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The Preacher's Magazine

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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*

POSITIVE PREACHING

By THE EDITOR

IT IS always very commendable for the preacher to be considerate on questions of a controversial nature if those questions are such that one certain answer is not vital. But it is a great mistake for the preacher to place the gospel of Christ on a level with disputations about science, art and literature. For while he may by such means gain the sympathy of doubters, he will not be able to save even them.

It was the fact that Jesus "taught as one having authority and not as the scribes" that drew the multitudes to Him and made them willing to follow Him. And a gospel of speculation has no more force now than it had in those days when rabbis depended upon the traditions of the fathers to make their theories forceful.

It is the preacher's first duty to assure his own soul. And thank God that this can be done. Instead of merely guessing his way along, the preacher can know God so definitely that it will be impossible for him to discuss religious experience in the same tone in which he lectures on politics.

Then it is the preacher's duty to know his source book, the Bible, and to depend upon it for his own guidance and the guidance of others. This means that he is indeed to "preach the Word." It has been demonstrated time and again that those who criticize the Bible are not acquainted with its teaching, so the preacher who knows his Bible is in good relation both with those who know it and love it and with those who do not love it because they do not know it.

It is further the preacher's duty to know the doctrines of the Church which have been known throughout the centuries and have stood the shock of a thousand attacks. Usually those who become the victims of current doubts are those who either never did make a good examination of the foundations of the faith of the saints or those who have made such frequent excursions into the fields of speculation that their knowledge of the "old way" has become dim and obsolete. The philosophy of the Christian religion is indisputable to sound reason and there is no occasion for presenting it apologetically.

And finally, it takes positive preaching to satisfy the needs of men. The Roman Catholics present an infallible pope and an unerring church. And even this mistaken authority satisfies millions in their call for something upon which they can depend. But we have an inerrant Bible and a certitude of Christian testimony that we may offer to those who desire something upon which they can plant their feet without fear of uncertainty. And the fact that this is an age of speculation and change and uncertainty is so much more the reason for preaching a positive gospel. While others are

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saying, "This may or may not be true," let us present the "thus saith the Lord." While others are speculating about hallucinations, let us emphasize the fact that "whereas I was blind, now I see."

EDITORIAL NOTES

Don't forget to supplement your verbal preaching by the distribution of good literature. The fear of being dubbed a "book agent" keeps back some preachers from doing their duty. Your people are going to read. You may not be able even to keep them from reading some things that they ought not to read. But you can at least help to fill their homes with good books and papers and thus encourage them to read what they should.

And while speaking of good literature, and somewhat at the risk of being considered "interested," I would like for our readers to examine our Nazarene Monthly in which is presented each month a booklet on some doctrinal, inspirational or ethical phase of the general theme of full salvation. The Monthly is for laymen as well as preachers. And from time to time there are abridgments of old holiness classics which we think is a feature within itself.

And now that the people are back from the summer vacations, the wise preacher will "meet them at the door" and get them into a church program so engrossing that the fall and winter and spring will fly by before they have time to think of worldly diversions. There is no cure like positive employment.

Helpful biography is hard to obtain, we therefore take the liberty to mention "The Soul Digger," by Dr. John Paul, which is a new biography of Bishop William Taylor, and is one of the best books of the kind we have seen. There is a lot of illustrative matter which preachers will find usable.

"Preaching out of the overflow" is a wonderful standard. The idea is that we preach better when we can give only the cream of our thought. When the preacher is put to it to "have something to say" his quality cannot but suffer under the strain.

CHARLES M. ALEXANDER

As a "Singing Evangelist," the subject of this sketch ranks with Sankey and Towner. Chas. M. Alexander was born in Tennessee, October 24, 1867. He was not a composer, neither did he lay claim to being a soloist; he was rather a song leader and as such he had no superior. His appeal seemingly was irresistible, his personal magnetism was such that great crowds would do his bidding. In two world-wide evangelistic tours he won his way into the hearts of thousands by his buoyant good cheer and geniality. Underneath his friendliness and personal charm was a burning zeal for the salvation of the lost and a constant desire to win men to Christ. In October, 1920, at his home in Birmingham, England, his voice was silenced in death as he went to sing the song of Moses and the Lamb.

A USEFUL BOOK

Last week a preacher said he needed something that would help him in the preparation of sermons and addresses adapted to communion services. Perhaps there are others who have realized the need of help in regard to this special service, and we would like to recommend, "Around the Lord's Table," by Goodchild, which can be obtained from our Publishing House for \$1.50.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 16. Dr. John Henry Barrows

JOHAN HENRY BARROWS was born in Medinah, Michigan, July 11, 1847. He was the son of Rev. John Manning Barrows and Catherine Paine More, one of the early graduates of Oberlin College, and a gifted linguist. The father was also scholarly and taught for years in the faculty of Olivet College, Michigan, where young John Henry graduated with honor in the class of 1867 at twenty years of age.

He then went East to study theology and took his training at Yale Seminary, Union Seminary and Andover. This indicates that he was studying men and communities, as well as theology. He certainly came under the influence of noble minds in all those institutions at that particular time. There were President Wolsey and Noah Porter, and Timothy Dwight and the famous historian, Geo. P. Fisher at Yale. Henry B. Smith and Drs. Shedd and Schaff in New York, and the giant Parks at Andover, Mass. If, like Beecher, he studied men rather than books, he had a noble course of training, and perhaps a somewhat mixed theology!

Then the young theologian left the cities and culture of the East and gave himself to home missionary work and school teaching on the plains of Kansas, during part of which time he was county school superintendent. I do not find in the records of that period any name of churches that he planted or pastored or revivals that he led. I have a dim suspicion that he was not working the preaching business very hard. He may still have been studying people and out among the tents and dugouts and shacks of Kansas pioneers there was abundance of opportunity at that time. But it is more probable that he was slowly working up fine sermons and committing them to memory, for that was his method of preaching all his life—memoriter preaching.

We next hear of him as pastor of the First Congregational church of Springfield, Ill., for one year. A member of that church told the writer

years afterward that "John Barrows preached one sermon in that pulpit eight times that year, and it was so fine that we could gladly have heard it eight times more." But his fine sermons were yet too few in number to have a continuous pastorate of any length. He went abroad for a year's travel, preaching for some months in the American Chapel, Paris. He returned home with more knowledge of the world and men, and possibly with a few more sermons carefully written and committed to memory. In his foreign travels he met a very talented American girl, Miss Sarah Eleanor Mole of Williamstown, Mass., who could repeat as much poetry as he could! A small mutual admiration society was formed which ripened into marriage June 6, 1875. How long the honeymoon lasted or where or when he preached his orations, or when he was called to be pastor of Elliot Congregational church, Lawrence, Mass., the record is painfully silent. Whether he had a revival or any success or won any souls or a long or short pastorate absolutely nothing is said. The next brief item is that in 1880 he was called to the pastorate of Maverick Congregational church, East Boston. He was there one year and there was a debt of \$10,000 on the property. The First Presbyterian church of Chicago, meantime, had heard of those eloquent, masterful sermons of that young John Henry Barrows. They offered to pay the entire debt of Maverick church if she would surrender to them her pastor. The church consented and in 1881 Rev. John Henry Barrows went to his pulpit throne in the great Capital of the West. He now had a supreme opportunity, which he filled for over fourteen years, till February, 1896. His fame as an orator spread over the nation in all directions. He was invited to address union meetings and ecclesiastical assemblies, and young people's conventions and dedications and great occasions where thrilling oratory was in demand. He had learned to write in noble, impressive English, and to deliver impressively what he had written. We once heard him deliver the dedicatory address of a college library building. It was a masterful oration half or three-quarters of

an hour long, with a long quotation from Homer and it was on sale in pamphlet form at the door within five minutes after his address was finished, word for word, as he had delivered it from memory.

For four years during his Chicago pastorate he addressed great audiences every Sabbath evening in Central Music Hall. The Cyclopædia mentions some of his specially great oratorical efforts—"His Grand Army Addresses," a sermon on "Municipal Patriotism," "A Union Thanksgiving Sermon," preached at Plymouth Congregational church, November 27, 1890; "Oration at Washington Centennial," 1889; his famous lecture on "Samuel Adams;" Lectures on Rembrandt, Shakespeare, and John Stewart Mill, delivered at Chautauqua. Some of these sermons and addresses were published. He wrote books, "The Gospels are True Histories;" "I Believe in God," "Life of Henry Ward Beecher;" "The Shakespeare of the Pulpit;" (two volumes on "The Parliament of Religion;" "Christianity the World Religion;" the lectures he delivered in India and Japan; "A World Pilgrimage," his travel around the world.

He originated and was president of the Parliament of Religions which met in Chicago at the Columbian Exposition in September, 1893. It was attended by representatives of all Christian sects and bodies, also Jews, Buddhists, Hindus, Confucianists, Mohammedans, Jains, and representatives of Greek and other oriental churches.

Professor Muller of Oxford called this Parliament of Religions one of the most remarkable events in the history of the world. Hon. Wm. E. Dodge, president of the Evangelical Alliance, said, "There is one man, who, by virtue of the marvelous ability with which he organized and conducted the great Parliament of Religions, is, I think fitly entitled to be called the foremost evangelist in the world."

We may observe here in passing that this Parliament of Religions provoked a conflict among the acknowledged religious leaders of the world. Many of the most devout and eminent Christian teachers doubted the wisdom of recognizing the heathen religions and all unchristian faiths, as being wholly unworthy to be in any way compared with the religion of Christ. Salvation comes through Him alone and "There is none other name under the heaven given among men whereby we must be saved" (Acts 4:12). It is unthinkable that the author of the first two chap-

ters of Romans, should have convened a Congress of Religions, when he was pouring out his life, just as Jesus did, to supplant them all by Christianity. Our religion is and must be essentially narrow. It is Christ alone, or an eternal doom (John 3:36). We now have in our rich universities endowed professorships to teach Comparative Religions. They might be exceedingly useful. But, as a matter of fact, many of the men who fill those positions, glorify the old heathenisms, and damn Christianity with faint praise. The result is the pupils they train come out of their classrooms shallow, conceited, contemptible infidels!

After leaving Chicago in 1896, he remained for study in Göttingen, Germany, six months. In April of that year he delivered in Paris an oration in French on "Religion as the Unifier of Mankind." The winter of 1896-7, was spent lecturing in India. He delivered one hundred and fifteen lectures all over the Indian empire. The Indian Witness in Calcutta said, "We doubt very much whether India has ever been favored with so worthy a presentation of the Christian faith." The lectures are a magnificent contribution to the Christian Evidences, well worthy of a permanent place in Christian literature. Many competent critics pronounced the lecture, "The Universal Book," the finest presentation of the incomparable place in the world's life and literature of the Christian Scriptures which they have ever read or heard.

Dr. Barrows delivered lectures in nearly all the great cities of the country on "Oriental Religions." In February, 1898, he delivered the Morse lectures before Union Theological Seminary on, "The Christian Conquest of Asia."

Thus Dr. Barrows moved on and on, through an ever advancing career of thrilling memoriter sermons, great lectures, praise-evoking addresses and thrilling orations, which led his auditors to stare, and listen, and wonder at the multiplied gifts of this remarkable man, who was at least reaping a harvest of golden shekels and earthly fame. But one thing I miss in this entire story.

Perhaps I am foolish and narrow and one-sided, and put undue stress on the matter of getting people at least converted if not also sanctified, but no mention is ever made of converts in the record of his life, anywhere, at any time, or of numbers joining the church, or of multitudes turning to God. Somehow it does not read like "The Acts of the Apostles," where

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I get my conception of preaching. If St. Paul ever spent a week in a city, even under adverse circumstances, some mention is made of those who "turned to the Lord" (Acts 17:34; 13:48; 18:8). Dr. Barrows' father and mother and sister and brother-in-law were once my parishioners. When he was pastor in Chicago, rising into fame, he told his mother that he envied her pastor his success in soul-winning. From this it seems that he himself was conscious that soul-winning was not the chief characteristic of his preaching.

As a little comment on memoriter preaching, however brilliant it may be, one Sabbath morning Dr. Barrows forgot what came next in the middle of his sermon. He stood in silence and agitated consternation trying to recall, but couldn't; and in humiliation and confusion he closed the service! But, let ambitious young preachers take notice, a soothing salve was immediately applied to his lacerated sensibilities. The rich admirers in his congregation concluded he was tired, and at once contributed an opulent purse and sent him to Europe to rest amid the Alps, his jaded nerves!

This brilliant orator and widely traveled man was made president of Oberlin College in 1898. He immediately undertook the task of giving Oberlin a much wider influence, and more complete educational resources. During his brief administration the college added \$600,000 to its endowment, erected several new buildings and gained wide prominence in the educational world. He went East to deliver an address on some great occasion, and caught cold on the return trip and died from pneumonia, after a brief illness, June 3, 1902. Thus this remarkable career came to an untimely end at the age of fifty-five years. Perhaps his greatest life-work had just begun.

At the close of the Parliament of Religions, Dr. John Henry Barrows gave a review and summary of results, as he saw them. We copy some of his opinions:

"A great variety of opinions has been expressed by leading participants in the Parliament, and by others as to its nature and effects. To Nagarkar, it is 'a foretaste of universal brotherhood;' to Joseph Cook, 'A resplendent service to truth;' to Dr. Boardman, 'A lengthening of the cords of Zion and a strengthening of its stakes;' to Dr. Schaff, 'A new epoch in the history of religion, stimulating efforts for the reunion of Christendom.' Too much cannot be said in

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commendation of what prevailed in this great meeting. It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian gospel. Much might be said of the high character and ability of those who composed this historic assembly. The Parliament was rigidly purged of cranks. Many minor sects tried earnestly to secure a representation for which there was neither time nor fitness. People sought to make the meeting a medium of all sorts of propagandism, but without success.

"Whether we adopt Bishop Dudley's criticism of the Anglican church and say that it missed a great opportunity, or say with Mr. Hawels of London that the Church of England made another of its mistakes, yet no member of the Parliament will forget the profound impression made by those who represented the Anglican communion."

"One American voice silenced by death, that of Phillips Brooks, would have been most welcome. It was felt by many that to claim everything for Christianity, and deny any good in other religions, is not Christian, and is an impeachment of the divine goodness. It was evidence that high and beautiful forms of character have been fashioned by the divine Spirit in faiths the most various: Phariseism, sectarianism, narrowness in all its manifestations, whether ecclesiastical or dogmatic; were gently rebuked by this Parliament. Comparison and criticism, it was made evident were helps to religion.

"An eminent professor of moral philosophy (Dr. N. J. Morrison of Marietta College) declared that it reminded him of the emotions he had felt in the great revivals of Finney and Moody. Dr. Frederick A. Noble said, 'There were hours when it seemed as though the divine Spirit was about to descend upon the people in a great pentecostal outpouring. Never did Christ seem so large, and precious to me, never did Christian faith seem so necessary to humanity and so sure to prevail, as when the Parliament of Religions closed.'

"It is unwise to pronounce the Parliament, as some have done, a vindication or an illustration pre-eminently of one idea, either the Liberal, the Catholic or the Evangelical. The Parliament was too large to be judged in that way. It did emphasize, as the Liberals so emphatically have done, liberty, fellowship and character in religion; it

did emphasize the Roman Catholic idea of a universal church, and the desirableness of greater unity in religious organization; it did emphasize and illustrate the great evangelical claim that the historic Christ is divine, the sufficient and only Savior of mankind. But from the fact that it made conspicuous so many truths and phases of religion, the glory of it cannot be monopolized by any one division of the religious world. The echoes of the Parliament show that it is destined to make a profound and ever deepening impression on religious thought. It has shown that mankind is drifting toward religion and not away from it. It has widened the bounds of human fraternity and is giving a strong impetus to the study of comparative religions. It is deepening the Christian interest in non-Christian nations, and will bring before millions in oriental lands the more truthful and beautiful aspects of Christianity.

"But to most of the readers of these volumes the supreme question regarding the Parliament is that which concerns the relation of Christianity to the other faiths. It may be safely said that participation in this meeting did not compromise any Christian speaker's position as a believer in the supremacy and universality of the gospel. There was no suggestion on the part of Christian speakers that Christianity was to be thought of as on the same level with other religions. It was gladly seen that some of its truths are held in common with other faiths, that Monotheism appears in Mohammedanism, Parseeism and original Hinduism; that the essence of religion is always the same, that aspiration and dependence are universal, and that ethical unity is more marked than doctrinal unity.

"There is no doubt that the Parliament made a favorable impression on those whom it desires to win. The Christian religion will hereafter be interpreted by its teachings, and not by the bad laws of so-called Christian nations. The orientals learned what is true Christianity, and they can speak with authority, and say that these evils are not apologized for, by the real Christian men of America and Europe. The sages of the orient will learn that Christian America and Europe have no sympathy with the abominations which falsely-named Christians have practiced, that the opium trafficker and the rum trafficker, do not represent them, and that, while they believe that

a true Christianity is the world's best boon and hope, they think that a mild and sober Buddhism, a self-refreshing and temperate Confucianism are preferable to a brutal, drunken, intolerant and persecuting false Christianity. The chairman of the Parliament said to the orientals that, 'While Christian disciples will continue to obey the Master more and more faithfully, and will bring the messages of Bethlehem and Calvary to those for whom Jesus lived and died, we believe that the gospel, instead of striking mercilessly at indigenous faiths, should adopt them so far as they agree with its truths, and should always present to men the sweetness and mildness and tenderness and grace of Jesus Christ.'

"Reverend men in the orient have heard Buddha and Confucius spoken against, and have felt almost as Christians in America sometimes do when they hear a bitter campaign of infidelity declaim against the gospel. Christianity never had so golden an opportunity to show her true spirit, and if she had said far less than she did, would have been justified in calling the Parliament.

"Dr. Pentecost said, 'It would have been cowardly and contrary to the very genius of Christianity to have turned our backs on it.' There were no scenes in that meeting which for interest, general enthusiasm and lofty feeling compared with the scenes where the noblest Christian truths were eloquently uttered. It may be safely said that Christ was never more effectively preached than when Bishop Dudley and others spoke to all nations the old evangel. Most men who read these volumes will believe, with Dr. Munger, that 'The Parliament shows that the world moves, and on the whole moves Christward.'

"A great volume of Christian evidences will be found in this volume by any reader who will bring together twenty of the leading Christian addresses; and a true comprehension of Christianity will show, although it is exclusive in the sense that it requires of all the acceptance of Christ, as the one Savior of the world; yet it is also grandly inclusive, in the sense that it embraces within its scope all religious truths.

"The general wisdom and humility and courtesy with which all the faiths endured the criticisms which were inevitable, are greatly to be commended. Christianity, so serene and impregnable, was able to receive patiently nearly all the

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arrows aimed at the imperfections of Christendom. I have said that no other religion made any serious claim to be the final faith for all mankind. It contains in itself, not as actualized, but as revealed in its sacred books, whatever truth belongs to natural religion, and these truths are made vital and vigorous by its Lord and Savior. Christianity for hopefulness, for confidence in its own resources, for essential catholicity, for adaptation to all men's needs, holds the field.

"There are certain characteristics of Western Christianity which are peculiarly offensive to many Eastern minds—a lack of daily seriousness, and thoughtfulness and prayerfulness, a roughness and discourtesy, a fondness for brutal sports and pleasures. Christendom, as it is now organized, is not fitted for the swift or immediate conquest of the globe. The followers of Christ are wickedly and foolishly divided, and they thrust their divisions and follies before the eyes of heathendom. An acquaintance with Christian civilization furnishes many plausible reasons to the non-Christian mind for clinging to the old faiths. Not until the disciples of Christ get closer together, and Christian society becomes more Christlike, not until the Church is radiant with more of the beauty of holiness, and returns in meekness to the simplicity that is in Christ, and not until missionaries generally are equipped with a better knowledge of ethnic faiths and fitted with more Christian ideas in regard to them, will there dawn upon the globe the golden age of Christian missions.

"Without reserve it may be said that the Parliament of Religions was as much an achievement of faith as anything recorded in the eleventh chapter of the Hebrews. Christianity alone had interest enough in such a conference to insure its success. In spite of its divisions, Christianity realized that its essential unity in the person of Jesus Christ, would enable it to make a distinct and truthful impression on the world. Knowing its impregnability in that one divine center, which no other religion has, and confident of its ultimate victory, Christianity was ready to criticize itself, its actual condition, while the non-Christian faiths said little or nothing critical of the present condition of their peoples. Bravely, and with grateful cheerfulness, Christendom took the strong blows which her sins deserve. True Christianity has not in this generation been more highly honored than by such criticism.

"Many garbled and utterly misleading reports of the Parliament went abroad, but nothing more incorrect than the statement that little was said about Christ. The Christian spirit pervaded the Parliament from first to last. Christ's prayer was daily used, His name was always spoken with reverence. No word with a shadow of criticism was uttered against Him. His doctrine was preached by a hundred Christians, and by lips other than Christian. 'The Parliament ended at Calvary.' The glorification of the Fatherhood of God and the Brotherhood of Man shows how eager men were to take refuge in Christian ideas, and what occurred in the Parliament is manifestly taking place in the new sects which are rapidly forming in Hindustan. Good men have criticized the Parliament mercilessly; but all Christians should remember that Christianity called it, inspired it, conducted it, has defended it, and is likely to point to it as one of its greatest achievements. 'Never since the day when St. Paul stood on the stairs of the castle of Jerusalem, and spoke so confidently of the Way to the angry and turbulent multitudes, have words more positive, clear and opportune, and, withal, delicately courteous, been voiced.'

"The Parliament has shown that Christianity is still the great quickener of humanity, that it is now educating those who do not accept its doctrines, that there is no teacher to be compared with Christ, and no Savior excepting Christ, that there is no assured and transforming hope of conscious and blessed immortality outside of the Christian Scriptures and that all the philosophies do not bring God so near to man as He is brought by the gospel of Christ.

"Before closing my work in connection with the Parliament of Religions, I wish to contribute my strong and grateful testimony to the truth and power of the Christian gospel. While I write these words, the body of my eldest son, John Manning Barrows, a noble boy of thirteen, lies unburied in my house. From behind this earthly shadow would that a gleam of heavenly brightness might fall on these final pages. With millions of sorrowing hearts I now know the precious and unspeakable consolations of Christ, and to all who in the Old World or the New, dwell in death-smitten homes, I would that He might enter who is the Conqueror of death and who fills the believing heart with sweet and satisfactory assurances of endless reunion and conscious blessedness beyond the grave."

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EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER
False and True Treasures
(Matt. 6:19-24)

PASSING from the consideration of the current religious standards, and the futility of the common mode of keeping these rites, futile because the main objective lay in seeking glory of men and not in the true worship of God, Jesus turns to other phases of life. In all ages there has been one besetting snare which has seemed to loom above all others, namely, the love of money or the covetous spirit. It would appear that no other evil is so common, and no other evil has so many accompanying ills.

While the covetous desire has been general, yet it has seemed to have gripped the Jew with particular tenacity. Moreover in the days in which Christ lived, there was the thought that the rich man had special prerogatives as regards entering the kingdom of heaven. Accordingly as in the case of the current religious standards the injunctions of Jesus cut straight across the current thinking of the time, so did the admonition now. To those who made the main objective of their lives the accumulation of wealth, Jesus sounded forth a warning note, "Lay not up for yourselves treasures upon the earth."

In searching for the import of this command, we may obtain help from the reading of the original. "Treasure [present tense of habitual and customary action] not up for yourselves treasures upon the earth." The thought would seem to be that this is the consuming passion of the life, the dominating principle of action, the estimation that earthly treasures are the highest good in life. In Tim. 6:9-10 we find a passage which sheds some light upon this one. "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." We note here that

the expression is "minded to be rich," that is, they make it the one end and aim of their lives; they have no thought of service with the riches procured. They seek gain for its own sake. To such as these then the warning of Jesus would seem to come, "Lay not up for yourselves upon the earth."

In connection with the admonition, a reason is subjoined; the reason is inferential rather than implicitly stated but its force is pertinent. Treasures should not be hoarded here upon the earth because of their transient and ephemeral nature, "Where moth and rust consume, and where thieves break through and steal." The figurative language takes its form from the day and age. In those times when no banks existed, treasures often consisted of beautiful garments which may have been heirlooms, vessels of silver and gold or when they took the form of money, for safe keeping it was sometimes hidden in the ground. The moth might destroy the garments, and the vessels of silver and gold might corrode as also the money hidden in the ground. Moreover into the mud houses the thieves might dig, and steal their choice possessions. Thus there could be no security in the tenure of such treasures. "Perishableness is the quality of everything earthly," says Stier, and he continues, "He who heaps up silver as the dust and prepares raiment as the clay (Job 27:16) shall find out that all the earthly and transitory possessions of mortal man pass away like they themselves, whose foundation is as the dust, which are crushed before the moth (Job 4:19)." Accordingly, because of their uncertainty, the treasures of earth have no intrinsic and abiding value. They pass with time. Should they remain throughout the life of an individual, they pass on to another generation; they do not journey with the individual to another world. They have no value in heaven unless they have been exchanged into the currency of that eternal realm.

Therefore in contradistinction to the injunction not to lay up treasures here on earth, comes the admonition, "But lay up for yourselves treasure in heaven, where neither moth nor rust doth con-

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sume, and where thieves do not break through nor steal." In this connection the first question arising in one's mind might be, What constitutes treasure in heaven? If we turn once more to Timothy chapter 6, verses 17-19, we receive some light. "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Thus we see that the treasure in heaven would seem to be the services rendered to the needy around about us. These do not constitute the ground of our salvation, for that alone is in Christ, but they are the resultant effect of our salvation, and give expression to the riches of grace within the heart.

As with the prohibition there was subjoined an implied reason so with the exhortation. The wisdom of laying up treasure in heaven lies in the fact that such treasures are eternal, they abide forever. They pass not away with time. "In spiritual structures," says Jenkins, "there is no waste, no loss, no destruction. There is no change there except the change toward a greater perfection. Nothing there disintegrates or decays. Spiritual riches abide forever."

Besides the reason of the transitory or abiding nature of the treasure as establishing its value, comes a reason explicitly stated as the ground for the choice of the heavenly treasure over against the earthly. "For where thy treasure is, there will thy heart be also." Whatever we place the highest value upon in life around that will gather our thought life and our heart's affection. If we regard the storing of wealth the objective of supreme worth, our heart will cling to this, but if we hold in highest esteem the service of mankind, to lead them along with us to life eternal, this will be the delight of our heart. "Your treasure is, safely laid up, perfectly ready for you, in heaven," says Stier, "let then your heart ever more and more perfectly and undividedly be fixed upon it and absorbed with it there!"

Following the plain injunctions, Jesus gave a brief parable, which might be called "The Parable of the Eye." To interpret this, one needs the light which comes from the current phraseology

of the day. According to Lightfoot, "a good eye" indicates a bountiful heart, and "an evil eye" a covetous heart. This explanation seems to be borne out by Proverbs. In 22:9 we read, "He that hath a bountiful [Heb. good] eye shall be blessed; for he giveth of his bread to the poor," and in 28:22, "He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him." With these interpretations in mind we turn to the parable, "The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is within thee be darkness, how great is that darkness!" Thus we see that in these figures Jesus couched another reason why the heavenly treasure should be the main objective of man's living. If there be a single eye for this one great purpose in life, the spiritual vision would be clarified, and thus would ensue a proper appreciation of spiritual values, and they would be given the supremacy in life. But if on the other hand the "eye be evil," that is the soul be possessed by a covetous spirit, then within dwelleth darkness, and if that perceptive power by which we receive the light becomes darkness, then is the darkness dense; there seems to be no hope of light breaking in upon the soul. As Carr says, "This gives to our Lord's words the thought, 'covetousness darkens the soul more than anything else, it is the medium through which the light cannot pass.'" Bruce paraphrases and explains thus: "The eye is the lamp of the body: when it is healthy we see to do our daily work, when it is diseased we are in darkness. So with the eye of the soul, the heart, seat of desire: when it is free from covetousness, not anxious to hoard, all goes well with our spiritual functions, we choose and act wisely. When sordid passions possess it there is darkness within deeper than that which afflicts the blind man. We mistake the relative values of things, choose the worse, neglect the better, or flatter ourselves that we can have both."

That the truth might be set forth still more explicitly Jesus added still another parable, that of "The Two Masters." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." "No man can serve two masters," was an old proverb. No doubt the underlying

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thought is that the masters are of contrary natures, so therein lies the impossibility of serving both. Riches as other trusts rightly acquired constitute a gift from God, but they are always to be used in keeping with divine direction and are never to become the master of the soul. Regarding the significance of the idea expressed by mammon, there is some divergence of opinion; some say that Mammon was a Syrian idol, the god of riches, and others deny that this idol was known in New Testament times. However this may be, riches when served as the supreme ambition of the life constitute an idol, so the thought reached in conclusion is the same. There has ever been a tendency to personify this term, thereby indicating the covetous spirit, and idolizing of riches within the heart. So Milton describes Mammon:

"The least erected spirit that fell

From heaven; for even in heaven his looks and thoughts

Were always downwards bent, admiring more

The riches of heaven's pavement, trodden gold,

Than aught divine or holy else enjoyed

In vision beatific." "Paradise Lost," Vol. 1, 678.

With two masters of such contrasting natures bidding for the affections and devotion of man's heart, the choice must be made between one or

the other, and whichever choice is made will necessitate a depreciation of the other master.

Therefore we find in this passage several reasons why we should seek to store up for ourselves the true treasure and not to hoard the earthly treasures which are false and deceptive. First, because the treasures in heaven are abiding; second, because our heart's trend and affection will naturally go with our treasures, and we desire to have the thoughts of our heart set upon high things, not upon low; third, because a beautiful spirit clarifies the spiritual vision while a covetous spirit obscures it, and finally because it is inherently impossible to serve as an objective in life riches and at the same time serve God.

In providing homiletical material this passage seems to be suggestive. We might take verses 19 and 20 for a text and use as a theme, "True Riches." This could have as subdivisions, their nature, their permanence, contrasted with earthly riches. Then verses 21-23 could serve as another text with "Spiritual Illumination" as the theme. This in turn might be divided, The receptive medium of spiritual illumination, the condition of spiritual illumination, the cause of darkness. Finally verse 24 might be a text with the theme, "Two Masters," the main heads under this theme might be, the two masters contrasted in their natures, the respective service they demand, the inherent necessity of a choice between them.

HINTS TO FISHERMEN

By C. E. CORNELL

Suffering Has Its Recompense

"We also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit which has been given to us" (Rom. 5:3-5, Weymouth).

Be not utterly cast down when tribulations come upon you thick and fast, and all the skies seem black with the storm of God's pitiless anger. Ah, it is love and not anger that sends these storms of the soul! The dark days are those which some time you will rejoice to remember. They are the days which shall live, which shall make an abiding impress upon your soul. Not

like evanescent days of pleasure, not like smoothly monotonous days of peace; such as these fade quickly into oblivion and are as if they had never dawned. But the days of sorrow stand out like cameos against the background of life. They are the character builders, they are the destiny makers. What you are, what you yet may be, depends chiefly upon them. Hail, then, to the Angel of Sorrow, when, by the will of God, she comes to us! Dark is the shadow of her wings, but in her face shine the beauty of love and the steadfastness of faith.—SZL.

A Valuable Book for Preachers

Dr. Halford E. Luccock is the author of a valuable recent new book, "Preaching Values in

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New Translations of the New Testament." 312 pp. The Abingdon Press. \$2.00.

Among the titles are, "The Inspired Church," "The Art of Maligning," "The Generous Eye," "Jesus and the Advertising Pages," "Wise Fools," "The Wranglers," "Don't Get Ponderous," "The Commuter's Sermon," "The Legacy of a Life," "The Big Parade," and "Creative Living."

Dr. Luccock is the successor of Dr. Chas. R. Brown in the chair of Homiletics at Yale Divinity School. The style of these two men is very similar—incisive, arresting, common-sense, practical. This book illustrates, in a happy way, these characteristics. It gives over 150 examples of the homiletic use of as many new renderings of familiar passages in the modern translations of the New Testament, by Moffat, Goodspeed and Weymouth. They form sermonettes, which are packed full of thought and practical application. They may be easily expanded into full-size sermons; not that we suggest it should be done!

The Greatest Dictionary in the World

The Oxford Dictionary offers the latest compilation of the English language. Its 12 volumes represent nearly a half century of labor. The last volume made its appearance in April of this year, just 54 years after the first volume was published. The complete work contains 414,825 words, 500,000 definitions, and 1,827,306 illustrative quotations. It was prepared under the direction of the Philological Society of Great Britain.

The Oxford Dictionary, unlike some other British works, prides itself on listing Americanisms along with words recognized only in the British Isles. It also aims to include the 6,000 words born of the World War, 5,000 words introduced by the radio and other miscellaneous new words.

The English language now numbers approximately 700,000 words, but nearly one-half of this number are obsolete or consist of scientific terms seldom used outside of text books. The dead words alone are put at 250,000. It is to bury such words that George Bernard Shaw recently invited fifty Englishmen and fifty Americans to meet independently to expurgate the English language.

The fact that an average of 5,000 new words are coined each year leads some authorities to declare the task of modernizing an English dictionary almost hopeless.—*The Pathfinder*.

Growth in Grace Takes Time

TEXT: *And the child Samuel grew on* (1 Sam. 2:16).

1. There is a difference between purity and maturity. Purity is the soil of the heart which produces most favorable and rapid growth.
2. We do not grow into purity, but we grow in purity.
3. This very important truth is put in a very suggestive form by Dr. Charles R. Brown, of Yale University, when he says:

"There are certain values (and these the most important) which cannot be weighed on hay scales nor measured off with a surveyor's chain. There are certain processes which refuse to be hurried. They take their time as expressions of the general method of him with whom a thousand years are as one day. A century ago men went from New York to Chicago by stage coach in ten days. Twenty-five years ago the express trains of the New York Central were doing it in twenty-four hours. The Twentieth Century limited does it today in twenty hours. The airplane does it in six.

Meanwhile, the corn in the corn-fields, through which the Twentieth Century Limited runs and over which the airplane soars, does not grow any faster than it did when Pharaoh saw the seven fat ears growing by the banks of the Nile. The baby boy who is sometimes carried on the Limited, takes just as long to develop his first tooth as did that babe which slept in the ark of bulrushes. The things which are vital, the things which are not made wholesale by whirling machinery, grow, and growth takes time.

The Women and Prohibition

The political party which fails to take account of the women will have a surprise awaiting them the morning after the next general election day. It has been stated as a truism that giving the ballot to women has not materially affected the standing of the two dominant political parties, for women generally vote the way their husbands vote. This generally may be true, but it is far from true on the subject of prohibition and law enforcement generally. Mrs. Ella A. Boole, president of the National Women's Christian Temperance Union, estimates that a great army of women who have hitherto not been interested in the question of politics will take a vital interest in the following election. Mrs. Boole puts the matter thus:

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Ten million women's votes will be cast in support of the Presidential candidate who declares himself for strict dry enforcement. These votes are controlled by the Women's Christian Temperance Union, the Women's Law Enforcement League, and the Democratic Women's Law Enforcement League. They will be cast for either Republican or Democrat. But first we must have a definite understanding as to his attitude on the liquor issue. We are advocating no candidates; we will support no party. The 10,000,000 women interested in seeing prohibition enforced are paying slight attention to wet propaganda. Our battle this year promises to be our greatest in more than fifty years. We know that the wets are trying to align two dry candidates against a single wet at the primaries. We shall fight any such strategy.—*The Watchman-Examiner.*

Strength of Locks

How strong are the locks in your bank? They are modern. They utilize all sorts of mechanical appliances. They utilize steel and electricity. They are considered burglar proof. Perhaps they are all that is claimed for them. At least you are satisfied. Your valuables are in the vaults of security. And yet Roger W. Babson said some time ago to the president of a great banking institution, "Have you stopped to think that the locks on the vaults are no stronger than the character of the employee in the bank?" That is precisely the truth. The strength of the locks is exactly equal to the strength of the character of the men who carry the keys. There may be exceptions, but this is the rule. The greatest asset in the world, therefore, is sound character. You can rely upon it absolutely and always. Indeed, if it abounded in plenty and everywhere, there would be no need for any other locks or vaults whatsoever.—*Kind Words.*

How to Make the Prayermeeting Spiritual, Instructive and Attractive

The pastor should give more than ordinary attention to the conducting of the prayermeeting. To rush into the prayermeeting half out of breath and then to assume leadership without preparation, is ruinous and will sooner or later wreck any prayermeeting.

The prayermeeting should be kept out of ruts. Sameness, night after night, soon becomes monotonous without juice or fire.

Have a good song leader if one is available.

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Sing the grand old hymns occasionally as well as the new-fangled ones. For a change ask your prayermeeting crowd to read an old hymn rather than sing it. Stress the beauty and significance of such a hymn. Have a night when a part of the time is given to the singing of a verse of "my favorite hymn." A solo, duet, or quartet in the prayermeeting can be made helpful. Select those who sing in the spirit and not for show.

Prayermeeting prayers ought not to be a mile long. Shorter prayers and more of them will get more people blessed. This praying business is difficult to regulate. Sometimes a fervent brother or sister touches the throne and pulls the fire down. The whole prayermeeting is blessed. But on the whole short, fervent prayers are preferable.

Have audible prayers, silent prayers, concert prayers, prayers by selected leaders, prayers about the altar, prayers where they kneel, and prayers standing.

Use any good method, or a variety of methods that will get the people blessed. Have the people quote the Scripture—perhaps a favorite promise—once in a while. Or accurately quote the verse of a hymn.

The pastor should remember that the prayermeeting is not a preaching service. His aim should be to lead so as to have the prayermeeting helpful to as many as possible. For the pastor to take most of the time with a long drawn-out sermonette is not usually the part of wisdom. A carefully prepared prayermeeting talk or Bible reading should not be over fifteen or twenty minutes in length. Do not say "a brief, ten minute talk," and then proceed with an address of thirty or forty minutes. Keep your word with your people.

Begin the prayermeeting service on time. Do not begin late, for your people will get into the habit of coming late. Do not drag out your prayermeeting until 9:30 or quarter of ten. All things considered, it is better for the prayermeeting to close at 9 p. m. This gives time for social intercourse following the prayermeeting.

A lively, red-hot testimony meeting will quite often put spirit and life into the prayer service. But long-winded testimonies have killed many a prayermeeting. Skilled leadership is needed here. Insist upon the people obeying the leader.

Some few things to be remembered:

That the prayermeeting is not a preaching service.

That the prayermeeting is not a singing school.
That the prayermeeting is not a testimony meeting.

That the prayermeeting is not a debating society.

That the prayermeeting is not a controversial meeting.

That the prayermeeting is not a reform society.
That the prayermeeting is the spiritual thermometer of the church.

That the prayermeeting can be made spiritual and attractive.

That there are a hundred ways to improve the prayermeeting, providing someone will tackle the job.

That the prayermeeting is of immense importance to the whole church.

That "most any old thing" will not do.
That the preacher owes it to the church to have one of the most spiritual prayermeetings in town.

Atheism Lifts Up Its Slimy Head

Within recent years Atheism has secured quite a little publicity largely because of its persistency and radical, unreasonable utterances. But Atheism is destined to failure because it is built upon the sand. It has no solid or enduring foundation and is wholly destructive rather than constructive. It is negative rather than positive; it would completely destroy the Bible and deprive millions of their hope in Christ; it would knock the props from under those who lean upon the eternal Truth, rob them of their joy in life and their hope of heaven; it would completely destroy Christianity from the face of the earth. In brief, it would damn the entire world. Atheism should be avoided as one would avoid a viper.

The second annual report of the American Association for the Advancement of Atheism, often called simply the "4A," has recently been issued. It would seem that this dangerous cult has launched a spirited drive against the Church, but also against Christianity, as the officers of the association understand it. The report is made up of nearly 25 large pages setting forth a year's activities and of the outlook for the future.

Dr. L. O. Hartman, the cultured and uncompromising editor of that excellent Methodist periodical, *Zion's Herald*, reviews the report of the 4A, in a discriminating editorial in the issue of

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Zion's Herald of February 22. Dr. Hartman is not severe but writes according to the facts.

The report gives "The Fundamentals of Atheism" as follows:

1. *Materialism*—The doctrine that matter, with its indwelling property, force, constitutes the reality of the universe.

2. *Sensationalism*—The doctrine that all ideas arise out of sensation, and that, therefore, man can have no conception of an infinite God, or of ultimate causation, or of that absolute moral imperative which certain philosophers have made the foundation of theism.

3. *Evolution*—The doctrine that organisms are not designed, but have evolved, mechanically, through natural selection.

4. *The Existence of Evil*—The patent fact that renders irrational the belief in a beneficent, omnipotent being who cares for man.

5. *Hedonism*—The doctrine that happiness here and now should be the motive of conduct.

We are still further enlightened on the genius of the association by the "Ten Demands of the 4A," which are summarized as follows:

1. Taxation of church property;
2. Elimination of chaplains and sectarian institutions from public payrolls;
3. Abrogation of laws enforcing Christian morals and restricting the rights of atheists;
4. Abolition of the oath in courts and at inaugurations;
5. Nonissuance of religious proclamations by chief executives;
6. Removal of "In God we trust" from coins and of the cross from above the flag;
7. Exclusion of the Bible as a sacred book from the public schools;
8. Suppression of the bootlegging of religion through dismissing pupils for religious instruction during school hours;
9. Secularization of marriage, with divorce upon request;
10. Repeal of anti-evolution and anti-birth control laws.

The report gives brief accounts of the spread of atheism in schools and colleges and of the progress of such societies as "Truth Seekers," "Liberal Club," "Damned Souls," "Society of the Godless," and "The Hedonic Host of Hellbent Heathens." It is also stated that an "Atheist Training School" has been established in New York "with meetings for the present once a week."

Dr. Hartman says: "Much space in the report of the American Association for the Advancement of Atheism is devoted to severe criticisms of the shortcomings of the Church. Some of the points are well taken, and all true followers of Christ should be glad to admit such faults as the 'bloody record' of the faith in its persecutions and proselyting by the sword, the superstitious rites and ceremonies of some sects, the fanaticisms of extreme evangelists, the opposition of certain Christian leaders to the new findings of science, extravagant expenditures on church buildings, and the narrowness, bigotry and intolerance which frequently have characterized those who profess to be followers of the Galilean. But every human organization has its shortcomings, possibly even the American Association for the Advancement of Atheism. Many of us, with far more information on the sins and hypocrisies within the church than the officers of the 4A possess, are fighting these wrongs and at the same time seeking to promote open-mindedness and love because we believe that in the large view the Church is the best instrument known to mankind for the promotion of a better world. We are thankful for any help that the 4A can render organized Christianity in exposing its ignorance and iniquity, provided the criticism is based on facts and not upon hearsay, and also provided that such denunciation is made in good spirit.

"The dominant weakness of the American Association for the Advancement of Atheism as revealed in its report is its intellectual illiteracy. No student at all acquainted with the history of human thought can resist smiling as he reads the 'five fundamentals'; for he must instantly recognize the system of Herbert Spencer, long since discredited by the world's modern philosophers. With a dogmatism that would put the 'narrow churchman' to shame, the officers of the 4A throw out this moth-eaten materialism as the last word in human research. They apparently are not even willing to do us the favor of presenting their doctrine in the refined form made necessary by scientific research in the field of relativity and the study of electrons. The atheists laugh at poor Christians, who claim to receive a direct revelation from God, but what of those who swallow whole the deliverances of the atheist pope, Charles Smith, the president of the 4A? The 'five fundamentals' could not successfully be defended, in the form in which they appear in

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the report, before any sizable group of reputable scholars in the world.

"Atheism, we also find in the report, can make Christians look like amateurs in the field of intolerance. The 'either-or' attitude is constantly revealed in these pages. The heated language so characteristic of those not quite sure of their ground is employed again and again. The hysterical cry of 'no quarter' rings through the paragraphs. Boldly declaring on one page that 'it is a conservative estimate that half the clergy are hypocrites,' the report whines on another page that atheists are slandered and persecuted! Great sportsmanship! Is it because the 4A leaders fear calm discussion that they are opposed to the plan of 'religious instruction during school hours' and want to see 'In God We Trust' removed from coins? What are the atheists afraid of? The truth?

"No movement ever succeeded on a program of negatives. We therefore question the method employed by the 4A. From beginning to end of its second annual report we are in an atmosphere of 'antis.' The atheists are 'agin' too much. The constructive note is lacking. These self-appointed reformers have nothing to offer. They are strong on tearing down but weak on building up. Not a word about hospitals, homes for aged or incapacitated persons, no suggestions for pensions even of worn-out atheists! There is in the whole report no facing of the vast and fundamental questions of social and industrial reform, no remedy suggested for the economic situation, no vigorous cry for world peace. No, the pages teem with denunciations, allegations of persecutions, and accounts of lawsuits.

"In the 'Summary of the First Year' we note a brief history of the launching of the organization and a statement regarding suits to stop religious instruction during school hours in Sault Ste. Marie, Mich., and Oak Park, Ill., and then read:

"An advertising campaign was launched, with good results. Certain high schools and colleges were circularized and the first "Damned Souls Society" was organized at Rochester (N. Y.) University. Suit was filed against Rev. Clinton Howard for libel in referring to the Rochester atheists as "perverts." We were instrumental in defeating the vicious attempt of the religionists in New York to have the Ten Commandments read in the public schools. When Anthony Bimba was on trial in Massachusetts for blasphemy we

offered legal aid. Societies with the avowed purpose of combating us were organized. The Supreme Kingdom came out against us. The K. K. offered opposition.

"The Junior Atheist League was established and its best-known branch, the Society of the Godless, was formed among high school students. Suit was instituted to oust chaplains from the houses of Congress and the army and navy. Lecturers and debaters were put in the field and on the radio."

"That is all. Now, we believe in fighting against injustice, but we believe also in stopping long enough to catch our breath for a little constructive work in behalf of an ignorant, burdened, sin-sick humanity."

Don'ts for the Pulpit

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boy's clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

Don't forget the boys and girls. Their atten-

tion is worth gaining, and you may often reach old hearts through young ears.

Don't bawl or scream. Too much water stops millwheels and too much voice drowns sense. Thunder is harmless, lightning strikes.

Don't ramble. Aim at the mark. Hit it! Stop and see where the shot struck and then fire another broadside. Pack your sermons.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced though we see not where the arrows lodge.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't go on after you are finished, saying, "As I said before." If you said it before, say something else after. Let the clatter of the mill stop when the corn is ground.

Don't be discouraged on stormy days. Preach your best to small assemblies. Jesus discoursed to one woman at the well, and she got all Samaria out to hear Him next time.—SELECTED.

The Conies

The conies are but a feeble folk, yet make they their houses in the rocks (Prov. 30: 26).

Professor Leonard C. Brown, San Francisco Theological Seminary, throws some light on these strange little creatures. He says, "Cony is generally understood to refer to the rabbit family. The Hebrew word used in the above reference is 'shaphan.' This really refers to Hyrax syriacus, or rock badger. It is a little beast something like a rabbit, but of a different order. He is a direct relation to the rhinoceros, but it would take hundreds of conies to equal one rhinoceros in size. Conies live in clefts or cracks of rocks. Rabbits burrow but conies do not. Conies eat grass. When they are out getting a meal a male cony stays on guard at the cleft in the rock and whistles a warning when danger becomes apparent. They are plentiful in Palestine, especially in the highlands around Jerusalem and Bethlehem. Some are found in the Palestine country."

An exchange says, "Some sermons we have heard remind us of the woman who spent all afternoon shopping. She visited a dozen department stores and came home with a dime's worth of gum drops."

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Durable Clothing

God's care never wears out. When we read, "My God supplies all your need," we know that that word "all" means not only a complete supply for any moment, but a continual supply for time and eternity. God gave his "peculiar people" Israel a very practical illustration of this during their wilderness experience, when the "coats of the Israelites did not grow old for forty years." God's own record of this is as follows: "I have led you forty years in the wilderness: your clothes are not waxen old upon

you, and thy shoe is not waxed old upon thy foot . . . that ye may know that I am Jehovah your God" (Deut. 29:5, 6). And that, surely, is a type of clothing that God's "peculiar people," the members of the body of Christ in this age, have in Christ himself, with whom and in whom they are to be clothed. As we "put on the Lord Jesus" we find that He is the same yesterday, today, and forever, and that His grace is always sufficient. No wonder, as someone has said, that "Satan cannot understand the omnipotence of a soul that is homed in God!"

HOMILETICAL

LIVING WATER

By J. H. JONES
(Gen. 26:19)

INTRODUCTION

1. Living creatures require water.
2. Esau—Contention.
3. Sittah—Hatred.
4. Re-ho-both—Room.
5. A lot of little wells—most folks content.
6. Springing or living water.

I. IN THE VALLEY

1. He kept digging—and at last he found—*glory to God!*
2. Why some do not find—go on top of a hill.
3. Dig in the wrong place—Some never dig.
4. To find—humble yourself—get down—dig!

II. HOW TO FIND

1. The way Isaac found it—his servants dug.
2. They might have stood and waited.
3. They might have wondered and hoped.
4. They might have looked around.
5. They might have reasoned this or that.
6. Oh, no!—they digged and found water.

III. THE KIND OF WATER THEY FOUND

1. Not a dead, stagnant pool.
2. But, springing, living water.
3. As the hart panteth after the water brooks.
4. My soul thirsteth! Yea—even fainteth.

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5. Ho! everyone that thirsteth, come (Isa. 55:1).
6. The Words of Jesus (John 4:10; 7:37-39; Psa. 42:1; 63:1; 143:6).
7. Ezekiel's Vision (Ezek. 43:1-5).

CONCLUSION

1. A river went out of the garden (Gen. 2:10).
2. He shewed me a *pure river* (Rev. 22:1).
3. Water of life clear as crystal.
4. The Spirit and Bride say Come (Rev. 22:17).

SIGNS OF THE SECOND COMING

By CYRIL A. CRONK

TEXT, Matt. 24:3.

Lesson, Matt. 24:3-28; 2 Tim. 3:1-5.

1. Prophecies concerning His coming.

1. Daniel interprets Nebuchadnezzar's dream. (Dan. 2:31-45).
 1. Babylon, Medo-Persia, Greece, Rome, and divisions of Roman Empire.
 1. Never another world empire (Dan. 2:44).

2. Discourse by Jesus.

1. "Be not deceived" by:
 1. Wars.
 1. All were local disputes.
 2. Not so with World War.
 1. Monarchies, Limited Monarchies and Republics engaged.

2. Pestilence.

1. Epidemic of Influenza.
 1. Five times deadlier than war. (Twenty millions slain during war. One hundred million would have died from Influenza if it had not been checked.)

3. Earthquakes.

1. From 1714 to 1914 there were 23 earthquakes.
2. From 1914 to 1924 there were 13 earthquakes.
 1. Ratio of 10 to 1.

3. The Angel's message (Acts 1:11).

1. Coming back as He went.
 1. Surely the day approaches rapidly.

2. World Conditions.

- Running to and fro (Dan. 12:4).
 1. Pleasure loving age (2 Tim. 3:4).
 1. Trains, cars, busses loaded with pleasure seekers.
 2. Increase in knowledge (Dan. 12:4).
 1. Heady, highminded (2 Tim. 3:4).
 1. Inventions,
 1. Transportation and communication.
 1. Beneficial.
 2. Too advanced for salvation.
 1. Where knowledge is harmful.

3. Degeneracy of race. (Weaker and wiser.)

1. Trend of modern civilization.
 1. Dress question (both sexes).
 2. Amusements.
 1. Movie, bathing beach.
 3. Crime.
 1. Average age of criminals is 19 years.

4. Concentration of wealth.

1. 90 per cent of wealth owned and controlled by 10 per cent of the world's population.
 1. Command to rich (Jas. 5:1-3).

5. Return of Jews.

1. Palestine promised to them (Gen. 13:14, 15; 17:8).
 1. Points to time of His coming.

3. Spiritual Conditions.

1. False Doctrines (1 Tim. 4:1).
 1. Christian Science, Spiritualism, etc.
 1. Originated and owned by the devil.
 2. Modernism.
 1. No experience of Salvation.
 1. An impossibility.

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2. A falling away (2 Thes. 2:3).

2. Christ was not divine.
 1. Worse than Catholics.
 1. Never denied the inspiration of the Bible.

CONCLUSION: Everything points toward the second coming of Christ. It behooves all to be ready when He comes.

THE MAN OF SORROWS

By W. B. WALKER

TEXT: Isa. 53:3.

I. CHRIST WAS DESPISED AND REJECTED

"He is despised and rejected of men."

1. Why was He despised?
 - a. The Jews were disappointed in His birth.
 - b. The people were disappointed in the manner of His life.
2. How He is rejected still.
 - a. We reject Him when we fear unpopularity.
 - b. We reject Him when we refuse to suffer with Him.
 - c. We reject Him when we refuse to relieve suffering.

II. CHRIST WAS A MAN OF SORROWS

"A man of sorrows and acquainted with grief."

1. The occasion of His sorrows.
 - a. His own life was sorrowful.
 - b. His care for others made Him sorrowful. His care for bodily suffering caused Him sorrow. Mental suffering caused Him sorrow.
 - c. He was a man of sorrows because of His contact with sin.
2. The reason of His sorrows.
 - a. He was a man of sorrows in order to be one of us.
 - b. He was the Man of Sorrows in order to save us.
3. The way He bore His sorrows.
 - a. He spoke little about them.
 - b. But His sorrows did not rob Him of His joys.
 - c. He was not impatient to be rid of His sorrows.
 - d. His sorrow did not keep Him from His work. He performed His duty even unto the end.

PRAYER THAT CHANGES THINGS

By Roy F. SMEE

TEXT: *The effectual, fervent prayer of a righteous man availeth much* (James 5:16).

INTRODUCTION: Prayer changes things and men. Our main interest should be in men.

I. WHAT IS PREVAILING PRAYER?

1. More than a benevolent desire. The unsaved may have that.
2. Prevailing prayer is one that obtains the blessing sought.
3. Some things essential to prevailing prayer.
 - a. We must pray for a definite object. It is easy to pray at random. Too much saying prayers.
 - b. It must be in accord with the revealed will of God. Submission to God is essential.
 - c. It must be from right motives. Selfishness too often the motive.
 - d. It must be with perseverance. Like Jacob, "I will not let thee go."
 - e. We must pray in faith. Expect.

II. THE PREVAILING PRAYER IS ALSO A "FERVENT" PRAYER

1. Ardent in feeling. Earnest. Full of fervor. Zealous. Glowing.

III. GOD DOES NOT OVERLOOK OUR CHARACTER WHEN WE PRAY

1. A righteous man is one that is right with God and right with men.

CONCLUSION: A little with God cannot be measured. How infinite is His "much"!

THE DEVIL

By J. W. BOST

TEXT: Rev. 12:8; 20:1-2.

INTRODUCTORY: Extemporaneous on the word "devil."

- I. THE EXISTENCE OF THE DEVIL (Matt. 13:19, 39; John 13:2; Acts 5:3)
- II. THE ORIGIN OF THE DEVIL (Isa. 14:12; Luke 10:18)
- III. THE CHARACTER OF THE DEVIL (Matt. 5:37)
- IV. THE POSITION—A PRINCE—AND ABODE OF THE DEVIL
- V. THE DEVIL'S POWER
- VI. THE WORK OF THE DEVIL
- VII. THE DEVIL'S DEVICES
- VIII. SATAN VANQUISHED BY CHRIST (Matt. 4:11)

By casting him out of the man in the tombs.

IX. THE SAINT'S DUTY REGARDING SATAN

X. THE SINNER'S RELATION TO SATAN

XI. THE DESTINY OF SATAN

1. In fire (Matt. 25:41).
2. Bound a thousand years (Rev. 20:1-3).
3. Loosed (Rev. 20:3-7).
4. Cast into the lake forever (Rev. 20:10).

Take the word devil and leave off one letter and you have this: evil, vil(e).

UNCLE BUDDY'S GOOSE

*A goose that was given a preacher one day
Was gladly accepted as he went his way;
This preacher is poor but he never begs
So they gave this poor preacher a setting of eggs.*

*He arrived at his house, along with his goose
He opened the crate and turned the bird loose
In the process of time, you need never fret,
This goose, just like others, concluded to set.*

*She chose a bare place upon the hard ground,
She gathered some sticks and whatever she found,
She arranged them just so, she was doing her best,
And she set and she set with no eggs in her nest.*

*The preacher observing this large, silly bird,
Of one with less sense he never had heard;
He got him a barrel and put in some straw,
Determined to set her according to law.*

*He called to his wife, she put in the eggs,
They caught the old goose by both of her legs,
For they were determined to set her this way,
But the goose was determined that she wouldn't stay.*

*She got off the nest and looking around
She waddled right back to that bit of bare ground
And there she sat down, she set and she set,
I don't know how long, she may be there yet.*

*The moral I think you surely can see,
A lesson intended for both you and me;
Get off the bare ground don't set on your legs,
But get on the nest that is filled up with eggs.*

*If you'd be a blessing or be of some use
Don't stay in a place where you cannot produce;
Forsoke the bare ground and use your two legs
To go to the place where are fresh fertile eggs.*
—From "Primitive Poems," by C. S. LINCOLN.

A CHURCH WITH A LARGE OPPORTUNITY—PHILADELPHIA

By C. E. CORNELL

TEXT: *I have set before thee an open door* (Rev. 3:8).

I. A CHURCH WITH A DIVINELY BESTOWED OPPORTUNITY

1. "I have set . . . a door."
2. "Key of David." Door never to be shut, key never to be taken away.

Illustration: "Key" meaning power or authority. "The key to the situation, meaning, controlling the situation."

II. A CHURCH THAT OVERCAME GREAT OBSTACLES

1. "Synagogue of Satan."
2. Deadly enemies near—Thyatira.

III. A STEADFAST CHURCH

"Thou hast kept the word of my patience."

1. Our commission—a revival church. If we lose this we lose all; we become non-effective.
2. Doctrine. Regeneration and entire sanctification must be preached. We must do what others will not do.
3. Our own hearts must be baptized with the Holy Ghost and fire.

Some things we might do:

 1. We might clean the house of the Lord and beautify the premises.
 2. We might give more to the Church of God, and spend less on ourselves.

Illustration: If 500 persons would give to missions an additional 25c a week, it would mean \$6,000 for the year.

IV. REWARD—"PILLARS"

1. God is sure to reward any sacrifice we may make. "The liberal soul shall be made fat."

SERMON BRIEFS

of the late John T. Maybury, Superintendent of the Washington Philadelphia District.

Prepared by his son, BYRON H. MAYBURY

FOREWORD

If these notes are bonier than we wish, we must remember that they are those of one who after many years of preaching found it less necessary to depend upon detailed sketches, than younger men are wont to do. The richness of his thought, the wealth of biblical knowledge possessed by the man, and the aptness of his illustration are lost to us. He was one of the outstanding Bible preachers in our connection. Others may have had a greater command of other

books but few had a greater knowledge of the Bible, its doctrine and theology, than he. And the powers of his pleasing personality in the delivery of his messages are beyond words to portray. No set of notes can re-present the sermons he actually preached. He aimed at men, not sermons, and always followed the leadings of the Spirit as to the occasion and the people before him.

In going over his notes, I have taken the liberty of rearranging the homiletical form somewhat, though little of this was necessary. His notes of later years seem to have been for the purpose of merely sketching the main points of the sermon, and with the wealth of his mind, and the activity of his imagination, he preached with the inspiration of the Spirit, and those of us who heard him can testify that surely he spoke with authority and fullness, with power and finish. I have written out and filled in his shortened sentences, and have added words as I found necessary to fill out what I took to be his meaning. His notes were made, not for others, but for himself, and hence the difficulty encountered at times. Many illustrations known to him, I have had to omit, since they would be of no use to others who did not know them, especially as a name, or a few words told the whole story to him, but would mean nothing to others. They are, however, as he left them. Believing that these outlines will afford much help to many, and prove food for study, provoke thought, and result in more good published than being stored away, and lost, we have culled as best we could a number of outlines on practical, and evangelistic subjects for the benefit of whosoever will.

Prayer

(James 5:16 to 18.)

I. NECESSITY OF PRAYER

- A. No prayer, no blessing.
 1. Acts 1 and 2—Spirit promised—disciples prayed.
 2. Ezek. 36:37—enquired of—do.
- B. This principle applies to
 1. Personal need.
 2. Revival need, etc.
- C. If ye ask, I will do, whatsoever ask—that done.

II. EFFECTUAL PRAYER IS THAT OF FAITH

- A. "I will send rain" (1 Kings 18:1).
- B. The prayer of faith is simply this, we believe God will be true to His promise—"His words abide in us"—John.

III. EFFECTUAL PRAYER IS THAT OF RIGHTEOUS OR JUST MAN

- A. James 5:16.
B. Elijah was an obedient man of God.

IV. FOR A DEFINITE PURPOSE

- A. Rain.
B. If ye ask anything—I will do it.

V. UNTIRING PRAYER

- A. Cloud did not appear immediately.
B. Kept on.

VI. EXPECTANT PRAYER

- A. Said to his servant—go again seven times.

Pilgrimage to Heaven

Abraham

- The CALL—from God.
- The Command—leave all.
- The Covenant—protection, preservation.
- The Condition—simple trust.
- The Compliance—he journeyed.
- The Conversion proved by
 - The tent
 - The altar
 - Prayer.

Remember Lot's Wife

(Luke 17:32,

INTRODUCTION. It is a mercy that God warns of retribution as rocks and shoals are charted for the mariner.

- REMEMBER HER SURROUNDINGS!
A. Sin is alluring (Gen. 13:10).
- REMEMBER HER DANGER!
A. In a condemned city—no sinner in condemned world.
- REMEMBER HER WARNING!
A. Escape—delay not—look not behind.
- REMEMBER HER DELAY!
A. Angels hastened Lot. Procrastination perilous.
- REMEMBER HER DISOBEDIENCE!
A. Looked back.
- REMEMBER HER DOOM!
A. Your danger is not less.

CONCLUSION. Above the doomed city of sin towers the mountain of mercy.

Miscellaneous Notes

Founded on 1 Cor. 1:18.

Cross stands for threefold death to
(wisdom

Human power —as a factor in salvation.
(righteousness

(Foolishness of God, wiser, etc.

Proof (Weakness of God, stronger, etc.

(Faith should not stand in wisdom of
(men, etc.

Christ is all, getting Christ you get wisdom, etc.
Call of God (v. 26 c. 1. 18).

Power of God (vs. 18, 24, c. 1. 2:5)

Wisdom of God (v. 21, 24 c. 1. 2:7).

Cross in type (Gen. 3).

(Exod. 12).

Prophecy (Psa. 22).

History—Gospels and Epistles.

Thoughts.

Cross on a hill, so on top of the best in human.

Princes did not know wisdom.

As state line marks where you leave a state behind, and stretches out before you, so at cross you leave world and enter the heavens.

Not theology but life and power.

Gal. 6:14—two works (out of world.

(world out of you.

Crucifixion.

Matthew 5:20

I. WHAT WAS THE RIGHTEOUSNESS OF THE PHARISEES?

- Church membership (Matt. 23:2).
- Having and holding Scriptures (Romans 3:2 and 9:4).
- Prayer—in temple—long, etc.
- Tithing and alms (Luke 18).
- Fasting (Luke 18).
- Morality (Luke 18).
- External separation in dress, etc. (Matt. 23:5).

II. BIBLE TEACHES TO EXPECT DISPLAY OF VAIN RELIGION

- James 1:26 and 3:6.
- 2 Tim. 3:5.
- Gal. 5:4.
- Rev. 18:4.

III. WHEREIN MUST OUR RIGHTEOUSNESS EXCEED THEIRS?

- In its life and power.
 - Gal. 5:6.
 - Rom. 13:8-10.
 - Mark 12:28-34.

IV. HOLY GHOST RELIGION THE ONLY KIND

- Rom. 5:5.
- Born, led, filled with Spirit.
- Are you?
 - See Rom. 8:16.
 - 1 Cor. 2:12.
 - Heb. 10:15.

A COMMERCIAL COMPARISON

Mark 8:37, etc.

INTRODUCTION. We live in the most commercial age of the world's history.

Note trade words: Gain and loss; profit and exchange.

ILLUSTRATION. As comparative exchanging of real estate.

1. WHAT IS THE VALUE OF THIS WORLD?

- \$700 billions is material value.

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THE FAVORITE SON

By W. B. WALKER

Joseph was the son of Jacob. He was the son of his father's old age. It was very natural that his father was so foolish about him. We shall consider a few things concerning Joseph's character.

I. HIS EARLY UNPOPULARITY

He was not as popular as Santa Claus.

1. He was his father's favorite, which is a heavy load for any child to bear. He lived in a family where there were four sets of children. He was the son of Rachel, who was Jacob's wife.

2. Joseph was a talebearer. He looked with unconcealed contempt upon his half-brothers who were the sons of the housemaids. We read, "He brought unto his father their evil report" (Gen. 37:2). The tattler in school and on the street is in contempt.

3. This young man also had his share of self-conceit. He had his day-dreams. He told his brothers that he would be the tallest sheaf in the field. In these expressions we have all the ingredients for a family explosion. Any young man who is a favorite son, and a talebearer, and is filled with self-conceit, he has in him the sulphur, the saltpeter, and the charcoal, which make up gunpowder, which is likely to blow him up at any time.

II. JOSEPH WAS SENT EARLY IN LIFE TO THE SCHOOL OF ADVERSITY

He took all the grades in the commonest of all common schools. He was under the tuition of struggle and difficulty. His college colors were black and blue, because the lessons were learned by hard knocks.

He was tried in three different ways:

1. By being sold as a slave boy into Egypt. His brothers said we will sell him, and his life will gradually be worn away in hard toll. The same is being done in the factories of today. The pace is so sharp that the man in middle life cannot hold his job. Then he will be cast aside for younger men. This same hellish practice still holds back part of the working girls' wages and keeps her so close to the danger line that she must be well fortified to keep her virtue. *The voice of Judah is still heard in the land.*

2. Joseph was also tested by the accusations of an evil-minded woman. He was a house servant in Potiphar's house. We are told that the "Lord was with Joseph and he was a prosperous man." He was a man of principle wherever he was placed.

A rich Harvard student was in the dormitory of that institution shaving one morning in his room with the door open. A wretched woman of the street slipped into his room. She closed the

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B. But note limitations thereto:

- Can't get clear title.
- Can't insure (against fire).
- Can't enjoy (only one suit and pair shoes at a time).

III. J. D. Rockefeller spends 15 cents a day for food.

4. Doesn't satisfy. *Illus. Alexander.*

5. Can't retain. *Illus. Undertaker.*

NOTE. The proposition is, to balance up merits of exchanging soul for world, and vice versa.

II. WHAT IS THE VALUE OF THE SOUL?

A. Note its immortality (Luke 16, etc.).

B. Capacity.

- To do.
- To know.
- To choose.

C. Its cost to redeem (of God's estimate).
Wind, water, fire, blood.

III. CONCLUSION

A. Choose you.

B. This meeting a life boat, will you step in?

THE CROSS OF CHRIST

1 Cor. 1:17.

(Preached at Richmond, Va., October 10, 1926.)

INTRODUCTION. Corinth a Greek city.

Paul a diminutive Jew with an unpopular message.

Cross appointed (Exod. 12 and Psa. 22).

I. PECULIAR POWER OF THE CROSS

- Not the power of (worldly) wisdom.
 - There is a great power in wisdom.
—Edison, Ford, surgery, science, etc.
- Not the power of religion.
 - Eucharistic congress.
 - Mohammedan, praying toward Mecca, etc.
- God's power.
- God's plan, not according to man's.

II. PREACHING OF THE CROSS

- By one converted from the world.
 - See 2 Cor. 2:10 and c. 1. Gal. 1 (not after man).
 - In manner received.
 - Matter, *illus. Koran*, etc.
- Offends carnality.
 - To Greek foolishness.
 - To Jew stumbling block, etc.
See Gal. 5. Why—persecution? etc.
- Power of God.
 - To save and sanctify.
 - e. g. Greek architect.
 - e. g. Roman maiden.
 - e. g. English saints.

door behind her and backed against it, and said to the young man, "Give me fifty dollars instantly or I will scream for help." The young man looked around and said, "Yell away."

3. He was also tested by the ingratitude of those whom he had befriended. In prison he did not for one moment give up his hope for advancement. His instructors were faithful. Their names were Prof. Difficulty, Prof. Adversity, and Dr. Discipline.

Joseph did not spend his days behind the bars in laziness and in crime.

a. He so conducted himself in prison that he won the confidence of the warden and was made a kind of overseer among the prisoners.

b. He also won the regard and confidence of the prisoners by his sympathetic interest in their welfare. When they were perplexed they came to him. But Joseph was forgotten by the butler. This was ingratitude to the dregs. The mills of the gods grind slowly, but surely.

III. JOSEPH WAS ADVANCED TO THE THRONE OF EGYPT

The way to the throne was slow but sure. Thirteen years of discipline was sufficient to prepare him for the second position in the land. *Character ripens in adversity.* The most delicious apples grow where the cold weather is the most severe.

1. This man owed his ultimate success to the fact that he was a man of vision. When he was sold into slavery his mind was busy in studying the stars.

2. Joseph was a man "in whom the Spirit of God is." That was Pharaoh's verdict when Joseph skillfully interpreted his dreams. To reach the throne of success it is very necessary to have the Spirit of God within.

3. He was also a man of faith. He had faith in God. He believed God was an almighty Creator who could overrule in the providences of his life. He also had faith in his fellows. He had not lost faith in his brethren. And he had faith in himself.

MALIGNANT UNBELIEF

By C. E. CORNELL

TEXT: Mark 3:20-30.

1. There is a point on the Niagara River called Past Redemption Point. When once a boat or individual has passed this point, there is no hope for them. They are doomed to dash over the falls below.

2. Those who refuse to heed the warnings of the Bible are doomed to destruction. Better take warning.

ILLUSTRATION: "The Inchcape Rock," Southey's Poem.

The Holy Abbot of Averbrothock had placed

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a bell over this rock in such a way that it was swung by the motion of the waves. When the rock was hid by the tempest's swell, The mariners heard the warning bell.

One day Ralph the rover in sport
Cut the warning bell from its float,
And sailed away and scoured the seas
For many a day.

Returning richly laden, he finds himself near the
Scottish shore
In the fog and in the swell of a gale.

"Can't hear," says one, "the breakers roar?
From yonder methinks should be the shore."

"Now, where we are I cannot tell,
But I wish we could hear the Inchcape bell."
They were wrecked on the very rock where
they had destroyed the warning bell.
So with every one who fails to heed the warn-
ing God's Word.

SOME PREACHED SERMON OUTLINES ON PENTECOST

By BASIL W. MILLER

The Meaning of Pentecost

TEXT: *And when the day of Pentecost was fully come* (Acts 2:1).

INTRODUCTION: This year, there has been considerable talk concerning the foundation of the Church, and its empowerment. Much has been preached and more written on this important subject. Let us go back to the fundamental issue of this great experience. Note:

1. THE NEED OF PENTECOST. This stands out paramount among the needs of the age. (1) Ten thousand churches last year did not have a single convert. This weakened spiritual condition indicates a need of this experience. (2) The general spiritual decline in church and state, and the moral breakdown indicate also this need. (3) Finally, the "let-down" among holiness people concerning things which once they held as vital moreover shows the need of Pentecost.

2. THE HEART OF PENTECOST. The essence of Pentecost is: (1) A heart of divine love. God is love. To His children He imparts His nature—love. The 13th chapter of 1 Corinthians is the heart of Pentecost. (2) It is a heart aflame with divine zeal. Study the first pentecostal experience—zeal for souls, zeal at the cost of life, property, etc. (3) Finally, it is a heart of purity. Purity is the foundation of Pentecost. Purity comes through the in-coming of the Spirit in sanctification.

3. THE SUCCESS OF PENTECOST. Pentecost succeeds. It will revitalize the dying churches. (1) The experience succeeded at the memorable day of Pentecost. Three thousand converted—the church scattered to the ends of the earth. (2) It succeeded in the Wesleyan revival. The Methodist church was raised up to scatter holiness "to the ends of the earth." Pentecost as an experience brought about the progress of that "holiness church." (3) Pentecost succeeded in the early days of the holiness movement which gave rise to the Church of the Nazarene. (4) Pentecost will succeed today—if our churches will experience it. Seek for it through sanctification, through the in-coming, purifying, empowering Holy Spirit.

CONCLUSION: Pentecost is the one need of the church. It will inflame the hearts of pulpit and pew alike with a new zeal. It will bring revivals, spread the kingdom, build up the waste places.

The Essence of Pentecost

TEXT: *And when the day of Pentecost was fully come* (Acts 2:1).

INTRODUCTION: On every hand the question is being asked, What is Pentecost? What message does it have for the modern church? What elements go to make it up? Is it an experience to be possessed today? Let us briefly answer such questions.

1. THE PERSONAL ELEMENT OF PENTECOST. Note the reading, "And it sat upon each of them" (Acts 2:3). Pentecost is nothing unless it is personal. It is not a mass movement in its origin; but it begins in the heart of the individual. They prayed together—but they were baptized with the Spirit separately, or as individuals. It must be sought personally, as a definite experience, through the in-coming of the Spirit of sanctification.

2. THE PURITY OF PENTECOST. Again note the reading, "Tongues as of fire" (Acts 2:3). Throughout the Bible fire is a symbol of refining, purifying. He shall sit as a refiner, a purifier. Pentecost comes as an experience to purify the soul. This is where most seekers after Pentecost fail—they want the power, but are unwilling to pay the price for the purity. No power comes, without first experiencing the purity.

3. THE POWER OF PENTECOST. Read through the entire chapter and note the success of the witnessing. Jesus said that they should be His

witnesses. Power came then, and power always comes today through this experience of Pentecost, which we term sanctification. Moody before sanctification was powerless—but when Pentecost came upon him, he moved the nations of the earth. The story is the same—Finney, Bresee, Inskip, Phæbe Palmer. The powerful church is the pentecostal church, the church which is baptized by the Holy Spirit and fire.

CONCLUSION: Pentecost must be sought after as a definite experience which shall come personally upon the soul and purify the entire nature.

ILLUSTRATIVE MATERIAL

Prepared by J. GLENN GOULD

Devotion to the Death

Some years ago I was a guest at a small wedding dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell. And we all listened as he told this simple tale. I have heard it since from other lips, variously told. But good gold shines better by the friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised, and went to the outhouse of his dwelling to call his collie.

There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, "Two are missing"—holding up two fingers—"Away by, Collie, and get them." Without moving she looked up into his face, as though she would say, "You wouldn't send me out again tonight?—it's been a long day—I'm so tired—not again tonight." So her eyes seemed to say. And again as many a time doubtless, "Away by, and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the outhouse. There the dog lay with her little ones. Again he

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called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. *Their eyes seem human to me, almost, sometimes.* And hers seemed so as she looked up and seemed to be saying out of their great depths—"Not again—tonight?—haven't I been faithful?—I'm so tired—not again!"

And again as many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching. And he found the last sheep back; badly torn; been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as though she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise or criticism. He went out and stooped over with a pat and a kindly word, and was startled to find that the life-tether had slipped its hold. She lay there lifeless, with her little ones tugging at her body.

That was only a dog. We are men. Shall I apologize for using a dog for an illustration? No. I will not. One of God's creatures, having a part in His redemption. That was to save sheep. You and I are sent, not to save sheep, but to save men. How much then is a man better than a sheep, or anything else?—S. D. GORDON.

Spending Oneself for God

Dr. James Black recently paid a tribute to Dr. John Kelman, late pastor of Fifth Avenue Presbyterian church, New York. He said, "I am speaking of him, and loving him, for the heroic use he made of his great gifts, often indeed amidst weakness and with a frail body that was sometimes a drag to his soul. In this, I think, he had some of the dominance of spirit that distinguished Robert Louis Stevenson, whom he loved and whom he so much resembled. I remember speaking with him, many years ago, at a big meeting in Edinburgh. He looked so tired and wan in the committee room before the meeting that I inquired anxiously about him. He turned to me with that quick smile of his and said, 'Man, I am flogging myself to this.' That is one secret of his bigness,

that with a frail body that often failed him, he flogged himself into service. His spirit was in his body like a flame, and, if I may so put it, it burned the body out. He was always working and planning beyond his physical endurance. His very eagerness and the flash of his spirit were his own enemy."—C. H. NABERS.

Christ's Only Plan

Somebody has supposed the scene that he thinks may have taken place after Jesus went back (to heaven). The Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John, and little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and thrilling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter falls. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may not be quite so proper—that they do not tell others—what then?"

(24)

And back comes that quiet wondrous voice of Jesus, "Gabriel, I haven't made any other plans—I'm counting on them!"—S. D. GORDON.

Prayer Answered by God's Providences

While God cannot consistently save certain ones at present, He can, bless His name! keep them within the reach of salvation—He can surround them so graciously that the end will be reached by and by.

Let me bring this instance from my own life which I regard as an illustration of this matter. I was converted when some past twenty-one years of age. I ought to have yielded to God many years before. I had a chance. Gracious influences were about me. But I resisted. When about eighteen years old I was kicked by my horse. He put his heel squarely in my face. The only apparent reason why I was not killed was that it was a "spett blow"—had I been an inch nearer him, he would have finished me. As it was, it knocked me down, cut my cheek and chin (the scars I now have) broke several teeth, and left me bleeding and unconscious.

Why was I not killed? Let me answer and I say God in His infinite mercy and ministry prevented! He had not been able to bring me to repentance, but He could (and I humbly believe did) surround me by His good providences and protect my life and health till I would repent.—C. J. FOWLER.

I Will Fear no Evil, for Thou Art with Me.

A man got up in a meeting to speak. It was down in Rhode Island, out a bit from Providence. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring.

He said that the next morning after the change of purpose he was going down to the village a little distance from his farm. He swung along the road, happy in heart, singing softly to himself, and thinking about the Savior. All at once he could feel the fumes coming out of a saloon ahead. He couldn't see the place yet, but his keen trained nose felt it. The odors came out strong and gripped him.

He said he was frightened, and wondered how he could get by. He had never gone by before, he said; always gone in; but he couldn't go in now. But what to do, that was the rub. Then he smiled, and said, "I remembered, and I said, 'Jesus you'll have to come along and help me get by, I never can by myself.'" And then in his simple, illiterate way he said, "and He come—and we went by, and we've been going by ever since."—S. D. GORDON.

PRACTICAL

A SUGGESTION

By HAROLD C. JOHNSON

THERE are two conditions that must exist with any preacher in order for him to be successful. One is soul health and the other is physical health. That is, he must have a vital experience of salvation and a normal healthy body. Many of our preachers today are failures because of their need not of soul health so much as physical health. And very often their broken physical condition is due to their neglect of some of the fundamental laws of na-

ture. I would not say that the proper care of the body was as necessary as the proper care of the soul, for if I had to choose one of the two I would choose a healthy soul a hundred times quicker than I would a healthy body. But without a shadow of a doubt it is right and religious to take proper care of the body, for it is the greatest of all earthly tabernacles, and the sown seed of neglect will result in much suffering and a shortened life. And the more good health and strength you enjoy the more careful you ought to be to retain it, for God has given it to you, to be used for His glory.

(25)

James Oliver Curwood, that great literary man (not genius, for he obtained his ability in the school that brings perspiration and blood from the brows of its students—work is its name), writes the following: "In order that my work shall be as good as I can make it, I keep myself physically and mentally fit. I rise from my bed at six o'clock every morning of my life, seven days a week, when I am at home, except in spring and summer, when I may rise an hour earlier. I immediately drink two large glasses of water. After the calisthenics I take a shower, finishing with cold water. Then I have my breakfast, which usually consists of a half bowl of bran with cream and milk. I walk for no longer than ten minutes, but as fast as I can, as slow walking is no exercise at all, and am at my studio ready for work at half past seven."

It seems to me that if a man will be so consistent as this in the care of his body, in order to make of himself a successful novelist, surely a preacher ought to be as careful in order to make himself as successful as possible in the work of God. The preacher who drags himself out of bed at eight or nine o'clock, neglects these simple body builders and then starts out with bacon and eggs and possibly a cup of coffee or two inside of him, is not making himself as efficient in the work of God as he could and should.

The novelist continues: "Arriving at my studio at half past seven, I have a fifteen minutes' conference with my secretary, then disconnect my telephone, lock my doors, and from eight until eleven-thirty bury myself in my work." If every preacher that reads this would adopt such a plan, spend three hours and a half every morning in prayer and study, no doubt better sermons would be preached and more success in the work of the Lord, be accomplished. And now the novelist says, "There are mornings when this work comes easily and spontaneously and many others when I seem to drag forth my thoughts word by word." And so will there come mornings with you, my fellow-minister, when it will be hard to pray and difficult to study, but determination of purpose will result in abundant reward. Mr. Curwood continues, "Yes I have found that spontaneity, in my case, has almost never meant best work; in other words, the more I find it necessary to concentrate and toil the more finished and satisfactory is the work which results. I have spent an entire forenoon on one

paragraph of a dozen lines, keeping at it until I thought my head would split, but determined to get the effect I wanted now or never."

How many of us preachers are that careful in the preparation of our sermons. Certainly if a man will put forth that much mental energy to prepare a novel, we ought to work equally as hard to prepare our messages.

Let us notice how this man spends the rest of the day. He says, "I am at my typewriter from two to three and a half hours doing original work, and as my dinner is at twelve o'clock I have just about enough time in which to stretch myself and walk briskly for a few blocks. This dinner with occasional exceptions is very largely of vegetables and green stuffs, with dairy products and nuts furnishing the necessary proteins in the place of meats. I return immediately to my studio, and until half past four my time is occupied in dictation, plotting and planning tomorrow's work, reading, editing, gathering facts for the skeletons of future work and attending to the hundred and one details which come up in an authors' life, as in any other man's." The rest of the day he says is taken up in wholesome recreation and before bed he takes from five to ten minutes of brisk calisthenics.

Mr. Curwood's brilliant success as a writer is due to a great extent to his proportional care of mind and body. Truly every preacher can get some good suggestions from this man's life in the preparation and executing of his own daily program. Let us do everything possible to make ourselves more efficient and better qualified to do the great work of the Master.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

FROM MY BOOK SHELF

SERMON READING MATERIAL that is helpful, enlightening, and yet of the workshop nature is scarce these days. Last month I ran across several books of this most delightful type. While I am unable to recommend all that the authors say, still one finds some most beneficial suggestions in them. One of these is *What To Preach*, by Henry Sloan Coffin. Dr. Coffin, as we know, is president of the Union Theological Seminary, here in New York City. For the past number of years

he has lectured to preachers studying in Union and Columbia University. While much that he says is tinged with modernism, still he lays a true line on the various types of preaching. His chapters proved so stimulating that I will outline them briefly. It may be well to note that these chapters were delivered to a number of the leading seminaries both here and in Scotland.

In his chapter on Expository Preaching he lays the foundation of all preaching in the Bible. Concerning the use of a text, or a longer passage, he says, "A text seems to have three uses: (1) It keeps a preacher in line with the historic spiritual past. (2) It sums up in a striking and memorable form the main point of his message. (3) It almost invariably enriches the sermon from the wealthy life with God in the Bible." He makes the oft repeated remark that every preacher should keep a note book beside his Bible, and jot down every suggestive text, and add a theme to it for future use. After all most of our sermons are born from illuminated texts, or gripping passages, or alluring themes.

The second chapter deals with Doctrinal Preaching. Herein many of us fail altogether. Two extremes seem to mark most doctrinal sermons which we have heard: Either they become dry, bone-dry as a lecture on theology, or shallow without the backbone of doctrine. But we need doctrinal sermons which are interesting, yet powerful in their dogmatic elements. Coffin says, "We are surfeited with what are termed 'inspirational sermons'—exhortations with a maximum of heat and a minimum of light." The true sermon as the Editor of *The Preacher's Magazine* points out "consists of both light and heat"—truth and inspiration, or shall we say, doctrine and exhortation. Horace Bushnell wrote, "Preaching is nothing but the bursting out of light, which has first burst in or up from where God is, among the soul's foundations." One can easily plan a series of doctrinal sermons which will cover all our fundamental positions, but still add such "fire of enthusiasm" as will "put them over with the congregation." We ministers must give the people a rich subsoil of doctrine, and then add the inspiration.

The chapter on Ethical Preaching struck me as a new line. We preach theology, doctrine, inspiration, but in the wild rush to be in tune with either the older style of preaching or the newer method of brief inspirational addresses, we are wont to forget the relationship of man to man.

This is ethics—religion or salvation working itself out in character. There may be a danger of emphasizing the great crises of the experience of salvation to the utter exclusion of the ethical or character element. Note along this line the subtitle of Dr. Williams' book on "Sanctification." It is the ethics of the experience—this is man's relation as a sanctified being to his fellow-men.

Run through in your mind the many subjects which we have never used on ethical lines—my neighbor and myself, my ethical relationship to the church brethren, etc. Coffin notes a line on "Wisdom's Ways," such as in Friendship, Conversation, Hospitality, Self-control, Business Life, Social Life. The book of James, or that of Proverbs will furnish texts galore for such ethical sermons. Think of the field opened up in such a theme as "A Christian's Use of His Possessions." Here are sermons on His Health, His Abilities, His Wealth, etc. On the "Virtues of a Humble Life" furnish many happy morning sermons.

A new key was struck in the lecture on Pastoral Preaching. We have never heard it named in this manner before, but here is certainly unexplored territory for us preachers. Themes such as "The Churchmanship of Jesus," "His Loyalty to the Temple," "His Responsibility to the Synagogue" open a mine of religious thoughts which should be struck home to the hearts of the congregation on "The Church as an Institution." Various sermons could be worked out, or "prayed down," such as "A Soul Saving Institution," "A Teaching Institution," "A Missionary Institution," etc. Themes along lines of personal responsibility, through attendance, tithing, loyalty, and so on, make excellent starting points for the growth of pastoral preaching. We are builders of the kingdom, and this comes best, as Jesus indicated, through the building of the church. The Church is Jesus' way of extending the kingdom. If we preach on various other lines of religious thought, doctrine, ethics, evangelism, then why not give more attention to pastoral activities?

The final lectures on the series is devoted to Evangelistic Preaching. There are two general types of preaching—that which aims at personal commitment to Jesus, or the salvation of the soul, and that which seeks to build up those who have already found Jesus as their Savior. We cannot forget the first type of ministry, or what we term evangelistic preaching. I have

been struck recently while reading the sermons of numbers of our outstanding preachers of the land. Through them all rings the evangelistic note. The messages may vary. Some are a little "off color" as to the type of evangelistic sermons we are accustomed to hearing; while others are old-fashioned in their nature and appeal. Still through them all sounds the call to accept Jesus. Read for instance "The Old Gospel at the Heart of the Metropolis," by the late John Roach Straton, sermons preached at the Calvary Baptist church in New York City, or Dr. Daniel Poling's "Adventures in Evangelism," preached in the same city. They strike the old, old note of "yielding to Jesus." The gospel preacher at the heart must be evangelistic.

Dr. Coffin says that we should select for the work of evangelism; two types of themes, *great ones*, and *moving ones*. These shall not be trivial or light, but the tremendous themes and texts of the Word, and ones which will tend to move men to Jesus. The text should be either haunting or *wooing*—texts which cannot be easily shaken off the mind. "Be sure your sins will find you out"—how haunting this is. "Greater love hath no man than this"—how wooing can this be made.

In conclusion may we note: First, our sermons must be *challenging*, worthy of the attention, not light, frothy, but such as will stir the souls, engage the mind, and move the life to action. Second, we should *vivify* our preaching. Paint pictures in your preaching. Note how Jesus did this. He was *out-of-doors* all the time in the use of illustrations, and the deft drawing of pictures. The prodigal son—what a soul stirring picture this is! Ofttimes we are satisfied by making our messages less vivid with the thought that we are being deep. While a deep sermon may not be very vivid, still a shallow and muddy one would rank about the same. Some writer put it thus: "What the preacher cannot vivify let him leave out."

I think—while certainly I do not agree with the theology of the writer—it would be a pleasure to sit under Dr. Coffin through a course of lectures on the noble art of preaching. He so lectures here in New York City every winter.

METHODS THAT HAVE WORKED

SPECIAL SERVICES FOR THE SUMMER have been worked out by various pastors throughout the country as a means to keep the attendance up to

the average. Dr. Reisner of the New York Broadway Temple has employed an unusual scheme for a special service during the hot days of July or August. The plan started while he was pastor in Denver. One summer he brought a car load of snow from the mountains nearby and piled it around the pulpit, and as a result those from the hot countries round about flocked to the "snow service." This summer he is working the same plan in New York City. Artificial snow is piled around the pulpit, and huge blocks of ice, with flowers frozen in them, are stood nearby. The program is started by singing, "Wash me and I shall be whiter than snow." After which Dr. Reisner preaches from the text in Job 29:13, "As snow in the time of harvest, so is a faithful messenger." Of course the program throughout is builded around the idea of snow, and its message to the soul.

Then recently while in our assembly at Cleveland, Ohio, the Young People's Society of this church presented a program based upon the idea of auctioning off children to the highest bidder. It was advertised as "The Auction." R. G. Hampe acted as the auctioneer. Several children were seated on the platform, who were to be auctioned off. In the audience a number of people were seated who formed the bidders, each one in turn arose and representing some type of life, such as pleasure, business, morality, and finally Christianity, spoke and gave their bids. The children went to Christianity. The program proved quite interesting throughout. This is an adaptation of Roy L. Smith's "Auction" as given in his "Plays and Pageants for Pulpit Use."

Bill Stidger made it a practice during the summer months to sing old songs which would suggest the *out-of-doors*. Some nights he would select songs of water, the sea, such as "There is a Wideness in God's Love," "On Jordan's Stormy Banks I Stand," etc. Then he would speak on some such topic as "The Sea of Life." The idea of the mountains will work in very well with such a program for the mid-week service. The central idea could be "As the mountains are round about Jerusalem." The songs could be those of the mountains, as "From Greenland's Icy Mountains," or "Baulah Land," where it runs, "I am dwelling on the mountains." "Lilies of the Valley" could also be used for a midweek prayer service. The song could be "The Lily of the Valley." The text, "Consider the Lilies." Such programs as these must be made entirely spiritual,

without the bizarre, the clank of the adventurous. They must be in a natural setting, where the people can enter into the spirit of the songs and the message. Many of our Y. P. S. are using such for their services. We must remember that our goal is twofold: that of saving the soul, and of throwing around that saved soul such influences and environments as will cause it to mature in Christian graces.

SPECIAL SINGING if worked wisely can add much to the spirit of the service. We must do all in our power to create a spiritual and an alluring atmosphere. We are not to close up like clams, and be selfish, and lose a vision of reaching out to attract. Let us sing our gospel. In this aggressive manner we can find a needful place. Another plan is to sing a good advantage in the meetings. This can be done in our basement and let him or her sing one verse, say, of "Rock of Ages." Then let the choir answer with the second verse. Then outside through a window, let a quartet sing the third verse. The plan and the song can be varied. A junior choir can fit into this nicely.

Another plan that can be worked is to have a soloist or a quartet sing some old hymn along the line of the message, and while they do so, have the congregation hum softly. Homer Rodeheaver visited our Pittsburgh District Assembly last month, and sang for us. One thing struck me forcibly. He sang some old Southern melody, and had the congregation hum during the time. One can turn out all the lights of the church, and with one light trained on the singer, let him sing some old solemn song as, "Jesus Shall Reign." This creates a solemn atmosphere, where the minds of the people are concentrated upon the thought of the song.

Prayer hymns are effective. At the close of the prayer, a soloist can sing some such song as "I Need Thee." Then at the last verse let the congregation join in softly on the chorus. Or have the entire congregation sing on their knees that prayer-hymn—for such it is—"Wash Me and I Shall Be Whiter Than Snow." Repeat the chorus softly. During our Mother's day service, at the close of the prayer, while everyone remained in the attitude of worship, the soloist sang, "Tell Mother I'll Be There." The effect was gripping. Needless to say we had no trouble in catching the attention of the people for the sermon. The proper atmosphere had been created.

It is ofttimes a good thing to have the choir sing a verse of some song, and then tell the story of the composition of this hymn. My little book on *Stories of Sacred Songs*, though small in size, can work in well with such a song service. Have you ever tried to have the congregation sing the benediction? Or have you asked the pianist, or where we have one, the organist, play some such old hymn as "Sweet Hour of Prayer" very softly while the benediction was being pronounced? This works well, and leaves the impression of the song on the audience. Personally, I like to read my scripture lesson while the piano or organ is being played. It subdues the spirit of the meeting, and seems to create a worshipful atmosphere. If the church is so arranged, different lighting effects can well be used with the song service. Colored lights thrown on the choir or special singer, or quartet, with the lights of the building out, create a good effect.

A CHURCH SLOGAN for advertising literature is a good thing for the church. "The Friendly Church," "The Revival Church," "The Old-fashioned Church," "The Church with the Cordial Welcome," are just a few of the more common ones. But a new thought came recently and that was why not have some type of contest in the Church school, or the Y. P. S. to select the slogan for the church? A gripping slogan has brought to our attention various wares of the manufacturers. "Not a Cough in a Car Load" brings the story of a cigarette to us. "There's a Reason" is the story of Grapenuts, and on through the list. So why not drive the story of your church home to the minds of the community by means of some meaningful slogan?

GEOGRAPHICAL DIVISIONS in your church may facilitate the work of organization for service, publicity, prayermeetings, or such like. The scheme is easily worked. Whether the church is large or small makes no difference. Select the number of people you want in a group, and with a map of the section where your people live, divide the church accordingly. In each geographical division it is well to have a captain or chairman of the group, who is conversant with all those living in his or her group. This captain can have oversight of visitation, or other type of pastoral activity, such as reporting cases of sickness or the absentees to the pastor and his assistants. Prayermeetings in the different groups can

be worked out during special revival campaigns, or the same divisions can be used for cottage meetings. All church publicity can be handled in these groups to a good advantage through the chairman. This is one of the easiest methods by which the sick can be looked after, or new people checked up on, or new prospects found. The key person of course in each division is the chairman or captain. The successful church of today is the spiritual, working church. Spirituality and work go hand in hand. Such an organization makes it easy for the pastor to deputize others to assist him in looking after the people of his parish. The wise pastor would rather put ten people to work in ten geographical divisions than to do the work of ten people himself throughout the church.

GREAT DAYS IN THE CHURCH SCHOOLS can be remembered much to the advantage of the church and school. Every "great day" of the year offers an opportunity for a "rally" in the church school, with a special program prepared by the children. In such a plan there come Christmas, Easter, Decoration day, Children's day, Independence day, Armistice day, Thanksgiving day. The wise Sunday school superintendent and pastor does not allow a single one of these days to slip by without special attention, and a suited program, with an effort to rally the forces of the Church school.

HERE AND THERE REMARKS

JAMES MOFFAT'S NEW TESTAMENT which was on sale at the bookstand of one of our recent gatherings brings to mind the author of this translation. Dr. James Moffat for some twenty years or more was Professor of Church History in the Edinburgh University of Scotland. He has but recently come to this country and at present is professor of the same subject in the Union Theological Seminary in New York City. Dr. Moffat is a scholar beyond question, but there are serious defects in his translation of the Bible. The first one is that he used as the basic Greek text for the New Testament that of a German scholar, Von Soden, who has allowed to creep into his Greek Testament elements which are anti-supernaturalistic. In one passage he uses the Greek text which makes Jesus the son of Joseph. This alone is enough to condemn his edition, as well as Dr. Moffat's translation. Though such errors have found their way into this translation, still it is a notable work, and

ranks by far as the best of all the modern translations.

THE AORIST TENSE AND THE DOCTRINE OF SANCTIFICATION have been connected together in our various doctrinal statements for our belief in the instantaneousness of this experience. The thought has been that the aorist tense in the Greek has always referred to any act occurring in the past instantaneously, and that this tense is used to indicate acts which have taken place "all at once." The aorist tense at present is known to be of three distinct classes, while its very early meaning in the rise of the Greek language, was that of point action, or any action which took place "at a point" or at the same time. These three classes are: (1) the constative aorist, which refers to action taking place all at once; (2) the ingressive aorist, and (3) the effective aorist. There are two types of verb stems in the Greek, those denoting linear or durative action, and those having to do with point or punctilar action. The aorist is of the second class. And in the aorist there are these three classes.

The constative aorist refers to simple point action, or action taking place, or being thought of as taking place in a point, or at once. Originally the aorist referred only to punctilar action and was formed only on verbs referring to punctilar action, but as Robertson remarks, it was gradually made on verbs which denoted durative action. So the constative aorist treats the act as a single whole irrespective of the parts or time involved. In Jno. 2:20 the constative aorist is used and the forty-six years is here treated as a point. Another example of the constative aorist referring to a period of time as a point is found in Rev. 20:4. Here the thousand years is regarded as a point. It is well to note that in this case the aorist is used.

The ingressive aorist refers to point action, but the emphasis is upon the beginning of the process, while the effective aorist emphasizes the effect of the action, or the point action.

Since this is the case in the use of the aorist we cannot argue that the aorist tense, where employed in reference to sanctification, means a point, punctilar, or instantaneous act. For it may refer as well to a process, or a period of time, as in case of the forty-six or the thousand years period.

Then someone who has based his belief and theory of sanctification as an instantaneous act

upon the use of the aorist, asks does not the Greek teach sanctification as a definite work? In answer, it does. The aorist tense denotes point action, completed action, action as taking place and finished. Here is the emphasis—sanctification is action completed, thorough, done once for all. Besides our argument for sanctification from the Greek does not have to be based entirely upon the aorist. The meaning of the verbs for holiness and sanctification and purity is such that none can doubt the truthfulness of the doctrine.

In case one may doubt my authority in the matter of the aorist, he can easily verify my statements by turning to the following, Davis, *Beginner's Greek Grammar*, p. 122, Robertson, *A Grammar of the Greek New Testament*, pp. 830-35.

NEW YORK CITY

FACTS AND FIGURES

The Supreme Court of New York has recently declared that the reading of the Bible and the singing of sacred hymns based on the teachings of the Bible do not constitute an attack upon religious freedom as claimed by the free thinkers.

36,500,000 Bibles and Testaments were sold during 1929 in the world, 14,000,000 of this number being sold in the United States.

Forty per cent of the students of Chicago University named the Bible as their first choice of

books, while thirty-three per cent named Shakespeare's works as second.

In eight years some 10,000,000 homes have been equipped with radios. There are around seven hundred broadcasting stations in America. It is estimated that there are more than 25,000,000 listeners.

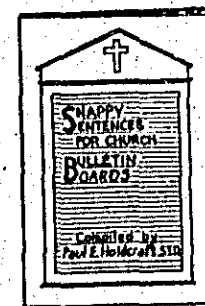
In 1896 there were produced in the United States approximately 500 motor cars. Registration increased last year to 17,677,000 motor vehicles.

According to the statistics of church membership recently published by the Institute of Social and Religious Research, about one-third of the church members, omitting children under thirteen, are Catholics; one-third Methodists and Baptists, and one-third are represented in the various other denominations.

One million were hurt and thirty-one thousand killed last year in automobile accidents. 190,850 deaths in ten years are attributable to automobiles. The economic loss is estimated at \$850,000,000.

According to recent statistics the people of the United States spend yearly for operation of automobiles about \$3,500,000,000; for tobacco over \$2,000,000,000; for candy over \$1,000,000,000; for soft drinks over \$750,000,000; and gave to the Church \$469,000,000.

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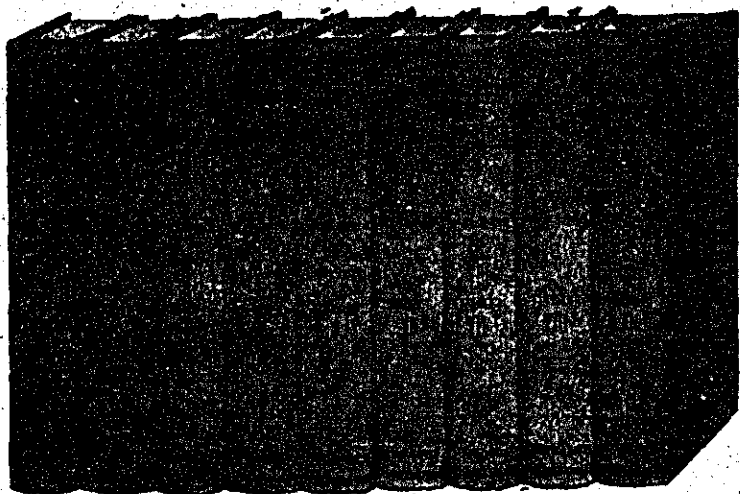


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J. B. Chapman, *Editor*

THE OTHER SIDE OF THE QUESTION

By THE EDITOR

WHEN there is a call for a change of pastors, or there seems no pressing need of the preacher's services, or he finds himself being gradually pushed into the corner to make room for younger men, and he is tempted to think the church is unappreciative of his sacrifices and unobserving of his talents and abilities, let him think of the other side of the question for a little.

Let him remember that it was the church which took him up and gave him his opportunity of preaching the unsearchable riches of Christ to men. Let him consider the investment the church made in him in sympathy and prayer and money when he was just "learning how." Let him think of joy with which the church has greeted his successes and the sympathy with which it has borne his failures. And let him contemplate the character of the service which he has rendered. Has it really been indispensable? Has it even been of as high a type as that of the many of his contemporaries in the holy calling?

We would not argue that there are no inequalities in the present rewards which come to preachers. We would not say that the church is never forgetful of the sacrifices of her ministers. We would not even suggest that talent and ability are always known and utilized. We think we have seen instances of all these tragic evils. But we are sure it is a calamity for a preacher to "find out" that he himself is the subject of any of these things. Such knowledge will weaken and discourage and "sour" the preacher and his family.

If the preacher will insist on thinking mostly of this "other side of the question" he will find it easier to move when his services are no longer in strong and general demand, and he will find it ever easier to maintain a thankful heart and happy disposition when others are preferred before him or he is compelled to serve a longer apprenticeship than seems to be required of others. In fact he will be helped in every instance in which there is a temptation to murmur within his own heart or to complain to others of his lot in life.

There is no calling in life which is more quickly nullified by a grumbling spirit or sour disposition than that of the preacher of the gospel. The preacher must ever be victorious in spirit and cheerful in temper if he is to win.

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EDITORIAL NOTES

While we would not commend William Stidger's idea of sources for preaching material, his title, "Preaching Out of the Overflow," is certainly suggestive. It is a joy to preach when one is "full of his subject," but it is hard work when the cistern is dry and the pump broken.

Called hastily to make a talk to preachers, we suggested the following as worthy of consideration: (1) Be clean in thought and deed. (2) Stay out of debt. (3) Be a student. (4) Be a man of prayer. (5) Be a co-operative man. (6) Refuse to give up.

Two questions always face the preacher with regard to any certain book: (1) does he need this particular book, and (2) can he take care of the cost out of his allowance for the purpose. The first consideration of course is books of reference and I would secure these in the following order: a good dictionary, Clarke's Commentary, Young's Concordance, The New International Encyclopædia, The Biblical Illustrator (or Pulpit or Preachers' Homiletical Commentary or a combination of Maclaren's Expositions and Hastings' Great Texts), The Popular and Critical Biblical Encyclopædia, and The Encyclopædia of Religious Knowledge. After the reference books I would select books of biography, special books on history, and keep up with reading on doctrine, philosophy and psychology.

And speaking of books: I have just finished reading John Paul's "The Soul Digger, or Life and Times of William Taylor," and I believe every preacher will receive new inspiration as well as much valuable information by reading this new book.

William Taylor was one of the most successful missionary evangelists. In his regular method, even when preaching through an interpreter, he preached full length sermons—an hour to an hour and a half in length. His theory was that all men have brains and that the difference between the people of heathen and Christian countries is one of information and not one of intelligence. In our country he thought there is often a low level of intelligence coupled with a high degree of information, while in unenlightened lands there may be a large amount of potential intelligence which we fail to reckon on because we find so little information there. Perhaps this consideration will help us decide the sort of preaching that is needed in our particular field. Some places need longer sermons with a fuller doctrinal content, while others need more direct exhortation and emotional stirring—having already a high degree of information.

A veteran preacher said, "People are interested in analogies, and the preacher who can find incidents which illustrate spiritual truths and can tell them interestingly is fortunate indeed." And we are reminded that incidents or allegories should not be so striking as to draw all the attention to themselves; should not be so unusual as to bring up questions of veracity, should not be so commonplace as to degrade the truth they are intended to enforce, and should not be given in greater detail than necessary to cover the general outline of the spiritual theme. When the preacher becomes simply "a story teller" he is made weak. When his sermons are wholly wanting in items of human interest they become "heavy" without being weighty.

And now as we near the end of another calendar year, the time when so many subscriptions to The Preacher's Magazine expire, I would remind each one who has obtained benefit from the magazine of two special ways in which he can help us make it a further success, viz., renew your own subscription promptly and solicit the subscription of some brother preacher to send along with your own. The many expressions of appreciation which come to us personally and through the mails make us feel sure that the magazine is filling a very useful place in the field for which it is published. There are not many "shop papers" for preachers at best, and we are unique in that we try constantly to adapt ours to the special needs of those who preach full salvation and attempt to promote the Wesleyan type of holiness.

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DEVOTIONAL

SOME GREAT PREACHERS
I HAVE KNOWN

By A. M. HILLS

17. Dr. Joseph Parker—City Temple, London

DR. JOSEPH PARKER was born in Hexham on the Tyne, April 9, 1830. It is remarkable that he and Dr. J. H. Jowett were born within a few miles of each other in the coal district of northern England. Dr. Jowett's father was a humble, quiet tailor. Dr. Parker's father was a big, brawny stonemason. He was said to have had the strength of two men, and the will power of ten men! His famous son proved to be like him in both respects.

Both these great preachers were born in godly homes. The big stonemason was a Puritan of the Puritans, and he brought up his son on the Bible and the Shorter Catechism. He said of himself, "From a child I have known the Holy Scriptures. It was the Book most read in our house. From my earliest recollection I have found supreme delight in prayer—prayer in that larger sense which implies intimate communion with God."

He had only a village school education. His boyhood was innocent of Elton or Rugby, his youth of Oxford or Cambridge. For him there was no Edinburgh University to which he could go at small expense. He was brought up in the strictest sect of the Puritans. "I seriously believe that if I had touched a pack of cards or a box of dice, there might have been a murder under our roof! A pack of cards in our house! The very thought of it was blasphemy. The word 'theater' meant the devil! My boyhood was steeped in prayer."

From such a strong-will home as that, with Bible and prayer, there might have been expected great results! Rugby training school, or no Rugby! Oxford or no Oxford! Edinburgh University or no university! Useful as they all are, and we have no clubs to throw at schools or culture, yet God can find one of His very greatest men without the help of any of them. And some men, in the good providence of God, like Lincoln and Edison and Russell Con-

well and Joseph Parker, carry a university around under their hats! Just think how many men who were graduates of Rugby and Elton, Oxford and Cambridge, were filling pulpits all over the British realm—thousands of them! Yet two men who never had a college diploma for years held the honor of being the two greatest, most drawing and most effective preachers in the world's greatest city or even the British realm—Charles Spurgeon and Joseph Parker. Brush College and God's University, where Elijah and John Baptist graduated, can turn out a few preachers yet. Even St. Paul, after graduating with honor from two universities, had to take a post-graduate course out in the desert before God would ordain him. And, by the way, there were Finney and Moody who managed to preach now and then, and people would occasionally stroll in to hear them, and the blessing of God seemed to rest upon their ministry! Yet neither of them had a diploma signed by a college president and the chairman of a board of trustees.

But let none of my readers think for a moment that I am describing a preacher who was an ignoramus. In the town school or under private instructors he received careful training in Latin and Greek and French. He speaks of reading Cæsar and Cicero and Ovid and Lucian, and his Greek grammar and Homer and his Greek New Testament. He got far enough in mathematics to be able to survey land.

In his twenty-first year he followed one of his teachers at the head of a private seminary and taught the usual studies of a present day academy. Meantime he was committing to memory the speeches of the great political leaders, and declaiming them to imaginary audiences. He also gave himself to committing Shakespeare and Browning and Tennyson and the writings of other master minds, driven on as it were, by some inborn instinct. Surely no mental exercises could have been more helpful to the making of the great preacher that was to be.

All through those busy early years when he was laboring with and for his big, pious father, he was cultivating his mind and nursing a secret,

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hidden in his heart, that some day he would become a preacher of the gospel. Thus inspired and impelled by the innate forces of his own heart, and, we may well believe, by the brooding influence of the Holy Spirit, he went on in that self-training till he won the attention and respect and even social recognition of the princely men of his day in all denominations. Such men as Dean Stanley, the Bishop of London, Archbishop Tait, Thomas Binney, D. D., Dean Vaughan, Dr. Newth, Dr. George Gilfillan, Dr. Norman Macleod, Dr. W. G. Elmslie, R. W. Dale, LL.D., Dr. Punshon, Henry Rogers, George MacDonald, Henry Ward Beecher, and, prince of them all, the mighty-minded Gladstone! A man who could get the attention of such men and their social recognition, as Joseph Parker did, was himself unquestionably great.

Dr. Parker was a big man, physically, intellectually and spiritually. He had a massive frame, six feet, and a weight of 250 pounds or more. He had a leonine head, with an abundance of curly hair, and an impressive face. With it went a capacious brain, a big voice and a big heart. He would be an outstanding man with imposing presence in any audience of great men. He was designed and marked out by nature for greatness! Nothing but sin and folly could have made him otherwise. But how many men God intended to be great miss greatness!

He preached his first sermon at eighteen, not as "Rev. Joseph Parker," but as a layman, out in the street, because the robust, strapping youth knew God and had the preach in him, and it must come out! He kept at it, invited or uninvited. He had a big church—all out-of-doors! A big parish, the world! A big salary, the experience he gained, the good he did and the smile of God. And there was one other item of salary—a great reputation for vigorous utterance.

God opened the door of opportunity at last, as He always does to His own. The young Joseph, without consulting anyone, wrote to Dr. John Campbell of Whitefield's Tabernacle, London, frankly expressing his aspirations to be a preacher, giving him an outline of his life, and asking his advice about entering the Congregational ministry. Dr. Campbell, to young Parker's unutterable surprise, wrote back immediately that he had himself an opening for just such a young man, and that if he would come at once he would place Mr. Parker in his own pulpit for three Sundays, and would give him three guineas

a week toward his expenses! Here was the open door of destiny! But who can tell the agony that preceded and accompanied the simple event? Here was a green youth who had never been thirty miles from his own door-sill, and had never seen a city of any great size, invited to go to the largest city in the world and preach in one of its most famous pulpits! He landed in the metropolis of the empire with thirty shillings at his disposal. "It was not much," he wrote, "but it was enough, and more than enough, better than enough—it was gold of the heart—treasure full of tears and love and sacrifice [his father's love]. I tremble for young men who know nothing of the value of money. Perhaps I know it too well. I never had a penny that I did not work for. My critics have bestowed many epithets upon me; but I am not aware that the severest of them ever called me an idle man. It is to industry that I owe every book on my shelf and every loaf in my cupboard. And industry, I secretly resolved, should return the thirty shillings with compound interest which my father put in my hand when I started for London."

"On my twenty-second birthday (April 9, 1852) I found myself in Whitefield's Tabernacle, face to face with its redoubtable editor-minister whose throat had providentially (for me) failed, and who therefore added an editorship to his pastorate, generously dividing his pastoral income with his young assistant. I thought as I sat in the editor's dining room on that memorable April night that I had never seen so imposing a personality. . . . From my rural environment to this metropolitan opportunity! What a transition and what a contrast! Think of it! Whitefield's Tabernacle—the birthplace of my life-long ministry! Having fulfilled my three weeks' engagement, my senior asked me to continue my ministry from time to time until we could see how events would shape themselves. Two or three distinguished ministers had been invited to hear me preach and to consider my case. They unanimously agreed with Dr. Campbell that there was absolutely no need for me to go through any preparatory course of one of our denominational colleges.

"I was advised to take an abbreviated course of lectures at University College, London. I studied mental and moral philosophy and logic. My career at the Tabernacle was vitally educational. I had the advantage of the most experienced pastoral oversight. I read historically and

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theologically under the direction of my most sagacious leader. At his bidding and under his advice I paid all his pastoral visits. He introduced me to various public and influential men. He heard me read my two sermons for the following Sunday every Saturday night, and then commended me to God in very rich and pathetic supplication. He sent me at one time as many as sixty volumes bearing upon the work of the ministry and the exposition of the divine Word. Long years after, I contributed many articles to the publications which he edited. In his closing years he sent me his last book, bearing the inscription:

"From the Author to Dr. Joseph Parker. A small token of great esteem."

"As to Dr. Campbell's large intellectual capacity, there could be no manner of doubt. As to his deep evangelical convictions, I have no shadow of misgiving. For my own part, it would be unpardonable to forget that he directed me in my first endeavors by many a generous benediction.

"In this way I passed into the ministry and took my place amongst such men as Richard Watson, Jabez Bunting, Adam Clarke, Morley Punshon, Thomas Scott, Richard Baxter, Andrew Fuller, Thomas Linch, Robert Vaughan and C. H. Spurgeon. But all my life long I had been training for the ministry. I had never been trained for anything else."

Here Dr. Parker gives the story of his inner life.

"If I were to pass in silence what I may call the history of my soul I should feel that I had been ungrateful to the providence of God and unfaithful to the inspirations which have formed and sustained my ministry.

"Eternal Spirit! help me now to tell how it was that I decided to give my whole life to the side of things best expressed by the name of Christ and by the triumphant sorrow of His cross.

"I cannot remember the time when I did not in some degree know the love of God's only Son. From a child I knew the Holy Scripture, for it was the book most read in our house. From a child, also, though sinning oft and sinning deeply, I have known somewhat of a tender spiritual experience. From the beginning until now my highest joy has been in solitary companionship with the Eternal Spirit, my very heart going out after Him with ardent and tender desire. . . . I remember the Sunday night

when, walking with my father and a most intelligent Sunday school teacher, I declared my love to Christ, and asked Him to take my child heart into His own gracious keeping. The whole scene is ever before me. The two men, father and teacher, explained to me what they knew of the power and grace of Christ, and by many loving words they tempted my tongue into the first audible expression of religious thought and feeling. It was a summer evening, according to the reckoning of the calendar, but according to a higher calendar, it was in very deed a Sunday morning, through whose white light and emblematic dew and stir of awakening life I saw the gates of the kingdom and the face of the King.

"From first to last I have enjoyed the consciousness of thorough steadfastness of faith in relation to the holy verities of the Christian religion. I have had, like other growing men, my momentary hesitations and misgivings; but my central faith in the triune God, in the atonement of Christ, in the deity of the Holy Spirit, in the immortality of the soul, in the inspiration and authority of Holy Scripture has never for a moment been shaken. These are the green pastures and still waters by which my soul has been nourished. In 1867 I wrote 'Ecce Deus,' in which I avowed my faith in the deity of the Son of God, and now, in 1898, I repeat every word of that book with gratitude and unction.

"In 1874 I wrote 'The Paraclete,' an essay in 'Personality and Deity of the Holy Spirit,' and on reading it in 1898 I subscribe it alike with hand and heart. I have never had so much as one momentary doubt as to the deity of Jesus of Nazareth. Mine has been a ministry of a triune Deity!

"My relation to the Bible has never changed. That God has spoken to man is to me an unchangeable certainty. I early came to see that I have not to invent a Bible, but to read one; that I have not to fabricate a gospel out of my own religious consciousness, but to preach a gospel personified in Christ, and written in the four narratives of His life. But for these central convictions, I would have to record hesitations, doubts, speculations, intellectual adventures and spiritual nightmares.

"Personally I have accepted what is known as the Evangelical interpretation of the gospel, because I believe that the gospel of the Lord Jesus Christ as evangelically interpreted, answers more questions, satisfies more aspirations, responds to

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more necessities, and supplies better motives for service than any other conception of the kingdom of God.

"I believe that Jesus Christ was born of the Virgin Mary. I believe that He was begotten by the Holy Ghost. I do not idealize the birth of my Savior. I believe the angel; 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' The Virgin-motherhood of Christ invests His incarnation with those elements and features of grace and power and spiritual fulness and competency, which constitute at once the majesty of His character and the security of His salvation. He who would make others immortal must Himself be eternal. Yet He must at some point vitally touch the alien race He would redeem. He must be in it, part of it, warmed by its blood; assailed by its temptations, smitten by its sorrow, chilled by its disappointments—yet, whilst receiving sinners and eating with them, being 'separate' from them, not by mechanical distance of superiority, but by the essential distance of deity. If the Virgin-motherhood is true, all other miracles sink into comparative commonplace. It asserts the supremacy of the spiritual. It puts God in His just relation to the human race. The twofold nature of Christ—typified by the Virgin-motherhood—characterizes the whole teaching and empire of the incarnation. The twofoldness was not merely in the memorable nativity of Bethlehem; it followed Him every day of His life. It colored every word of His ministry. It revealed the glory as well as the goodness of every mighty sign. It trembled into speech in the anguish of the cross. Everything Christ did was twofold as was His personality!"

I make no excuse for quoting at such length, though greatly abridged, Dr. Parker's own faith and his noble statement of the doctrines which he preached. The blessing of God and of the people was on his ministry continually. Alas! that so many eloquent sons of men have turned away from these fundamental and essential teachings (doctrines) of Christianity, and tried to feed the people on the musty chaff of human speculations, or at least have dodged the plain statements of gospel truths for popularity!

With Dr. Parker, "I dread (abhor) the knavery that takes evangelical money and preaches Unitarian doctrine. There is a preaching that is

negative, unsettling, destructive, full of untested theories and useless speculations and windy vanities. It is common to say that the blessing of God does not rest on such preaching; but I want to say that the blessing of man does not rest upon it. That is clearly shown by dwindling congregations, and every other sign of indifference and even resentment. We need not say God does not bless it. Man himself will not have it. In such preaching there is nothing for him. In such husks the soul can find no satisfaction. That is not the preaching of Christianity. Christianity is holiness, purity, sanctification, lowliness of soul. Christianity is Christliness, and sinful men crave a gospel preaching that will make them holy and Christlike here, and fit them to dwell with Christ in heaven hereafter."

PASTORATES

"I settled at Banbury in the summer of 1853. In 1858 I went to Cavendish Street Chapel, Manchester. In June, 1869, I accepted the pastorate in London which lasted more than thirty years. Banbury is the center of an agricultural county. Manchester is the heart of the manufacturing districts. London is a world in itself. These settlements have afforded me an opportunity of observing every aspect of pastoral life. I know the little country home. I know the busy mercantile environment. I know the urgency and stress of the most absorbing city life. Under all possible conditions I have seen the working of Congregationalism. I have no hesitation in saying that two distinctly opposite pictures of English Nonconformity might be furnished, each of which would be true, but neither of which would be complete."

During Dr. Parker's five years' pastorate in Banbury he labored with all his might for £130 a year. On every Sunday afternoon he preached in a large field locally known as the Bear Garden. He began with a little old-fashioned chapel hidden up an obscure lane, without schoolroom or vestry. His growing congregations demanded more room. After our year's residence in Banbury he could boast of a chapel, a vestry, and a commodious schoolroom, a growing and loving people who greatly appreciated the earnest young pastor. To have all this at twenty-seven years of age seemed all that heart could wish for. During those five happy and useful years he had seven invitations to other fields of labor, thrice to London, to Coventry, to Leamington, to Manchester. He held five services a week in his own

church and published four books, (1) "A Soldier's Retrospect," (2) "Six Chapters on Secularism," (3) "A Working Church," (4) "Helps to Truth Seekers."

While at Banbury, he was offered a place in a London law firm. He was also offered £1500 a year and free Sundays by a literary and commercial enterprise, which he turned down. He was not seeking money. His heart was set on preaching and the writing of religious books, and he had no other ambition. He writes, "I can truly say in the fear of God that I have never been tempted by any pecuniary offers. When I went to Banbury I never asked what the salary was. When I went to Manchester I did not make a single inquiry about money. After being fifty years in the ministry I am not fifty shillings the richer for any preaching outside of my own pulpit."

An incident may have to be related. A lady once asked Dr. Parker if he had a fad. "Yes," was his reply. "What is it?" "Preaching." "But," said she, "that is your business; haven't you any amusement?" "Yes, preaching!" "But what would you do if allowed to select your highest pleasure?" asked she. "Preach," was his laconic reply. In other words, *preaching the gospel* was the passion of his soul and the joy of his life!

To this remarkable man's surprise, he was invited to preach a Sunday or two in Cavendish Street Chapel, Manchester, then the finest architectural edifice in English Congregationalism. He was never so coldly received. The millionaire merchant who entertained him never uttered a word of sympathy or appreciation of his services. One deacon, a member of Parliament, bluntly inquired how long he had been at Banbury. They asked him to preach a third Sunday, which he did. "Every man seemed to be looking at me over the top of a money-bag. Some of the people seemed to be paralyzed or stupefied. What was my surprise on the last Monday morning to hear the millionaire merchant say to me, 'You must have noticed that your ministry has produced a deep impression upon our people.' I replied in effect that I had observed nothing of the kind. In the course of a few weeks an inquiry was sent me asking if I would receive a deputation from Cavendish Street Chapel. The deputation came bringing urgent appeals from the church, the Sunday school and the young men."

Dr. Parker informed them that on account of his ministry his humble church had incurred a debt of £700, and he could not honorably leave them while that debt remained. The deputation thanked him for the reception and went home. In seventeen days he received a telegram asking for another meeting. The rich church offered to pay off the debt of the town church if he would become their pastor. Dr. Parker agreed to lay it before his deacons. He did so, and their noble and affecting answer was, "It will be the darkest day in our life when you leave us, but we have no doubt that God intends you should remove to Manchester." They gave the retiring pastor some beautiful tokens of their affection. "Thus we parted—my first pastoral love and I."

THE MANCHESTER PASTORATE

This young pastor less than twenty-nine years of age had never dreamed of such an opportunity as now opened before him. His chapel had sittings for 1666 people. Magnificent school buildings adjoined it. The Sunday school had fourteen hundred pupils. One of the most enthusiastic and influential congregations in the realm welcomed him to his ministry. One deacon was a member of Parliament. Another was a knight, another was the senior surgeon of the city. Another had declined a place in Parliament which was at his disposal. Eight others were men of wealth, social position and large influence. The church had many enterprises in hand, and was outstanding in influence in all directions. It was given the new pastor to understand, that if he could so preach as to fill the church and rent the sittings, his salary would advance accordingly. As a matter of fact he did that very thing to the surprise of the deacons and millionaires; so that though his salary went beyond anything the church had ever known, no man, however rich, was burdened by his ministry. He had a noble pastorate which lasted eleven years, during which Dr. Parker wrote, (1) "Hidden Springs," (2) "Church Questions," (3) "Ecce Deus," (4) "The Paraclete." He conducted two religious papers, or magazines. He founded Cavendish College which became "Nottingham Congregational Institute," and filled various other positions of honor and denominational influence. He had all that the most ambitious of young pastors could ever dream of—two thousand regular hearers, a noble church building famous throughout the land, and a throne of ecclesiastical influ-

ence which an angel might covet, in one of the noblest cities in the British realm, and a happy united people who gloried in his ministry!

LONDON

To his unutterable surprise, October 22, 1867, he was invited by a deputation from the Poultry Chapel, London, to come to that city, sell the chapel, and with the proceeds erect a vast temple in some eligible site that would hold a multitude of people and have a commanding influence in the capital of the British realm! He was stunned by the project. He laid the matter before his people. On November 7, 1867, they sent him their noble answer in which occurred these words: "Considering, however, the position which you now occupy in the north of England, the great and daily increasing influence you exercise in the denomination, the great want which is now felt of those high qualities which you so pre-eminently possess, looking also at the work you are now doing as pastor of Cavendish Chapel and the various institutions connected therewith, we cannot conceive of any sphere of labor in which you could render more true service to the cause of Christ. We believe you were guided hither by the hand of God. The success of your ministry is clear; and there is abundant proof that His presence has ever been with you." What a tribute from a great church to a pre-eminently great pastor!

On March 11, 1868, he declined the invitation. On June 10, 1868, he completed the tenth year of his pastorate in Manchester, and his grateful members gave him a gift of seven hundred guineas (about \$3,500) as a token of their love.

On June 25, 1869, the London call was renewed, with the distinct understanding that a noble structure was to be erected in London on the best available site that could be obtained. His beloved parishioners consented finally to his leaving them, believing that it was the will of God.

LONDON PASTORATE

About Dr. Parker's early ministry in Poultry Chapel we find no record. The officials sold their chapel for a large sum. They could have gone to some inviting suburb where land was cheap, and built a commodious chapel and had a large sum remaining for an endowment. But they resolved to stay in the center of the great city, amongst young men, housekeepers, travelers, strangers and poor people, and put up a vast City Temple for city people! They procured a

very expensive site on Holborn Viaduct, and erected "City Temple" at an expense of £70,000. It seats above 3,000 people. Dr. Thomas Binney laid the memorial stone May 19, 1873, and it was opened May 19, 1874.

At the laying of the corner stone Dr. Parker said, "Should I be spared to enter upon my ministry in the City Temple, I shall in the strength of God, be faithful to those vital and glorious doctrines which are commonly known as Evangelical. Upon those doctrines I shall utter no uncertain sound. The more I look into them the more I am assured of their scriptural soundness, and their adaptation to all men, in all lands, throughout all time. That is my testimony as a sinner saved by grace; and what I have known and felt and handled of the Word of Life myself, I shall lovingly and energetically declare to all who may come within the influence of my ministry. I hold that 'all men like sheep have gone astray; they have turned every one to his own way; there is none righteous, no not one.'

"I hold there is no escape from this condition but one; and that is by the teaching, the sacrifice, the atonement, and the whole mediation of Jesus Christ, the Son of God. *God the Son*. He died, the just for the unjust, and His blood alone can cleanse from all sin; His cross is set up for the whole world. His love goes out for all men in vehement and importunate desire. He is not willing that any should perish, but that all should turn to Him and live. I hold that the new life—life that is heavenly and eternal—is the work of God the Holy Ghost. By His mysterious and gracious ministry we are born again. I trust to preach in the City Temple the gospel of salvation by Jesus Christ alone. I am more and more persuaded that every sermon should draw its whole strength, alike of argument and pathos, from the cross of Jesus Christ of Nazareth. Christianity is something infinitely higher than a mere controversy. It is God's appeal to the lost heart. It is the voice of His holy, passionate love."

Thus the noble man of God began his ministry in London. While other preachers were betraying the gospel and selling their own souls, to be popular and win the rabble, he was boldly nailing the gospel banner to the mast, never to be taken down or altered. And he won! He packed the City Temple for about thirty years till God called him home.

His latter days were crowned with honors.

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It was about the time that he was erecting the City Temple that I heard him in New York City at some great international and interdenominational gathering. He and Beecher spoke from the same pulpit, the same afternoon. Who would ever forget such an occasion!

Dr. Parker was granted all the honorable offices of his denomination in England twice over. He was sent for to come to Brooklyn, New York, to deliver the memorial address after the death of Henry Ward Beecher, which address was dedicated to the President of the United States, by his consent.

Besides the books already mentioned he published "Ad Clerum," 1869, "Job's Comforters," "The Paraclete," 1874; "The Priesthood of Christ," 1876; "The Inner Life of Christ," 3 volumes, 1881-2; "Apostolic Life," 3 volumes, 1883; "The People's Bible," 25 volumes, 1885-92; "The People's Prayer Book," 1889; "Some One," 1890; "None Like It," 1894; "Christian Profiles," 1896; "Studies in Texts," 6 volumes, 1898; "Paterson's Parish; a Life Time Amongst Dissenters," 1898. Fifty-four volumes in all, worthy of any minister of the century!

He was once called upon to give a charge to a young preacher. Among other things he said, "Don't make a fool of yourself by trying to invent a new Bible. You'll find it won't pay. Keep to the old path on the turnpike over which countless millions have passed to heaven." What

a lesson to the ministry in these days of flippant theology!

This grand old man's life went out in a blaze of glory. His own prayer for himself was answered:

"My blessed One! Ever adorable, infinite in strength and grace! Thou hast in Thine own way made me a minister of Thine and set upon me the warm red seal which covers my whole heart. Daily let me kiss the five wounds borne for me in death's agony; daily show me thy hands and thy feet. Daily let me shelter in the sanctuary cut for me in Thy quivering side by man's cruel spear. Now that old age is creeping on, and the prick of the sickle is being felt on the outer edges of the standing corn, I would praise the Lord with loftier ecstasy, and devote myself to His service with fonder love. How could I tell the story of my life and omit from my pages the wonders of His grace? Why sacrifice my gratitude on the altar of a spurious modesty? Be this the brightest of my reminiscences—the only one worth preserving—that the Anointed of God, the Christ whose atonement belongs to the eternities, so revealed Himself to my sin and my need in life's dark and troubled night that I cried out with heartfelt thankfulness, "My Lord and my God!" I then saw the Morning Star that cannot be imagined, and received the Peace that cannot be perturbed."

After Spurgeon's death, for years Joseph Parker was recognized as the greatest preacher in the British realm.

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Worldliness of Anxious Care
(Matt. 6:25-34)

FOLLOWING immediately upon the discourse on the true treasure which carried with it a warning not to lay up treasure upon the earth, comes an admonition against anxious care. In the Gospel of Luke the parable of the rich fool immediately precedes instead of the discourse on the true treasure. In

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either case even though the form in which the thought is expressed may be different, the underlying idea is similar, that is, the worldliness of the selfish use of wealth. Someone has said that in the parable of the rich fool we have set before us the worldliness of the rich man, which is also true in the admonition regarding the laying up of treasures. Then they continue by saying that in the warning against anxious care, we have the worldliness of the poor man. Thus it is whether it be the distraction of a covetous desire or a fearful fretting about the necessities of

life both divert from the singleness of service which God requires, and accordingly we find introducing the admonition against anxious care, the inferential conjunction, "therefore." "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

In giving a command or admonition the Master often subjoined a reason explaining why we should observe a certain line of conduct and refrain from another. In this case we have several reasons appended. The first is based on the line of argument which proceeds from the greater to the less. "Is not the life more than the food, and the body than the raiment?" "The natural life is more than meat," says Bruce, "and the body more than the clothing which protects it, yet these greater things are given to you already. Can you not trust Him who gave the greater to give you the less? But a saying like this, life is more than meat, in the mouth of Jesus is very pregnant. It tends to lift our thought above materialism to a lofty conception of man's chief end. It is more than an argument against care, it is a far-reaching principle to be associated with that other logion—man is better than a sheep (Mat. 12:12)." If God hath given unto us our life and being, which are far greater than food and raiment will He not also give us sustenance for that life and being? Inasmuch as He hath given unto us that which hath greater worth, will He not give that which hath less?

If, however, we are not persuaded by the argument thus given us, we need only to look unto the heaven and see the birds as they fly or listen to them as they warble forth their songs in the trees, and from them we may learn a lesson. If we would catch the inner meaning of it all, we might hear our heavenly Father say, "Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" If He feeds the birds who are among the smallest of His creatures shall He not feed us who represent the highest form of life and understanding? In a little poem entitled "Overheard in an Orchard," Elizabeth Cheney brings out the thought of this passage in a simple realistic manner.

"Said the Robin to the Sparrow:
'I should really like to know
Why these anxious human beings
Rush about and worry so?'"

"Said the Sparrow to the Robin:
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me?'"

But if these reasons do not suffice to dispel the worry and fret of life, we may view the situation from another standpoint. After all what do we accomplish by all our anxiety? "And which of you by being anxious can add one cubit unto the measure of his life?" Anxious care is absolutely futile; it does not accomplish anything. Lutteroth explains the passage by referring it to the growth of the body. "By that insensible process accomplished by the aid of food," he says, "God adds to every human body more than one cubit. How impossible for you to do what God has done without your thinking of it! And if He fed you during the period of growth, can you not trust Him now when you have ceased to grow?"

Yet if we are still unpersuaded of the needlessness of anxious care, before us lies another object lesson. "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No beautiful adorning that has been wrought by the hand of man, is comparable to the beauty of the flowers of the field. Their exquisite coloring can not be duplicated. Yet they last for a brief time. If God hath clothed these flowers with such splendor, will He not see that His creatures, yea, His children, have sufficient for their needs? If we could learn the lesson of trust, how much happier our lives would be?

"Yes, leave it with Him,
The lilies all do,
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow:
Thy grow in the darkness, all hid in the night—
They grow in the sunshine, revealed by the light—
Still they grow.

"Yes leave it with Him,
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,

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Or the flowers that start
Neath the snow:
Whatever you need, if you seek it in prayer,
You can leave it with Him—for you are His care.
You, you know."

Furthermore, in addition to all the foregoing reasons for rest and trust and restraint from anxious care, come two others. First, that such a trend of life is like unto the Gentiles. Food and raiment constitute the main thought content of their lives. It is upon such an objective in life that they center their attention. Second, our heavenly Father knows. "Be ye not therefore anxious, saying What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things." "This last clause," says Bruce, "explains the difference between the disciples and the heathen. The disciple has a Father who knows, and never forgets His children's needs, and who is so regarded by all who truly believe in Him. Such faith kills care. But such faith is possible only to those who comply with the following injunction."

Thus far in the discourse the negative aspect has been stressed. We are told what we are not to seek as the main objectives of life, but now the thought turns in the following injunction to a positive statement, "But seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Food and raiment are the incidentals of life; they constitute not the supreme objective of human endeavor. Spiritual ends are the true essentials of life, all others are merely transient accompaniments. As says C. D. Williams, "It is as if a company of sculptors should spend all their time and effort providing pedestals—some able to get only rough boulders from the wayside, others polishing and finishing fine shafts of purest marble—but nobody thinking of carving a statue to set thereon. Or as if a company of painters busied themselves exclusively with finding and stretching their canvases, some getting only coarse sacking, others silks of the finest web—but nobody ever painted a picture. Now Jesus is saying here, 'Don't bother so much about the pedestals and the canvases. They are absolutely insignificant beside the statues and the pictures. These are the paramount concern! The roughest boulder that carries a noble statue is better than the finest shaft of polished marble that carries nothing. The

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coarsest sacking upon which some rude but great etching has been sketched is better than the most delicate silk which is absolutely blank. So the meagerest living upon which a life of human service and spiritual significance is built is infinitely better than the most luxurious existence which but cumbers the ground with its purposeless and useless occupancy of space and time."

Once more Jesus reverberates the warning, and once again He appends a reason. "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The cares of each day are sufficient in themselves; we need not borrow trouble for the morrow. This is loading ourselves overmuch.

"Strength for today is all that we need.
For there never may be a tomorrow.
Tomorrow will be another today.
With all of its joy and its sorrow."

In gleanings homiletical material we find this passage especially rich. We might take as a text the last part of v. 25, "Is not the life more than the food, and the body than the raiment?" and for a theme, "God's Great Gifts to Man and Their Meaning;" for subheads, we could have, the gift of life, the gift of the holder of life, the human body, and the significance of such gifts. Then we could take v. 26 and use as a theme, "A Lesson from the Birds;" then as subdivisions, a lesson of the value of all created things, a lesson of the value of man as the head of all created beings, a lesson of trust. Vs. 28-30 might give us the theme, "A Lesson from the Flowers," which would yield in analyzing the following: a lesson of God's love in providing flowers, a lesson of the abundant provision in creation in the giving of flowers, a lesson of divine care. Finally, v. 32 may be a text with the theme, "The Primary Object of Human Endeavor," and consequent subdivisions such as these, the nature of this primary object, when it is to be sought and the results of such an object of endeavor.

Dr. Lyman Beecher was once asked, "What do you count the greatest thing a human being can be or do?" He replied, "The greatest thing which a human being can do is to bring another human being to Jesus Christ, his Savior." To win another to Christ is the first duty and the highest privilege of every Christian.

HINTS TO FISHERMEN

By C. E. CORNELL

Gospel Transformation

The Christian Advocate New York, says, "Seventeen years ago Antonio Sartorio, an Italian boy from central Italy, arrived in Astoria, Long Island, and joined the Sunday school of our Astoria Mission. There he was converted. He is now the pastor at Astoria, where his leadership is vigorous and inspiring and his church one of the most promising in all of our Italian work. The Astoria Mission began in the back room of a saloon, but it now occupies what was formerly the property of the 'Old First' church. It would be difficult to find even among English language churches a better organized or more progressive institution. The congregation is made up of self-respecting Italian people, many of whom own their own homes. They raise annually about \$3,000 for maintenance and benevolence. Something of the standing and influence of the church may be judged from the fact that there has not been a single case of juvenile delinquency among the families of its constituency. On Sunday evenings the church is filled for a preaching service for adults, the morning service being given over to the church school and a special program for the younger generation. The Sunday school is fully organized from the cradle roll to the home department. There are about twenty teachers, some of whom are employed in the public schools of New York City. The Brooklyn and Long Island Church Society is proud of what its agencies are producing in good citizenship. This type of service will do more than any other to raise the percentage of Americanism."

Leaders Wanted

Dr. John A. Marquis, General Secretary of the Presbyterian Mission Board, recently said, "What we need today is not men to die for Christ but to live for Christ. There is little call for the Christian Church except in terms of effective and attractive leadership. We need not merely a church that shall try but a church that shall succeed. We should unite our forces, minimize our differences, and go to work."

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Pure Religion

Pure religion; undefiled before God,
Is this: to visit the fatherless and widows
In their distress, and keep oneself unspotted
From the world; to lift the haunting shadows
From the poor; make real the reign of brother-
hood;

To live a life of purity, unfettered
From the foils of selfishness and greed.
For this religion, God of love, I plead.
Grant me my share, that I may overcome
My baser self, and give without alloy
That others may receive a greater sum
Of earthly good; attain a higher joy
Than now is theirs. Help me, I pray, to give
Myself; a life of service let me live.

—E. GUY TALBERT.

The Seven "Overcomeths" of Revelation (Chapters 2, 3)

These seven "overcomeths" will furnish ample suggestiveness for seven prayermeeting talks, or seven Sunday evening sermon subjects. Careful and prayerful study will be necessary.

1. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God.
2. He that *overcometh* shall not be hurt of the second death.
3. To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
4. He that *overcometh*, and keepeth my works unto the end, to him will I give power over the nations.
5. He that *overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.
6. Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city

of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

7. To him that *overcometh* will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Why a River Becomes Crooked

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake until they find repose in the bosom of the great deep.

And why is it that the river is never straight?

Let a master of epigram answer and at the same time drive home a wholesome truth: "A river becomes crooked by following the line of least resistance! So does a man!"—*Kind Words*.

The Milk of Human Kindness

There is some good after all, in the breasts of not a few individuals. This is keenly illustrated by the following incident.

While the concrete was drying on an uptown building in Portland, Oregon, under construction, a pair of robins built a nest in one end of a steel girder. When workmen returned to the job three weeks ago the nest was discovered and it contained two eggs.

The work of placing steel and adjusting columns has continued, but on the quietest possible basis. Brawny workmen stifled their curses, "air gun" operators muffled their hammers and riveters walked with guarded steps, so that the mother robin might hatch her young in peace and quietness. It was generally agreed among the laborers that the robins should be permitted to raise their family without disturbance. The two eggs hatched out two-wide-open mouths eagerly waiting for worms.

Seemingly aware of the friendly feeling, the robins master the situation and are sticking it out.

Rich Men Using their Money

Not all rich men are supremely selfish. A number of them are blessing the whole world with their riches. For example: The Rockefeller Foundation has disbursed millions of dollars to promote the health of the world. The past year this Foundation disbursed \$9,741,474

to promote world health. The report by President Dr. George E. Vincent shows that the Foundation aided the growth of fourteen medical schools in ten countries. John D. Rockefeller, Jr., is spending millions of money for tenement houses to house the poor. Many other rich men are aiding useful and practical philanthropies. There is no estimating the real good that is being done.

One Fallacy Leads to Another

A number of years ago when Mrs. Mary Baker Glover Patterson Eddy died, it was confidently expected that the old lady would arise from the dead and minister to her deluded followers in her resurrected body. But she never came forth from the grave and is still there so far as we know.

Now comes along one of her chief devotees—Mrs. Augusta E. Stetson, the leader of a body of dissenting Christian Scientists, who declares that she will not die, and that Mary Baker Glover Patterson Eddy who died in 1910, will manifest herself again on earth in human form.

The daily press reports Mrs. Stetson as saying that she has so far grasped the ideas set forth by Mrs. Eddy, the founder of Christian Science, that she will not experience death in the sense that she experienced physical birth.

According to available records, Mrs. Stetson is about 85 years of age, unlike her preceptress, Mrs. Eddy, she has made no will and intends to make none. The exact form in which Mrs. Eddy will return to earth Mrs. Stetson does not predict. She says, however, that Mrs. Eddy will manifest herself in such a way as to be perceptible not only to those who, like Mrs. Stetson, are deeply versed in Mrs. Eddy's writings, but to many others besides.

Mrs. Stetson revealed for the first time that "she believed that Mrs. Eddy was the Christ."

"Jesus," Mrs. Stetson said, "was the masculine embodiment of the Christ spirit, a sort of a spiritualization of Adam; Mrs. Eddy was the feminine embodiment of Christ, or the spiritualization of Eve."

There you have it, this much married woman, whose head was full of error and fantastic notions, is to come forth from the cemetery, the Christ of God. Nonsense! However, it will probably be a number of years before this unusual event happens.

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Five Reasons

George Mueller, whose devoted, prayerful life has made its impress upon the whole world, gives *five reasons why prayer must be answered*. I asked, "Will you please give me your reasons for this confident faith?" "Yes," said he, "I believe my prayers will be answered because I have fulfilled these five conditions:

"*First*, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4), and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5:14).

"*Second*, The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14); that is on the ground of His merit and worthiness, and on that alone.

"*Third*, The third reason is, I have always believed in the ability and willingness of God to answer my prayers (Mark 11:24).

"*Fourth*, The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart the Lord will not hear me' (Psa. 66:18).

"*Fifth*, The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given (Luke 18:7). 'Shall not God avenge his own elect, which cry day and night unto him?'"

And surely this has made the difference between George Mueller and ten thousand of God's dear children. Whenever the Lord showed him that it was His will he should pray, he continued in prayer until the answer came.

The Need of the Hour

The following beautiful and suggestive poem by America's distinguished preacher-poet; is worthy of note:

"What do we need to keep the nation whole
To guard the pillars of the State? We need
The fine audacity of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart.

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august.

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As the white vigil where the angels kneel.
We need the faith to go a path untried,
The power to be alone and vote with God."

—EDWIN MARKHAM.

Little Windows to Peep Through

"The poorest education that teaches self-control is better than the best that neglects it."

"You can never win the heavy-weight title by doing light-weight stunts."

"It keeps the nose of many a man to the grindstone paying interest on his borrowed troubles."

"The men who try to do something and fail are infinitely better than those who try to do nothing and succeed."

"The man who is determined to make good has too little competition."

"The goal is not to the swift,

The prize is not to the strong.

The best of life is always

For the man who pegs along."

"Success is largely a matter of a good beginning. Also a knowledge of when to quit."

"One of the drawbacks of success is that it often has a string tied to it."

An "If" for Ministers

If you can show the young men how to wrestle

With flesh and blood, and how to buck the line,

And, at the same time, be a chosen vessel

Filled to the brim with love and power divine;

If you can please the modernists who hear you,

And give them sermons fully up to date,

Can calm the Fundamentalists who fear you,

And make them feel that you are really great;

If you can talk so loud that Deacon Purvus

Can hear distinctly every word you say,

Yet speak so softly that poor Mrs. Nervous

Will not be driven by your noise away;

If you can uniformly preach with unction,

No matter whether stocks are up or down,

Can show up well at every social function,

And yet on Sunday look swell in a gown;

If you know how to kiss the little babies

And tell each mother hers is just too sweet,

Can cater to the Hasbeens and the Maybes,

And be hail-fellow-well-met, on the street;

If you can boast a wife who's never weary

Of making calls and doing parish work,

Who plays and sings and has a voice that's cheery,

Is never sick and never known to shirk;

If you have children who are an example

To all the other parish girls and boys,

vited him to go along; the result was John Williams, martyr missionary in the South Sea Islands; the sister-in-law of Lady Huntington testified to the saving power of Jesus, and she was converted, and became the outstanding noble lady in England, touching all the great men of her time by her Christian influence.

The round can be continued; everywhere is a field of golden opportunity to labor and win for God.

CONCLUSION

Then invest what you have where you are and God will take care of the results.

Personal Responsibility for Resources

TEXT: *How many loaves have ye?* (Matt. 15:34).

INTRODUCTION

We are personally responsible for what we have. We labor with what God gives us, and employ our talents wherever we are. The glory of service comes through these facts. Not every man can be mighty, nor call everyone to fill great positions; the one talented man has a sphere of Christian service and labor; find the place, use the talent.

I. NO ONE BUT OURSELVES CAN INVEST OUR TALENTS

The hidden talent is worthless; the buried gold cannot be invested; only by use can what we have grow and become greater. What we have is an endowment from God and must be personally invested.

II. BY CONSECRATING WHAT WE HAVE GOD INCREASES IT

The lad with the loaves of bread, and the tiny number of fish must have been surprised when they fed the thousands and gathered up the twelve baskets full. God increased it. So he always does. He took the miner's son, and increased the ability until he became none other than Luther. He took the young bank cashier, touched him, increased his talents, and the result was the golden voice of Ira Sankey. God found the lad from Norway, an immigrant to our shores, touched his soul with melody, and the result is Haldor Lillenas, writer of song, gifted with the muse of poetry.

III. NO RETURNS WITHOUT LABOR

There are no investment returns without labor. Henry Martyn worked twenty-one hours a day for ten years, and mastered twenty languages in

which he was able to preach the gospel. John Wesley rode more than 225,000 miles horseback, wrote about 200 books, preached some 50,000 times, and molded the world. Moody prayed personally with 750,000 people in his meetings. Mueller prayed so much and so many times that 25,000 prayers of his were specifically answered in his lifetime, 5,000 of these being answered on the day that he prayed them.

CONCLUSION

Only by labor will we win for God. Invest what we have and God will take care of the crown of glory. Whether it be two loaves, five small fish, or ten talents, God will increase if we but invest them in his service.

Policies Determining Progress

TEXTS: *They pitched by their standards, and so they set forward* (Num. 2:34). *For the people had a mind to work* (Neh. 4:6). *No man . . . looking back . . . is fit for the kingdom . . .* (Luke 9:62).

INTRODUCTION

The significance of Labor Day for the church—fall roundups—new techniques employed in solving old problems—looking toward the future—greater ideas and achievements—more consecrated efforts. What policies will win for the church? Some are these:

I. MARCHING ACCORDING TO DIVINE ORDERS

Every man in his place, camped by his standard, God commands; and forward we step.

II. UNITY OF MIND AND PURPOSE

A mind to work at a definite task, all hands together, never fails to achieve for the kingdom.

III. CARRYING ON UNTIL THE END

Too easily discouraged. God never commanded a retreat; always it is forward. Unfit for the kingdom unless we plow to the end of the furrow!

CONCLUSION

There is glory when the sun sets over the western hills, if we will labor for the Master, and follow such commands as these from the Word.

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some divines are long in their sermons because they are short in their studies.—SPURGEON.

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SERMON POSSIBILITIES IN HILLS' THEOLOGY

BYRON H. MAYBURY

PART ONE—THEISM

Chapter One—offers splendid material for sermon building.

1. The definitions of God on p. 11.
2. The arguments regarding the ideas of God give the preacher splendid ideas to think about and build upon.
3. A sermon or sermons on God, His person, and how we may know God, and how He is knowable should be preached, and when preached should be planned to give the people a more vivid consciousness of God and a fuller knowledge of His character and personality.
4. While it is a difficult task to handle such subjects, yet to do so results in a growth in the preacher's store of material, as well as a widening of his thought and vision of God, etc.
5. The argument from the moral nature of man is very good (See page 22, 23).
6. The conclusions on page 38, 39 are very rich.

PART TWO—THEOLOGY

Chapter One, on the Being and Personality of God offers to the preacher fine suggestions for development of sermons that are descriptive of His Being and Personality.

Part One covers material that treats of man's ideas of God, and proofs of His existence, showing His need in the scheme of things, whereas, this chapter in Part Two treats of His Being, etc.

This chapter will introduce, while Chapters 7 and 8 give fuller material on this subject. In preaching on holiness, on the judgment, on the why of sin, of the law, of punishment for sin, etc., a knowledge of the character and attributes of God is essential to a thorough and enlightening treatment, hence, you will find chapters 7 and 8 veritable gold mines of thought and truth and Bible illustrations, that is, textual illustrations of this subject.

Chapter Two, on the subject of Divine Revelation, gives practically ready-made outlines and development for a splendid sermon on this subject, or a sermon on the Bible, etc. It shows the necessity of the revelation, giving a number of reasons for this. It shows that such a revelation is probable, and how and why.

Chapter Three follows on the subject of miracles, and I will just say that if you want to find something worth while on this subject, here it is.

Chapter Four, on the Genuineness of the Scriptures and Authenticity

Suffice it to say, a condensed library on this all important subject, good necessary material for a sermon on a Bible.

Chapters Five and Six on the Revelation, Inspiration, and Authority of the Scriptures likewise add material for sermons on the Bible. You would have to look into these chapters to see the mass of material and wealth of thought packed therein, waiting to make you a good preacher on these great subjects.

Chapters Nine and Ten, on God in Trinity and God in Creation, are masterpieces on these subjects. I especially call attention to the chapter on God in Trinity. The material on the Sonship, and works, etc., of Christ are invaluable, as is the material on the personality and work of the Holy Spirit.

Chapter Eleven on the Providence of God, will get you started on this subject in such a way that some mighty fine, helpful and much needed sermons will result from the deep study of it.

PART THREE—ANTHROPOLOGY

Part Three will make you a better holiness preacher, and will if thoughtfully mastered make you a master of the knowledge of man's moral nature and responsibility.

It has chapters on the origin and unity of man, his primitive state, the how of his moral agency, with the theory of moral freedom, including the study of the will, the power of choice, motives that govern responsibility, the primitive condition of man before the fall, showing how and why sin was permitted, the fall analyzed, and effects of fall on the race, native or inherited depravity, and a thorough treatment of carnality that will give you a terrible grip on these truths of the human heart and life.

I would say that a careful study of Part Three will repay you many times over for the price of the book.

On page 193 a description of "the image of God" is given, showing what this meant, in the Intellect, Sensibility and Will

This portion is rich, and will help you create a thought-provoking sermon your folks will never forget.

The treatment of the human will, and power of moral freedom is most wonderful. Take this outline copied from the book.

Proofs of Free Moral Agency

1. From testimony of our own consciousness.
2. All men have a sense of blame when they do wrong.
3. History of man reveals this fact recognized.

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4. Universal laws bear witness to freedom of will.

5. The action of sinner's mind in repentance proves his freedom.

6. The convicting work of the Holy Spirit bears witness to our moral freedom.

7. Scriptures address man as capable of choosing right, as possessing a control over his own volitions and as being held responsible for proper exercise of that control.

8. The very idea of freedom is properly advanced as an argument for the fact of freedom.

9. The rewards and penalties of the next world demand freedom in this.

10. It is objected this doctrine is inconsistent with God's foreknowledge, but not so, etc.

I would like to go on and bring to your attention other outlines contained in these chapters, but I refrain, for want of time. You will have to see for yourself just what sort of material this work contains for your use.

PART FOUR—CHRISTOLOGY

The chapters on the person of Christ, the incarnation, are productive of much sermon thought and material. His treatment of the Incarnation will interest you all.

PART FIVE—SOTERIOLOGY OR DOCTRINES OF SALVATION

This part of the work treats of the whys and wherefores of the atonement. A study of the moral universal, the moral government and laws of God; of the atonement through Christ, with the necessity shown, as well as some of the prevalent theories of salvation without atonement we meet today, of moral influence theories, etc., will result in an enrichment of thought that will bud into fruitful sermons of salvation. The chapter on the sufficiency and extent of the atonement, and the one on the benefits thereof, both are full to the brim.

Chapter 9 on election is interesting, and while not preached on as a doctrine yet a study of this chapter shall have its reward to the student.

Then it follows that the chapters on repentance, saving faith, justification, conversion or regeneration, adoption, or witness of the Spirit each will give you any number of sermons. Also the chapters on sanctification, and the objections thereto will be of inestimable value. And the chapter on the perseverance of the saints, in these days of "once in grace, always in grace" doctrine infecting so many should give the student material to shatter the strongest position of that strange, illogical teaching.

Then when you want to preach on the Church, on its sacraments, baptism, Lord's Supper, you

find ready and ample first class material in chapters treating on these subjects.

To show you some of the good things in this part of the book awaiting your use, take this outline on Justification:

1. Consider the nature of justification.
2. Consider what it is not.
3. Consider the conditions thereof, and how obtained.
4. Finally consider the results thereof, and how preserved.

This is a sample of the possibilities of the book for sermon building. Hills is so homiletical in his treatment, that the finest master of this art could not improve on the arrangement of much of his material. An exploration of these chapters will reveal the truth of this.

PART SIX—ESCHIATOLOGY

Every Nazarene preacher should be versed in this phase of theology, especially as it contains many much disputed divisions, or shall we say, disliked parts. The majority of the clergy in the general Church do not believe in the second coming of Christ, and flatly refuse to discuss it from their pulpits though they may launch a tirade at those who advocate it.

But the statements of both Dr. Chapman and Dr. Hills will provoke thought on the subject of the "Pre" and "Post" question. A study of both sides will help a thinking preacher.

His chapters on the immortality of the soul, the intermediate state, the resurrection, the judgment, the eternal blessedness of the righteous, and on eternal punishment will give every preacher plenty to think about.

The critical student will find a field of clover in which to roam, without fear of exhausting the pasture. In this preview it has been impossible to give any extensive enlargement of the homiletical possibilities of this work, but we trust, that you may have gleaned some idea of what this book holds for you, so much so that you will not feel satisfied until you secure your copy of it. Every Nazarene pastor who has any sanctified ambition to be a better preacher should not be without this work.

EPHATA, PA.

SECURITY OF THEM WHO LOVE THE LAW

EDWARD PEAL

Great peace have they which love thy law and they shall have no stumbling-block (marginal reading) (Psalm 119: 165).

I. GREAT PEACE

1. A peace when world has no peace.
 - a. When temporal things fall.
 - b. When hardships come.

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2. A lasting peace.
 - a. Source above and abundant.
 - b. Has no bad effects (morning after).
 - c. Is not a blind peace (if man of world could see future his peace would vanish immediately).
3. Brings peace with all men (Heb. 12: 14).
 - a. Peace on inside promotes peace on outside.
 - b. Peace on inside desires peace on outside.

II. WHO? THOSE WHO LOVE LAW

1. Only those who keep law love it.
2. Those who love law hate evil (Psalm 97: 10).
 - a. It is against God.
 - b. It is destroying man.
 - c. The law of God works no hardship. For our good.

III. NOTHING SHALL OFFEND THEM (have no stumbling-block)

1. From outside.
 - a. Hypocrites—these become stumbling-blocks to many.
 - b. When strong Christian backslides it will not cause us to stumble.
 - c. Persecutors.
2. From inside.
 - a. Selfishness—Judas.
 - b. Love of World—Demas.
 - c. Love of Popularity—Solomon.
 - d. Lack of Prayer—Disciples.

HOLINESS STUDY

MELZA H. BROWN

1. Holiness needed in the heart.
2. Holiness a second work of divine grace.
3. Holiness by faith.
4. Holiness and purity.
5. Holiness and power.
6. Holiness and the second coming of Christ.
7. The preparation for receiving holiness.
8. Seeking and obtaining holiness.
9. Holiness witnessed to by the Spirit.
10. The life of holiness.
11. Holiness retained.
12. Hindrances to holiness.
13. Holiness and heaven.
14. Holiness and humility.
15. The review of holiness.

These fifteen subjects make a very comprehensive study of the doctrine and experience of holiness and can be used for a Leadership Training course with the required textbooks and reference books or can be used as subjects for prayermeeting lessons or for Sunday morning topics for a series of messages.

THOUGHTS ABOUT OUR LORD'S RETURN

(Matt. 25:1-13)

J. H. JONES

INTRODUCTION

1. Primarily to the Jews—thoughts for our day.
2. A faithful warning to the godly.
3. The heart of this lesson is v. 13—watch.

I. AT THE HOUR OF GREATEST DARKNESS—MIDNIGHT

1. Darkness at the first advent—Jesus the Light.
2. When Jesus comes again, even greater darkness.
3. Except those days shortened, no flesh saved.
4. Rapidly approaching that day.
5. Prophecy being fulfilled, before our very eyes.
6. Midnight, the time, when men sleep most soundly.
7. Will not be awakened, from their sleep, although these things are transpiring, before their very eyes.
8. At such a time as this, our Lord will appear (Matt. 25:3-9).

II. AT AN UNEXPECTED TIME

1. Not even the "wise virgins were awake."
2. The foolish lamps, no oil, just empty profession.
3. Oh, this carelessness, this awful indifference. But, "Behold the Bridegroom cometh."

III. WHEN ONCE THE BRIDEGROOM IS "COME AND GONE" TOO LATE

1. There is a limit to the "operations of grace."
2. God bore long with Israel; but finally let His judgments fall.
3. He is bearing long, with mankind, during the Gentile age, but judgment is coming.
4. The Appointed Time makes haste.
5. Let us beware, lest it be too late.

WE SHALL GIVE THREE SPECIAL LESSONS BY WAY OF APPLICATION—

1. The virgins are not to make for themselves abiding places in this old world.
2. Virgins are expected to "Let" not to "Make" their lights shine.
3. Borrowed religion will not stand the test of Christ's second coming.

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2. He repented.
3. He prayed.
4. He confessed.
5. He looked to God in faith.
6. Was restored, and obeyed God.

CONCLUSION

1. Learn—you will find God just where you lost Him.
2. God has no bargain counters.
3. Then go and do as Jonah did.

ROBBING GOD

By CYRIL A. CRONK

TEXT: Mal. 3:8.

LESSON: Mal. 3:8-12.

I. MEANING OF TERM ROBBERY

1. To take property from another against his will.
 - a. Owners' rights not considered.
2. To withhold from.
 - a. Entrusted with another's property.
 - (1) Retain it for self.
 - (2) Unfaithful to trust bestowed.

II. WHO IS ROBBED?

1. "Ye have robbed me" (God).
 - a. The Supreme Being.
 - (1) Had no beginning and will have no end.
 - b. Man's best friend.
 - (1) Still a friend when others fail (Psa. 27:10).

III. METHOD USED IN ROBBING GOD

1. "In tithes and offerings."
 - a. Taken the tenth part.
 - (1) not yours, but God's.
 - (a) Only nine parts belong to you.
 - b. Given no offerings.
 - (1) No expression of love.
 - (2) Offerings come after the tithe is paid.
 - c. Tithes and offerings taken against God's will.
 - (1) Displeases Him.

IV. WHO ARE THE ROBBERS?

1. Those who keep the tithes and offerings.
 - a. Disobeying God's command (Mal. 3:10).
2. The list of robbers:
 - a. Sinners.
 - (1) Gather everything for self.
 - b. Holiness people.
 - (1) Make excuses for not tithing.
 - c. Nazarenes.
 - (1) Fail to bring the tithe into the storehouse.
 - (a) Use it as they choose.

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V. RESULTS OF ROBBING GOD

1. Failed to obey God.
 - a. "Obedience is better than sacrifice" (1 Sam. 15:22).
2. Jeopardizes experimental Salvation.
 - a. Robbing God is as sinful as to rob man.
 - (1) Impossible to rob either God or man and keep saved.
3. Improper support of ministry.
 - a. Preacher's salary should equal that of professional man.
 - (1) Never has been, never will be, but it should be.
 - (2) Ministry turning aside to other things (Neh. 13:10).
4. Populates hell.
 - a. Some must preach to keep saved.
 - (1) Small salary, etc.
 - (a) Reject the call, some never hear the message.
 - b. District Budgets not paid.
 - (1) New fields not entered.
 - (a) Souls not saved.
 - c. General Budgets not paid.
 - (1) Missionaries ready to go.
 - (a) No funds.
 - (b) Heathen die without God.

CONCLUSION: Money for pleasure but little for God. Make sure you are not using the tithes and offerings.

THE HEAVENLY VISION

By W. B. WALKER

(Acts 26:19)

I. PAUL HAD A VISION OF HIS OWN LOST CONDITION

1. Paul was a church member but was unconverted.
2. A vision of our own sinful state is the first necessary step in finding God. Paul in seeing his own spiritual bankruptcy also caught a vision of the exceeding sinfulness of sin.
4. Paul saw that the nature of sin was twofold. Sin as a principle, and sinful actions incurring guilt.

II. THE APOSTLE'S VISION OF CHRIST

- Paul's vision of Christ consisted of:
1. A vision of His pre-existence (Phil. 2:6-11).
 2. The scope of this vision took in the natural attributes of Christ.
 3. Paul's vision also took in the miraculous work of Christ.
 4. This vision also comprehended the satisfying portion of the redemption of Christ.

III. THIS VISION REVEALED UNTO PAUL THE WORLD'S NEEDS

1. It revealed unto Paul how low and sensual men had gone (Rom. 1st chapter).
2. He caught a glimpse of the false religions of his day.
3. In seeing the world's needs a burning passion for the lost came upon Paul.
4. At the close of his eventful life Paul declared that he was pure from the blood of all men.

IV. THE APOSTLE PAUL ALSO HAD A VISION OF HIS ETERNAL HOME

1. It was a home free from the trials and difficulties of this life.
2. It was a home made without hands.
3. This home was the third heaven unto which Paul was once caught up.
4. It was a home in which he would receive the crown of righteousness (2 Tim. 3:8).

WAITING FOR DEATH

By J. W. BOST

TEXT: *If a man die shall he live again?* (Job 14:14).

I. DEATH IS A CHANGE

1. Of place.
2. Of conditions.

II. HOW SHOULD WE WAIT FOR IT?

1. With patience.
2. In hopefulness.
3. In readiness.

A FELLOWSHIP DIVINE

TEXT: *"They had been with Jesus"* (Acts 4:21).

INTRODUCTION

In *The Great Stone Face*, as told by Hawthorne, Ernest became like the stone face upon which he looked so intently. Men are transformed by their associations, or debased thereby. If man could walk with kings, or live with poets, or associate with the refined, many of his ambitions could be fulfilled. But there is a fellowship far surpassing that of kings, or poets, or the refined. The disciples had been so long with Jesus, that they partook of His kingly nature, and His heavenly glow. This change wrought upon the fishermen was marvelous in its transformation. When brought to the rulers of that day, they knew that these men had been with Jesus. This is:

1. *A Transforming Fellowship.* Their lives had been transformed from the debased to the holy. Their ambitions were changed. They

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walked among the common men as sent from above. Jesus transforms every soul touched by His power.

2. *An Empowering Fellowship.* Whence the power for fishermen, and a clerk sitting at the custom, to upset the world? Whence the power for unlearned men to overthrow pagan religions, and to raise the religion of a crucified impostor (as Jesus was called) to the religion of the state? It was the power of being with Jesus. No man can walk with Jesus and not become powerful in the realm of purity. Purity is power.

3. *A Conquering Fellowship.* When men have been with Jesus they become conquerors. They conquer appetites and passions; they rule their own lives by divine power. Yes, they conquer other men for the militant Master.

CONCLUSION

Have we been with Jesus, so that others may recognize that we have walked with him? Have our lives been transformed, empowered, ennobled by His fellowship?

PITTSBURGH, PA.

THE FALL AND RESTORATION OF PETER

By ROY L. HOLLENBACK

TEXT: Luke 22:31-34.

These words are Christ's tender forewarning to the apostle Peter concerning his fall. It is a most loving warning. Note how it indicates:

I. HIS DOWNFALL WAS SOUGHT BY SATAN

The arch-enemy of God and man cunningly plotted the destruction of all the apostles by seeking to accomplish the downfall of this, their chiefest one. He is ever on the job, cunningly seeking our downfall.

1. "Satan hath desired to have." Sought of the Lord permission, as in Job's case, to tempt him. We learn by this that Satan cannot tempt us except by permission.
2. "Sift thee as wheat." This means to try his faith, whether it was such as would abide, or was merely dust and chaff.

II. THE TIME AND CIRCUMSTANCES WERE THEN OPPORTUNE

1. *It was a time of great sorrow.* Jesus had talked much about leaving. Sorrow had filled their hearts. How merciless was the devil to take advantage of this sad-hour!

It behooves us to always remember that "the joy of the Lord is our strength." Let sorrow, whatever may be its cause, be only brief. Step quickly into the sunlight. Dry your tears as soon as you can, for the time of sorrow is a dangerous time.

2. *It was a time of great physical strain*

a. His physical weariness may be seen in the Garden of Gethsemane. He was told to watch, but was physically unable to do so. In keen disappointment, but in utmost tenderness, Jesus reproves him with the words, "What? Could ye not watch with me one hour? The spirit indeed is willing, but the flesh is weak."

Had he watched, and not given away to physical weakness here, he might have escaped this great temptation.

b. How considerate we should be of those who are in physical strain. Temptations then are doubly keen. Many a mother, whose nerves were worn threadbare by constant care of a large household, has been accused of being carnal, by preachers who knew not what a real care was. You may certainly assist the devil by accusing one in such condition of being unholy! Possibly if you had half the duties and burdens they have, you would break under them. *Do not expect perfect music from an unstrung instrument.*

3. *It was a time of over-confidence.* He had just said, "Though all men forsake thee, yet will I never forsake thee."

- a. Never be so confident as to boast in thy strength. "Take heed lest ye fall."
- b. Souls are often surprised in times of great self-confidence and jubilation. Never take down your shield. "My soul be on thy guard, Ten thousand foes arise; The hosts of sin are pressing hard To draw thee from the skies," etc.

III. THE DISASTROUS BREAKING POINT

1. Out in the Garden Satan caused him to do a very rash thing, in cutting off the high priest's servant's ear. The

devil has a way of making a soul who is out of the Spirit do things, in spite of himself, which are rash and embarrassing to him. Then he whips him for having done them.

2. He comes from the Garden to the judgment house of Caiaphas following "afar off"; sneaks in amongst the men who stand without. Have a little maid and two men press him with accusations; and he flies into a rage, denies his Lord, curses, breaks out into shameful sin!

3. What shameful sorrow he must have felt at that moment when he broke into sin. And Jesus, at that moment looked upon him! Peter fled from His presence, and theirs, to weep bitterly by the wall! Poor broken and bleeding soul!

It is doubtful if he followed the crowd that took Jesus out to be put to death, or if he ever saw Him again before He was crucified.

IV. HIS RESTORATION

The next time Peter saw the Lord was after the resurrection when he, with some of the apostles, was fishing by the sea-shore. All night they had toiled and taken nothing. Christ appeared to them at the early morning hour disguised as a stranger, and says "Children, have you any meat?" He instructs them to cast their nets on the right side and they shall find. When they obey, they take a great multitude of fishes. At once John senses that Christ is that stranger, and says to Peter, "It is the Lord." Peter leaps from his boat and swims to shore, takes Jesus by the feet, and says, "Depart from me, for I am a sinful man, O Lord!"

Jesus then breaks his heart by three times asking him, "Simon, lovest thou me?" Here occurred Peter's glad restoration back into Christ's love and grace.

This man who so deeply fell was yet to arise in Christ's power to become a pillar of strength to others. He must "Feed my sheep," and "Strengthen the brethren."

I said, This task is keen—
But even while I spake, Thou, Love divine,
Didst stand behind, and gently overlean
My drooping form.

—DORA GREENWELL.

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ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Purchased by Blood

It seems to me as though all heaven were trying to bid in your soul. The first bid it makes is the tears of Christ at the tomb of Lazarus; but that is not a high enough price. The next bid heaven makes is the sweat of Gethsemane; but it is too cheap a price. The next bid heaven makes seems to be the whipped back of Pilate's hall; but it is not a high enough price. Can it be possible that heaven cannot buy you in? Heaven tries once more. It says, "I bid this time for that man's soul the tortures of Christ's martyrdom, the blood on His temple, the blood on His cheek, the blood on His chin, the blood on His hand, the blood on His side, the blood on His knee, the blood on His foot—the blood in drops, the blood in rills, the blood in pools coagulated beneath the cross; the blood that wet the tips of the soldiers' spears, the blood that splashed warm in the faces of His enemies." Glory to God, that bid wins it! The highest price that ever was paid for anything was paid for your soul. Nothing could buy it but blood! The estranged property is bought back. Take it. "You have sold yourself for nought; and ye shall be redeemed without money." O atoning blood, cleansing blood, life-giving blood, sanctifying blood, glorifying blood of Jesus! Why not burst into tears at the thought that for thee He shed it—for thee the hard-hearted, for thee the lost?—T. DEWITT TALMAGE.

Taught of the Spirit

In Tremont Temple there were two colored men; one of them was Robert. He was born in slavery, never saw the inside of a school, and learned to read only through great effort of his own. But Black Robert knew more about the Bible than any other man in Tremont Temple. Why? I will tell you why. For years black Robert never read his Bible except on his knees. For two, three, four hours at a time, he read the Bible on his knees. He never went to bed that he did not put the Bible under his pillow, and when they found him dead in a hospital ward they found the Bible under his black curly head.

I had the privilege of being under one of the great Hebrew scholars of his day. He thought Hebrew, he was saturated in Hebrew; a gentle Christian man, a great scholar with a great brain. He would come straight to his desk, open

that old Hebrew Bible, drop his face right down between the pages, and say something like this: "O Lord Jesus, may Thy Holy Spirit teach us Thy Word." Do you wonder he knew his Bible? He knew it by the same process that black Robert knew him. You can't read your Bible without the Holy Spirit.—CORTLAND MYERS, in *The Expositor*.

Keep in the White Light

There is a bug light which assists in marking the channel which leads into the harbor at Portland, Maine. Once the mariner passes Portland Headlight, he takes his bearings from this bug light. It is equipped with a white sector which shines directly down the channel, and the white sector is flanked on either side with red sectors. Thus, when the pilot keeps in the white light he is safe. But when carried by currents to the one hand or the other until the light shows red, it is a warning to him to bring her back into deep water. God is just as faithful to us as this, warning us by the voice of conscience whenever we stray. Keep in the white light and be safe.

The Deafening Noises of the World

A gentleman was asked by an artist friend of some note to come to his home and see a painting just finished. He went at the time appointed, was shown by the attendant into a room which was quite dark, and left there. He was much surprised, but quietly awaited developments. After perhaps fifteen minutes his friend came into the room with a cordial greeting, and took him up to the studio to see the painting, which was greatly admired. Before he left the artist said laughingly, "I suppose you thought it queer to be left in that dark room so long." "Yes," the visitor said, "I did." "Well," his friend replied "I knew that if you came into my studio with the glare of the street in your eyes you would not appreciate the fine coloring of the picture. So I left you in the dark room till the glare had worn out of your eyes."

The first stage of Moses' prayer-training was wearing the noise of Egypt out of his ears so he could hear the quiet fine tones of God's voice. He who would become skilled in prayer must take a silence course in the University of Arabia. Then came the second stage. Forty years were followed by forty days, twice over, of listening to God's speaking voice up in the mount.—S. D. GORDON.

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Moved by God's Mercy

A soldier, during the war, heard of the sickness of his wife and asked for a furlough. It was denied him, and he ran away. He was caught, brought back, and sentenced to be shot as a deserter. The officer took from his pocket a document that announced his death on the following morning. As the document was read the man flinched not and showed no sorrow or anxiety. But the officer then took from his pocket another document that contained the prisoner's pardon. Then he broke down with deep emotion at the thought of the leniency that had been extended.—T. DEWITT TALMAGE.

In Touch with God

We want a new grip of the old truth that we can actually get into touch with God. The radio instrument is delicate but it is just a toy compared to the soul which has power to commune with God. We see how much our Lord depended upon this touch with the divine Father. Sometimes when we want a thing on the radio just right we ask those in the room to be still a minute. Our Lord was always in touch with God, but when He wanted the finer adjustments He went off to the solitude of the hills and there alone in the night-time he tuned in and caught God, coming back stronger to the stress and strain of life.

As in the radio so in the spiritual sphere, the level on which we live is the level on which we receive. As the heart is so is the man. When sin and selfishness rule the life we cannot get anything higher. God sends nothing on that vibration, but we have a soul that can be tuned up to the level at which He sends and it is by longing for God and by prayer that we tune in with Him. "Blessed are they which hunger and thirst after righteousness, for they shall be filled."—J. W. WHILLANS.

Honor Thy Mother

A widow in the state of Georgia had a son. She made up her mind that he should have a college education. She took in washing, and she lived in the plainest sort of way, and she finally got him through college. Her son was graduated at the top of his class. Furthermore, he took a gold medal for special excellence in his studies. When commencement day came he was the valedictorian. In that day he went to his mother and said, "Mother, it is commencement day." "I know that," said his mother. "But,

Mother, I graduate today." "Why, of course, I know that." "Well, why aren't you getting ready to go to the commencement exercises?" "Why, my son, I am not going." "You are certainly going," he said. But the mother replied, "My son, I have nothing proper to wear, and you will be ashamed of your old mother. I have nothing but an old, plain, faded shawl, and a dress that has been worn for many years, and you would be ashamed of my appearance." "Why, Mother, ashamed of you! I owe all I have in the world to you and what is more, I won't go unless you go with me."

And the mother put on the plain, faded dress and the faded shawl and started down the main street to the church, and went into the building, and her son found her a place in a good position near the graduating class, and he took his place on the platform and delivered his valedictory address, received his diploma and his gold medal for special excellence in studies, and stepped down from that platform and went to where that lady was, where that mother was sitting in that faded shawl, and pinned the gold medal on the faded shawl and said, "Mother, that belongs to you. You have earned it."

I heard only a month ago, after having told that story around the earth, that the young man is today the president of the college where it happened.—Selected.

Unselfishness

When the *Titanic* went down, W. T. Stead was on his way to New York on the fated vessel to attend the Men and Religion Forward Movement Convention. On the morning that the *Carpathia* was steaming into the harbor bringing the survivors of the wreck, Mr. J. M. Whitmore said to Mr. M. A. McDonald, of Toronto, and a great friend of Mr. Stead's, "Is Mr. Stead on the *Carpathia*, Mr. MacDonald?"

"No, he is not on it," was the prompt answer. "What do you mean, Mr. MacDonald?" inquired Mr. Whitmore in great surprise at the sureness of the reply he had received. "I have known W. T. Stead ever since he was a young man and he was always ready to do the things he ought to do. When the *Titanic* went down, if there were others to get in those lifeboats, W. T. Stead stayed behind," replied the distinguished Canadian, paying in those brief words a most magnificent tribute to the character and memory of the great journalist.—DR. AQUILLA WEBB.

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PRACTICAL

PASTORAL VISITING

By HAROLD C. JOHNSON

PAUL the apostle emphasized preaching as essential to accomplishment in the work of God. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14, 15.) But he spoke of pastoral visiting as well. In his address to the Ephesians he says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons—and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:18-22).

Pastoral visiting is an art, if it is done right. And it requires some mental consideration. Some preachers say that they are not adapted to this phase of the Lord's work. Perhaps they are not as well qualified, and do not find the joy in it that others do, but often their failure along this line is not due so much to some constitutional condition as it is to their neglect of some very simple precautions in reference to this work.

A few suggestions concerning pastoral visiting are offered as follows:

1. Pray before you go, as you go, and while you are making the call. It is just as necessary that God anoint you for this phase of your work as for preaching or any other. He will, through prayer, put upon you a spirit of tenderness and sympathy that will make your visit effective.
2. Have special prayer in every home you visit unless provisionally hindered. The people expect it and will not understand if you don't.
3. Take advantage of every opportunity to speak a word for Christ. This is your business. As a business man talks business, and a farmer talks agriculture and as a politician talks politics so should you talk salvation. Let nothing hinder you in this matter. Be full of your subject.

4. Let common sense and divine leadership guide you as to the proper time to visit certain homes.

5. Let every word and action be based on the highest plane of courtesy and purity.

6. Don't attempt to settle domestic troubles. Such action will only increase your own troubles.

7. Be neat and clean in your dress. A lack of these qualities will cause the people to be ashamed of you.

8. Do not visit merely for your own pleasure. It will often be your duty to visit homes that you may not especially feel like visiting, that is, you should not visit just the families who attend your preaching, you should also visit those who do not attend. Such visits may not always be pleasant and you may not feel like going but go anyway.

9. Don't make yourself at home too much, in any home. Remember that, "Familiarity breeds contempt."

10. Do not be over serious nor over humorous. If you are the latter the people will not be likely to seek your advice. They will not understand you, nor be as likely to open their hearts to you and thereby present to you the opportunity to help them. To be the first will produce the same results.

11. Be careful whom you take into your confidence.

12. Do not make your visits too lengthy.

13. Go to the homes where you can do the most good. For instance, if death or sorrow of some sort has come to a home, a short visit and a word of sympathy will be appreciated. This refers to others outside your own membership too.

14. Visit often the homes of the young converts. They need the strength you can give them.

15. Intensify this phase of your work immediately after a revival. Much of the work can be sustained if the pastor will put forth a special effort then.

16. Use your special workers, especially singers and musicians that might be assisting you in a

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meeting, to help you visit homes of the shut-ins, etc.

17. Do not visit those homes that will be likely to produce a blotch on your reputation and the cause of Christ. If a pastor is married, his wife should accompany him to certain homes. If the pastor is not married then let common sense and the advice of some good saint guide him. Remember it is better not to visit certain homes than to take a chance on bringing a reflection on yourself and the church you represent.

18. Much good can be done if you will spend homes than to take a chance on bringing a reflection on yourself and the church you represent. Don't be bashful in speaking for Christ every place you go. So go that you might speak and work for Him.

SOME HELPFUL SUGGESTIONS FOR OUR PASTORS

By MR. KING, a Layman

THE first essential for any person to be a successful pastor or evangelist is to have a definite call from God to the work. The second is to "tarry until" he has been endowed with power. Without these two epochs no one should expect the Lord to bless his efforts. The third essential is a proper vision of a sin-cursed, lost, hell-bound world, God's love for it, His completed plan for redeeming it, and man's part in carrying out its redemption. The right kind of education is a great help but God uses some very crude material successfully.

Then to be a successful pastor, a person must have the proper vision or conception of what his own spiritual condition should be. He must live a better life, if possible, than he expects anyone else to live—be an example for all to follow. His standard of living for himself and his people must be the Bible standard. He must insist on clean living from all his people. He must himself live above reproach, avoid every appearance of evil. He must know the duties of a pastor and have a deep sense of his responsibility to them, and should consider doing his duty a privilege. He should feel he has an awful responsibility resting on him—the greatest in the whole world. A holiness preacher must live a holy life himself and insist that the members of his church do the same, else the term holiness is a misnomer.

Then to be a successful pastor he must have energy; be willing to work and be always on the

job. He should remember he is a servant of the Lord as well as his people and never put personal business or pleasure before the duties of his ministry. His job is big enough to need his services at home practically all the time. He must not be too lazy or indifferent to pray, and pray until he prays through practically, if not actually every day, and this especially in getting his messages, messages God will honor and bless, and getting the anointing on himself for every message in its delivery. There is nothing quite so dry as the preaching of a holiness preacher without power, and be sure your congregation will know whether you are praying over your messages. God honors prayer and answers it.

He should visit his people, have their confidence, know their troubles, worries and burdens and help them to bear them, feel they are his very own, for why are they not when he is their shepherd and they are his sheep?

It is through faith we get all the things from the Lord so a successful pastor must be a person of faith. He should have a faith that compels God to honor His promises, a faith that holds on many times when it looks useless to hold on. In our own short experience we have seen where we have given up too soon.

Good judgment is necessary to the best success of anyone's doing anything. Therefore a pastor should study diligently every part of his work and not do anything hastily or without thought, but study and pray over every duty, problem, or whatever concerns him in his life and work and be careful to look after the things that appear to be small or of little consequence. It is the little foxes that spoil the vines. We want to mention three things specifically under the heading of judgment: First, the social affairs to be allowed in connection with the name of the church; second, extreme care in uniting people in matrimony as to their scriptural right, being suited to each other in taste, temperament, etc., marrying a believer to a nonbeliever. Should a pastor marry nonbelievers—unite two unholy persons into a holy state? The third we should like to mention is extreme care, with a long dark line under extreme care, in admitting people to membership. Perhaps there is nothing else (and we believe there is nothing else) that so hurts a spiritual church, and especially in the eyes of outsiders, as getting unworthy people into membership. It is easy to get them in, but how hard to get them out! And how often when

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PRACTICAL

PASTORAL VISITING

By HAROLD C. JOHNSON

PAUL the apostle emphasized preaching as essential to accomplishment in the work of God. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14, 15.) But he spoke of pastoral visiting as well. In his address to the Ephesians he says: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons—and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:18-22).

Pastoral visiting is an art, if it is done right. And it requires some mental consideration. Some preachers say that they are not adapted to this phase of the Lord's work. Perhaps they are not as well qualified, and do not find the joy in it that others do, but often their failure along this line is not due so much to some constitutional condition as it is to their neglect of some very simple precautions in reference to this work.

A few suggestions concerning pastoral visiting are offered as follows:

1. Pray before you go, as you go, and while you are making the call. It is just as necessary that God anoint you for this phase of your work as for preaching or any other. He will, through prayer, put upon you a spirit of tenderness and sympathy that will make your visit effective.
2. Have special prayer in every home you visit unless providentially hindered. The people expect it and will not understand if you don't.
3. Take advantage of every opportunity to speak a word for Christ. This is your business. As a business man talks business, and a farmer talks agriculture and as a politician talks politics so should you talk salvation. Let nothing hinder you in this matter. Be full of your subject.

4. Let common sense and divine leadership guide you as to the proper time to visit certain homes.

5. Let every word and action be based on the highest plane of courtesy and purity.

6. Don't attempt to settle domestic troubles. Such action will only increase your own troubles.

7. Be neat and clean in your dress. A lack of these qualities will cause the people to be ashamed of you.

8. Do not visit merely for your own pleasure. It will often be your duty to visit homes that you may not especially feel like visiting, that is, you should not visit just the families who attend your preaching, you should also visit those who do not attend. Such visits may not always be pleasant and you may not feel like going but go anyway.

9. Don't make yourself at home too much, in any home. Remember that, "Familiarity breeds contempt."

10. Do not be over serious nor over humorous. If you are the latter the people will not be likely to seek your advice. They will not understand you, nor be as likely to open their hearts to you and thereby present to you the opportunity to help them. To be the first will produce the same results.

11. Be careful whom you take into your confidence.

12. Do not make your visits too lengthy.

13. Go to the homes where you can do the most good. For instance, if death or sorrow of some sort has come to a home, a short visit and a word of sympathy will be appreciated. This refers to others outside your own membership too.

14. Visit often the homes of the young converts. They need the strength you can give them.

15. Intensify this phase of your work immediately after a revival. Much of the work can be sustained if the pastor will put forth a special effort then.

16. Use your special workers, especially singers and musicians that might be assisting you in a

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meeting, to help you visit homes of the shut-ins, etc.

17. Do not visit those homes that will be likely to produce a blotch on your reputation and the cause of Christ. If a pastor is married, his wife should accompany him to certain homes. If the pastor is not married then let common sense and the advice of some good saint guide him. Remember it is better not to visit certain homes than to take a chance on bringing a reflection on yourself and the church you represent.

18. Much good can be done if you will spend homes than to take a chance on bringing a reflection on yourself and the church you represent. Don't be bashful in speaking for Christ every place you go. So go that you might speak and work for Him.

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it is done, there is a scandal to live down and no church can live down an indefinite number of scandals.

Tact is another asset even to the called man of God—tact to meet people and get them interested in you and what you are doing. This can perhaps best be done by taking an interest in other people and what they are doing, and you can do that though you cannot sanction what they are doing. Be interested in showing what is wrong and finding a remedy. Many people do wrong ignorantly and will do right when they get light. When we show a real interest in people they will respond in most cases and take an interest in us, then we can try, at least, to interest them in our interest; and for the pastor that is the salvation of souls. Don't be afraid to speak to people about their souls—they expect you to. Don't do less than the world expects of you as a professed Christian minister. The writer spent hours and hours with a pastor for nearly a year, himself hungry for salvation and always open to the presentation of the subject and would have welcomed it with gladness, yet we never got an opportunity whereby we were given boldness to speak. Yet this man preached an evangelistic sermon every Sunday night and really is a very good Bible student except on holiness. Tact can be used in making people take an interest in services by changing the old, threadbare routine of order of service by giving something unexpected occasionally—using a variety of themes to preach from and avoiding uninteresting series of sermons and especially long ones. Very often they get weak and uninteresting before completed, or at least before they are left.

A good way to kill the interest of a service before it begins is to spend fifteen minutes, more or less, in making the announcements. They may be important to you, but your congregation did not come to hear them. The great majority knows all you are going to say before you begin. Make your announcements, to be sure, but without foolish or silly comment, and have it over with, at least most of the time, then the departure from this rule will be interesting.

The pastor, being head of the church, should take a lively interest in all the activities of the church and be able to direct and keep everyone interested and working, and do it unobtrusively. This can be done best and especially in our small churches, by giving each and every one something definite to do and making him see that

what he is doing is necessary and important. All honest labor is honorable before God, so whatever anyone may do, from leading in services to scrubbing the church, is important and almost everyone likes to have his efforts appreciated. A realization of one's responsibility is the greatest incentive to labor. Has God called you to work? Then your work carried the greatest possible responsibility. You are to deal in the most precious thing in all God's creation—the destiny of precious, never dying souls. Don't take your work easily. One of the saddest things we can think of is a pastor taking his calling and job lightly, resting on his oars, asleep in Zion. "Woe to them that are at ease in Zion." And that means more than the preacher. It means all of us. O brothers, who have been called to be pastors, don't go to sleep at your posts! Are you discouraged because of conditions in your churches? It is so long since you have had souls saved under your ministry? Has trouble come in your membership? Rather have you been called to be a pastor? Is God dead? Are His promises not yet good? Is prayer not yet availing? Will not faith any longer work? How long since you have called your church to a night of prayer? How long since you have gone to the trouble maker or the one in trouble with the anointing of the Spirit on you? Have you prayed over the condition that is hindering in your church? Have you fasted and prayed for three days? Have you got desperate in the presence of the Lord and labored as you would have labored in a different way to save a drowning man? "When Zion travaills she shall bring forth." When a pastor does this in a martyr spirit and has a real passion for souls, anxious if need be to die for them, and continues on in this way and gets no results, his church fails, he gets no souls and is worn out physically, he may have reason to give up; but we believe God requires all this if it be necessary. But if he does give up it is only to go to some other field. God has called him to the ministry.

Isn't it a fact that the reason there is so little deep spirituality, so much looseness and listlessness, indifference and questionable conduct in the churches is because, at least partly, of the condition in the leaders? Have they done all they can? They are our leaders and have the greatest responsibility and are therefore more accountable. Do we, any of us, ever let quantity look bigger than quality? Let us not. Let us be clean if

there are only two—the pastor and one member. Then at least the world will have to give respect—a thing it does not always now give—to all holiness churches, and with good reason, though there may be at least some good in all. Oh, how this hurts our influence and opportunity!

The time is so short, the value of souls is so great, there are so few ready for heaven, and so many rushing on ignorantly and blindly toward hell and God has only people to work through here to get the means of salvation to the knowledge of the lost. Let us all, pastors and laymen alike, wake up to our duty and privilege and live better, pray more and work harder, so when we stand before the Lord as the lost are being judged and they have an opportunity to accuse us of not having warned them of their danger and having tried to get them to accept Christ, if we have failed, will it not make us hang our heads in shame before our blessed Christ? Let us warn, admonish, exhort with all patience and longsuffering, and let us also live true Christian lives, for we are epistles read of all men.

God bless every God-called, Spirit-baptized, sacrificing, martyr-spirited pastor, is our humble prayer to Him who has called them and holds them responsible. It comes from the very center of our heart.

SOME TEACHINGS OF JESUS ABOUT GOD

By JOHN F. COWAN, D.D.

IT IS manifestly impossible to include in one short article all that Jesus taught about God; but a few of the most precious truths may be presented.

He taught the *Fatherhood of God* as none other had. The world held some such idea of gods as the Irish peasant tenants used to have of their absentee English landlords. Jesus brought a keen sense of the exquisite reality of God's ever-present Fatherhood. It was a rediscovered truth, lost in Eden. We begin to find "Father" spelled with a capital "F," from Matthew 4, on. Men thought they must wait for heaven, orphans, to enjoy God as a Father.

1. He showed the *nearness of our Father*. Too often we plead, "O God, come down in our midst." Jesus said, "I know thou hearest Me always;" and, "Thy Father who heareth in secret," etc. He taught that we don't need to put in a long-distance call when we need our

Father. We won't have to say, as children sometimes do, "Wait till Father comes home at night."

He also taught how to get a sense of the nearness of our Father through His creation—flowers, birds. He showed Him as clothing the lily and feeding the sparrows. Sometimes we are like a gardener who complained of the loneliness of his work, until a friend pointed to a rosebud that had opened as he was working, and was shedding its fragrance.

"Did you open and perfume that rose?" the friend asked.

"Me? No," was the amazed response.

"Then your Fellow-Gardener has been here, so close to you that he must have brushed your sleeve, unfolding those satiny petals and breathing the attar of roses into them." What a wonderful truth!

Jesus taught that God is our Fellow-Teacher, finishing the lessons we cannot. If ever we find ourselves weak and alone at a task, we have not been sent by Him, or we are blind and "slow of heart to believe," as those on the road to Emmaus, else we should have found Him on the job who is our Fellow-Worker.

2. Jesus taught that our Father is interested in us. We feel that in the big events of our lives—birth, death, disaster, blessing—but not in lesser things, though He sent His Son to bid us pray, "Give us our daily bread," and that Son asked His disciples, "Have you any bread?" And He took from the coals bread and fish that some One had prepared and invited: "Come, break your fast."

He is interested in our *clothing*. "How much more [than He arrays the lily] shall He clothe you?" So He created the sheep, and cotton and silkworm to provide us clothing.

He is interested in our *homes*. If interested in the sparrows nesting in the temple, then more in our love-nests. All that takes place in the home—weddings, births, funerals, sickness, debt, taxes, baking, the whole gamut of our lives—the Son of His Father was sent to show heaven's interest in, even to the games of the children, the herbs grown in the garden, the chickens in the coups.

3. He taught that the Father *provides for us*. If we will put the things of the kingdom first, our Father will "add all these other things"—food, clothing, beauty, joy. As John says, "To

as many as received him, to them gave he power to become the sons of God." I saw at a great World's Fair what that means. America, England, Germany, the nations that receive Him most, had exhibitions of their ships, factories, schools, railroads, electrical appliances. They lived, ate, dressed, traveled like princes. Down in the amusement street were the Turkish bazaar where were cigarettes and dancing girls. China had her tea shop, and Africa her Dahomey village of almost naked blacks dancing to the tom-tom. No nation that has not received God has ever invented so much as a four-wheeled vehicle or a steel plow. Their women, yoked with beasts, plow with sharpened sticks.

Jesus taught the supremacy of our Father's commands. They are saying now that you can't make people good by law. How about Nature's law that inflicts pain for meddling with fire, or overloading the stomach with green apples? It has made millions of children "good" when around hot stoves, or match-boxes, or apple trees.

How about the law of gravity? It makes pretty good planets; keeps them in their orbits for thousands of years, and so regular that we set our watches by the sun, and calculate eclipses hundreds of years ahead. That same law has prevented people from using the seventh-story window as an exit, instead of the stairway or elevator.

How about the law of sowing and reaping? Hasn't it made millions of good, careful, seed-testing farmers? They don't sow Canada thistles and expect to reap prime A-A-hard wheat.

What did the law of Moses do for the Jews? It made them so "good" intellectually and so unconquerable in spirit that no persecuting nation has ever been able to crush them. No people have ever been as temperate, as frugal, as patient, as irrepensible as the Jews, under the laws of Moses.

And the only hope we have of making the nations of the earth good enough to abolish war is in the law of Moses, "Thou shalt love thy neighbour as thyself."

Jesus taught that it was our Father's plan that law should rule until grace was fulfilled in Himself.

Lord, I would fear Thee, though I feared not hell;
And love Thee, though I had no hopes of heaven!

—SANTA TERESA.

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DEPARTMENT OF EXCHANGES AND SUGGESTIONS

THE CHURCH WORLD

THE DEGENERACY OF THE EASTERN MINISTRY. One writer has selected this title to describe conditions existing among the ministers of this eastern section of the country, and more especially of New England and New York. This last week I asked one of the most prominent ministers of New York concerning moral conditions of the ministry of this great city. His response was something like this: "Many of the leading preachers of all denominations of the city use tobacco, smoke cigars and cigarettes. Many of them also will not refuse a drink with their parishioners." For years this man was the assistant pastor of the famous Fifth Avenue Presbyterian church, made memorable by the pastorate of Jowett. He also said that the man who followed Jowett as pastor of this church drank when invited to do so by his members. He affirmed that it was a common remark that at a general conference of one of the denominations especially strong in this section enough tobacco would be smoked, to support a missionary for an entire year. This marks the degeneracy of the ministry of this section of the country. The doctor himself remarked that he thought drinking and smoking were not moral issues!

A graduate of Princeton Seminary, also a minister in the city, said that among the German ministers of the Dutch Reformed, and Lutheran churches, drinking of light wines and beer was indulged in to excess. Yet we are wondering why the country is deluged with women smokers, and prohibition has become such an issue. "Like priests," the old saying runs, "like people."

THE MENACE OF MODERNISM is especially strong in this portion of the country. The leading ministers, all around us here in the city, do not accept the Bible as the Word of God nor do they believe in the deity of Christ. Openly they affirm that the fundamentals of the Church are now invalid. They set up human reason as the standard of truth. One minister of a neighboring church stated recently in a sermon, "There is no use in praying: Prayer will not get anything which you cannot bring to pass yourself." Think of that from a man ordained to the ministry,

avowing he would uphold the doctrines of the church—and his denomination was founded upon the doctrine of Christian Perfection. Such men and their like are the products of Union Seminary here in the city, which openly negates every essential dogma of Christendom.

THE MORAL BREAKDOWN among the members of the churches is likewise appalling. Three Sunday school teachers from a neighboring church attend my morning and evening services, and they affirm that their scholars not only dance in the church, and under its auspices, but at every church function cards are played as the central type of amusement. The Ladies' Aid Societies function as card parties, and bridge games. Openly the members of the same church will attend the movies on Sunday, go to Sunday amusements such as the dance halls, the beaches, theaters and ball games. Smoke is so strong on Sunday morning, due to the men's smokers in the basement on Saturday night, that one can barely stay for the services.

FOSDICK IS REPORTED to have bewailed the lack of interest of the people, and especially of the church members, in the work of the church, saying that the crowds were falling off, and enthusiasm for the work of the kingdom was waning. But as Dr. Palmer remarked, "What else could one expect when he has undermined the faith of the people in the Bible, and those great truths upon which the Church has been founded." Modernism in the pulpit will react in a lack of interest in the pew. Fosdick, as a speaker and thinker, is one of the great pulpiteers of the century. His personality is attractive, but his doctrines are such as shrivel the enthusiasm of the people for the things of the kingdom. A positive faith, such as that of Spurgeon's, will draw massive congregations and will cause them to want to live righteously. But when one preaches doubts, instead of beliefs, the result will be felt among the people in a lack of faith and in a moral breakdown.

A MINISTER WHO SPANS FORTY YEARS in active service here in New York City said to me recently, "There is a decided lack of great preaching in the city as compared with thirty and forty years ago. Thirty years ago I can remember forty great churches with massive congregations, where the world's best preachers were

heard. Today among these there are no outstanding preachers, and many of the congregations have dwindled away." Dr. Jowett, whose story Dr. A. M. Hills has just told us in this magazine, without doubt was New York City's last great preacher. While Cadman draws large congregations through His radio preaching, and Fosdick because of his ability as a speaker, still they fail to reach the power of Jowett. Their doubts are too much in evidence, while Jowett must be remembered as a minister with positive convictions, a tremendous power in the pulpit, and a writer whose beauty has been unequalled since the days of George Matheson. Jowett was a perfect speaker, his voice was not strong, though it was extremely well modulated. He was a reader of outstanding dramatic ability. Every gesture was perfect. He never made a mistake, never fumbled for a word, and always preached from a manuscript on the pulpit.

METHODS OF SERMON PREPARATION

JOWETT'S METHOD of preparing his sermons was unusual, and one which, if rightly followed, will repay any minister. He arose at five o'clock every morning without fail, ate his breakfast, and took a walk in the park, and at six o'clock he was in his study and remained there until one in the afternoon. This time was almost sacred to him. Even telephone calls were despised during these hours. He did not allow his telephone number to be put in the directory, and he had a private line. Even his assistant pastor, Dr. Palmer, referred to above, would barely dare to call him during this time for any cause. During these hours he read extensively, giving much attention to literature. When thoughts would come to him, wherever he was, he would write them down, jot down themes, odd texts, etc. Then when he was in the study these suggestions would be sorted over, arranged and briefly rewritten. This copy his stenographer would type, and then the typed copy would be critically worked over again, changed, altered, and then rewritten. Then the stenographer would type the sermon again, and it was always placed on the desk of Jowett by Saturday noon. After Jowett had preached the sermon, none was ever published until he had rewritten it at least once more. He was most painstaking in his writing of every sermon, and without this preparation he was entirely lost in the pulpit.

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FREDERICK ROBERTSON, remembered as the outstanding preacher of last century, though he died when thirty-seven years of age, exerted a tremendous influence upon coming generations of preachers. He first made copious notes for his sermons. Then from these notes he would make a rough plan of the sermon. Then this was all rewritten once more, quite extensively, and oftentimes as many as three times. From this written sermon, a syllabus, or skeleton was prepared which was taken into the pulpit. Usually after he had preached the sermon he would go home and rewrite it to be sent to his mother, or he would dictate it to some member of his family for writing.

SPURGEON, on the other hand, went to another extreme. He would read everything which came to hand, or appealed to his fancy, during the week. Ofttimes on Saturday he would invite friends to his home for the evening meal. Then about seven o'clock on Saturday night he would excuse himself, saying, "I must go get some food for the sheep." Sometimes in an hour or so of intense preparation the morning message would be prepared. The Sunday evening sermon was many times prepared on Sunday afternoon. He said that he believed in preparing the preacher, himself, and not the sermon. He was a most rapid worker, and his thoughts came with the force and vividness of lightning. Spurgeon was the author of some sixty-five volumes of sermons, the sale of which has run into the millions of copies. A stenographer would take his sermons down as he preached them. On Monday morning the printer would prepare galley proofs of them, and Spurgeon would work over these for hours, correcting, altering, polishing them. It is this finish which makes the sermons of Spurgeon so gripping even today.

BEECHER wrote the introduction and early portions of his sermons in full, but the final results consisted of a few brief notes, outlined as single sentences, which he took into the pulpit. During the week he would carry in his mind a number of topics, and wherever he was he would think these over—at home, or in the street car, or while visiting. Rarely did he know what he would use until Sunday morning. Then after breakfast he would go into the study, and as he describes it, "I go into my study, as a man goes into his orchard; I feel among these themes

as he feels among the apples to find the ripest and the best; the theme which seems most ripe I pluck; then I select my text, analyze my subject, prepare my sermon, and go into the pulpit and preach it while it is fresh." Often while the choir was singing the final anthem he would be seen writing on the notes, making changes in his plan. The success of his method consisted in the fact that for weeks at a time he would meditate on the sermon, the theme, and would preach it only when it seemed "ripe or full-grown." But few without this amazing mental power of a Beecher can do this.

PHILLIPS BROOKS wrote one sermon every week, and he gave the best part of every morning to this task. On Monday he would generally be sure of his text. On Tuesday and Wednesday morning he brought together all the material he could find on the subject, and wrote out the notes. Then on Wednesday, on sheets of paper 7 by 9 inches, folded once, he would write out his outline fully. When finished there were about 1,000 words in every outline. The paragraphs in this outline were studied with great care. By the side of each paragraph he would place a number, which indicated the number of pages the paragraph would occupy in the expanded manuscript form. He then wrote out the sermon in thirty pages, and invariably the number of pages remained thirty.

WHICH METHOD IS BEST? Minds and personalities differ very widely and no set rule can be laid down for the type of sermon preparation each one shall follow. It is well to discover for one's self the method which best suits his own abilities. But it is safe to lay down the following rules: (1) Read extensively. All the great preachers have filled the mind with the best thought of the world. Jowett spent two years studying the metaphors and similes of Whittier alone. One cannot take out of the mind messages of power unless first he has filled it with the best thought of the ages. This is the human side of the preparation and does not deal with the preparation from the spiritual angle. (2) Then it is well to write something—if one cannot drive himself to write out the entire sermon, he should at least write out the introduction, and the outline or skeleton quite fully. Attention should be paid to the conclusion also. For the introduction and the conclusion of each sermon either

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