record of any of the apostles of Christ, Paul alone excepted, having anything to do with the Sabbath, and he went into the synagogue on the Sabbath, in the various places where he labored, to preach the gospel to the Jews, not to worship with them as a Jew. It is a matter of history that Jewish Christians observed both the Sabbath and the Lord's Day during the early years of the Church, but that this was of apostolic example and sanction may not be proved by either biblical or church history. And when the Gentiles became predominant in the Church, through the expansion thereof in the Roman

empire and beyond, the observance of the Sabbath by Christians ceased, and the Lord's Day became the universal day of Christian assembly and worship. That this was established on the basis of the resurrection of the Lord from the dead on that day, is the testimony of the fathers from about the beginning of the second century.

The earliest of the fathers to be quoted is Barnabas, evidently not the companion of the apostle Paul of that name in his earliest missionary journeys, but a later writer and the author of the *Epistle of Barnabas*; "a venerable document of Christian antiquity" (Cox), which "was in existence in the early part of the second century" (Hessey), about A. D. 120, and "was highly prized in the earliest churches, read in some of them as part of Scripture, and is found in the oldest manuscript of the Scriptures, namely the *Sinaitic*" (CANRIGHT). Of the Sabbath and the Lord's Day this epistle says, "Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure. He has, therefore, abolished these things. . . . Wherefore, also, we keep the eighth day with joyfulness; the day, also, on which Jesus again rose from the dead." Rev. J. N. Andrews, the Seventh-Day Adventist historian, commenting on the *Epistle of Barnabas*, admits that it "asserts the abolition of the Sabbath of the Lord" (the Jewish Sabbath), and that Sunday was observed by the Church in the beginning of the second century.—CANRIGHT.

The Teaching of the Apostles is a book that was discovered at Constantinople, in 1884, by the Greek Bishop Bryennios, and whose origin and contents have been carefully and thoroughly studied by the best Greek scholars in Europe and America, and all agree that it was written "not later than forty years after the death of the last of the apostles, and during the lifetime of many who had heard John's teaching. Chapter 14 is (in part) as follows: 'But every Lord's Day do ye gather yourselves together and break bread, and give thanksgiving, after having confessed your transgressions, that your sacrifice may be pure.'"—*The Sabbath for Man*, by WILBUR F. CRAFTS.

About A. D. 140, Justin Martyr presented his *Apology for the Christians* to the emperor Antoninus Pius, in which he says, "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memoirs of the apostles or

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the writings of the prophets are read, as long as the time permits. Then, when the reader hath ceased, the president delivers a discourse, in which he reminds and exhorts them to the imitation of all these good things. We then all stand up together, and put forth prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine, and water; and the president in like manner offers up prayers and praises with his utmost power; and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by everyone; and a portion is sent by the deacons to those who are absent. . . . We all of us assemble together on Sunday, because it is the first day in which God changed the darkness and matter, and made the world. On the same day also Jesus Christ our Savior rose from the dead. For He was crucified the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, HE appeared to HIS apostles and disciples and taught them what we now submit to your consideration."—*Literature of the Sabbath Question*, by ROBERT COX, F. S. A.

Dionysius, Bishop of Corinth, about A. D. 170, wrote a letter to Soter, Bishop of Rome, in which he says, "We passed this holy Lord's Day, in which we read your letter, from the constant reading of which we shall be able to draw admonition." And Robert Cox, in his *Literature of the Sabbath Question*, says, "The expression, 'the Lord's holy day' is met with (for the first time out of Scripture) in" this letter. "From these circumstances it has been inferred, that the title now universally given by Christians to the first day of the week, was, by the year 170, in use both at Corinth and Rome, and in all likelihood had come to be thus applied habitually throughout Christendom."

Tertullian, A. D. 200, was one of the most notable of the early Christian fathers, and a native of Carthage, in North Africa. "He was highly educated, bred to the law, and very talented. Brought up a pagan, he was converted to Christ and vehemently opposed paganism ever after. Radically severe in his principles, opposed to all conformity to the world, the laxity of the Roman church drove him to withdraw from it, which he ever after hotly opposed. So he was not a Romanist, nor did Rome have a particle of influence over him only to drive him the other way. He was strictly orthodox in

faith and a lover of the Scriptures. Hence if it were true that Sunday keeping, as a heathen institution, was being introduced into the Church by Rome, Tertullian is just the man who would have opposed and fearlessly condemned it. He 'joined the Puritanic sect of the Montanists. They were orthodox in doctrine, but stern in spirit and discipline'. . . . Tertullian says, 'We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish custom, which they are now very ignorant of. . . . We, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give place to the devil.'—*The Lord's Day from Neither Catholic Nor Pagan*, by REV. D. M. CANRIGHT. The Lord's Day, or Sunday, was thus observed as the day of meeting and worship by the Christians of North Africa and other parts of the East, at the beginning of the third century.

One of the ablest and most learned of the early Church fathers was Origen, of Alexandria, Egypt, A. D. 225. "This writer speaks very strongly of the duty of honoring the Lord's Day, which he says had its superiority to the Sabbath indicated by manna having been given on it to the Israelites, while it was withheld on the Sabbath. It is one of the marks of 'the perfect Christian to keep the Lord's Day.' As for the Sabbath, it has passed away, as a matter of obligation (as everything else purely Jewish has passed away), though its exemplary and typical lessons are evident still."—*Sunday: Its Origin, History, and Present Obligation*, by REV. JAMES AUGUSTUS HESSEY, D. C. L.

The Apostolical Constitutions, like *The Teaching of the Apostles*, were not the work of the apostles, but were written by men who were conversant with their teaching. This book was in existence about A. D. 250. One of its sections reads, "And on the day of our Lord's resurrection, which is the Lord's Day; meet more diligently, sending praise to God that made the universe by Jesus and sent Him to us."

The usual practice of Seventh-Dayists is to call those books and authors which teach the early observance of Sunday by the Christians, forgeries; nothing is admitted as genuine which gives countenance to the claim of Sunday keepers to the apostolic and patristic observance of

the Lord's Day. But the genuineness and authenticity of the books quoted above are abundantly sustained by evidences which have borne the keenest scrutiny by the ablest scholars of the ages since they were written. The authors and works named are vouched for by undisputed scholarship. And time and space would fail me to speak of Clement of Alexandria, Cyprian,

Eusebius, Athanasius, Augustine and others, men of high position, learning and influence in the early Church, and who, being dead, yet speak in the creeds and doctrinal formulas of present day Christianity, and whose testimony is invariably given in behalf of the Lord's Day, or Sunday, as the day observed by the Christians of their age for assembly and worship.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

13. Rev. Newell Dwight Hillis, D. D.

THE Biography and every volume of the sermons of this noble preacher were out of the city library. That is a good sign. He is still in demand, still studied, and still honored and loved. The reason is plain to everyone who gets a taste of his eloquence. They all want more.

From the cyclopædias I was able to glean these bare facts: He was born in Magnolia, Iowa, in 1858. He graduated at Lake Forest University in 1884, and from McCormick Theological Seminary in Chicago in 1887. The same year he was ordained to the Presbyterian ministry. He was at Peoria and Evanston, Illinois, until 1895. He was pastor of Central Independent Church, Chicago, from 1895 to 1899. He was then called to be pastor of Plymouth Congregational church, Brooklyn, New York, where he preached for a quarter of a century in that pulpit made forever famous by the long ministry of the immortal Henry Ward Beecher. Dr. Lyman Abbott succeeded him and then came Dr. Newell Dwight Hillis to be pastor and pastor emeritus till his death February 25, 1929 in his seventy-first year.

These data are so disappointingly meager! One longs to know the parental springs from which flowed such a mighty river of moral and spiritual influence!

Great men are born of great mothers. One is curious to learn the family ancestry of that wonderful Hannah that asked this mighty Samuel of God, and brooded over his infant spirit, and put the stamp of God upon him before he was

born. One would like to know of her who taught him to pray, and filled his young mind with reverence for his heavenly Father and introduced him to Jesus, and inspired him to love and trust and adore. Ah, the great mothers, the Monicas and Susannah Wesleys and Catherine Booths have more to do with the making of the great preachers and spiritual leaders than they can ever know.

Then we should be glad to know the qualifications and characteristics, intellectual and physical, of the father of so potential and aggressive a son, so robust and virile as to endure the strain of such mighty public service for nearly twoscore years. Might comes from somewhere and ancestry tells.

Moreover, some of us are a little curious to know what is back of the fact that this giant who was trained in a Presbyterian school and Calvinistic theology just as his great predecessor Beecher was, should grow and mature and graduate into Congregational polity and Arminian theology just as the illustrious Henry Ward Beecher did. Such striking facts do not just happen, without a cause. Men of giant mold and potentiality are not accidents. There must be some adequate cause to produce such stupendous effects. Biographies usually disclose such vital secrets in the making of great men. But unfortunately for my readers the biography I wanted was out of the library. We are left to conjecture what we authoritatively wished to know.

I am certain that my personal estimate of this man's greatness is correct. It comforts an author to know that other thinkers agree with him. It gives him confidence in his own judgment. Here

is one ground of my confidence. A few years ago the editor of a religious undenominational paper sent to 90,000 Protestant preachers of America a request to vote for the preacher that seemed to him to most vitally interpret the mind of Christ in his preaching. Twenty-one thousand and forty-three responded: 1,146 preachers were voted for and the names of the twenty-five preachers receiving the highest number of votes were published. Six were Congregationalists, six were Methodists, five were Presbyterians, four were Baptists. The name of Newell Dwight Hillis was near the top of the list!

This busy man, with one of the greatest and most exacting congregations in the world to minister to, was in ceaseless demand to address great assemblies on all manner of occasions from ocean to ocean and from the lakes to the gulf. He had something to say that people wanted to hear, and he addressed them in such gripping, sinewy English that their attention was arrested, their minds were instructed and their consciences aroused to a sense of duty in view of the truth revealed. What an ambassador for Christ such a man becomes! What a moral power in a vast Protestant republic of a hundred and twenty millions of people!

Such a man feels a divine urge in him to write. The multitudes cannot all journey to New York City to hear him preach. He has a God-given message which the world is pleading for, and so he writes; and the printing press multiplies him a thousandfold. Here is a list of some of his books published in 1911, by Fleming H. Revell Company: "The Contagion of Character," "The Fortune of the Republic," "Great Books as Life Teachers," "The Investment of Influence," "A Man's Value to Society," "Faith and Character," "Foretokens of Immortality," "David the Poet and King," "How the Inner Light Failed," "Right Living As a Fine Art," "The Master of the Science of Right Living," "Across the Continent of the Years." He has published other books since. They have had a circulation of a million copies!

As Henry Ward Beecher rose to the summit of usefulness and renown during our Civil War, defending the cause of union and liberty, both in this country and in England; so, with kindred spirit and genius, did Newell Dwight Hillis support our nation and our allies in the great World War. His burning arraignment of the wickedness of the kaiser and his war-mad military

leaders, plunging the nations into that war, and his awful denunciations of the moral atrocities of the German armies will live while the world stands.

Men of genius seem to be peculiarly fitted for their day. Their birth is timed by an all-wise Providence. They appear on the stage of action just when they are the most needed and can be at their best for humanity and God. Think of Washington or Grant, or Lincoln born in some other age! As they sang in their teens, "One gave us independence on continent and sea; one saved the glorious Union; one set the people free." What could they have done two centuries before their time? So with Wesley, Finney, Booth, Beecher and Hillis. What if they had appeared in the fifteenth century? No wonder the keen minded Bushnell preached, "Every Man's Life a Plan of God!" Let us all thank God that we are living now in this greatest of all ages, and live so grandly and nobly that God shall not be disappointed in us, and Christ shall not be "ashamed to call us brethren."

The best I can now do is to give some specimens of this man's thought and eloquence. These gems are scattered in handfuls anywhere in his writings. Here is one for the young: "The soul is a palace where reason is a noble hall, memory is a spacious library, imagination is a picture gallery; while hope is an observatory where the watchers of the night are always looking toward the stars. Thought also is an artist and slowly the walls of 'The House of Dreams' are decorated. What is the youth dreaming about? What is this girl thinking in the hour of revery? Young Cecil Rhodes is dreaming about South Africa, and a railroad from Egypt to the Cape of Good Hope. Young Edison is dreaming about the dark alleys of the tenement house regions, and an arc light that will make the city shine like day. Horace Mann is dreaming a dream of a schoolhouse in each rural neighborhood, where the boys and girls can assemble for several golden hours every day under the guidance of a wise teacher. Young Tennyson is dreaming his dreams of Arthur Hallam and what goes on after death, and what art or songs or forms of learning the noble youth is pursuing as he wanders through the Elysian fields. Slowly deeds and the will build the house of character; slowly also the imagination decorates the rooms.

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"The artists who wrought the mosaic in the dome of St. Peter's had before their eyes the painting by Michael Angelo, which they set up and reproduced in brilliant bits of marble.

"Raphael also made a cartoon sketch, and charcoal outline, and afterward filled it in with brilliant colors. The first strokes are the important strokes in the picture, and first thoughts and early dreams are the ones that represents a double process—the imagination giving the ideal and pattern, and the reason and will setting it up in deeds.

"Pope's verses tell the story. The youth at first beholds the enchantress with revulsion. Returning in thought a second time, he perceives evil as an angel of light. Later he pities the temptress; but pity is akin to love. At last the youth embraces that from which once he fled in terror. The one safe rule is, 'Flee with instant resolution from the very thought of evil.'

"Many a youth has familiarized himself with temptation and, dallying, has fallen. Every crime is rehearsed in advance on the stage of the imagination. The central figure in the awful drama enacts his deed in advance. Judas doubtless made plans just what he would do with his thirty pieces of silver. His dream lured him on. His thoughts dug a channel for his will. His imaginations were apples of Sodom, hanging before his eyes and alluring him forward. The forbidden fruit was picked in his dream, before his hand of flesh was stretched forth.

"The Roman poet, was right—our dreams stain our actions through and through. Life's rule, therefore, is, guard the early hours of the morning, and the wakeful hours of the night. The youth who thinks whatsoever is true, whatsoever is pure, whatsoever is lovely, whatsoever is of good report, is dipping his brush in colors of eternal beauty, whose brilliant hues will never fade.

"O all ye young hearts, beware of the very thought of evil! Keep your thoughts as sweet as new-blown roses. Let your soul be as white as clouds drifting across the sky. Guard against the very beginnings of evil. If the torch of light and beauty goes out when you stumble and fall, snatch up that torch and relight it at the altar of prayer.

"Draw back from the very thought of injuring womanhood, as you would draw back from hurling a weapon at an angel of God. Lead a sweet, wholesome, clean, manly life.

"When the great day of revelation comes, see to it that nothing of the fox or serpent, nothing of the worm or wolf has reported itself in your own hidden portrait that shall be unveiled. The youth who goes through life gathering evil like thick clay to himself, shall awake to shame and everlasting contempt and be cast out into the rubbish heap of Creation."

The Contagion of Character.

"It was a favorite saying of one of the brilliant orators of the last generation (Robert Ingersoll's blasphemy) that he could have built a better world than this one by simply making good health catching rather than disease. With all the force of his unrivalled eloquence the orator indicted nature and God because the thistle spreads faster than roses, the plague outruns all the cures of doctors; while slavery, that landed at Jamestown the same year that liberty landed at Plymouth, so far outgrew freedom, that at length the demon threatened to choke to death the most beautiful spirit that ever blessed our earth. And yet, all the time that audience was vociferously cheering the orator's sentiment, they were surrounded by a thousand proofs that good health is catching rather than disease. While truth, liberty and love are a contagion that spread from soul to soul and city to city, and state to state. Ours is a world where disease, ugliness, and slavery must needs perish out of society, because they are not catching; while health, beauty and goodness spread like a beautiful civilization, being contagious for all the earth.

"If we go back three centuries we shall come to the city of London, to a palace named Whitehall and to a scholar John Milton who seeks an audience with Charles the First. Milton was a poet, listening to the sevenfold hallelujah chorus of almighty God. He was an author whose sentences were flights of golden arrows. He was a patriot who thought it ignoble to enjoy his leisure for culture, in Italy, while his fellows were struggling against tyranny and seeking to right England's wrongs. Above all else Milton was a believer in the omnipotence of truth, holding that the last fact in the case will always prevail.

"Now Milton's errand at Whitehall palace was to leave with his majesty a pamphlet entitled, 'A Plea for the Liberty of the Printing Press.' The poet-patriot held that that commonwealth was most surely founded that was based upon

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the liberty of the citizens to discuss all matters, political, financial, social and religious.

"This doctrine, however, was revolutionary. Tyrants then, as now, believed that while liberty of thought was quite safe for a king, the liberty of speech was full of peril for serfs and the common people. Tradition says that an official from the palace warned Milton not to spread a doctrine so seditious and hurtful to the throne, and finally remarked to the poet that it was quite possible for the king to house him in the tower, or chop off his head. So Milton decided to pursue his reflections in solitude and went into hiding.

"But all great ideas of liberty are catching. God has so built the world that intellectual freedom is more contagious than the thistle or the pestilence, because the universe is built for beauty and health, for happiness and morals.

"One day Milton's 'Plea for the Liberty of the Printing Press' fell into the hands of Sir Henry Vane and inflamed the imagination of the noble youth. He became an advocate and exponent of free speech, and freedom of the press, and sailed for Boston. Soon all the thirteen colonies were leavened with the idea of freedom. One day a French traveler visiting London found Milton's pamphlet and he carried it to Paris. Soon the great truth spread like a contagion over France, and peasants and serfs were talking 'Liberty, Equality and Fraternity,' and the whisper deepened into a thunder. The multitudes shouted so loudly that tyrants began to tremble and thrones to totter all over Europe.

"It was useless for autocrats and tyrants to oppose John Milton's idea of 'Liberty.' Nothing can stay the progress of this divine truth. The principle is catching, and the contagion will yet touch all nations of men that dwell in the earth.

"So it is health and beauty that are contagious. Smallpox, diphtheria, the black death, and all the other filth diseases that once cursed Europe will soon die out. Soon with new discoveries our physicians will drive cancer and tuberculosis up into a corner and choke them to death. Beauty and health in our women, and strength and beauty in our men are forms of contagion that are more and more prevalent.

"All inventions and tools are contagious. Any device that lightens man's burden, that increases the stroke of his hand or lengthens the stride of

his foot or multiplies his speech, is eagerly sought after. Let James Watt achieve an engine that will hoist coal out of the mines, and his place among benefactors is secure. Once George Stephenson has a locomotive that will run on a track, and that tool will journey into the uttermost regions that pilgrims, weary of walking, may ride and rest. The scholar who wants to see things spread on concentric circles must needs stand by Gutenberg with his movable type and see printed pages spread over the earth. Then he will know that God has built the world so that telephones, pianos, sewing machines, engines, looms, reapers, ships and automobiles, spread like a beneficent contagion.

"An American woman, a missionary's wife, found in South America that 'sport' called the seedless orange. Sending the grafts to California the orange spread over the world as luscious food for man's hunger. So goodness is contagious. Once Wilberforce in a speech in the English parliament, opposed slavery in the sugar plantations of the West Indies, and that night he went out from the house of commons an outcast in disgrace. But that Christlike protest against human oppression was caught up by others and carried to New England and New York, and over great Britain until the sin of slavery has been banished from the civilized world.

"The time was when there was one man of light and leading in the Dark Continent—that missionary hero, David Livingstone. But Livingstone's spirit became contagious. His black servant Susa caught the spirit of Christian heroism. Then it spread to Stanley and Baker and others, until the whole Dark Continent is becoming aflame with light. Here also is Japan, with once only Commodore Perry, and a handful of teachers; and China, with once only Morrison; and Burmah with once only Judson and a new ideals of religion; and India with once only William Carey and now millions of children and youth in the schools of that tropic land. For goodness, like a beautiful civilization, is a contagion that is sweeping over all the earth.

"Yet, notable as has been the atmosphere of power in which the sons of greatness have walked, there is nothing in history for majesty comparable to the invisible, indescribable effluence that exhaled from Christ, and was the secret of His personal influence. In what a blaze of light He lived! What sweet allurements had He

for the common people! With what wonder of enthusiasm did the multitude crowd and press upon Him! The speech of this youth of three and thirty abounded with sayings that the ripest scholars of centuries have never been able to fathom. What an atmosphere of hope did He diffuse, when wrecked and ruined sinners felt their dead and dormant powers stirring and coming to life before His sacred look. The righteousness of others, though white, was often as cold as a snowflake. But His spotless heart was stained through and through with sympathy for human sin and suffering. If the centurion, the ruler and the priest approached Him with mingled awe and hesitancy, and the captain and soldiers that came to arrest Him quaked in His presence and fell to the ground before His piercing look; yet little children found in Him an instant and familiar friend, clambered upon His knee and were thrilled by his words of love. The prosperous and the unfortunate, men high and low, men bond and free, with all their hopes and dreams and prayers and penitence, pressed unto Christ, and poured their secret longing into His heart.

"Never was opposition so bitter nor hate so intense as was heaped upon Him. Piteous was the tragedy of His execution, but dying, His love overflowed upon His lips in the prayer, 'Father, forgive them; for they know not what they do.' That matchless love spread from Jesus to the twelve disciples, then to three thousand; then to seven thousand; at the end of the first century to a million, and so the contagion of Christ's character, His spirit of pity, good will and love spreads in ever widening circles of blessings. To-day the very statesmen are working on no other problem than this, how to translate the Spirit and teachings of Christ into the laws of the republic's life. And when the contagion of His goodness has completed its blessed work, all codes will be just, all institutions ethical, all governments humane. The world will be struck through and through with the spirit and mind of Christ, and His righteousness shall cover the earth as the waters cover the sea."

Here are some of Hillis' thoughts on "Individual Excellence, the Secret of National Progress." "The genius of the republic is individual excellence. The aim of our institutions is self-sufficient manhood. Every youth is to bear his own burden, practice self-reliance, independence and courage. Every worker is to eat his own bread in the sweat of his own brow. Let the scholar

distill his wise thoughts in the alembic of his own brain. Let the martyr fill the cup of sacrifice with the crimson of his own broken heart. There is no easy road to greatness. There is a royal road to character and self-sufficient manhood; make the most possible of yourself. Would you have a great nation? Let each individual make himself wise, strong and self-sufficient. Would you have a weak state? Let the people cling to the garments of their legislators as little children cling to the skirts of their mothers. Then for giants you will soon have feeblings. So the test of every institution is, Does it promote the greatness of the individual? One who has carried his thought and life up to the likeness of Christ, and become one of the sons of God.

"What is the Church? A group of these great individuals, unique in their personal excellence. What is the secret of strength? Let every man bear his own burden, and by exercise gain strength to bear the burdens of others.

"Of course this insistence upon individual excellence rebukes the self-indulgent. Our soft and luxurious age wishes to escape personal responsibility. It traces all troubles back to institutions on the outside, instead of to individuals on the inside. Is the youth a truant bating his books? Blame the teacher and the school administration, blame everything and everybody but the youth himself. Is a man a drunkard, a tramp, a vagabond? Blame competition, corporations, anybody except the individual who loves idleness and hates work. Are there multitudes today in concert rooms, in dance halls, at their sports, instead of in the churches? Blame the Church—some because the sermons are too long or too short, too deep or too shallow; blame anybody, anything except the individual who has no noble discontent for a higher life.

"Is one youth industrious, thrifty and economical, so that he begins to climb up the golden ladder of success, while another is fickle and changeable? Blame the wage system or the tariff, anything; only do not reform the individual! Meanwhile here is this Book that stands for individual excellence, saying, 'To every man his work; every man shall give an account of himself; let every man bear his own burden.'

"If we go back and seek out the beginning of this evangel of good will to man we come at

last to a great Teacher upon His cross, with arms flung wide to lift the earth back to His Father's side. Religion itself, in its final universal adaptation, sets forth from a great Savior. And how shall we account for this universe, with its suns and stars, and procession of the seasons, save as we trace it back to the mind of the great God, from whose right hand of omnipotence suns and stars fly forth like sparks from a blacksmith's hammer.

"No other teacher puts such emphasis on the importance of the individual man as did Christ. Other moralists talked man down. Christ talked him up. Others have despised common men because of their external circumstances. Christ ignored external conditions. He stripped away the rags from the beggar and the purple from the prince and laid His hand on the soul of each and whispered, 'Made in the image of God!' It was impossible for Him to paint in colors too rich the destinies of one in God's image, who carried two eternities in his heart. Nor was any man so humble in his talent or obscure in his calling as to escape Christ's notice. 'To every man his work,' said Christ. Thus he who does the humblest thing well *as for God*, makes the task easy and the duty sublime.

"Now for some reason multitudes do not believe in this emphasis of the individual. It is the golden mean between two widely separated extremes. The philosophy of the selfish egoist is, 'Every fellow for himself, and the devil take the hindmost.' The philosophy of Socialism is, 'Society is everything, and the individual is nothing.' Egoism is the Dead Sea into which all streams run. Always getting and never giving it finally becomes a putrid pool. At the other extreme stands Socialism, making the individual a mere drop in a river, a leaf in the forest, a mere grain of sand lost on an infinite shore. Between these two evil extremes, lies the golden mean of *individual excellence* which God is always trying to develop and call out. What a tribute to individualism is this, that God should endow a soul with full power to say, 'I think, I pray, I sing, I repent. I resolve to be noble and good.' There is but one great thing in our world—man; and there is but one great thing in man—his individual will.

"Now and then some man arises to say that labor creates all wealth; that all the property in American society was created by labor. Capital has wrested away labor's all. Strong men and corporations have despoiled labor of her

own. In one of the new books on political economy one reads these words: 'Every dollar of the ten billions of the product of this country last year was created by labor and four dollars out of every five that labor created was stolen from it.'

"Now let us test the statement. Years ago the men in the gas plant of New York City from the coal extracted the vapor for light. The residuum was tar—of no known value, and they carried it out to the Jersey City flats and threw it away as waste. One day a poor young man, looking eagerly for work and position, chanced to see the teamsters carting away this tar. He lingered for weeks about this black flood. At last he worked out a plan for using this waste tar in conjunction with pebbles for roofing. He also found there a large number of idle men who had no work and no wage whatever. They were impotent to find work for themselves. Organizing his idea, he led these men out to this waste material, transformed it into roofing, gave these laborers, who had nothing to do, work, out of this waste making a wage for them, while he himself made a fortune. Now, take away that man's intelligence. You have the tar on the Jersey flats. You also have the idle workmen with no wage whatever. Who created the industry? That thinking man! Who gave work to idleness? That inventor! Who gave them plenty instead of starvation? The employer! And what is his reward? This, that he is now told that his fortune represents theft; that his workmen created all his property as well as theirs; that he is a vampire, a parasite, who wrested his savings from the men who produced it. Is this fair? Is it honest? Is this the reward we give to our inventors and benefactors, whose organizing ability and saving represent the very life of this great nation? Say what you will, God raises up one great law giver or statesman in a century and lifts the others to his level the next century. He raises up a great inventor, a great merchant, a great railway builder, and these men are our benefactors. Take them away and we should be helpless for guidance and progress. It is cruelly unfair and unrighteous to pour upon them all manner of scorn.

"And yet, of late, the very skies have seemed to rain lies and slander upon some of the noblest merchants and inventors and manufacturers that this country has ever produced—men who have furnished work to innumerable multitudes who

otherwise would have been impotent for guidance. This is important to know in these days when communistic papers are stirring up class hatred and enmity, and planning strikes that might produce a panic, and close our factories, and turn our plenty into want, our abundance into a desert.

"There is in the long run no way to increase the wage fund save to increase our intelligence and character as men, and so increase the quantity and quality of our work. Misguided leaders and ignorant followers want 'equality.' But there are only two ways of securing equality. One is to run a mowing machine along and cut off the heads of the stronger, taller men and reduce them to the level of the lowest. Another way is to lift up the lowest to the level of the strongest, wisest and best man in the community. This is the divine way. The free school and the free press, the church and God level men up. They lift the lowest to the side of the best. Moreover this is the test of all theories of human advancement. Do they strengthen the individual? Do they tend to make each man truer, nobler, better, more useful and more Christlike? If they do not, whether communism, socialism or what-not, they are not of God. In his beautiful phrase the apostle John tells us that the purpose

of God in history is to so exalt manhood that everyone shall be *called*, and *really become* a 'son of God, a king and a prince on the earth.'

But I must close. What conclusion shall we come to about this princely orator, who could stand on four feet square of his platform, graceful as Apollo, and pour out a stream of golden thought in chaste speech and noble diction? Here are two volumes before me of his platform addresses and articles for the secular press. I have not noticed a line in them that would even suggest a smile. He was not on the secular platform addressing from two thousand to ten thousand people, just to act like a painted clown or play the buffoon! He was still on his Master's business, discussing great truths and vital themes that men needed to know.

What then must have been his solemnity and spiritual earnestness when he was in his pulpit holding up Christ as the only hope of sinners and beseeching men to be reconciled to God! Let all preachers learn the lesson and catch the ideal. The pulpit masters do not fill the noblest and high salaried pulpits in the world for a quarter of a century by preaching nonsense and infidel drivel. The pure gospel of salvation is the only power that can win and satisfy and permanently hold hungry hearts.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

Current Religious Practices—Almsgiving (Matt. 6:1-4)

IN THE foregoing chapter the discussion had centered about certain current teachings of the day that had found credence because they were upheld by the rabbis. Contrasting with these new principles had been set forth as fundamental in the kingdom. After these had been considered one by one, Jesus turned to certain religious practices.

At the time of Christ religious duties found their paramount expression in three main forms,

almsgiving, prayer and fasting. As in the analysis of the religious teachings, Jesus directed His reconstruction of the ideas contained mainly against the dogma of the scribes and Pharisees, so in connection with the practices, He brings a searching criticism against the chief objective and method in which these practices were carried on by these religious leaders.

Opening the dialectic on the subject of the performance of religious duties, Jesus gives the general warning, "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven." Here the thought content of the word, righteousness, would seem to be righteous acts, that is, religious practices, and accordingly

this passage stands as introductory to all three considerations which follow. In this general statement there are two fundamental principles enunciated, namely, righteous acts are not to be done to be seen of men, and second, if so done, there is no reward from the Father above.

Passing from the introductory admonition, Jesus takes up the subject of giving alms. The duty of remembering the poor was clearly laid down in the early legislation and was ever considered binding. In the Mosaic injunction we read commands wherein exhortations were given that in harvest time the corners of the field were not to be reaped or the gleanings gathered. Moreover, the vineyards also were not to be gleaned, and fallen fruit was not to be gathered. All these were to be left for the poor and the sojourner (Lev. 19:9-10). At the end of every seven years there was to be a release from debts to aid the poor. This also extended to the poor brother who perchance was so burdened with debt that he must needs sell himself into slavery. He also was to be liberated. Furthermore in order that there might not be any attempt to escape the obligation of releasing from debt by refusing to lend to a needy brother when the year of release was near at hand, the warning was given, "Beware that there be not a base thought in thy heart, saying, The seventh year of release is at hand and thine eye be evil against thy poor brother, and thou give him nought, and he cry unto Jehovah against thee, and it be sin unto thee" (Deut. 15:9). Moreover to prevent oppression in the form of land monopoly another provision was made. In the year of jubilee, that is every fiftieth year, each man should return unto his own possession. If circumstances had compelled him to sell his land in the interim the price to be stipulated was that which would value the land until the fiftieth year, then at that time it was to return to its original owner. With such provisions as these the poor were cared for in every respect among the Israelites.

Passing from the early legislation the same thought of the championship of the poor runs through the prophetic literature, where an outcry goes forth against oppression by the rich of their poorer brothers and appears in other literature. In Psalms, we read:

"Blessed is he that considereth the poor:

Jehovah will deliver him in the day of evil.
Jehovah will preserve him, and keep him alive,
And he shall be blessed upon the earth;

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And deliver not thou him unto the will of his enemies.

Jehovah will support him upon the couch of languishing:

Thou makest all his bed in his sickness."

—(Psa. 41:1-3.)

Again in Proverbs comes the warning:

"Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard" (Prov. 21:13).

Such was the Old Testament teaching regarding the poor. When we turn to the books which were written in between the Old and New Testaments, books which, while not inspired, have much of religious admonition in them and reflect the trend and development of thought of the day, we find a very definite set of theories gathering around the practice of almsgiving. One of these carries out an idea expressed in the forty-first Psalm which we just quoted, that alms will constitute a "divine protection from calamity." Then the thought herein contained is carried further and the giving of alms was regarded as a means of making an atonement for sin. Thus we read:

"Benevolence to a father shall not be blotted out,
And as a substitute for sins it shall be firmly planted.

In the day of affliction it shall be remembered 'to thy credit';

It shall obliterate thine iniquities as heat (disperseth) hoar-frost" (Sirach 3:14, 15).

"A flaming fire doth water quench,

So doth almsgiving atone for sin" (Sirach 3:30).

From such passages as these it would seem that the Catholic church has drawn some of its conclusions, the more so when we remember that these books are accepted as inspired by that church. The same thought is reiterated in Tobit 12:9:

"For alms doth deliver from death and shall purge away all sin,

Those that exercise alms and righteousness shall be filled with life."

Furthermore the abiding and enduring quality of such expressions of the religious life is brought out:

"A branch sprung from violence hath no tender twig,

For an impious root is on the point of a crag:
Like reed-stalks on the bank of a torrent,
Which are consumed before any other plant.

But kindness shall never be moved.

And righteousness is established for aye" (Sirach 40:15-17).

Finally, along with other inducements held out as an incentive to give alms, was the fact that thereby would a religious reputation be gained. Turning again to the book of Sirach we read about the rich man who was found blameless, who had made riches redound to his glory, and in conclusion it is stated:

"Therefore shall his good fortune be steadfast,
And the congregation shall declare his praise."

Another translation is:

"His good shall be established and the congregation shall declare his alms."

In any case the thought intended by the first is expressed in the latter. Accordingly it would seem that the scribes and Pharisees of Christ's day with their love for the praise of men had caught this feature in connection with giving of alms and felt that it was predominant.

In dealing with the question Jesus as was ever His wont went straightway to the heart of the subject and gave the injunction, "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward." The significance of the phrase, "sound the trumpet," has been variously interpreted. Some have thought that there was an actual sounding of the trumpet by the proud almsgiver in public places that the needy might draw near, but this thought is rejected by others. Again some have suggested that the reference is to the trumpetlike receptacles which were in the temple treasury, but in answer to this it has been stated that there was no evidence that these were found in the streets and in the synagogues. Consequently it would seem that the phrase is no more than a figure of speech which may be compared to one among us, for we often speak of doing anything "with a flourish of trumpets!" Thus the thought would be the doing of anything in such a way that everyone would be made aware of it.

In this passage in no way is there any thought of the inhibition of giving alms. This is a duty clearly enjoined by Jesus. At one time He said to His disciples, "Sell that which ye have, and give alms" (Luke 12:33), and He told the rich young ruler to go, sell all that he had and give to the poor. Moreover there is a promise which

is relative: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom" (Luke 6:38). Finally we are commanded to make to ourselves friends of the mammon of unrighteousness. It was not the giving of alms that Jesus condemned but the method employed, and the objective sought. The givers were seeking primarily glory of men, not to help the needy. It would be a question whether there was any real concern in their hearts over the needy. This did not characterize them at other times. Their thought was centered on the religious reputation that would accrue to them.

Therefore to remove all ostentation in giving, Jesus continued with the command, "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee." The expression, "let not thy left hand know what thy right hand doeth," would seem to have been a proverbial expression to indicate the thought of secrecy in connection with the performance of any act, that is, the act was to be done in as secret a manner as possible. From this injunction an inference has been drawn which is in most decided contrast with the custom of the Pharisees, namely, that there is to be no public giving at all. This would seem to be another extreme viewpoint. Wesley in commenting on this verse says, "When you are fully persuaded in your own mind, that by your not concealing the good which is done, either you will yourself be enabled, or others excited, to do more good, then you may not conceal it: then let your light appear and 'shine to all that are in the house! But, unless where the glory of God and the good of mankind oblige you to the contrary, act in as private and unobserved manner as the nature of the thing will admit."

In both instances, in the ostentatious giving and in the unobtrusive giving there is a reward. The proud, praise loving Pharisee has his reward. He sought to be seen of men. He gained what he sought. No further reward awaits him. The one who makes no display of his giving but does it simply to meet the needs which are presented, his reward comes from above. "The Father who seeth in secret shall recompense thee." What the nature of the recompense is, we are not told, but sufficient is it to know that the Father himself will recompense. If people fail to recompense or to recognize, our heavenly Father sees and knows, He will reward.

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In considering homiletical possibilities in this passage, we might take verse one as a text and state as a theme, Religious observances are never to be accomplished with the thought of praise from men, and then also verses two and three,

might constitute a text with the theme, How to give. Subdivisions under this could be, not with ostentation, nor for glory of men, but unobtrusively, with the thought upon the reward from the Father in heaven.

HINTS TO FISHERMEN

By C. E. CORNELL

Effective Preaching

1. It should have definite aim—shoot to kill, bring down the game.
2. It should be illuminating—enlightening the mind.
3. It should be unctious—penetrating the will.
4. It should be persuasive—influencing the heart.
5. It should be fresh, juicy—tickling the sensibilities.

The Meaning of Life

Mr. James Reid, in his book "The Key to the Kingdom" has this illuminating thought on the "Meaning of Life":

"The fact is, that till we see God, there is no real and intelligible meaning to life. One thing is to be said about the theory of the love of God—even if it be only a theory—it is the only credible and intelligible explanation of the world. But it becomes convincing only when we really find that love working through everything. Life for many people is a thing which is good only in shreds and patches; and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find Him there, the world becomes the Father's house. It is heaven begun: we have entered, even here on earth, the spiritual country."

Regeneration More Essential Than Reconstruction

That distinguished Christian layman, Dr. John R. Mott, world traveler and world thinker, addressing a representative audience in Manila, P. I., January 21, gave his opinion on the needs of the modern world. He said in part:

"What the world needs today is not chiefly

additional external arrangements such as the League of Nations, Family of Nations, World Court, arbitration treaties or peace congresses, or what is tantamount to these important means or agencies. Important as these institutions and means are, far more fundamental and necessary is it to get inside of men and change their outlook, their disposition, their motives, their ambitions, their spirit, for out of these are the issues of international life. In a word, the need is not so much reconstruction as a regeneration. The process of filling the world with good will is a superhuman work."

Pandora's Box

Dr. H. E. Luccock, contributing editor of *The Christian Advocate*, New York, has recently written this concerning the proverbial Pandora's Box:

"Throughout the centuries no occupation has had a greater fascination for men than that of trying to lift the lid of Pandora's box of the future and discover whatever evil or good is laid up for the days to come.

"Dr. E. Griffith Jones, the well-known English preacher, has recently been lecturing at Leeds University on the six great problems of the next few centuries. He says that these six problems must in some way or other find a settlement in the next few hundred years. There are six:

1. 'Moralizing' man's power over nature.
2. The just distribution of wealth.
3. International and racial relations.
4. Birth control and problems of population.
5. The conflicts of religion.
6. The religion of the future.

"When we think of the complexity of any one of these issues, we are tempted to do what Pandora tried to do—shut the lid of the box again. But it will not shut!"

It is clearly evident that this distinguished

preacher is not expecting the soon coming of our adorable Lord. As for the six intricate problems, they are now at our very doors; we do not have to wait several hundreds years to face their solution. We have this gigantic task on hand now.

Sermons that Missed the Mark

Henry Ward Beecher once said, "The churches of this land are sprinkled all over with bald-headed old sinners whose hair has worn off by friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind."

About Two Hundred Sermons

How many new sermons does the average Nazarene pastor produce in a year? Does he preach his old sermons over and over again in the new places that he may serve? Can he get through life quite comfortably with about 200 sermons? Quite a number, we suspect, are getting along with many less than 200. It is no wonder that such men never rise above Hard Scrabble circuit. For the sake of the preacher's own mind, he ought to make a new sermon at least once a week.

Obscene Literature on the Increase

For a time last year there was quite an agitation against the salacious books and magazines that fill the news-stands of the country. But for some unknown reason it has about petered out. The news-stands now offer more obscene reading than ever. The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal church claims to have samples of over thirty popular magazines with an aggregate circulation of nearly 50,000,000 copies which "are more than usually foul in dialogue and erotic in description." Rev. R. J. Bateman, pastor of the First Baptist church, Asheville, N. C., says that sixty indecent magazines are sold in his city. The sad feature is that one-third of these foul magazines are sold to high school boys and girls. Here is a menace to the youth of the land that is serious to contemplate. Every American preacher should enter a protest and go on a warfare to improve conditions. As a nation, we are fast drifting on the rocks.

Cleanliness is Next to Godliness

The familiar expression so often quoted, and supposed to be in the Bible, is not to be found

there; neither is it the original saying of John Wesley, who many think is its author. *The Pathfinder* gives a bit of interesting information:

"The authorship of this quotation is not known. In one of his sermons, speaking of dress, John Wesley says, 'Slovenliness is no part of religion; neither this (referring to the Bible) nor any text of scripture, condemns neatness of apparel. Certainly this is a duty, not a sin; "cleanliness is next to godliness."' The founder of Methodism indicated by the quotation marks that he was not the author of the last part. Rowland Hill quotes the same words as a saying of George Whitefield. It may originally have been suggested by the following translation of a sentence in the Jewish Talmud: 'The doctrines of religion are resolved into carefulness, carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness, abstemiousness into cleanliness; cleanliness into godliness.' 'Cleanliness is next to godliness' is often erroneously quoted as coming from the Bible."

A Preacher Opening his Heart to his Congregation

"Whenever a preacher talks frankly from his heart to his congregation he is worth listening to," says *The Christian Advocate*, New York. It then says, that Dr. Richard Roberts, pastor of the American Presbyterian church of Montreal, has spoken frankly of some things which a congregation does often unwittingly to its pastor. His words are well worth thinking over. Dr. Roberts said:

"We ministers are to blame for our conventionality, our professionalism, our poor sense of proportion, our fussiness about secondary things—and most of all, for our failure to live habitually among the deep things of God. But believe me, while we shall have to answer for our failures, the rest of you will have something to answer for, too. You will have to answer us. 'Like priest, like people'—that is true; but 'like people, like priest' is no less true. We become what you expect us to be. Many a preacher has to fight for his soul against his congregation, sometimes against the very kindness of his people. Sometimes he is afraid of them, afraid to be wholly true to himself in his utterances—remembering the wife and the bairns at home. Sometimes he is wearing out shoe-leather on the streets, having a congregation that insists on being hand-fed,

when he ought to be in his study alone with God, searching and waiting for the Word. And so we become formal and conventional, respectable and timid and dull, God help us! And religion becomes a lame and nerveless thing in our hearts and on our lips."

The Why of Failure

Not a few preachers are failures because of shallowness. They offer nothing original or deep. They are surface skimmers, Bible "thinkers" with but little conviction as to truth. The sheep are often at the church to be fed and must take sawdust instead of alfalfa. The preacher has practically wasted his week by allowing multiplied duties to interfere with his study, prayer, meditation and sermon formula. In the pulpit with an empty head and, sadder still, an empty heart, the poor fellow flounders in shallow water, stirring up a little mud, when all the time there are "waters to swim in." You can never fool the people by pounding the Bible for expounding it, or substituting noise for spiritual power. Pile your basket full of spiritual bread that you have gotten during the week, and you will have something to offer the hungry multitude. It may be a Samaritan woman or five thousand in the wilderness, or a lone neighbor at midnight. You will have the bread for any occasion. An empty bread-basket means pulpit failure. No one desires that.

Encouragement

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more forever" (Exod. 14:13).

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13).

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

"And Jesus came and touched them, and said, Arise, and be not afraid" (Matt. 17:7).

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship" (Acts 27:22).

Good Old Campmeeting Days

The campmeeting season will soon be here. Possibly a thousand holiness camp or tent meetings will be held in this country this year. Rev. D. Rand Pierce has given us some refreshing verses on campmeeting days. They are worth passing along.

*Ho, for the joy of the campmeeting season!
Brightest and best of the feast of the year!
All of the cares and the labors forgotten,—
Hail! for the time of campmeeting is here.*

*Ho, for the beautiful open-air freedom,
Far from the din of the city and town,
Walking the aisles of God's primitive temple,
Under the trees and the stars looking down!*

*Ho, for the showers of heavenly blessings,
Down from the skies that are bending above,
Slaking the soul with the waters refreshing,
Bathing the spirit in oceans of love!*

*Ho, for the joys of the campmeeting season,
Flooding the land with its jubilant praise,
Bringing to earth a bright foretaste of heaven,—
Thanks be to God, for sweet campmeeting days!*

The Ark of Safety

God has prepared an ark—a way of salvation—large enough for every one who will come.

This way of salvation is the only way.

Jesus Christ is the door; only those who enter by Him can find a home of safety.

By faith we enter—a faith that obeys implicitly and endures to the end.

God does His part, and we must do ours.

Many refuse to enter, like those in the day of Noah, thinking some other way will do as well.

Many ridicule the workers on the ark and despise all warnings, till the evil day comes when it is too late to enter.

The ark of safety leads to the establishment of a new world with the kingdom of God in it.

Men may help build the ark, and yet not themselves enter into it and be saved.—PZLOUBET.

HOMILETICAL

WHERE IS THY GOD?

By C. E. CORNELL

(Psa. 42:3-10.)

God's answer to cheer His own children.

1. He is above us (Josh. 2:11).
2. He is around us (Psa. 125:2).
3. He is before us (Ex. 13:21).
4. He is behind us (Isa. 30:21).
5. He is beneath us (Deut. 30:27).
6. He is with us (Isa. 41:10-13).
7. He is in us (Col. 1:27).—Selected.

Subjects and Texts for Busy Preachers

Feeding the flock. "He shall feed his flock like a shepherd" (Isa. 40:11).

The sifting process. "Behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

Trusting without fear. "I will trust and not be afraid" (Isa. 12:2).

In God's remembrance. "Thou shalt not be forgotten of me" (Isa. 44:21).

Fertile ground. "I will be as the dew unto Israel: He shall grow as the lily" (Hos. 14:5).

Two things to hold on to. "Holding faith, and a good conscience" (1 Tim. 1:19).

Inactive but strong. "Their strength is to sit still" (Isa. 30:7).

Always on guard. "He that keepeth thee will not slumber" (Psa. 121:3).

A city of refuge. "I flee unto thee" (Psa. 143:9).

The reaction of mercy. "The merciful man doeth good to his own soul" (Prov. 11:17).

A light load. "My burden is light" (Matt. 11:30).

The voice of thunder. "Hear attentively the noise of his voice" (Job 37:2).

Divine security. "Shall not God search this out?" (Psa. 44:21).

An everlasting hope. "Hope thou in God" (Psa. 42:5).

An emphatic "LET." "Let the peace of God rule in your heart" (Col. 3:15).

Cowardice cast out. "Perfect love casteth out fear"—cowardice (1 John 4:18).

Holding down the body. "But I keep under my body, and bring it into subjection" (1 Cor. 9:27).

Established in truth. "Be established in the present truth" (2 Pet. 1:12).

A reasonable demand. "Do good, and lend, hoping for nothing again" (Luke 6:35).—C. E. C.

THE CHURCH OF CHRIST

By W. D. SHELOR

TEXT: Eph. 5:25-27.

I. PURCHASED. "Christ gave himself for it."

Illustration: The first Adam gave himself (a rib) for his bride; the Second Adam gave Himself for His bride, the Church.

II. A BELOVED CHURCH "Christ loved the church."

Explain the difference between His love for the world, John 3:16, and His love for the called out ones of the text.

III. A SEPARATED CHURCH. "Ecclesia-church"—the called out ones—separated from sin and sinners.

"A chosen generation."

IV. A SANCTIFIED CHURCH. "That he might sanctify it."

1. Consecrated and devoted to Jesus Christ.

2. Purified and made holy. "Should be holy, without blemish."

Illustration: Every clean husband wants a pure wife.

V. A CLEAN CHURCH. "Cleanse it with the washing," etc.

Free from the defilement of the world.

"Not of the world even as I am not of the world."

"Without spot or wrinkle, or any such thing."

VI. A GLORIOUS CHURCH. A glorious church is:—

1. "Washed."

2. "Cleansed."

3. "Sanctified."

4. "Filled with the Spirit."

5. "Fervent in spirit, serving the Lord."

CHRIST'S DEALING WITH SINNERS

By J. W. BOST

TEXT: Luke 7:47-50.

- I. THE POSITION OF CHRIST TOWARD SINNERS
 1. That of a common brotherhood.
 2. That of universal sympathy.
 3. That of particular regrets.
- II. HIS METHOD OF TREATMENT
 1. Not a severe method.
 2. Not a loose method.
- III. THE EFFECT OF HIS METHOD
 1. A sense of sin.
 2. A sense of hope.
 3. A knowledge of salvation from sin.

THE SAME JESUS

(Heb. 13:8.)

By W. D. SHELOR

- I. A threefold division of time: "Yesterday; Today; Forever."
- II. Classifying the divisions:
 1. Yesterday—Old Testament period, or the dispensation of the Father.
 2. Today—From Bethel to Olivet, or the dispensation of the Son.
 3. Forever—From Pentecost and onward, or the dispensation of the Holy Ghost.
- III. In all Christ is Unchangeable: "The same yesterday, today, forever!"
 - Same Person.
 - Same Mediator.
 - Same Redeemer.
 - Same Savior.
 - Same Sanctifier.
 - Same Healer.
 - Same Prayer Hearer.
 - Same in Holiness.

THE RICH MAN AND LAZARUS

By HAROLD J. SUTTON

TEXT: *And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom* (Luke 16:23).

INTRODUCTION

History of the text.

Charges against the rich man:

1. Rich. He depended upon and got pleasure from this source.
2. Finely dressed. Many take great delight in worldly dress.
3. Fared sumptuously every day.
4. Neglected salvation.
- I. CHANGES THAT DO TAKE PLACE AT DEATH.
 1. Death separates from all things that hinder happiness.
 2. Death separates from sickness, suffering and pain.
 3. Death separates from persecution.

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4. Death separates from temptations.
5. Death fixes character and seals destinies.
- II. CHANGES THAT DO NOT TAKE PLACE AT DEATH
 1. Death does not destroy Consciousness—"In hell he lifted up his eyes, being in torments" (v. 23).
 2. Death does not destroy personal identity—"He looked and saw" (v. 23).
 3. Death does not destroy memory—"Son remember" (v. 25).
- III. RELATIONS EXISTING BETWEEN SAINTS AND SINNERS AFTER DEATH
 1. Opportunities for helping the sinner are forever past.
 2. Association is forever past—"Great gulf fixed" (v. 26).
 3. The possibility of changing our influence will be gone forever at death. This man wanted someone sent to his brethren, that his past influence might not follow him (vs. 27, 28).

CONCLUSION: Human happiness forever ended at Death.

Death separates a sinner from pleasures, riches, worldly possessions, gratification of appetites and passions, and every possible course of human happiness.

DIVINE ROMANCE

By W. B. WALKER

(Song of Sol. 6:3.)

I. "I AM HIS."

We wish to briefly analyze this verse in personal experience.

1. *We are His by creation.* If He created us, He has a right to us. Man was not created as the lower animals. He is created with an immortal soul. We are told on divine authority that the Lord formed the body of earth and breathed into his nostrils the breath of life. Man was created with the power of choice.

2. *We are His by right of redemption.* Man was created holy and in the image of His Creator, but fell from those lofty heights. The natural condition of the human heart is deceitful and desperately wicked. Isaiah describes such a condition as being sick (Isa. 1:5-6). We were lost, sin-smitten, devil-ridden, hell-bound and broken-hearted, but He redeemed us with His precious blood. We are His because He redeemed us for Himself.

3. *We are His by right of adoption and the witness of the Spirit.* We have not received the spirit of bondage again to fear, but we have received the spirit of adoption. Again we are told, "The Spirit itself beareth witness with our

spirit" (Rom. 8:16). Adoption means the transferring of a child from one family into another. As God's children, we have been transferred from Satan's kingdom into God's kingdom. The witness of the Spirit comprehends three things: (a) Assurance, (b) Victory over all inward and outward sin, (c) Joy unspeakable and full of glory.

4. Best of all, I am His by a voluntary surrender of my will to His right of possession. The great generals of the world have conquered their enemies by mere force, but the citadel of my heart has been conquered by His love and mercy. I was not driven into His service, but was tenderly called. Bless His precious name!

SERMON SEED

By T. M. ANDERSON

O Lord of hosts, blessed is the man that trusteth in thee (Psa. 84:12).

A study of this psalm will show us what we may enjoy in our hearts if we trust in God. Every benefit mentioned in it comes to those who will trust. Faith has its rewards in that the man is blessed who trusts in the Lord. The truth included in verse eleven presents God to us in such a light that our faith is encouraged by what we see He is to His people. The whole psalm is pressed into this verse.

1. Blessed is the man that trusts the Lord God who is a Sun to him. "The Lord God is a sun."

(a) As a Sun He is the source of light to us. In His light we see our dangers. We see our duties. We see our enemies. We see our faults. We see our weaknesses. We see our heavenly home. We see His promises, His holiness, His love, His mercy and justice.

(b) As a Sun He is our source of life. The sun kills disease germs. And the Lord does keep His people from evils that would destroy them. As a sun He provides our food, and all blessings for the body.

(c) As a Sun He is the source of power. The very energy of God is received by those who trust Him. See verses 5, 6, 7. Note that some go from strength to strength. A growth in power, and a going from one victory to another.

(d) As a Sun God is faithful. The night cannot last forever; behold the morning cometh. A faithful Lord shall come with the glories of His kingdom which shall never have an end, and will bring in a new day which shall last forever to His saints. To them who look for Him, He

will appear as the Sun, and chase away the night of sorrow, and trial, and death. He shall rise with healing in His wings.

2. The Lord God is a shield. This implement of war was used to protect the soldier. There are fiery darts to be quenched. Many thrusts of the enemy will God ward off if we trust Him. Thus we are to trust Him for preservation while we fight for the kingdom. This is faith which the soldier has; he trusts in the Lord as a shield.

3. The Lord will give grace. Blessed is the man who trusts God for grace for help in every time of need. He trusts for the grace of patience, forbearance, forgiveness. He trusts for grace to aid him to love his enemies, and his brothers. He trusts to God's grace of mercy on his own feeble efforts, lest he be utterly cast down by discouragement at his own failures.

4. The Lord God will give glory. Faith sees that God shall reward with glory every faithful believer. Glory shall rest on their souls. Glory shall crown their efforts, for none fail who work for Him. Glory shall be given them who suffer for Him. It is to be glory all the way if we trust Him.

5. The Lord will withhold no good thing from them that walk uprightly. Now try to think of all that is good. All that will do thy soul, thy mind, thy life, thy friends, thy loved ones, thy enemies good. And then trust God to give what is good.

How can any man doubt that this will not be his lot when he walks in holy fellowship with God? This is God's guaranty for everything good to be given to His saints. Blessed is the man that trusteth in Him for all these things.

SOME PREACHED EASTER SERMON OUTLINES

By BASIL W. MILLER

The Quest of the Resurrected Life

TEXT: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God* (Col. 3:1).

Introduction: Christ arose from the grave, that His followers might be resurrected from their spiritual death. Christ raises the soul from the death of sin. This resurrected life seeks those things which are above, or which are spiritual. It seeks for:

1. *The Highway of Holiness*—upon which to

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walk. Life's main problem is its daily duties, its constant walk. Uprightness of life, purity of soul, cleanness of the inner man, thoughts that are holy, are the fruit of walking on the King's highway of holiness. Herein is the way of peace, safety, power and rejoicing.

2. *Fellowship with the Master*, and with those who have been with Jesus—as the source of power for living this new, resurrected life. We tend to imitate those with whom we associate. Then to be with Jesus means to be like Him. To learn of Him means to walk after Him. To implant in the soul His teachings means to love them. So with fellowship with those whose lives have been touched by Jesus.

3. *The Dawn of the Morn of Resurrection*—as the end of their faith, as the time when life's ills shall fade away.

CONSIDER THE LILIES

Text: *Consider the lilies* . . . (Luke 12:27).

Introduction: At this Easter season lilies in spotless purity bedeck our churches, and adorn our homes. It is but fitting then for us to go back to the little garden where the Master arose, and look out upon it when it was carpeted with "lilies fair." He arose when lilies spread their beauty everywhere. It was the Master who said, "Consider the lilies." Let us then consider the handiwork of God.

1. *Consider the Lilies*—for a lesson of receiving (Luke 12:27). They toil not, neither do they spin, yet they are robed in grander beauty than a Solomon. They receive from the Master—so weary heart will you receive, if you but trust.

2. *Consider the Ravens*—for a lesson of trust (Luke 12:24). They have no barns, they do not sow, nor do they reap; but the Lord of the harvest feeds them, and protects them from the winter's icy breath. They know that their Father careth for His own. So will He care for us, if we but trust Him.

3. *Consider the Works of God*—for a lesson of submission (Job 37:14). They are submissive to God, and He rules their destiny. So shall we submit to Him. He shall guide our feet that they do not slide. So shall He keep our minds, if they are stayed on Him.

4. *Consider Jesus Christ*—for a lesson on God-likeness (Heb. 3:1; 12:3). If we would be God-like, walk with Jesus. Study His method of living, His prayer life, etc.

Conclusion: When the gardens burst with lilies fair, the Master arose that we too might be made holy. Then let us turn back amid these flowers at the Easter season, and consider Jesus.

THE HERALD OF THE FIRST EASTER MESSAGE

Text: *Mary Magdalene came and told the disciples that she had seen the risen Lord* (Jno. 20:18).

Introduction: Through the centuries multiplied Easter sermons have been preached. The eloquent have cried out, "He is risen." The illiterate backwoods lay preacher in rude voice said, "Christ arose." From pulpit and press, book and magazine, from Christian lands and heathen shores, it has gone forth, "The tomb is empty." Our choirs have chanted it, and its story we have immortalized in the beautiful art windows of our cathedrals. Artists have vied with each other by drawing the picture. But Mary, a stained sinner, redeemed by the risen Lord, first carried the glad tidings. Let us note:

1. *The messenger.* Mary, who had been saved from that awful life of sin. She was redeemed by the Master. Our lives will too be transformed when we as she meet the Lord of heaven and earth. The story of sin, its depth, its tragedy, means nothing to the blood of Jesus.

2. *The Message*—"She had seen the risen Lord." No man can see Jesus and be silent. The stones would cry out in glad acclaim if men remained silent about the glory of the Lord, who broke the bonds of death and arose from the dead. The message is the foundation of our faith, and the basis of our redemption. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).

3. *What She Did*—she scattered first to the disciples, then to others that she had seen the risen Lord. This was the beginning of the missionary movement. Missions are but proclaiming the fact of the resurrection. Then may we also become missionaries as soon as we have seen the risen Lord.

Conclusion: Then may our lives be spent as Mary's was, telling about seeing the risen Lord. This is needed by the world.
PITTSBURGH, PA.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Living Near to God

The rat is a great source of danger to the airship and the aeroplane; the mechanism is so delicate that one rat on board can do serious mischief. If it bites through woodwork, or tears the fabric of the wings, it may cause the vessel to collapse.

There is a remarkable story of a large aeroplane that during the war was flying over mountainous country on the western front. Pilot and observer were much disturbed at discovering traces of a rat on board, but they had no means of capturing it. They thought of landing, but they knew that their hidden foe might bring them to disaster before they could reach the earth. Suddenly a bright idea came to the pilot, and he began to mount higher and higher in the already rarefied air. Still higher he went until he had almost reached an altitude higher than any that man has attained. Both men found breathing extremely difficult; their ears felt as if bursting, their breath came in tearing gasps; but they were waiting for something they knew must happen. They knew that their enemy must succumb before they succumbed themselves. Presently with a feeble scamper a large rat emerged from some secret nook of the aeroplane and fell panting and dying on the floor. It was the work of a moment to fling it overboard.

The story carries a moral with it. Many a secret foe of the purity and safety of the soul would perish if we more often would seek the noble altitudes of the "hills of God."—*Youth's Companion*.

The Wages of Sin

Harry Phillips tells of being in a hospital where an old man was dying from an injury. He was evidently a man of culture, had been reared a gentleman; but in his delirium, with a look of unutterable anguish on his face, he would cry out:

"I am going down to hell, and I can't find the brake," his right foot moving restlessly under the bedclothes, trying to find the pedal of a brake.

"Has it been drink? Mostly that. What an awful waste my life has been! Well-born, public school boy, Rugby—Oxford—honors. Magnificent fortune at twenty-one—all gone—dying alone, uncared for, in a London hospital at sixty.

Do you know what ruined me? Driving four-in-hand. I tried to drive drunk, gambling, extravagance, and idleness. Costs a lot to keep up that team; and then they bolted one day, and the brake broke, and I couldn't hold them. You have seen at the top of some hills: 'Cyclists, beware! This hill is dangerous.' That notice should be placed over every gin-palace and every gambling club. Over strong drink altogether."

Then the delirium returned, and the look of agony in his eyes, and the restless moving of the right foot, and the cry, "I can't find the brake! Some one hold the leaders!"—Dr. AQUILLA WEBB.

Theory versus Fact

A famous English scientist of the nineteenth century defined a tragedy as "a group of splendid theories murdered by a gang of brutal facts." There have been many tragedies of this sort in the realm of religion and Christian experience. A recent writer has published a book entitled "The Twilight of Christianity." He is proclaiming, as so many before him have done, that there is nothing in the Christian faith, and that all the hopes of Christian men are the merest delusion. But the fact of one genuine soul-transformation through Christ will controvert effectively all such argumentative rubbish.

Years ago Senator Fry, of Maine, announced that he had caught an eight-pound speckled trout in one of the Maine trout streams. Whereupon, Professor Agassiz, of Harvard, replied there was no such thing as an eight-pound speckled trout, that speckled trout never attained such a size—it was scientifically impossible. The senator had eaten his trout, so he had no evidence by which to prove his contention. His only hope was that he could catch another trout as large or larger. Back to the trout stream he went, sought out the most likely spot, and with practiced hand he hooked a trout that weighed nine pounds. He carefully packed his prize in ice and sent it to the professor. In a few days he received from Professor Agassiz this reply: "The theory of a lifetime kicked to death by a fact."

Be Sure Your Sin Will Find You Out

Thinking that he would escape detection, a senior in Harvard University who was due for graduation during the week, in the class of 1929, concealed some derogatory words in a hymn. This hymn was adjudged the best sub-

mitted in competition to the senior class day committee, and its four verses were sung in Appleton Chapel by those present at the baccalaureate services. "Read as written, the hymn was considered one of the best ever submitted by an undergraduate, the sentiment high flown, sacred, much in keeping with the importance and solemnity of the occasion."

Seniors, graduates, and faculty members, however, detected that "the hymn was written in the form of an acrostic, which, if the first four letters of the sixteen lines were read downward, spelled out four words . . . which slurred the high sentiments expressed in the hymn."

The author was the editor of the Harvard Advocate, the oldest college publication in the country. Drastic punishment was meted out, however, and he was dismissed from the university, and at once left Cambridge. His scheme was, it was said, "too well worked out to permit of anything but being constructed as deliberate and with forethought."

Pressed for a statement by reporters, the young man said, "The hymn was a silly, boyish prank. I guess I haven't grown up yet." Rather a poor excuse from a brilliant youth.—*Expositor*.

Footholds for Faith

Byron makes the illustrious Boinvard dig footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and he saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him and gave him a vision that lasted to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now as in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God.—DR. DAVIS GKEZO.

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I Will Sup with Him and He with Me

A poor lad named Yeddle, who was "not quite all there" and was supported by his parish in Scotland, had little power to converse with his fellow-men, but seemed often in loving communion with Him who condescends to men of low estate.

One day Yeddle presented himself in his coarse suit and hobnailed shoes before the minister, and said, "Please, minister, let poor Yeddle eat supper on the coming day w' the Lord Jesus." The good man was busy preparing for the observance of the Lord's Supper which came quarterly in that thinly settled region, and strove to put him off as gently as possible. But Yeddle pleaded, "O minister, if ye but kenned how I loved Him, ye wud let me go where He's to sit at the table!" This so touched his heart that permission was given for Yeddle to take his seat with the rest.

After partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and, looking in the minister's face, nodded and smiled. He then rose, and with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One and another spoke to him, but he made no reply until pressed by some of the boys. Then he said, "Ah, lads, dinna bid Yeddle talk today! He's seen the face o' the Lord Jesus among His ain ones. He got a smile fro' His eye, and a word fro' His tongue; and he's afeared to speak lest he lose memory o't; for it's but a bad memory he has at the best."

When Yeddle reached the poor cot he called "home" he dared not talk with the "grannie" who sheltered him, lest he might, as he said, "lose the bonnie face." He left his porridge untasted, and climbed the ladder to the loft where his straw pallet was. Grannie called to him to eat his supper, but he answered, "Na food for me, Grannie; I ha' had a feast which I will feel within me while I live; I supped w' the Lord Jesus, and noo I must e'en gang up the loft and sleep w' Him."

When the morrow's sun arose, Grannie remembering that he went supperless to bed, called to Yeddle from the foot of the stairs. But no answer came. With difficulty the old woman climbed the rickety stairs and stood in the garret which had long sheltered the half idiot boy. Kneeling before a stool with his head resting on his folded arms, she found Yeddle. The heavy cloud had been lifted from his brow and had

been replaced with the crown of the ransomed which fadeth not away. Yeddle had caught a glimpse of Jesus and could not live apart from Him. As he had supped, so he had slept—with Him.—E. E. HELMS.

The Empty Tomb

Most tombs are dear to our humanity because of what they contain. I go to Grant's tomb on Riverside Drive. Why do I stand uncovered? Because I remember that the body of a patriot rests there. I stand by the slab marking Livingstone's grave in Westminster Abbey. Why the beating heart and the moistened eye? I remember that here lies as heroic dust as was ever organized into a human body. And so it is with the graves of father, mother, sister, brother, husband, wife, lover, friend, throughout the wide world. Their entombed dust hallows the place of their entombment. We prize it for what it contains. But one tomb has imperishable glory because of its emptiness. It is the tomb visited by the Easter Marys. Christendom believes the empty tomb to be a miraculous act of Almighty God.—DR. F. F. SHANNON.

The Broadcast Seed

An English scientist recently declared that the soil of England is thickly sown with tropical seeds of every sort, carried there by birds, by the Gulf Stream, and blown from the decks and cargoes of incoming ships. But they do not

spring up and bear fruit because the climate of England is so inhospitable for tropical plants. If the British Isles could for one year have a tropical climate, England would be covered with tropical verdure. How like the soul of men today. Their heart and conscience are thickly strewn with the seed of truth, but the atmosphere of their lives is so worldly and selfish and godless that it can never spring up and bear fruit. If men could only shake off the cares of life and the deceitfulness of riches and the lusts of other things, and come under the genial influence of the Holy Ghost, a mighty transformation would be quickly wrought.

What Am I Doing for God?

I heard Dr. George Eliot, editor of Methodist Review, say one time that when a young minister he was sent to a church in Baltimore, Md., where a company of the older people in the church met regularly each week in a service which was entirely devoted to telling what God had done for them. He felt that there was something lacking in their loyalty and devotion, so resolved to try an experiment. One day when the service had convened, he announced that today, instead of mentioning what God had done for them, each person who testified was to tell what he had done for God. And the meeting was strangely speechless. I often wonder if many of our services would not be similarly tongue-tied in the face of such a test.

PRACTICAL

LONG SERMONS

By W. W. CLAY

ONE of the things for which preachers are constantly being criticized is the length of their sermons. In fact, it is hard to escape criticism either one way or the other. In every congregation there are found a few to whom even a half hour is a tedious length of time to listen seriously, and who will praise without stint the man who quits in shorter time regardless of whether he says anything worth while or not. Then there are others who think that unless a sermon stretches out for an hour that it was incomplete and unsatisfactory. Even

those who discuss homiletical values are divided. One man who stood in the very front rank of holiness preachers once said that for a preacher not to be able to present his subject completely and bring it to a successful application in a half hour marked him as deficient in thought power. Others equally gifted have said that no man can completely discuss his subject in less than an hour. And so it goes.

The confusion arises over the fact that in measuring the length of a sermon nothing but the time element is considered. The poorest standard of measurement is the clock. There are other

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determining factors far more important than time that must be reckoned with.

One of these is the personal equation—the speaker's individuality, his peculiarities of thought and expression. Some speak very slowly, like that prince of preachers, Will Huff. Others, no less able in thought power and ability to hold interest, are rapid fire speakers. Some are able by their personality and peculiar emphasis to fasten a truth with one utterance. Others—and in this list are some of our best Nazarene preachers—repeat a thought several times, using a different phrasing; and when this becomes a habit may unduly lengthen the time of delivery by its use with relatively unimportant thought. Then, too, among the lengthy preachers are to be found too many who include in their sermon irrelevant material. There are too many preachers who weary their audiences with long introductions that do not introduce. One such preacher on one occasion used nearly fifty minutes after he had read his text in items of church news, witticisms, sarcasms, pious ejaculations till at last in sheer weariness a goodly part of the unsaved went home. Then he proceeded to use about twenty-five minutes in a splendid presentation of his text. Judged by the clock, it was a long sermon. Judged by thought, it was short. Judged by effectiveness, it was a failure for he had lost his audience. Another, a holiness evangelist widely known and brilliant in his thinking, used twenty-five minutes to tell incidents of his boyhood, and personal mention of the big meetings he had held in this place and that place, and when some of the saints yawned told them that they were not right spiritually or they would appreciate the spiritual truth he was handing out. Then he brought a fine message, long by the clock but short in thought power and influence. Perhaps more ministers err in tediousness in illustration than anywhere else. Striking incidents are robbed of their effectiveness by a long drawn out recital of unimportant details, and pathetic stories are deprived of their pathos by dwelling too long and too tearfully on the harrowing parts. One of the blessings of childhood is the ability to fill out details with our imagination; children always appreciate those things that call this faculty into use rather than that which supplies every detail and leaves nothing for the imagination. Fortunately, this is one of the treasures of childhood that we take with us all through adult life, and blessed is the preacher who senses it and acts accordingly.

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Jesus, the master illustrator, was very brief in his illustrations, yet how they go home to the heart.

Again, the occasion which calls forth the sermon must be reckoned with. There are times when a short sermon is a necessity—for example, at a funeral, or a children's service. A revival sermon ought not to be too long. The people you want to reach are the unsaved, and if they are held too long night after night they will cease to come. If the purpose of the revival is to warm over the church folks, get them to the altar for a big count, draw the Christians from other holiness churches, and mission halls so as to fill up the seats, then you may be able to get by with an hour's sermon. But if we are after the unsaved either in revival or our regular services, we must make our messages to the point, and let working people go home in time to get their night's rest. On the other hand, there are times when people come purposely to be fed intellectually and spiritually, when they have laid aside all temporal interests to spend much time in listening to the opening up of divine truth. Here an hour's sermon is not long; and even a two or three hours' sermon may have its fitting time and place. At campmeetings, church dedications, district gatherings and the like, a half hour's sermon would be a disappointment to the majority of the audience. A splendid instance of a speaker adapting himself to an occasion was at the conclusion of a certain preachers' gathering that was held in connection with a revival at one of the churches. The discussion during the day had taken up at length the long and short of the sermon, the long-winded preachers having the advantage from the point of numbers, and the endorsement of the visiting lecturer. The evangelist who was to preach at night was a man whose sermons were short and to the point, splendidly adapted for revival work; but it was evident that a long sermon was demanded for the occasion, and the evangelist rose grandly to it. He took his text, used a fine introduction, gave a splendid exposition and then followed with an arousing climax. An altar call at that point would have had back of it the entire force of the sermon. But he had used scarcely a half hour of time. So with the same text but another line of thought he began with another introduction, preached another sermon and closed with another climax. It was a masterpiece. Seekers came to the altar, the exponents of the lengthy sermon

were satisfied, and the preacher's reputation was safe, while probably not a half dozen in the audience saw through the strategy of the speaker. Some day I want that man to hold a revival for me. Any man who has the skill to splice two short sermons to make a long one without letting the splice show, and who can discern the kind of sermon needed as that man did is safe to trust with a revival campaign. Paul used short sermons when he spoke to the unsaved, yet he preached all night to the church at one place.

Another thing that may affect the length of the sermon is the subject. Yet this after all is controlled by the occasion and the purpose of the sermon. A sermon on repentance in a revival is not for the purpose of explaining all there is about the subject; it is to get people to repent, and only as much of the thought need be opened as can be applied to the hearts of the hearers. A sermon on holiness likewise is dependent on the purpose: a short presentation of some vital truth that brings out the need of the experience is better when trying to lead people into it, while on the other hand people will be dwarfed and stunted if they are not permitted to hear some large and deep expositions of Bible truth on holiness. It is a mistake, however, for any man to say that a preacher must have an hour or any other time in which to completely develop his theme. After all no theme can be exhausted or even more than opened up by any sermon, however long. It is simply a question of how far one chooses to enter into the theme, or how restricted one may make his proposition. A proposition may be just as fully presented in twenty minutes as in three hours, if it be restricted enough, and if enough thought be given to its preparation. Many of our efforts to expound truth are lengthy because we have not thought the subject through.

Perhaps the one factor that more than any other should determine the length of a sermon, and which takes into consideration all other, is the audience. Your message is for their sakes, not to satisfy your own desire to bring a completely rounded sermon, nor to give you the reputation of being a great preacher. If you are seeking to bring people to Christ, it is better to stop in the middle of a sermon when some telling point has been made and call seekers to the altar, than to round it out to your own satisfaction and fail to reach men. Far better is it to close with only a few points made and fast-

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ened upon the minds of the saints, though your sermon is far from completed, than to keep on till through fatigue they lost their relish for the mental riches you were trying to bring. In a small city in one of our midwest states lived two surgeons, so skillful that their reputation went out far beyond their city and state. One, and perhaps the better of the two, prided himself on doing a perfect job. No patient ever came back because the operation was imperfectly done, or because something was left undone that needed operating upon. True, some of his patients died in the process, but the operation was a success, nevertheless. The other not only cared for his reputation, but cared more for the lives of his patients. Many a time was he known to have stopped an operation, sew up the incision when he knew that the patient must return again to have the operation completed—but it saved the patient's life. In time the latter surgeon got most of the business—and no wonder. Many a preacher has insisted on finishing his sermon—but the patient died. The sermon that is finished at the cost of results is too long.

The true solution of the problem is to try to lengthen the sermon yet to shorten the time of its delivery. A little more thought in the preparation, a little more carefulness as to our method of utterance, perhaps a little more study on shortening the service by eliminating the unnecessary announcements to give more time for the message, may enable us to preach half or three-quarter hour sermons that more clearly and fully present our God-given message than the hour we now use. Shorten your message by the clock if possible; lengthen it in depth and power and fulness and blessing.

God's Unfiled Program (Acts 2:17-21)

Your sons and your daughters shall prophesy.
Your young men shall see visions.
Your old men shall dream dreams.
I will pour out my Spirit on servants and hand-maidens.
They shall prophesy.
There will be wonders in heaven above.
There shall be signs in the earth beneath.
Blood and fire and vapor of smoke.
The sun shall be turned into darkness.
The moon shall be turned into blood.
Whosoever shall call on the name of the Lord shall be saved.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

NOTES FROM THE RELIGIOUS PRESS

No Heaven, No Hell in Potter's Creedless Cult. Dr. Francis Potter, of New York City, has established a creedless cult in which all the fundamentals of Christendom have been denied. Units of the Humanist Society of New York have been started in some half dozen of the largest cities of the land. Dr. Potter sees in these organizations the germ of the church when religion will be without prayers, creeds, baptism, or clergy. There will be no sermons, only formal lectures. Divorce will be looked upon with favor. The task of this religion of humanism is to "release man's soul from bondage to the fear of God." Potter's religion says that; The end of man is to improve himself, not to glorify God. Man is good, and not a worm of the dust. Truth is to be found in all religions, not only in Christianity. The world and man evolved, and were not created by God. The ideas of sin, redemption, salvation, and prayer are not important in religion. There is no heaven nor hell. The Christian Century in referring to Potter's new cult says that it could well be summarized thus, "You believe in some kind of God; I don't." This is the gist of the entire matter. It is an elimination of God, and things basic to Christianity. As long as the church holds to the inspiration of the Bible and a belief in the existence of God, there will be creeds, and fundamental doctrinal statements. Religions without these are backboneless. Such movements but show the trend of modernity in the religious realm.

Miracles at Malden, Mass. Much interest has been taken during the past few months in the miracles which have been enacted at the grave of Father Patrick Power, who has been buried some sixty years. The Catholic church closed the gates of the cemetery just before Christmas in order to make an investigation as to the genuineness of the cures. Multiplied thousands passed through these gates to come near the grave of the simple priest. Children are re-

ported to have hobbled to the grave on crutches and to have left them there and walked away cured. On the tombstone glasses, crutches, etc., were left by those said to be healed. The deaf and lame and paralyzed and near-blind are reported to have been touched. Whatever the outcome may be we are certain that at the shrine of Ste. Anne de Beaupre in Canada, and at Lourdes in France such manifestations of miraculous healings have taken place. More attention should be given by our ministry in divine healing than is the case at present. Christ healed. The New Testament teaches divine healing. Hundreds at present are living who have been divinely healed. And we ministers should emphasize healing more.

Sunday School Magazines. One of the most important fields in the entire church is that of teaching in the church school. For every preacher in the denomination there are at least seven to ten such teachers. More attention should be given to this phase of our work. We have our most excellent *Teacher's Journal*, which should be studied not only by each teacher, but by the pastor as well, whether or not he teaches a class. Besides this there are other very helpful magazines which one should have come to his desk. *The New Century Sunday School Teacher's Journal*, Elgin, Ill., is a most excellent help for the minister who is interested in the church school. It carries interesting studies on the lesson for each Sunday, and articles on various items related to teaching, etc. *The Illustrator*, a Revell publication, is likewise useful for the minister. It carries some of the best illustrations on the church school lessons that one can find. Then of course *The Sunday School Times* (Philadelphia) is a worthwhile magazine for the teacher or minister. We pastors should devote more attention to the church school. It is the feeder for the church. From it the largest percentage of our new members are derived. The current issue of the *New Century Journal*, noted above, carries a most inspirational article on *Using the Material at Hand*, by Dr. Timothy Stone. He refers to Jesus and His method of recruiting the disciples from those about Him. They were material at hand, and on them the Master founded the Christian Church. We too, as teachers and ministers, could do no better than this—develop the material in our charge.

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A Check Up List. A recent issue of *The International Journal of Religious Education* carries an article entitled, "The Church School Superintendent Testing Himself." While the article is intended for a superintendent, still it can well be applied to the preacher himself. Let us then ask ourselves these questions: (1) Am I studious? (2) Am I an undertaker and an achiever? (3) Am I persevering in the things I do undertake? (4) Am I efficient? (5) Am I resourceful? (6) Am I inclined to be argumentative and to want my own way? (7) Am I sane in my speech and my movements? (8) Am I enthusiastic about my work? (9) Am I fair-minded in my dealing with my coworkers? (10) Am I trustworthy? (11) Am I getting nervous, naggy and irritable? Let us check up on ourselves; to use Dr. Rafferty's words, "Old Man, have you real horse-sense in running that church?" This checking up might reveal many interesting items, which if corrected, would mean much to our future prosperity and success.

Sermon on the Sea of Life. The *American Lutheran Survey* for this week carries a most interesting sermon from the text of Matt. 8:23-27, where Jesus calmed the sea. The introduction is "Jesus Christ, Still of Life's Storms." Yes, Christ is the stiller of every raging storm. (1) Through the waves of life, take Jesus. Life is never without its storms. We cry, "Lord, we perish." (2) The tempest of the soul may rage, but Christ stills it. (3) Past the cliffs of death—yes, Christ is there. If such sermons appeal to you, fellow-minister, this may be a new approach to an old text. Try out a prayer-meeting talk on this line.

Candidating for a Church. Many of the churches have a custom of having preachers candidate for a vacant pulpit. This is poor strategy and abominable psychology. In the *United Presbyterian* Dr. Charles Jefferson of the Broadway Tabernacle, New York City, says, "To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished. The best advice to a church is, candidate not at all. What can you tell from one sermon? . . . Good preachers are better in their twentieth sermon than in their first."

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EASTER SERMON THEMES, OUTLINES AND TEXTS

Special Day Sermons. It is a good habit for the minister to learn early in his career—that of preaching sermons on the great occasions of the year, such as New Year's, Easter, Decoration day, Independence day, Labor day, Thanksgiving day, etc. These occasions furnish a psychological background for the approach to spiritual things. Among these days Easter stands out as a high light. This year Easter comes on the third Sunday of this month, and the minister should begin early to work out his sermons for this great season.

EASTER TEXTS AND THEMES

"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). Theme, The Resurrection, the Foundation of Faith.

"Woman, why weepest thou?" (Jno. 20:13-16). Theme, When Tears Turn to Joy.

"He is not here; for he is risen" (Matt. 28:6). Theme, The Triumphant Christ.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Theme, The Quest of a Resurrected Life.

"Mary Magdalene came and told the disciples that she had seen the Lord" (Jno. 20:18). Theme, The Herald of the First Easter Message.

EASTER SERMON OUTLINES

THE LILY OF THE VALLEY

TEXT: "Consider the lilies. . ." (Matt. 6:28).

Introduction: When the garden burst with lilies fair—Christ then broke the bonds of the tomb. He is the lily of hope, that heralds the new dawn.

1. *Lilies burst in the springtime with a charm for all*—Christ for the springtime of life, a charm divine.

2. *Lilies of the Valley for the bridal bouquet*—Christ and His chosen bride.

3. *Lilies speak of spotless purity*—Christ in the soul makes it pure.

4. *Lilies speak of a new resurrection*—Christ the first-fruits of the resurrection.

Conclusion: Make the Lily of the Valley your constant companion during this coming year, from Easter to Easter.

HE SHALL REIGN

Text: "He is risen" (Matt. 28:6).

Introduction: Two contrasts—the dark night and the glorious Easter dawn. Saturday night a cross and a dead leader—Easter morn an empty tomb and a risen Savior. Yes, Christ shall reign:

1. *In the Hearts of His Followers.* An individual matter.

2. *In the Christian Church.* All have one message and one Christ.

3. *Where'er the Sun Doth His Journeys Run.* When the glad Easter morn, the resurrection, of the ages shall come, kingdoms shall be under His sway, and kings shall throw their crowns at His feet.

Conclusion: Crown Him King within the soul. Ah, crown Him Lord of all.

THE TRIUMPHANT CHRIST

Text: "For he hath put all things under his feet" (1 Cor. 15:27).

Introduction: Christ the perfect Man; the only Savior; triumphant as Prophet, Priest and King. He triumphs:

1. *In His Life*—as the perfect prophet. His matchless wisdom.

2. *At Calvary*—as the priest. He makes a sacrifice for the sins of the world.

3. *At the Easter Resurrection*—as King. The Master of life, of death, of mortality and of immortality.

Conclusion: Note then Christ as the Triumphant Man, the Exultant Savior, the Perfect Example.

PLANS FOR EASTER SERVICES

Easter is the greatest opportunity of the year for a general strengthening of the church along lines of spirituality. The pastor should begin his program at least three weeks before Easter Sunday. If he is not planning a special revival at this season, it would be a wise thing to do to begin preaching sermons on Christ, and the Christ life, etc., in the morning services, and at night to plan a three or four Sunday nights' home revival campaign, culminating on Easter. Then for prayermeeting night he could well continue the Sunday pre-Easter discussions, emphasizing decisions for Christ. Such Easter home revival campaigns have proved most successful.

With this special evangelistic preaching leading up to Easter, there should be a general spring round-up of the Sunday school. Of course the

Sunday school will have the usual Easter program, with appropriate decorations. A high attendance goal should be set as the objective on this day. Special advertising literature should be printed carrying the Easter appeal. A rally can be worked in connection with the Easter program. Every member on the rolls, every prospect found through the list of the friends of those coming to the Sunday school, every member of the church, and all whose names appear on the mailing list, should receive a special invitation to the Easter services and programs. This would be a good time also to have the "Telephone Brigade," described in a previous issue of *The Preacher's Magazine*, get busy and to add the invitation of the phone call to that of the printed matter. There is nothing which makes for a successful rally or Easter program like the enthusiasm of having everybody talking about it. The best kind of advertising is that of the word of the mouth. Get plenty of this for the Easter round-up.

Some church schools give Easter souvenirs to all present at the program on this day. These are oftentimes Easter cards with appropriate verses, or a song printed on suitable Easter stationery. These tokens not only create good will—a very valuable asset in church building—but they also remain as items of memory.

This same Easter enthusiasm should be carried out in all the other organizations of the church—the Y. P. S., and the Missionary Societies, etc. Nothing succeeds so well as having the entire church doing the same thing at the same time. Every officer in these auxiliary organizations should fall in line with the general program worked out by the pastor for such occasions.

Another type of program which can well be carried out in the evening service, or in the Y. P. S. on Easter night, is an Easter song service. The theme of the service should be something like "He is Risen," or "The Triumphant Christ," or "The Cross of Christ." Then suitable scripture lessons should be selected which tell the Easter story, and between the readings of the lessons, songs as solos, duets, or quartets should be sung which will carry out the messages of the Scripture texts. One could start with the lesson of the Last Supper, then have a communion song sung. After this read the story of the Trial of Jesus, and Jesus' Bearing His Cross. Then have some such song sung as "Must Jesus Bear the Cross

Alone." Again read the story of the Crucifixion, and sing, "In the Cross of Christ I Glory." Once more read the Easter story and sing songs such as "He Is Risen." Such a service as this, if properly worked out, can become a very touching scene, when hearts will be melted. Such will be something of my program for this night.

FACTS AND FIGURES

By E. J. FLEMING

The Committee on Friendly Relations Among Foreign Students recently made the following report on countries having more than 100 students in the United States during 1928-29: Canada, 1173; China, 1109; Japan, 814; Philippines, 804; Russia, 504; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101.—*The Free Methodist*.

From the Kansas City Church World is gleaned the following: "The crime bill of the United States is estimated by experts at the neat round figure of ten billion dollars. This is four dollars for crime against one for our entire system of public schools, and sixteen for crime as against one for the total cost of all Protestant churches of the country."

Mr. James Abel, specialist in foreign education, reports as a result of recent investigations, that 62 per cent of the world, over the age of ten years, are illiterate. This means that there 850,500,000 people over ten years of age who are

not able to read or write. Eighteen countries report an illiteracy of more than 50 per cent.

The city of Washington, out of a population of 500,000, has 237,871 church members, which is the largest percentage of any great city in America.

The Statistical Institute of the League of Nations in *The Hand Book of International Statistics* gives the population of the world as within 50,000,000 of reaching the 2,000,000,000 mark. Asia has more than half the population. Europe has 514,000,000. North and South America have 332,000,000; Africa has 146,000,000.

America, with a population of nearly 120,000,000 published last year less than 8,000 books, while Great Britain with half our population published 10,000 volumes; Japan published 20,000 volumes; Germany over 30,000, and Russia more than 35,000.

Last year nineteen Protestant denominations gave \$9,566,095 in relief and pension benefits. The organization had on hand \$130,000,000 endowment and reserve funds for the care of 29,665 beneficiaries. The Methodist Episcopal church led with 8,513 beneficiaries and benefits of \$3,279,439; the Presbyterian church was second with 3,163 beneficiaries and a total expenditure of \$1,244,000, and the Northern Baptist church is third with 4,580 beneficiaries and payments of \$950,000.