

NOTICE TO THE RESEARCHER

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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*

THE PREACHER'S READING

By THE EDITOR

IT HAS been said that the writer who does not quote will not be quoted, and I think it is possible to carry this thought in adapted form all through the ways of life. The preacher who does not hear others preach will himself want for hearers. The man in any calling who does not read will not be read, and so on *ad infinitum*.

But Paul exhorted the young preacher, Timothy, to give attention to reading, and when the apostle himself had grown old he sent for his books. The apostle's exhortation to be "apt to teach" is admitted as sound advice, but a thoughtful observer says, "It requires long training to qualify."

On August 17, 1760, John Wesley wrote John Premboth as follows: "What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer. Take up your cross and be a Christian altogether. Then will all the children of God rejoice (not grieve) over you, and, in particular."

Usually I think the preacher may safely read for the thought, not for the language. This encourages speed and in the end brings greater advantages. For while it is important for a preacher to have a wide, strong vocabulary, it is of yet greater importance that he shall have a full mind—words are more plentiful than thoughts.

Perhaps some are deceived by the idea that the essential truths of the gospel are old, and from this have taken it that all they need is to remember what has been taught them in the past. But the fact is that the wise scribe must bring out of his storehouse "things new and old." He must keep thoroughly awake mentally as well as spiritually, and he must be fresh intellectually as well as sound theologically.

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HISTORICAL MATERIAL
Nazarene Headquarters

EDITORIAL NOTES

Every man will have to decide his best plan for reading, but personally, I am finding that it is good for me to follow something of a subject plan. Last week I read two missionary travel books, Dr. Williams' "Glimpses Abroad," and Paul Rader's "Round the Round World." This week I have already read a new sketch of Fletcher of Madeley and plan to finish Murray's "Life of Prayer." Two weeks ago I read a set of ten small books covering a selection of the world's devotional literature. Thus, while I have carried on some other reading, during the week, my principal line has been along a directed channel. I believe this is better than altogether indiscriminate reading, and lately I have heard the same plan suggested in the study of the Bible. It is suggested that a book, say the book of John, be taken. Read it through rapidly the first time. Then read it more slowly. Then read it with note book in hand, marking down the principal new thoughts which come to you. Then read commentaries and special books dealing with John and in a sense become well acquainted with this one book. Then take another. Perhaps this suggestion is worth a trial.

By way of light apology, a certain preacher said that he not only frequently said many things in his preaching which he had not planned to say, but that often he thought of some of the main things he intended to say just after he had taken his seat or even after he reached home. But we watched him as he went out, for his apology came at the beginning of his sermon, and we decided that the faults of which he complained were dependent upon a deeper fault in his organization. He evidently patterned after the king who "drew at a venture" and shot between the joints in his opponent's armor. But these venturesome arrows are not usually so fortunate as was the king's, and are sent off from the enemy's armor without doing any great harm. After all there is lots of wisdom in the terse advice, "Have something to say—say it—quit." And there is not much defense for the preacher who thinks of what he intended to say only after it is too late to say it.

Not long since a noted preacher was to speak on a certain school of prophetic interpretation. He wanted to show that this school has always stood for righteousness among men, peace among nations and triumph in the outworking of the mysteries of God. But he selected the text, "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." He explained that the text has primary reference to the spiritual kingdom, but that he desired on the present occasion to apply it to the particular movement which he had in mind. He is a great preacher and gave a wonderful address, but he would have shown better regard for the scriptures if he had found a text that applied without being accommodated, or else had given his address without attempting to hang it on a text of scripture.

William Taylor was a versatile man when it came to methods. In Africa he and others would ride up to a kraal and call the people, saying, "Bring out all your men, women and children and we will sing you a song about the country above." The visitors would sing and ride away to another kraal, leaving an interpreter behind to tell about the preaching service to be held at the station at noon. The result was he had immense crowds. In India he found entrance into many hearts by means of the family prayermeetings which he conducted. Some mornings he would personally pray in as many as fourteen homes before the people began their day's work. Wherever he went he seemed quickly to discern the customs of the people and to find a way to bring the gospel to them. And another wrote, "I am made all things to all men that I may by all means save some." Every field is a challenge to the sincerity and adaptability of the preacher.

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EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

The Broad Way and the False Prophet

(Matt. 7:13-25)

*To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low
And every man decideth
The way his soul shall go.*—OXENHAM.

IN THE lesson on prayer the disciples had been taught to ask, to seek and knock with the assurance that the response would be un-falling, coming as it did from the Father above. There might be a false inference drawn from the admonition that the kingdom of heaven was to be won with only a minimum of effort on their part, and accordingly another aspect is set forth in the command to "enter in at the strait gate." The figure was not a new one, and thus would have the greater force. In the "Tablet of Cebes," which was a sort of Greek Pilgrim's Progress, there was written, "Do you not therefore see a certain small door, and a certain way before the door, which is not very crowded, and very few are journeying along it, this is the way that leadeth to true instruction." In the moral philosophy of the Greeks it was soon discovered that the highest and best in life was reached only by the few, so when Jesus gave the command, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," there would be brought home to them an old truth with a new application.

In the Gospel of Luke we find the admonition repeated with another setting. Jesus was on his last journey to Jerusalem, traveling on through the Peraean country, teaching and preaching in their cities and villages. As the woman of Samaria had, upon finding in Christ a superior personage, sought to have him settle a question

of theological dispute, so now a listener steps forth and inquires, "Lord, are they few that be saved?" Upon this question there had been considerable difference of opinion. Some had thought that all Israel would be saved, and the Gentiles excluded, and others even limited the number in Israel. One boastful rabbi proclaimed, "I have seen the children of the world to come, and they are few: If there are three, I and my son are of their number; if they are two, I and my son are they." In reply Jesus gave no answer to the theological issue, for the matter of import was not the number that were to be saved but whether the individual hearers themselves were among that number, so we have the word of exhortation, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In this passage we not only have the command to enter but there is an added word of instruction, namely, that the very initial step will take earnest effort, we must strive to enter.

In the two verses of scripture in our text we have drawn for us with a few master strokes a contrasting picture. On the one hand is the broad way. Its entrance is spacious and wide. Its path also is roomy. As one has said, "All kinds of persons may walk in it. The man of the world may work out his schemes, gather his money, and achieve his position. The pleasure-seeker may eat and drink and dance and sleep and sing. The sensual man who kills his moral life and villifies the divine image within him may pass on unchecked. The formalist may count his beads and say his prayers. The Pharisee may draw his garments away from the sinner's touch. The skeptic may think his doubting thoughts; and the crowds of persons who never think, who live without a purpose, who do good or evil as the case may be, may all find a place here." Yes, there is room for all, but alas we note the end thereof, it leadeth to destruction.

On the other hand we have the narrow way. To gain an entrance we must earnestly strive, yea, seek in the anguish of our soul and spirit.

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Moreover the way itself is a "straitened" pass. Not many find it, it is "the way of the few." Being a narrowed way, it will not admit of latitudinarianism of demeanor. Neither will it admit of accompanying parade and pomp. It would not be possible to drive along it in a coach and six. When kings would go by it they must step out of their coaches and walk. Princes and peasants must travel there on an equality. What is this narrow way? When we get down, through the envelopments of imagery, to the real base or essential substrata of the representations, we hear the voice of Jesus himself saying, "I am the way; no man cometh unto the Father but by me." —HARRINGS. When, however, we note the end of this way, we find that it leadeth to life. Again we hear the voice of Jesus as it continues, "I am the way, the truth and the life." Thus it was with this vision before him that Thomas the Rhymer sang:

*"O see ye not yon narrow road,
So thick beset with thorns and briars?
That is the path of righteousness,
Though after it but few inquire.*

*"And see, ye not that broad, broad road,
That lies across that lily leaven?
That is the path of wickedness,
Though some call it the road to heaven."*

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

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

As we mentioned above, the first striking fact in connection with these false teachers is that outwardly they seem true and sincere. If the real nature of their hearts were apparent, then there would be no danger. If they were like the man whom Theocritus describes, "A goatherd was he, nor could any that saw him have taken him for other than he was, for all about him bespoke the goatherd. Stripped from the roughest of he-goats was the tawny skin he wore on his shoulders," then they would be easily detected, but this was not the case; they came "in sheep's clothing."

Since the outward appearance is no criterion of the inward nature and worth of a teacher, another is given, namely the resultant effect of their teaching, that is their fruits. Just as a good tree will not bring forth fruit that is corrupt and on the other hand a poor tree will not bring forth good fruit, so a teacher or a prophet who is not sincere in heart and purpose will not give forth instruction that will meet the needs of honest hearts and souls. As says Smith, "The test of a tree is the quality of its fruit: is it sweet and satisfying? And the test of a teacher is the quality of his teaching; does it delight the heart and nourish the soul?"

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

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Then he continues viewing the picture set before us as depicting the self-revelation that will come on the judgment day. "Hypocrisy, therefore, appears, here as at the same time self-deception, in consequence of which a man persuades himself that he belongs to the Lord, till the discovery of the depths of the heart brings him to feel, that what he deemed his holy actions were a great violation of God's law because his final aim in them was constantly his own, not God's glory."

As we read verses 21-23 then, we find two enigmas standing forth, one how we may have seeming manifestations of divine power when there is no spiritual union with Christ, when the divine ultimatum may be, "I never knew you." Again we have a "psychological enigma," how a man may deceive himself. To go into all the possible explanations of these states, time does not permit now. We can say, however, first that Scripture plainly declares such a possibility (that is, of seeming manifestations of divine power without spiritual union with Christ), and thereby we should be warned against making wonderful works an absolute criterion of spiritual experience, and second we may not need to go far in our own experience in contact with different individuals to find illustrations of such conditions. As to the psychological enigma, how a man may deceive himself, we find other references in Scripture which would substantiate the fact. In delineating the follies of idolatry, Isaiah concluding says, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20). Then again in Romans the apostle Paul, outlining the progressive steps of the Gentiles in their departure from God, speaking of the fact that "they did not like to retain God in their knowledge, God gave them over to a reprobate mind [marginal reading, a mind void of judgment], to do those things which are not convenient" (Romans 1:28). Thus it would appear that there comes a time in the lives of men after they have refused to listen to the voice of conscience and of God speaking to them directing them in ways of righteousness, that with their persistent determination to choose their own will, to be satisfied with their own way and seek their own glory, that God gives them over to believe a lie. They have sought so long to believe a lie that now they are committed to the spell of its power, a spell from which it would seem that there is no deliverance; they appear to

be utterly impotent, they cannot say, "Is there not a lie in my right hand?" There remains one doom for them, "Depart from me, ye workers of iniquity."

*"Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear."*

Returning to our passage for homiletical material, we find a text in each of the first two verses, 13, 14, or we may combine them for a text. If we separate, we could entitle the first "The Broad Way," and the second, "The Narrow Way." In both cases we could subdivide considering the entrance, the pathway traveled and the journey's end. If we combine them, we can draw a contrasting picture between the two ways. In the second part of our passage we may use verse 1 as a text with the theme, "The Criterion of Christian Teaching." Then again we may use verses 21, 22, for a text with the theme, false criterions of a Christian experience. Under this as subdivisions we may have first, a profession no absolute criterion, and second, miraculous manifestations no absolute criterion.

LIVE DAY BY DAY

I heard a voice at evening softly say,
Bear not the yesterday into tomorrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day!

—JULIA HARRIS MAY.

REMARKABLE REMARKS

The happiest marriages are the most conventional.—HENRY MENCKEN.

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

Prosperity is our natural condition
nothing to worry about.—JAMES SPEYER.

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

Analyze all your good motives and pretty soon you won't have any.—DR. FRANK CRANE.

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HINTS TO FISHERMEN

By C. E. CORNELL

God-Possessed

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

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

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

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

How to be Beautiful

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

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

How often is beauty ruined by an ugly disposition! The prettiest face is spoiled by a frown, or a sneer, or a vain smirk. On the other hand, when purity, truth and goodness shine in a

countenance, though the features may be plain, the face is the face of an angel. If the beauty of the Lord our God is a permanent possession, it grows ever more lovely with the years.—Dr. AMOS R. WELLS.

Texts for Sermons

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

1. Thy son liveth (John 4:50).
2. Behold, thou art made whole, sin no more (John 5:14).
3. Gather up the fragments (John 6:12).
4. It is I; be not afraid (John 6:20).
5. And they shall be all taught of God (John 6:45).
6. He that believeth on me hath everlasting life (John 6:47).
7. He shall live forever (John 6:51).
8. Jesus stooped down, and with his finger wrote on the ground (John 8:6).
9. And ye shall know the truth, and the truth shall make you free (John 8:32).
10. Whosoever committeth sin is the servant of sin (John 8:34).
11. If a man keep my saying, he shall never see death (John 8:51).
12. Some other way (John 10:1).
13. I am the door (John 10:9).
14. I am the Son of God. (John 10:36).
15. No man is able to pluck them out of my Father's hand (John 10:29).
16. The scripture cannot be broken (John 10:35).
17. I am the resurrection, and the life (John 11:25).
18. Loose him, and let him go (John 11:44).
19. I am come a light into the world (John 12:46).
20. If ye shall ask anything in my name, I will do it (John 14:14).

Sonship

TEXT: 1 John 3:1-4.

1. THE STATEMENT OF THE NICOLAITANES
"The Nicolaitanes taught that the regenerate man might 'so know' God as to de-

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liver his material body over to all licentious indulgence and yet remain pure. John calls this anti-Christianity, and proceeds to tell what true regeneration is."

II. "BEHOLD; WHAT MANNER OF LOVE"

III. SONSHIP A SIMILAR TERM TO REGENERATION

1. Sonship as a relation of security (Acts 18:10—Paul).
2. Sonship as a relationship of maintenance—means of support (Deut. 33:27).
3. Sonship as a relationship of confidence (Psa. 13:32; 56:3).
4. Sonship as a relationship of pleasure (Isa. 12:3; John 15:11).
5. Sonship as a relationship of hope (see text).

IV. "EVERY MAN . . . PURIFIETH HIMSELF" Has a hatred for sin, and a love for holiness.

V. HEART PURITY PLEASES GOD

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

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

3. It preserves in danger and exalts the deliverer.

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

I read this week one day how Dr. Grenfell, the man of the Labrador coast, out on a mission of mercy driven by his dogs, went out on an icefloe; then the floe drifted out to the sea, then dogs and master tipped in the surly winter waters along the Labrador coast, then climbed along on a rock of ice and floated. And the storm was so cold and so bitter, and the dogs were so fierce that the doctor had to fight for his life. He slew some of the dogs to keep them from slaying him. He wrapped himself about with their skins. He took the legs of the dead dogs and tied the bones of the legs together and made a staff of such poor material as this, and took his own garment and swung it to the top piece of the sorry staff so somebody might see him. And the winter winds were terrible; and the winter sea was surly; and the death hazard was imminent, and the dogs howled and fought like wild uncanny beasts. And somebody saw that flagstaff made from the bones of the dead dogs upon which

the man swung his own garment for a flag, and somebody came and rescued him. But what I want you to know and what I want to certify to, is, If nobody else noticed us, God would. God saw the battle in the briny bitter sea. And what you say is, Why didn't God help him? Why, God did, dear heart. You mean, Why didn't God go and help him off the raft of icebergs? Oh, well, because God is in better business than helping folks off the icebergs. God's business is to help the man while on the iceberg to play the man while there, and in the storm to play the man while the storm rages and while he is fighting for life with the maddened hunger of the brutes to be so much the man that while God looks on He says to His angels, "Now play the hallelujah chorus. There is something being done that ought to wake your ecstasies. Now play, play!" And what I say this morning is that everybody harassed by care, and everybody dug into by the rowels of care and pain, and everybody baffled by the exigencies of things he cannot master, and everybody floating out on an iceberg in the winter sea to die, thinking that nobody knows and nobody cares—God cares and God knows, and He will bring him to a desired haven, thank God! Ah, brothers, brothers! O sisters, sisters! God is around caring for the five-sparrows-for-two-farthing folks, all the cheap folks among us, all of us, all of us. God is noticing and God cares.

VI. AN IMMEDIATE INHERITANCE

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

The Narrow Door

(Luke 13:24).

1. The preceding question:
Estimate the spiritual attitude of the questioner.
The attitude of many today who ask a similar question.
2. The many not saved.
They seek but do not strive.
They do not seek by the narrow door.
They do the most after it is too late.
Neglected too many privileges.
3. Jesus' Exhortation.
"Strive."
An athletic figure.

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Notable Women of the Bible

Eve, the woman of curiosity (Gen. 3: 6).
 Hagar, the discarded wife (Gen. 21: 14-19).
 Miriam, the ambitious woman (Num. 12: 1, 2).
 Deborah, the patriotic woman (Jud. 4: 4).
 Ruth, the woman of constancy (Ruth 1: 16).
 Hannah, the ideal mother (1 Sam. 1: 20; 2: 19).
 Abigail, the capable woman (1 Sam. 25: 3).
 The Shunammite, the hospitable woman (2 Kings 4: 8-10).
 Esther, the self-sacrificing woman (Esther 4: 16).
 The Syrophenician, the woman of faith (Matt. 15: 28).
 Mary Magdalene, the transformed woman (Mark 16: 1, 9).
 Elisabeth, the humble woman (Luke 1: 43).
 Mary, the woman chosen of God (Luke 1: 30-38).
 Mary of Bethany, the woman immortalized by Christ (Matt. 26: 13; Luke 10: 42).
 Martha, the worried housekeeper (Luke 10: 40).
 The woman evangelist (John 4: 29).
 Dorcas, the benevolent seamstress (Acts 9: 36).
 Lydia, the business woman (Acts 16: 14, 15).

The Rock Moses Struck

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

The Great Advantage of Your Own Happiness

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—GEORGE S. MERRIAM.

The Futility of Substitutes

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

Be Clean

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

F. B. Meyer, speaking on this text on one occasion, said that there were seven points in which we must be clean before we can succeed in the Lord's work: first, clean in habits, in breath, in body, in our whole nature. Second, clean in our appetites, not eating and drinking to excess. Third, clean in our alliances, making no compromise with the world. Fourth, clean from worldly ambitions and aims. Fifth, clean from worldly pleasures. Sixth, clean from mere emotional religion. And, seventh, clean from the activities of our evil natures, letting the searchlight of truth come in.

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

Enriched and Enriching

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

"It shineth unto all that are in the house."

Phillips Brooks once said something to the same point. "Set yourself earnestly," he urged, "to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself." Note Dr. Brooks' qualifications: "the loftier your purpose is." When a mean-spirited man grows rich, he serves to impoverish the world rather than to enrich it. Only a true Christian enriches the world with his riches.—DR. AMOS R. WELLS.

Is Your Religion Worth Passing On?

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

Eccentricities and Peculiarities of Some Evangelists

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

The old Quaker said to his wife that he steadfastly adored and loved, "Maria, thee's a little queer." So with a number of evangelists, they are a little "queer." They come under the definition as stated above. Their eccentricities or peculiarities are woven into the very warp and woof of their personalities; they just can't help it, it's part of them, often, to their disadvantage. And sometimes the cause they so faithfully desire to aid is positively injured. Good, old-time religion is brought into disrepute. But thoughtfulness, prayer and curbing ought to furnish self-improvement; we all ought to shun weaknesses

that minify the religion that we preach. In fact an evangelist ought to avoid anything that works for his ineffectiveness. But to the point:

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

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

Another evangelist I knew rode a hobby of scathingly denouncing secret societies and lodge members. He held a ten days' meeting in a certain church located in a town known for its many lodge members. For ten days he stormed the lodge castle, and drove many men from the church. To show that he had "courage" and "liberty," he would grab a chair, elevate it on his head and run up and down the aisles of the church whooping like a Sioux warrior in battle. At the close of the ten days he preached to empty seats, and the church was looked upon as an enemy of the town. His lack of wisdom had brought the church into disrepute. There is such a thing as riding a hobby to death.

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

Several evangelists are insistent upon liberal offerings. They seem to have forgotten that "My

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

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

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

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

the congregation; and some are likely to show lack of interest because they have lost his theme and text.

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

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

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

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

Another evangelist seems called to preach on the subject of hell. It is hell for breakfast, hell for dinner and hell for supper. He preaches hell in every sermon until it is as black as Egyptian midnight. Other vital and timely gospel themes are not stressed like the subject of hell. Hell is an awful theme to contemplate, and to preach hell as if one enjoyed it is incongruous to say

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the feast. We ought to preach hell with eyes overflowing with tears and a bleeding, breaking heart. But why should any evangelist be lopsided?

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

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

I Shall Go On

Fly me no flags half-mast

Over the past;

Let dust go back to dust,

If so it must,

Death cuts the ripened grain—

Life sows again;

When the long cycle's done,

I shall go on.

Hew me no changeless place—

Mine is the race

That asks naught but to be

Forever free,

Free from the broad highway,

Where old paths lay,

When landmarks on the trail

Grow dim and fail.

Make me no vaults to hold

Life's idle gold;

I sling with wiser hand

Across the land;

Someone who needs may find,
And call me kind,
Unknowing, I nor they
Who passed that way.

Fly me no flags half-mast

Over the past;

My goal's a rising star,

Shining afar.

Those who dream death may die—

Happier I;

When this long cycle's done,

I shall go on.

—Southern Agriculturist.

Time for Keeping Silence

In the presence of enemies (Josh. 6: 10).

When the circumstances demand (Eccl. 3: 7).

In evil times (Amos 5: 13).

In God's house (Hab. 2: 20).

In God's presence (Zeph. 1: 7; Zech. 2: 13).

THE SILENCE OF CHRIST

Foretold (Isa. 42: 2; 53: 7).

Before the high priest (Matt. 26: 62, 63).

Before Pilate (Matt. 27: 14).

Before Herod (Luke 23: 9).

In the presence of a woman's accusers (John 8: 6).

In the closing days of His work (John 14: 30).

Superiority of the New Dispensation Over the Old

Shown in the key-word "better" in the Epistle of the Hebrews.

Better Revelation (Heb. 1: 1-4).

Better Hope (Heb. 7: 19).

Better Priesthood (Heb. 7: 20-28).

Better Covenant (Heb. 8: 6).

Better Promises (Heb. 8: 6).

Better Sacrifices (Heb. 9: 23).

Better Possessions (Heb. 10: 34).

Better Country (Heb. 11: 16).

Better Resurrection (Heb. 11: 35).

How to Stimulate Interest

Dr. Frederick Lynch in *The Christian Century* gives this wholesome piece of advice to the preachers:

We Protestant ministers are all the time com-

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plaining of the lack of interest in the Church, common, perhaps increasingly common, among our people. Not only do they seem not to love the Church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transformation of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trade unions are doing, what a thousand institutions are doing, but they are not reading what the Church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said, "Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the Church is doing at home and abroad. Pastors, if you want to hold and increase the interest of the people in the Church there is one way—see that your people read every week the miracles she is accomplishing.

Bible Chronology

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

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

- The Creation of man, 4004 B. C.
- The Deluge, 2348 B. C.
- The Call of Abraham, 1921 B. C.
- The Descent into Egypt, 1706 B. C.
- The Exodus, 1491 B. C.
- The Crossing of the Jordan, 1451 B. C.
- The Coronation of Saul, 1095 B. C.
- The Division of the Kingdom, 975 B. C.
- The Fall of Samaria, 721 B. C.
- The Captivity at Babylon, 587 B. C.
- The Restoration of the Jews, 536 B. C.

- The Birth of Christ, 4 B. C.
- The Ascension, 30 A. D.
- The Conversion of Paul, 37 A. D.
- The Destruction of Jerusalem, 70 A. D.

Titles and Names of the Holy Spirit

- Comforter (John 14: 16).
- Eternal Spirit (Heb. 9: 14).
- Free Spirit (Psa. 51: 12).
- Holy Spirit (Psa. 51: 11; Eph. 1: 13; 4: 30).
- Power of the Highest (Luke 1: 35).
- Spirit of Adoption (Rom. 8: 15).
- Spirit of Christ (1 Pet. 1: 11).
- Spirit of Counsel (Isa. 11: 2).
- Spirit of Glory (1 Pet. 4: 14).
- Spirit of God (Gen. 1: 2).
- Spirit of Grace (Zech. 12: 10).
- Spirit of Holiness (Rom. 1: 4).
- Spirit of Judgment (Isa. 4: 4).
- Spirit of Knowledge (Isa. 11: 2).
- Spirit of Life (Rom. 8: 2).
- Spirit of Lord God (Isa. 61: 1).
- Spirit of Might (Isa. 11: 2).
- Spirit of Prophecy (Rev. 19: 10).
- Spirit of the Father (Matt. 10: 20).
- Spirit of the Lord (Isa. 11: 2).
- Spirit of the Son (Gal. 4: 6).
- Spirit of Understanding (Isa. 11: 2).
- Spirit of Wisdom (Isa. 11: 2).

Some Special Distinctions of Women

- Last at the Cross (Mark 15: 47).
- First at the Tomb (John 20: 1).
- First to proclaim the Resurrection (Matt. 28: 8).
- First preacher to the Jews (Luke 2: 37, 38).
- Attended the first prayermeeting (Acts 1: 14).
- First to greet the Christian Missionaries (Paul and Silas) in Europe (Acts 16: 13).
- First European Convert (Acts 16: 14).

UP FROM SLAVERY

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

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HOMILETICAL

SERMON BRIEFS

By J. T. MAYBURY

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

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

I. FOUNDATION (Isa. 28:16 cf. Matt. 16:18).

1. Makes Church sure and secure.
2. Must be smitten (Exod. 17:6).

II. CORNER STONE (Ephes. cf. 1 Peter 2:7).

Makes church one (John 12).

III. HEAD (Matt. 21:42, 44).

Makes church triumphant (cf. 1st and 2nd advent).

IV. JUDGMENT (Dan. 2:44).

1. One baptism (John 1:12).
2. Resurrection.
3. Sin's boomerang.
4. The cross (1 Cor. 1).
5. Jacob.

V. ROCK OF AGES (Isa. 26:4).

1. Heb. 12:25.
2. Acts 2:20.
3. Luke 16—hell.
4. Second coming.
5. Healing.

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

FELLOWSHIP WITH GOD

By W. B. WALKER

(Gen. 3:8, 9)

I. MAN IS MADE FOR FELLOWSHIP WITH GOD

1. What is fellowship?
2. How may this fellowship be enjoyed?
 - a. By meditation in the quiet of the evening. "In the cool of the day."
 - b. In corporate worship.

II. THE SEPARATION

1. How does the loss of God's fellowship show itself?
 - a. In a sense of shame. "Their eyes were opened, and they knew that they were naked."
 - b. In fear.

c. In excuses. "The woman thou gavest me."

2. They hid themselves. How may we hide ourselves from God today?

- a. By careless living.
- b. In refusing to listen to the voice of conscience.
- c. Still another way of hiding ourselves from God is to attempt it by flattering our selves that we are seeking His face when we are not.

3. They hid themselves amongst the trees of the garden.

- a. We are today hiding ourselves behind the tree of knowledge.
- b. Another tree behind which the face of the Lord becomes hidden from us is that of wealth.
- c. Another tree in the garden is the tree of respectability.

III. THE RECONCILIATION

1. The first step toward reconciliation was taken by the Creator and not by the creature.

2. What does God's question contain?

- a. It contains the suggestion that man is lost. "Where art thou?"
- b. It also contains the promise of mercy.

3. What is the effect of God's question?

- a. It arouses men to a sense of their sinful condition.
- b. It brings repentance and confession.
- c. Above everything else, this question calls forth a response to God's love.

PROVING THE WILL OF GOD

By W. T. PURKHISER

TEXT: Romans 12:1-8.

1. THE PRESENTATION: "Present your bodies."

1. Who are to present themselves?
 - a. "Brethren";
 - b. Recipients of "mercies of God";
 - c. Those who offer "living sacrifices";
 - d. Acceptable to God;
 - e. Those for whom it is a "reasonable service."

2. What is to be presented? "Your bodies."

- a. Term is inclusive, not exclusive of spiritual and mental faculties.

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b Bodies without wills would make slaves.

3 How the presentation is made.

- a. As sacrifices—implies abandonment of self.
- b. As *living* sacrifices—to live for Jesus.
- c. As *holy* sacrifices—made holy by the altar.
- d. As *acceptable* sacrifices.

II. THE TRANSFORMATION: "Be ye transformed."

1. Term in original means to be metamorphosed.

- a. In geology; sandstone metamorphosed becomes granite.
- b. Limestone metamorphosed becomes marble.
 - (1) Limestone soft—marble hard.
 - (2) Will not stand weather—will stand storms.
 - (3) Useless in building—an excellent building material.
 - (4) Will not polish—takes high polish.

2. "Be transformed," as in electricity, current "stepped up" or "stepped down," but always to increase usefulness.

3. "By the renewing of your minds." An inner transformation.

- a. Wrought by the Holy Ghost (Titus 3:5).
- b. Renewed in the image of God (Col. 3:9, 10; also Eph. 4:23, 24).
- c. Means daily renewal of strength (2 Cor. 4:16).
- d. "By the renovating [Greek] of your minds," as when a house is renovated.
 - (1) Everything the new tenant cannot use is taken out. Spirit cleanses away all sin.
 - (2) Such things as new tenant needs are installed. Spirit imparts gifts and graces.
 - (3) The whole is thoroughly cleansed, repainted, etc. So with the soul in sanctification.

III. THE CONFIRMATION: "That ye may prove the will of God."

1. This is not knowing, but proving His will. That is, putting it into practice and proving it good.
2. Sanctification is not an end but a beginning. Peter dated his usefulness back to Pentecost (see Acts 11:15).
3. How we are to prove the will of God in our lives:
 - a. Assume a correct attitude toward our own gifts and graces (verse 3).

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(1) Not too high, which would lead to pride.

(2) Nor yet too low, which will paralyze usefulness.

b. Assume a correct attitude toward our church and our place in the church (verses 4 and 5).

c. Exercise to greatest capacity those gifts which are ours.

- (1) Prophecy, according to proportion so faith.
- (2) Ministering, serving.
- (3) Teaching.
- (4) Exhortation.
- (5) Giving (not many pray for this gift).
- (6) Ruling.
- (7) Showing mercy.

THE MARRIAGE FEAST

By ROY L. HOLLENBACK
(Matt. 22:1-14).

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

I. IN PROVIDING THIS FEAST, THE KING DID A SIGNAL HONOR TO THE GUESTS

1. The king was under no obligation to them, but volunteered to share his joy in the marriage of his son with them by providing for them a feast, free-gratis.
2. Understand that it was a king who made this feast; the one who ruled over them; and under whose reign they were enjoying the prosperity and blessings which they used as excuses for not accepting the invitation.

II. IN REJECTING THE INVITATION THEY TREATED THE KING'S HONOR WITH THE GREATEST IN DIGNITY

1. They had been previously invited, and in the good faith of their coming the king had prepared the supper.
2. The feast was prepared at great cost to the king.
3. He didn't call them until "all things were ready," thus demanding no more of their time than was necessary.

Note the two ways that the invitation was declined:

- (1) Some simply want their way, giving it only the slightest attention—to their farm and to their merchandise.

SOME PREACHED NEW YEAR'S SERMON OUTLINES

By BASIL W. MILLER

God, Our Guide for the New Year

TEXT: *Thou shalt guide me with thy counsel, and afterward receive me to glory* (Psa. 73:24).

INTRODUCTION: The untrod way of the New Year is before us. Which way shall we take? We are unfamiliar with its dangers, its blessings, its trials or its honors. We must have the guide with us.

I. MAN NEEDS A GUIDE. (1) He is ignorant of the future. (2) He may stray aside from the right pathway. (3) The mistakes of man and their consequences are many. (4) Man is unable to guide himself aright.

II. GOD THE ONLY SAFE GUIDE ON LIFE'S HIGHWAY. (1) God alone knows the future. (2) He alone can provide for the difficulties. (3) He alone can guide the way through trial, temptation, and through all paths. (4) He alone is an individual guide. (5) He is the guide who never falters, never mistakes the right paths to take. (6) He is the guide who never forsakes.

III. LIFE'S PATHWAY WITH GOD IS GLORIOUS. Life is glorious (1) in its conquests; (2) in its fellowships; (3) in its positions filled; (4) possibilities of service for mankind, when God is the guide.

CONCLUSION: With God as guide through the New Year and every year life's pathway will lead to that heavenly city. The psalmist said, after God had guided one safely with his counsel, "and afterward receive me to glory." It is the end of the road which then becomes glorious. This end is glorious in its (1) reception, Jesus, the saints, angels; (2) eternal home; (3) freedom from the corroding cares of the world; (4) eternal fellowships with saints, angels, and Jesus, our Redeemer.

THE FORWARD LOOK

TEXT: *The set of their faces is forward* (Hab 1:9, R. V.).

INTRODUCTION: The forward look has characterized God's men. Livingstone cried, "Anywhere provided it be forward." The man who climbs nearest God is he who faces toward the future. Forward lie unpossessed territories for the soul; forward may be battles, but faith cries let them come. For Henry Martin it was death

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(2) Others treated the servants shamefully and killed them. How absurd to think that they should hate and kill those whose only fault was to give them a hospitable invitation. But such is the antagonism of the depraved heart often toward the call of the gospel.

These classes were both alike criminal: one *criminally* ignored it while the other *criminally* rejected it.

III. THE PUNISHMENT THAT THE KING GAVE THEM WAS ONLY SUCH AS THEIR ACT MERITED

1. "The king was wroth." Why should he not be? It was not a matter of personal revenge—this would have been mean and little and unbecoming of a king. But the honor of his government was at stake. God gets no personal gratification out of the death of the wicked; but He must protect His government from dishonor.
2. "They are unworthy." Nobody is accounted unworthy by our heavenly King except those who refuse. He didn't account the street-waif, nor the most lowly from the "highways and hedges" as unworthy.

IV. DECLINING THE INVITATION, ON THE PART OF THE GUESTS, DID NOT HINDER THE SUCCESS OF THE FEAST

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

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

in Persia. For Esther Winans it was death in the high Andes. But their faces were forward. Let this forward look characterize us this coming year. It denotes:

I. FAITH IN THE OUTCOME, WHATEVER BETIDES. Is there battle? Faith says, "Victory is ours." Is there sickness? Are the nights long and burdens grievous? Faith replies, "The cooling hand of the Master will assuage the pain." Are there territories to be possessed? Faith answers, "They are mine." If the nights are long the morning star of faith will irradiate that night with its bursting dawn.

II. BATTLE TO THE DEATH. The difference between the forward look and all else is this. If dangers, or enemies come between the soul and the fair haven of eternity, the man with the forward look will die before he will turn back or be daunted. If sin opposes, the forward look presses right on. If temptations assail, the forward look claims the victory through the blood of Jesus Christ. On the battle fields of the soul, the flag of victory shall wave high when the forward look characterizes one.

III. IT PIERCES THROUGH UNTO THE END OF THE RACE OR BATTLE. The forward set of their faces denotes that as a racer in life's course they look toward the end, and the garland of victory. On the battlefield of life, it signifies that they shall soon be crowned with the victory. It is this end of the race, of the journey through the dusty roads of life's commonplace, that is so inspiring, so alluring, so enticing.

CONCLUSION: My friends, as we face this New Year, set your faces forward. For there lies victory, territories to be explored, the fair haven of glory to receive you at the end.

NEW YORK CITY

SERMON SEED

By T. M. ANDERSON

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

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

I. SANCTIFICATION IS THE GRAND OBJECTIVE.

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

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

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

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

4. "That they may receive forgiveness of sins." Here is the first thing received, forgiveness. It is sanctification begun. It cleanses the record of sin. It brings a slate of innocence before God. It brings peace with God.

All this has now brought the soul to a state of forgiveness. But it does not end here. This is only a condition to receive the full cleansing they are to have.

II. SANCTIFICATION AS AN EXPERIENCE

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

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

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

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

b. By faith that sees sanctification in His blood.

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

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

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

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

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

1. We lose all racial and social distinctions and become one in this experience. It is neither Jew nor Greek, circumcision nor uncircumcision, bond or free: Christ is all. It makes no difference who or what a person is by race or inheritance, he needs Christ to save him. When men are saved out of all nations, they are all the same in Christ. Christ is their all.

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

a. Uncleanliness is put off.
b. Inordinate affections. The love of sin is killed.
c. Evil concupiscence or evil desires are destroyed.
d. Covetousness, which is idolatry, the love of things is mortified.

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

a. Anger is put off. Carnal anger must not be tolerated in the heart if Christ is all.
b. Wrath is put off. This is the spirit of revenge. It is anger in action.
c. Malice is put off. This is the unfor-

giving spirit. Holding grudge, or hatred.

d. Filthy communication is put off. Tale-bearing, criticism, any unclean talk.

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

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

1. A new name is put on (v. 12).

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

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

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

a. Bowels of mercy. A heart of compassion. Tender love for saints and sinners.

b. Kindness. Let Christ be seen in your kindness.

c. Humbleness of mind. Humility reveals Christ in us.

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

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

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

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

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Far sight

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

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island—any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and writing, the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know—to what is immediately about us. Get out and get "distance."—*The Homiletic Review*.

Facing Death with Confidence

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

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

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

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

The Shout of Victory

At the time of the nomination of Lincoln for President of the United States, an effort was being made by Eastern men to nominate Seward. There was at that time a resident of Chicago,

whose voice could drown the roar of Lake Michigan in its wildest fury and could be heard across the lake on a calm day. Another man, in the West had never found his equal in ability to shout and huzza. These two men, with powerful voices, came to the convention, organized a party to cheer and shout at the first mention of the name of Lincoln. When the time arrived during the immense gathering, at a given signal there arose such a shout as had not been heard since the cry of Marmion on Flodden Field, and the friends of Seward were discouraged. They tried to follow with cheers for their candidate, but they were instantly and absolutely drowned by the storm of applause and cheers for Lincoln. Thus did right win the day.

The Lord is mighty in battle, the Lord of hosts, wants us to shout for Him. He wants our whole-hearted service. At one time in the history of Israel the enemy was overcome when the singers lifted up their voices unto the Lord in song. So we are admonished to "make a joyful noise unto the Lord."—*The Homiletic Review*.

When the Lord Comes

One day this past summer I paid a visit to an abandoned mining town in Nevada, near the California line. Around the town were great heaps of ore and refuse at the now forsaken shafts. Through the town ran one broad street, flanked by the stores with their typical high board fronts. It was weird and almost uncanny to walk through the silent place and try to picture it as it must have been when it was a thriving, prosperous and wicked mining town. Grass was now growing on the street and between the planks of the boardwalks in front of the shops and stores. The signs which told of boarding house, meat shop, drug store, saloon and bank were still there; but what they had advertised had long since vanished. On each side of the town stood a church, as empty and silent as the saloons and gambling dens whose evil influence they had sought to counteract. Only the cemetery was inhabited, and its inhabitants were unable to speak of the life they had once known in that now silent place. I thought of the ambitions, the joys and sorrows, the hatreds and affections which once had surged in the hearts of those who dwelt there. What now had become of that population? Not all of them, probably, very few of them, were dead, for the town had not been abandoned for many years. But all of them had gone elsewhere. What once

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in this town had engrossed their interest and desire, now meant absolutely nothing to them. Their life and all their interests were elsewhere.

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

A Rule to Live by

Jonathan Edwards' resolutions were these:

Resolved, to live with all my might while I do live.

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

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

Resolved, never to do anything out of revenge.

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

The 53rd of Isaiah

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

This chapter is the most central chapter, the deepest and the highest chapter, in the whole of the Old Testament. The Holy Ghost has here excelled Himself," says Delitzsch.—DR. ALEXANDER WHYTE.

The Instinct of Immortality

The young salmon which is born in the mountain streams in the Rocky Mountains, on the western side of that Great Divide, is soon impelled by something in its nature to journey downward often for many hundred miles until it reaches the unknown ocean. Its instinct teaches it that, while it was born in a little brook, it was made for life in the great ocean. It has brought from its mountain home a natural aptitude for eluding all the strange enemies and for avoiding all the novel dangers which it meets in this new world, and it leads an active, predatory life, fiercely pursuing its natural but hitherto unknown prey. It grows rapidly, quickly acquiring all the characteristics of the adult salmon, storing up the intense nervous energy and the muscular strength which will be needed for forcing its way up the rapids in the mountain torrents, for leaping waterfalls, and fighting for its passage, where it long ago darted down with the current. So we have in our hearts the instinct of immortality. Though born in this narrow world with a comparatively brief limit to human life, we have the assurance in ourselves that we were made for the great ocean of immortality. Our human bodies become very important as the temples in which during our earthly pilgrimage we are to perform all the deeds of an immortal spirit fitting itself for its eternal career.—LOUIS ALBERT BANKS.

THE WELL-BORN

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

STEPS IN DEGENERATION

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

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PRACTICAL

THE PASTOR AND HIS WORK

By WILLIAM B. WALKER

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

I. THE PASTOR

1. The true pastor is called of God to do such a work. Paul says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). A pastor ought to be able to conduct a successful revival, but he is pre-eminently a pastor. A successful pastor must possess certain characteristics. It is lamentable that some preachers cannot tell whether they are called to the pastorate or to evangelistic work. Happy is the preacher that has found his calling. The preacher that is constantly changing from the pastorate to the evangelistic work, and from the field of evangelism to the pastorate, will not succeed in either. The professional man that is constantly changing from one profession to another will never succeed. We should know that which the Lord would have us do, and go in to make a success of it.

2. The pastor is human and is susceptible to mistakes as other people. The pastor is not a messenger from the eternal world, but is a human being with a heavenly message. Such a person is capable of mistakes, and often makes such. He has temptations as other people. His desires, likes and dislikes still belong to him. It seems that some churches expect their pastor to never make a mistake. So long as we belong to the human family, and live in a world shattered by the fall, we are likely to make mistakes. We are limited, and constantly need divine wisdom.

II. THE PASTOR'S WORK

It seems that the work of the pastor should be divided into two parts. First, his work in the pulpit, and secondly, his work out of the pulpit. We shall now consider:

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

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

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

b. The pastor should know how to wisely go in and out before the business men and the ministers of the city or town in which he labors. The pastor should get acquainted with as many business men as possible. He should not fear to meet bankers, merchants, school teachers, newspaper men and lawyers. They are only human beings, and often have spiritual needs that we can supply. No pastor should live in seclusion. To seclude yourself means failure. Attend the ministerial alliance, conduct school assemblies, and

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seek to enter every open door with the glad message of full salvation. Associate with the preachers of other churches; they will treat you kindly. If you want recognition from the town people, associate with them.

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

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

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

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

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

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

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

WICHITA FALLS, TEXAS

SOME PREACHERS' WIVES I HAVE KNOWN

By A PREACHER'S WIFE

INTRODUCTION

Before beginning this series of articles let me stop long enough to tell you of whom I am writing and to whom I want to write, that I am one of the "sisterhood." I have felt many of the heart-throbs that you have, know your struggles and victories, not only from experience but from being among you through the years. And above all things, I want to be a help and blessing to those unsung heroines who through the years have held the ropes and stayed by the stuff. His blessings be yours.

HISTORICAL MATERIAL
Nazarene Headquarters

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No. I

"But I always said I would not marry a preacher." This from a young woman whose husband is now one of the most successful pastors of the Southland.

A number of years ago I went with a party of friends for an outing to Swope Park, Kansas City. We were *old Texas friends, meeting by chance*, it seemed, in the city. The four other members of the party were all old Peniel students. Two of them, a bride and groom, had just come to the city. Life was full of joyful anticipations for them. They had finished their school work and together were now ready to enter the arena of life and gain for themselves those laurels of which they had dreamed. Charles was a good looking, athletic young fellow with a foundation laid and a purpose set to make a success in the business world. Lila had every qualification to make her a successful helpmeet in such a career. She had been trained by an ambitious, hard-working, God-fearing mother, had applied herself diligently to the tasks she had found at hand during her girlhood, and was well worthy to, after a few years of conquering, enjoy the good things success in any line brings.

I did not see them again for many months. Success did come to them. Charles was working for a big oil company. He made good money. They were still very much in love with each other, and with little Charles who had come to live with them. But there was one "fly in the ointment." Charles was being forced to be away from home more and more. Wherever they were they hunted up the Church of the Nazarene, put forth successful efforts in the N. Y. P. S. and Sunday school work and felt that they were fully fulfilling their mission in life.

Then one day a letter came to Lila. It was from Charles. They had just gone through a very splendid revival meeting together and in this meeting God had definitely called Charles to the ministry. But he knew that all her life Lila had declared against being a preacher's wife, and how could he tell her? And so he did the next best thing, he wrote her. Opening up his heart he told of his love for her, of his great desire to make her the happiest girl in the world; how he wanted to lay at her feet the best of the land. And then he told her how God's hand was upon Him and of the yearning in his heart to please the One who had given them so much of happiness and blessings.

Well, she became a preacher's wife. And such a preacher's wife as she has made. With all the strength that she has had in a rather frail body, she has given herself to the work of the Lord and to assisting her husband to be a success in the calling to which he was chosen. During the first few years there were many, many sacrifices. Together they studied the Course of Study, read, dreamed and prepared. And then came the first pastorate. These two bright, promising young people went to a little inland town, to a run-down church. They toiled and struggled, pulled and prayed, and visited, visited. A second baby came. The little mother cuddled and sang to her babes, cooked and sewed, baked and prayed, and all the time believed in her Charles, encouraged him, went with him day and night and helped him put the work "over the top."

And then a visiting general officer came by and told them of a splendid church in the North he would recommend them for. Letters came from this church. But in the meantime letters had come from another run-down church farther south. Here they were worshipping in a shabby, little, unpainted tabernacle, and a small band were holding on as best they could. But this was in a prosperous little city that should be reached with the message of full salvation. After praying definitely and being fully persuaded in their hearts that God was leading, Charles and Lila went to the little, undesirable church. Of course there were battles, but the conquest of the former pastorate encouraged them in this battle.

I sat in their living room yesterday. A block or two away the first story of a big stone church has been completed to take the place of the little, wooden tabernacle. Recently they had 800 in Sunday school. Every department of their church is throbbing with life and vitality. Their church draws the largest crowds of any in town. And yet he is not considered a great preacher. But surely he is a model pastor. Yesterday as we sat together talking he slipped his arm about Lila and told us what she had meant to him through the years of his ministry. "Many women," said he, "bear equally the burdens with their husbands, but I give Lila credit for 75 per cent of the success the Lord has given us." Of course she did not agree with him, for to her Charles is 100 per cent perfect in his own efforts.

I started in to write of Lila, to me a model young preacher's wife. But I find I have written

of them both together. And after all is not the most successful preacher's wife the one who is a real partner with her husband? It has been said of the late Mrs. William Jennings Bryan that her greatest aim in life was to be a real partner to her illustrious husband, and to this end she studied and read early and late, even going in for the study of law in order that she might be a greater help to him. Can we catch the vision and be the hidden, motivating influence in our husbands' lives, the hidden partner of the company, for herein lies the reward at the end of the way when the Master shall reward equally those who go to battle and those who stay by the stuff.

SOME OF JESUS' TEACHING ON SIN

By JOHN F. COWAN, D. D.

COULD One so loving have taken a stern view of sin and its consequences? Could a kind-hearted surgeon lance a throbbing ulcer, or a loving dentist drill ruthlessly into the nerve of a decayed tooth? They couldn't do anything else, because poison must be removed.

1. Jesus taught that sin is poison in the human life (Matt. 21:32; Luke 7:17; 40:4; John 8:20). We are asked to believe that sin is only an inferiority complex. Then a rattlesnake is a turtle dove and the "crime page" of the newspaper and the sentence handed down in the police court is a love-letter. Nothing else can account for the "crime wave" that is filling our prisons but a deadly poison.

He taught that men become poisoned by trespassing, crossing the line of disobedience (Mark 3:10; 4:12). Jesus never drew a wavering, uncertain line between right and wrong; he who crosses it knowingly is lost (Luke 19:10). Being "lost" is minding the things of Satan, rather than those of God (Matt. 25:31). Besides direct trespassers He names other classes of the "lost."

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

(2) Those lost through unclean thoughts (Matt. 5:21-28). They are not yet outwardly

publicans and harlots, but would like to be provided they could and keep their respectability. They think unclean thoughts and burn out their finer ideals and instincts. White washed by respectability, inwardly they are ravening wolves, potential adulterers, lawbreakers, atheists. They are lost—all except a flimsy shell of outward appearance. They don't openly espouse goodness, nor inwardly want it.

(3) The *Pharisee class* (Matt. 23:23-26). Today there are those sophisticated critics who claim a superior culture and use it to try to "debunk" Washington, Lincoln, Paul, Jesus, saying in the "Quality Group" of magazines: "I thank thee that I am emancipated from superstition; that I am not as that rail-splitter, or carpenter, or those crude fanatics, Puritans!" All Pharisees are alike in that they turn not a finger to uplift but always drag down. Of all sins Jesus despised most censorious Pharisaism.

(4) The *chronically undecided* (Luke 9:62). There was the man who put his hand to the plow and turned back; the brother who told his father, "I will go," and went not; he who accepted a talent and did nothing to increase it. The most debilitating, destructive, poisonous, deadly habit is that of hesitating, fearing, until indecision becomes the habit of life and the man becomes like what was once ascribed to one of our Presidents—that "he needed someone to come daily and make up his bed and his mind for him." The soul that is atrophied from disuse is degenerate, lost.

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

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

What He meant by being lost is what the surgeon means when he advises, "If you will not have your decayed teeth, your infected tonsils, whatever member is harboring disease germs, im-

mediately removed there is no hope for you to enjoy perfect health. If you neglect, then by and by the costliest and most thorough capital operation cannot save your life. Your system will become so loaded with poison that gangrene will set in and there will be no hope."

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

APPROVING OURSELVES MINISTERS OF GOD

By T. M. ANDERSON

"In all things approving ourselves as the ministers of God . . . by the word of truth"

(2 Cor. 6:4, 7).

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

A preacher may be as bold as a lion, and as zealous as a fanatic, and yet not be a minister of the Word of truth. He may rejoice in it, believe in it, and suffer for it, yet not preach much of it himself. This is because he has not applied himself to a diligent study of the Word and labored hard to store his mind with the gems of truth which adorn the doctrines of God. This appalling ignorance of the truth is due to a lack of hard study, and a constant dependence on the Holy Ghost to open the truth to the mind. Many preachers are too busy to do this to a great extent. The multiplicity of duties

piled upon them by a lazy and indifferent church board is robbing them of precious hours they should have to be alone with God and the Book.

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

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

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

A SIMPLIFIED METHOD OF INDEXING AND FILING

By PERCY J. BARTRAM

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

ence and ready recall." In reply to my letter the editor requested me to write the article for the magazine.

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

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

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

system took all the spare time he could muster for a number of months. The present method, he said, was satisfactory and he was going to stay with it.

Just recently the writer was in the study of another United Church minister. We began to talk about filing systems. He showed me one method he was in the process of discarding and an envelope system he was beginning to use, not because he was satisfied with it but because he had not become acquainted with a better system. I mentioned the Wilson system and immediately he was enthused, saying that a brother minister had highly recommended it to him but that he had not seen it for himself.

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

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

We will deal first with the filing system. This will, of course, not include that material found in books and periodicals which one desires to retain intact but with material clipped from periodicals, newspapers, tracts, etc. The vertical filing folder about 9 inches by 11¼ inches is the first essential. These are inexpensive and can be obtained at any stationery store. These folders are called files and will be numbered consecutively f-1, f-2, f-3, etc., Twenty-five full page clippings are sufficient for each file. More would make it bulky. A number of small clippings can be pasted on sheets of paper such as used letterheads, circulars or anything measuring about 8½ inches by 11 inches and placed in the folder as you would a full-sized sheet. There is no need whatever of classifying the small clippings on a single sheet or of classifying the various sheets in the folder or file, as this classification is provided for in the index. Having placed 25 sheets in a folder, they may be numbered as follows: The first sheet in file one would be f1-1 and so on up to f1-25. F6-22 would thus be the 22nd sheet in file 6.

A container will be necessary in which to place

these folders. The preacher may have in his study desk a drawer for holding such files. Filing cabinets can be bought for that purpose if the preacher desires to go to that expense. But to save money a box can be improvised. The young preacher will not need a large box for a number of years. The writer started with a substantial apple box, cut down at one end to a length of fifteen inches. A hinged lid and a little varnish make it look quite presentable. The inside measurements of the box are: length 13 inches, height 10 inches, width 10 inches. It is surprising how much material a box that size will hold.

In the Index itself there are three divisions; the Topical Index, the Textual Index, and the Book Register. Selections which are to be filed in the cabinet are first indexed in the Topical Index under the significant word of their topic or title. The initial letter of the word in question and the first vowel following that letter is the "key" for indexing a given piece of material. For example, suppose I have a clipping on "Character," "C" is the initial and "a" the first vowel following the initial letter. The Topical Index is not only alphabetically arranged and tabbed but there are also tabs for each vowel in connection with each letter of the alphabet. For instance, in indexing "Character" the thumb would be placed on the tab "Ca" ("C" the initial letter, "a" the first vowel following the initial letter) and the book opened to that page. The word "Character" would be written in the topic column and the file number of the article would be written to the right of the topic in the indexing columns. So that, supposing I have an article on "Character" on the 24th sheet of folder 7, I would write beside the word "Character" in the Topical Index (17-24). Now, if I am preparing a talk on "Character" I turn to tab (Ca) in the Topical Index and find a reference to (17-24) in the filing cabinet. This illustration shows the relation between the file and the Topical Index.

The Textual Index is a great asset to the preacher. This department is so arranged as to allow the textual indexing of any article in the filing cabinet or in a book. To illustrate—In the filing cabinet under 113-4 I have a clipping with a topical reference on "Indifference" and textual or Scripture reference to Eph. 5:14. In the Topical Index I turn to tab "I" ("I" the initial letter, "i" the first vowel following) and under

the topic of "Indifference" I note the location of the clipping in the file, that is (113-4). Then I turn to the Textual Index, place my thumb on the tab for Ephesians and in the column for chapter five, I note the verse of the chapter and the filing reference (113-4). So that, should I wish to speak on Eph. 5:14, "Awake thou that sleepest," I turn to the Textual Index to see whether I have any illustrations on that verse and it refers me to (114-4) of my cabinet.

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

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

Now to illustrate: Guthrie in "Gospel in Ezekiel" has a striking paragraph on page 208 that will be suggestive in a Mother's day sermon. I register the book in "G." Say it is the fifth book under "G" then it will be G-5). I turn to the Topical Index tab (M-o) and under "Mother" note the reference (G-5-208). Later when I need material for Mother's day I turn to "Mother" in the Topical Index and am referred to (G-5-208). I look up "G" in the Book

Register and find that (G-5) is "The Gospel In Ezekiel." The illustration is on page 208 of that book. Very simple and very satisfying to be able to put your hand so quickly on the material you need.

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

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

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

Illustrative material can be obtained by writing The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. The writer of this article has written in the interest of those preachers who thus far have not found their way out on the question of indexing and filing.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

Notes from the Religious Press

BIRTH CONTROL receives the official approbation of the famous Lambeth Congress, held this summer in England. This congress represents the Episcopal, or High Church of England, and is composed of the greatest ministers and theologians of that country. The world has been more

or less shocked by their pronouncement in favor of birth control, since it has been one fundamental belief of the Church through the centuries that such should not be looked upon with favor by Christendom. But the congress goes on to state the reasons for their action. Such reasons as given indicate that the congress had in mind the necessity of this in case of sickness, weakness of a hereditary nature, or where the mother works, or the family is already too large to be supported, or where it is impossible to give the children the necessary training to fit them for "the struggle for existence."

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

BACK OF THE REVIVAL is the title of an article by William S. Mitchell, pastor of the Methodist church, Worcester, Mass. One is amazed to find a man in his position, and an author of such note, affirming so avowedly that back of every revival must stand the power and presence of God. Most great churchmen and authors emphasize organization, the personal appeal through visitation evangelism, and fail to mention the fact that prayer is our strongest hope of a revival. Back of the revival, Dr. Mitchell affirms,

must stand. (1) *Organized prayer*, which can best be brought about through a grouping of the church for cottage prayermeetings previous to the campaign. (2) *Interest created* through advertising, planning special committees, special workers for every possible task in the revival. (3) *Organized soul winning*, through the personal touch. This is the method of man winning man in the atmosphere of the revival. After all there is no other successful method of conducting a revival than along the lines mentioned. We must depend on God, get the people praying in their homes, in small groups, in the church. Then we must create an interest among the outsiders through organization, advertising, appealing to individuals by giving them responsibility in the revival. And finally man must win man. Without this personal touch we will fail. This was the method of Moody, of Sam Jones, and of all the great revivalists of the century. The sainted Torrey followed this scheme. When he was called for a revival he first had the church organized into praying bands, publicity groups, and thus got the people under the burden of the meeting. When he came on the scene these praying groups continued to hold their meetings. Then man went after man. I feel in our revivals we need more of group praying previous to the revival, more emphasis on organization of the workers, and much more personal contact or personal work during the campaign.

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

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

Putting the Church Across

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

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

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

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

4. The Sunday school must have the personal touch. It is not a machine which can run smoothly without this oil of personal contact. It is the superintendent in contact with the officers, enthusing the teachers, inspiring the scholars, and teachers in direct contact with all the interests and work of the pupils. When one is late, or absent, or sick, the personal touch alone wins and succeeds. The greatest lack in most schools is this matter of personal contact with the scholars. Most teachers fail to visit those sick, or absent, or even to send a postcard or a

letter to them. Every teacher should first have a list of the scholars, with telephone numbers, addresses, etc., and as soon as one is absent or sick, or has a birthday, she should visit if possible, phone when such can be done, or write a card or a letter to that pupil. This contact furnishes the motive power to draw that scholar back to the class and to the school.

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

6. Many times we find to set a goal of achievement inspires the school to greater efforts. These goals may be of various natures. They may include attendance, offering, visitors, new scholars, etc. Take the matter of attendance, for instance. Say the school is running 100 in attendance, set the goal for a certain Sunday at 125, or 150, and get the machinery of the school working toward this goal. A little of the fire of enthusiasm goes a long way in attaining any goal. The same can be done with new members, or offering. It is wise not to set the goal too high, so that it may not be attained. Better to make the goal a little smaller and attain it, than to set it higher and fail. The success habit wins as nothing else will.

7. Another plan may be used as a goal for attendance and offerings, which consists in charting the attendance of the list of schools on the district, and locating one's place in the chart

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Say there are 50 churches on your district, find where your church school stands from the charts in the minutes, and then try to pass the next school above you. If you stand 10th in attendance, with 125 enrolled, and an average attendance of 100, and the 9th school has 140, with a higher average than yourself, strive to put your enrollment and attendance higher than that school.

SUNDAY SCHOOL EVANGELISM can contribute many new members to the church if wisely worked. One should make it a practice to have every teacher try to win each scholar in the class to Jesus. Then stated times should be given in the school for an evangelistic appeal. This can oftentimes be done best during the seasons of the revivals. Let the evangelist address the school, or preach to it, and make an altar call. Such work should be led up to through wise planning, having teachers discuss with their pupils conversion, how to be saved, the meaning of sanctification, deciding for Christ, etc. Many times when such united appeals are made scholars will give themselves to Christ under the influence of their friends as they also yield. I feel that the best feeder for church membership is the church school, and by all means every scholar who gets saved should be taken into the church, and given something to do. Too often we run our schools as teaching agencies alone, and not as soul saving institutions. The work of character formation demands instruction, and training, but no Christian character can be builded without a definite decision for Jesus Christ. When the school forgets this it will fail in attaining its greatest objective.

Psychology in the Service of the Soul

PSYCHOLOGY IS A PRACTICAL SCIENCE when rightly understood. It is not a substitute for religion, nor for common sense. But it can become religion's handmaiden. Many times a knowledge of the principles of psychology would save us much time and effort, and assist in attaining our goals with greater ease. Let us note some of the very practical findings of Psychology which can be applied to our problems as ministers.

1. Individuals differ widely from each other. There can be no standardized method of winning or working with all men. One must study every individual by the "case method" and learn his peculiarities, his abilities, and his interests. Oftentimes we preachers work out a method by which

we deal with men *en masse*, and we fail to get their co-operation, or lose their support. Some people are naturally "touchy," some must be used in active service, others must be made to feel that their projects are worthy, and so on. Whatever these differences are we must learn them, and use the individual accordingly. Some men with whom we deal in church affairs cannot be crossed openly in their plans. What then shall the pastor do when the plan is not ideal? Would it not be wiser than openly defeating the plan of the individual, and thus gaining his enmity, to find the good points of his scheme, and fitting others into it, and putting it over thus?

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

3. Psychology has taught us that we must create the atmosphere of achievement and success. We must make men feel that we can as a church or an organization succeed. It is wiser to talk achievement than to infer for a time that any project may fail. Faith and achievement form a better atmosphere for successful church work

than doubt and failure. If the church gains the idea for one time that any project may fail, doubt immediately begins to work, and doubt always gains its allies. This goes on until there is a move of some kind. Either the church forms what may be termed in the language of social psychology "a social inferiority or failure complex," or the minister falls and moves to another field of labor. A church may develop a complex just as easily as an individual. Such complexes are as hard to break as are individual ones. When this complex grows up in a church it will be afraid of any new idea, or of undertaking any new plan or project. New buildings are an impossibility. Revivals can not be held successfully. The membership of the church and all its organizations remains static. Then death sets in.

But on the other hand the success complex can be developed, whereby it will be easy to undertake new movements, attack larger problems, succeed in greater activities than otherwise would be possible. The successful pastor has been the man who was able, irrespective of his other limitations, to develop this complex in the social organization of the church. Cornell was pre-eminently such a man. When he undertook any activity the church was immediately back of him, for it felt that they would succeed.

4. Ideas have motor power, and result in action. This principle is basic to the modern program of psychological education. To apply this practically the minister should never throw out any suggestion which he would not want carried out in the church. For instance, some ministers begin their work by assuming that all the world has gone to hell, and the church is on its way to the proverbial dogs. Then it will not be long until the church catches the same vision and will go to them. Others bring the enthusiasm of positive convictions, and these work themselves out in the lives of the church members. In taking an offering some pastors will begin by doubting whether it can be done, affirming that the people are drained, that times are hard, and the folks have nothing to give, and of course when he fails, he says, "I told you so." He had only built up an idea, which had sufficient motive power to carry itself over to the congregation and they began to feel the same way as he, and they acted on this idea and did not give. The same can be applied to any idea, failure in a revival, the impossibility of growing

and gaining new members, of having reached the limit of development, etc.

Let this be the principle to control the minister: Put into the church only those ideas which you wish to be carried out in the work of the organization. Be positive in your statements. Never cast a doubt over any activity or program. If you cannot commend a project, do not condemn it. Better not praise slightly, if you cannot do so with your whole soul.

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

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

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

BIBLE READINGS FOR CHRISTIAN WORKERS is the title of my last book, published by the Pentecostal Publishing House. It is made up of 120

Bible Readings which are suited for either the preachers or the lay workers when they wish to conduct devotional services, such as prayer-meetings, young people's meetings, etc. I have tried to cover the range of doctrines and inspirational subjects of the church. It can be obtained from our Publishing House, price \$1.00.
NEW YORK CITY

FACTS AND FIGURES

By E. J. FLEMING

Did you know that there are more dialects and languages spoken in America than in any other country in the world? The managing editor of the Standard Dictionary is authority for the statement that there are 3424 dialects and languages spoken in the world, and distributed as follows: America 1624; Asia 937; Europe 587 and Africa 276.

Of the 35,000,000 automobiles in the whole world, the United States has more than 20,000,000.

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

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

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

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

The following figures from the Lutheran Publication Bureau are of much interest: In 1926 there were 212 denominations in this country, 232,154 local churches, with a membership of 54,576,346, while in 1916 there were 200 de-

nominations, 226,718 churches with a membership of 41,926,854.

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

It is reported that 11,750,524,533 cigarettes were sold in the month of June alone. This is at the rate of 141,000,000,000 a year.

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

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

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

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

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J. B. Chapman, *Editor*

EARMARKS OF A GROWING PREACHER

By THE EDITOR

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

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

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

In the third place, a growing preacher keeps his sympathies alive. The "bookish" preacher is a failure so far as moving men is concerned. The "intellectual" preacher may make a reputation as a lecturer, but he will not fill his altar with worshipers. The preacher who will not visit his people will not likely find his people anxious to visit him. If the preacher loses touch with human interests he is disqualified to be an "ambassador," for the ambassador must know the people to whom he is sent, as well as to know the will of him by whom he is sent. The danger is that after a time the interests of the people will seem like "child's play" to the preacher and he will think

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he is growing, whereas, this is but an indication of deterioration and decay.

And finally, the growing preacher is a close observer of the fitness of things and is increasingly careful to observe the qualities which contribute to it. He preaches more and more on the eternal verities and less and less on matters of his own private judgment. He finds the things "which matter most" more and more absorbing, and the things which are incidental and doubtful he argues less and less about. He stands more firmly for principle than ever, and cares less and less for personal vindication and the passing favors of friends or strangers. These things make him more "agreeable" and easier to get along with. And this means that he will have more and more "co-laborers," and fewer and fewer mere "yes men." The growing preacher can work with people this year that he could not work with last year. This is not because the ways of the others have become less offensive so much as because he has risen above the trivialities which once meant so much to him—when he was smaller. The growing preacher is the only preacher who is worthy of success in his high and holy calling.

EDITORIAL NOTES

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

Dr. Dale, that prince of preachers, said he read every book on preaching that came his

way, and that he never read one without learning something from it.

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

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

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 20. Rev. J. O. Peck

WE LOOKED in vain for material in the city library, about the parentage and early life of this prince of Israel.

When we first heard of him, we were urged to go and hear him. He was already being called one of the *greatest* revival pastors of all Method-

ism. He was at that time pastor of one of the leading Methodist churches in America, located in Brooklyn, New York. I found the large auditorium in which he preached filled to the limit with people that had come together to hear a gospel which would have honored the lips of an angel.

This is what he put on record about his sanctification, which had occurred a few years before. "God never left me a single year without a gra-

cious revival in which many souls were given as the seals of my ministry. Never had my pastorate been more favored with the divine blessing. But in the summer of 1872 a deep heart hunger that I had never known began to be realized. I longed for I scarcely knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged in darkness, or conscious of condemnation; yet the inward craving increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing to be filled.

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

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

Here is a book on "The Revival and the Pastor," with an introduction by J. M. Buckley, D. D., called Methodism's greatest editor, by quoting from which the reader will get many

facts of profound importance on the subject, and also get an insight into the spirit and passion of this noble preacher.

"There can be no genuine revival that does not emanate directly and dynamically from the Holy Spirit. The revival should always begin in the preacher. It is enough to make angels weep when the pastor is at ease in Zion. He is supremely sent of God to call sinners to repentance. This is his high calling. Hence the revival should begin and glow in him. The revival, beginning with the minister, should extend to the whole membership. This will be manifest in frequent and loving retirement for secret communion with the heavenly Father. And how marvelous would be the result if all the closet altars of the Methodist millions were set up anew! The world would tremble under the power of such inspired and conquering secret prayer!

"If there were no revivals, what hope could there be, that the millions, now saved by these mighty operations of the Spirit, would be saved in any other way? Mr. Moody has estimated, with others, that four-fifths of all *regenerated* Christians in the world have been converted under the influence of revivals. What can be substituted for this mighty agency? The swirl of worldliness is so mighty that only powerful religious influences can preserve church members from being swept down into secularism, or arouse the unsaved to the impending loss of the soul. Without revivals the Church will never conquer the world.

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

guard the penitent against action under undue excitement

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

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

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

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

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

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

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

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

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

"Often the writer has met only utter discour-

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

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

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

"His great apostle Paul had the same. He had great heaviness and continual sorrow of heart for his sinful brethren. He went about, night and day warning men with tears. This man of gigantic intellect and ripest culture and imperial gifts found no employment so congenial as the work of a pastor evangelist, winning souls. John Knox had this passion and cried, 'O God, give me Scotland or I die!' George Whitefield had it, and cried, 'Give me souls or take my soul.' John Wesley made it the passion and law of his life. Whether he preached, wrote, edited, organized classes or churches, his main object and aim was always, souls, more souls, and yet more souls! He taught his people to be at it, all at it, and always at it, willing to toil and suffer and sacrifice, if only God would give them souls.

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

"This passion is indispensable in all who would win the masses to Christ. If making great and

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

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

"Earlier in his pastoral work than did the good bishop, the author learned this secret of personal persuasion, though at first he had the same shrinking, and often failed. No lady learns to play the piano on the first or fortieth attempt. No man becomes an artist or an orator save by long continued efforts. And in the art above all others—that of winning souls, pastors may not expect to succeed unless they persist. But if they persist they will certainly win. To bring even one soul will make their diadem resplendent through all eternity.

"Pastors should carefully study the surroundings and peculiarities of the person whom they would bring to Christ. Let them learn from the wife, brother, sister or friend all they can about his characteristics or individual views. To have the good will of the person is half the battle. Then let them select the time when they can see him with the most hope of success. They should not interrupt men and women when busy with work that cannot be postponed. Pastors should never be obtrusive nor perfunctory. Get the man you would reach to talk to you about his business, then talk to him about yours. God will bless such efforts to reach men.

"If a group of praying members will pray together every night for a week for individuals, and then separate and follow up prayers with personal interviews, somebody's heart will be

reached, and they will come forward and confess Christ. Then the work is begun. The Holy Spirit will use the first convert or two as a bell to ring and call the people.

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

"This private interview must, if necessary, be made a siege. Let the pastor plan to stay till the soul surrenders. He must not be put off with a flimsy promise, 'I will think about it, I will consider the matter.' This is usually but a ruse to get out of his grip. He must not let the individual slip out of his hands. He must redouble the attack as the man twists and writhes. Conscience, truth and the Holy Spirit are on the pastor's side. Let him have omnipotent faith and persistence. Let him starve the garrison into surrender if there is no other way! The gentlest manner and the kindest tones must be employed, but with unyielding firmness. The glove may be soft as silk, but the grasp must be as strong as a vise.

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

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

"So great is my conviction of the value of per-

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

"But the man who will use neither way, with the Bible in his hands and the Holy Spirit ready to help him, but remains permanently barren, would better resign his pastorate, and let another fill it, who will be more faithful to his Lord, and to the sacred trust committed to him."

"The potential wealth of the Dead Sea is over two and four-fifths times greater than all our immense riches in fortunate America. . . . And that Dead Sea will soon be one of the liveliest spots on earth, humming with industry. A London despatch in the New York Times of August 7 states that a concession for the exploitation of this wealth is to be given, likely, to the Imperial Chemical Industries, Ltd. It is further stated that a recent estimate of the mineral resources places their value at about \$1,190,000,000,000."—Clipped from an article by Thomas M. Chalmers in the Sunday School Times of September 24.

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

WHO'S WHO WITH CHRIST

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

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EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

Founded Upon a Rock or Shifting Sand
(Matt. 7:24-29)

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

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

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

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

In studying this passage the first thought that should engage our attention is the essential difference in the persons contrasted. We have here on the one hand, a wise man, and on the other, a foolish man. The line of demarcation is not between the good and the evil, but as in the parable

of the virgins, it lies between the one who is spiritually prudent and he who is without forethought and wisdom in spiritual matters. Here we have set before us a striking warning. It is not sufficient to be well-intentioned, as would seem to be any attentive hearer, but we must seek to exercise wisdom in spiritual matters. Failing to do so, there may be a complete loss. Negligence and lack of foresight in our building of our spiritual structure may mean its ruin.

Leaving the individuals contrasted, we come to the figure presented. The imperative need of a secure foundation and the resulting consequences of false foundations has been set forth in prophetic literature. Isaiah proclaiming to the drunken band of reveling nobles in the city of Jerusalem who were vaunting the fact that they had made a covenant with death and hell and therefore when the overwhelming scourge should pass through, they would be safe, announced the word of Jehovah, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:16, 17, R. V.). Again the prophet Ezekiel uttering a warning against the false prophets who divined lies, drew a figure of a light wall that had been built and then no doubt to cover its imperfections was "daubed with untempered mortar." He continues his word of exhortation with the command, "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it" (Ezek. 13:11). Thus a reader of the Old Testament as he heard the words of Jesus may have recalled some of these prophetic figures.

Once more the thought of the similitude may be brought home more vividly to our minds if we note the land formation of Palestine. Olshausen pictures this for us. "To understand the comparison," he says, "imagine the rough, steep sides

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of the valleys, of that Jura formation prevalent in Palestine. A house built beside a torrent, on a rock, is unharmed by the swollen and sweeping flood. But if resting, though placed high above the stream, on a foundation of earth, the flood gradually wears away its base, till at length the undermined and growing slide of earth reaches the house itself, and plunges it into the flood." Added to the fact of the inherent nature of the land formation, is also that of the storms that prevail in that country. The rains, the floods and the winds are more sudden and more tempestuous than in our land, thus is there need of greater security.

When we come to the application of the figure, we have no question relative to the foundation rock. Upon this fact the word of Scripture is very plain. Paul the apostle warned the Corinthians to take heed, each man, how he builded upon the foundation which he had laid. Then he continues with the statement, "For other foundation, can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire" (1 Cor. 3: 11, 12, R. V.). On down through the ages this has been an accepted fact in the Christian Church, and Samuel Wesley gave expression to the truth in a hymn, the opening verse of which reads:

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

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

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

In comparing the account of Matthew with

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

Turning again once more to the similitude, we would seek for the significance of the rains, the floods and the winds. We note that the rains fall on the house from above, that the floods dig around its foundation and the winds beat against the sides. Thus the house is menaced all around about. Accordingly it would seem that the specific thought is that every form of trial will be precipitated upon the structure of our spiritual experience, and often they will be violent in form. To find a special import for each of the elements of nature mentioned would seem to press the figure too far, but the general thought of severe testing is very evident. The more is this indicated when we compare with the narrative in Luke where we have mentioned only the stream breaking forth against the house.

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

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

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

"And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught then as one having authority, and not as their scribes" (R. V.). As says Geike, "They had been accustomed to the lame and slavish servility of the rabbis, with their dread of varying a word from precedent and authority: their cobwebbery of endless sophistries and verbal trifling; their laborious dissertations on the infinitely little; their unconscious oversight of all that could affect the heart; their industrious tracking through the jungles of tradition and prescription; and felt that in the preaching of Jesus, they for the first time, had something that stirred their souls, and came home to their consciences. One of the rabbis had boasted that every verse of the Bible was capable of six hundred thousand different explanations, and there were seventy different modes of interpretation current, but the vast mass of explanations and interpretations were no better than pedantic folly, concerning itself with mere insignificant minutiae which had no bearing on religion or morals. Instead of this, Jesus had spoken as a legislator, vested with greater au-

thority than Moses. To transmit, unchanged, the traditions received from the past, was the one idea of all other teachers; but He, while reverent, was not afraid to criticize, to reject, and to supplement. To venture on originality, and independence was something hitherto unknown." With this full account given by Geike we can understand the amazement of the people as they listened to the words of Jesus.

When we come to seek homiletical material, we can use the similitude as a whole for a text and preach a textual sermon following some of the topics, as presented in the article. Then we might take verse 24 alone and with the theme, "Building upon a rock," develop by a series of questions, "What is the rock of Christian faith? How should we build? What will be the results?" Moreover we could form another theme for verse 24, such as "Hearing versus Doing," define the nature of each, the activities involved in working out each line and the consequences entailed. Verse 25 might suggest the thought of the testings which beset life and could be developed as one desired. Verse 27 brings home the sad picture of shattered hopes and strivings in life, the reason is deduced from the context, and the greatness of the calamity comes forth again in the text.

HINTS TO FISHERMEN

By C. E. CORNELL

The Great Physician

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

Some Characteristics of Perfect Love

Text: Matt. 5: 43-48.

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

Offices of the Holy Spirit

- Born of the Spirit.
- Baptized with the Spirit.
- Sanctified by the Spirit.
- Made perfect in love by the Spirit.
- Filled with the Spirit.
- Walking in the Spirit.
- Endued by the Spirit.
- Praying in the Spirit.

Names of the Spirit

- Spirit of truth.
- Spirit of power.
- Spirit of love.
- Spirit of intercession.
- Spirit of light.
- Holy Spirit.

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The Witness of the Spirit

Rom. 8:16. Eph. 1:13.
2 Cor. 1:22. Eph. 4:30.
2 Cor. 5:5. 1 Jno. 5:10.

Evolution and Regeneration

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

Certain Christian teachers have adopted the same theory with regard to the spiritual life. They tell us that Christian character and life must be developed from within by the forces which nature has planted in the human breast. There is a germ of good in every human soul, and according to this theory the spiritual life is found in the development of this germ. If this were true, regeneration in a scriptural sense would be needless and conversion absurd. These teachers would reduce religion to a cold system of psychology and explain all religious experiences by scientific processes. We are told that professorship of religious experience has been established in one of our American Universities, in which young men are to be taught religious experience as they are taught chemistry and biology. A professor in a Methodist college has published a book in which he tries to explain the psychology of the spiritual life.

The Shepherd and His Sheep

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

There was a lesson in that little incident for the two travelers. It had been necessary in this case, too, that the Good Shepherd should bear their only child across the stream, in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own

broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened, and darkened life.—Mr. Mooby, in *Ladies' Home Journal*.

In the Twilight

The fire upon the hearth is low,
And there is stillness everywhere,
While like winged spirits, here and there,
The firelight shadows come and go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years,
And linger with a loved one there;
And as I hear my child's amen
My mother's face comes back to me—
And Mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust, sublime!
Oh, for a glimpse of Mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
And "Now I lay me down to sleep."

—EUGENE FIELD.

Unusual Manifestations in Early Religious Revivals

The account of the Scotch-Irish revival in Kentucky is as interesting as the novels of Dumas. We long ago investigated it, and lectured upon it occasionally for some years, traveling through every one of the Southern states, most of them several times, conversing with the ancient men and women then living who witnessed those scenes. Cartwright survived till 1872, and Boehm till 1875.

Those that were affected with the jerks shook in their joints; "sometimes the head was thrown from side to side with great rapidity; again the feet were affected, and the subject would hop like a frog; often the body would be thrown violently to the ground, where it would continue to bound from one place to another. Cartwright declares that he had seen more than five hundred persons jerking at once in his congre-

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

Sparks

During the sermon some see visions, and others dream dreams.

The preacher should be as much an ear listening to God as a tongue speaking to men.

In being set apart to the work of the ministry, one should be careful not to get set apart too far.

If one wishes to listen to voices from the skies, one will find less static in a church than anywhere else.

In building a church, as much liability insurance should be taken out for the pastor as for any other employee.

The lay members of a church are referred to as the sheep. While the minister is not referred to as the goat, he often serves in that capacity.

—JOHN ANDREW HOLMES.

A Chinese Methodist Preacher Gives His Testimony

The preacher of the Straits Chinese Methodist Episcopal church, Singapore, the other day concluded his sermon by saying, "Now I will give my testimony. I might have seen Jesus in His work when I was a schoolboy in Barjermassin; for the Bible was a text book in the German Mission School. We studied it, and memorized

many portions of it. But I did not see Jesus until I came to Singapore, when I was about twenty years of age. Then I saw Jesus in the daily conduct of a fellow-clerk, and a longing rose in my heart to know Jesus too. My companion gave me a Bible and though I had teased him about going to church, I asked him to take me there, too. I went, the way of salvation became clear and now I see Jesus."

No Fear of Death

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

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

And Christ's same challenge rings out today; to us as to His first disciples He cries, "Sell your cloak and buy a sword."

First, the "Cloak" implies inaction; the "Sword" means struggle.

Second, the "Cloak" speaks for self; the "Sword" suggests service.

Third, the "Cloak" is for protection; the "Sword" is for attack.

Fourth, the "Cloak" represents comfort; the "Sword" typifies conquest.

Fifth, the "Cloak" may be merely for style, show, dignity; the "Sword," rightly regarded, is "for business!" It represents effectiveness, execution, not pageantry. Not "broad phylacteries" but battle for the Lord! Obvious lessons for both preacher and people emerge!

Youth's Greatest Friends

Health—A sound mind in a sound body.

Courage—That dares to trust God and do right.

Reverence—Holding a place for the sacred.

Poise—Level-headedness.

Vision—That sees the unseen.

Love—The greatest thing in the world.

Youth's Greatest Enemies

Indulgence—At expense of one's best self.
Egotism—That scorns wisdom's experience.
Impatience—That cannot abide the time.
Laziness—Refusal to carry one's own weight.
Jealousy—Grieving at another's success.
Falsehood—That corrupts all life.

—WILLIAM F. FLEMING.

"They talk about a woman's sphere as though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life or death, or birth,
That has a feather's weight of worth—
Without a woman in it."

The Difference Between the Law and the Gospel

THE LAW

Reveals sin (Rom. 3:20).
Pronounces curse (Gal. 3:10).
Works wrath (Rom. 4:15).
Brought death (2 Cor. 3:6, 7).
Brought into bondage (Heb. 2:15, Gal. 4:1-3).
Says, do and live (Gal. 3:12).
Says, thou shalt love God (Deut. 6:5).
Makes blessing result of obedience (Deut. 28:1-2).
Is the strength of sin (1 Cor. 15:56).
Demands holiness (Deut. 6:24-25).
Extorted unwilling service of bondsman (Rom. 7:1, 2, Gal. 3:23, 24).
Says "If" (Deut. 28:9-15).
Promised rest end of week (Exod. 20:1).
Says, be ye perfect (Matt. 5:48).

THE GOSPEL

Reveals a Savior (John 3:16).
Announces blessing (Rom. 4:6-8, Gal. 3:13).
Shows mercy (Eph. 2:4, Rom. 5:8, 9).
Gives life (Rom. 6:23).
Sets free (Gal. 5:1, Rom. 8:2-4).
Says, live and do (Rom. 8:1-4).
Says, God loves us (1 John 4:10-19).
Makes obedience result of blessing (1 John 3:1-3, Eph. 6:1-3).
Is the power of God (Rom. 1:16).
Produces holiness (Rom. 6:14-22).
Wins the willing service of a free man (Rom. 7:6, Gal. 3:25).

Says "Therefore" (Rom. 12:1, 2 Cor. 7:1).
Begins our week with rest (Heb. 4:9, Luke 24:1-6).
Says, we are perfect (Heb. 10:14).

—W. RUOH.

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

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

Fishers of Men

TEXT Mark 1:17.

- I. SOUL-WINNING—ITS IMPORTANCE
Soul-winning is the most important work in the world.
It pays the best dividends.
- II. FOLLOWING JESUS
Then and Now.
His Spirit for each disciple.
- III. FITNESS ONLY THROUGH CHRIST
"I will make you."
Perseverance.
Find someone and persevere till you win him.
- IV. SPIRITUAL EQUIPMENT
"Filled with the Holy Ghost."
Large results.

If

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

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If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them, "Hold on."

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common
touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my son.

—RUDYARD KIPLING.

HOMILETICAL

PERFECT LOVE

By ROY L. HOLLENDACK

(An outline based upon 1 John 4:7-5:3)
TEXT: 1 John 4:17, 18.

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

Let us consider,

- I. HOW LOVE IS MADE PERFECT
By reading together the last clause of verse sixteen and the first clause of verse 17, we may discover the instrument of perfect love. Notice how it reads: "God is love; and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect." Love is perfected by the mutual indwelling of ourselves in God and He in us.
- II. HOW MAY WE KNOW THAT THIS RELATIONSHIP OF MUTUAL INDWELLING EXISTS?
"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (verse 13).
- III. WHAT ACCOMPLISHES THIS MUTUAL RELATIONSHIP, LEADING TO THE PERFECTION OF OUR LOVE?
"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (verse 15).
Confession of Christ as the Son of God implies utmost faith in Him as being our all. It is not simply saying something, but trusting in Him with a complete renunciation of any other hope.
- IV. TO WHOM WILL OUR LOVE BE DIRECTED WHEN IT IS MADE PERFECT?
"This is the commandment have we from him; That he who loveth God love his brother.

also. . . . and every one that loveth him that begat, loveth him also that is begotten" (4:21 and 5:1).

If love is made perfect we will love (1) Him that begat—the Father; (2) Him that is begotten—the Son; and (3) Him also that is born of God—our brother.

V. WHAT WILL BE THE FRUITS OF PERFECT LOVE

1. Boldness in the day of judgment; based upon the fact that "as he is so are we in this world" (4:17).
2. No fear, nor its consequent torment (4:18).
No grief at God's commandments (5:3).

SINS OF THE WORLD

By J. T. MAYBURY

TEXT: 1 John 2.

1. Origin—by one man.
2. Definition: Missing mark, lawlessness, enmity.
3. Prevalence—world—hateful and hating one another.
4. Guilt (Romans 3).
5. Depth—Crucified Christ.
6. Disappointment—feedeth on ashes.
7. Punishment (Rev. 22).

THE FAITH OF OUR FATHERS

By W. B. WALKER

TEXT: Jude 3.

- I. THE FAITH OF OUR FATHERS PRODUCED AN ARDENT LOVE FOR CHRIST
1. This love for Christ caused the early Christians to be liberal-hearted.

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2. This love for Christ was seen in their devotion to Him.
3. Paul urged the Christians at Ephesus to so love Christ that they could comprehend the love with all saints (see Eph. 3d chapter).
4. The love of the early Christians is seen in their devotion to the house of God.
- II. THIS FAITH PRODUCED A TREMENDOUS POWER IN PRAYER
1. In Acts we have a picture of the saints praying for boldness to meet the rulers (Acts 4th chapter).
 2. The early Christians prayed Peter and John out of prison (Acts 12th chapter).
 3. Power with God in prayer characterized the fathers of the holiness movement.
- III. ANOTHER CHARACTERISTIC OF THE EARLY SAINTS WAS THAT OF SACRIFICE AND SELF-DENIAL
1. We enjoy our national liberty by the sacrifice and self-denial of our forefathers.
 2. Paul gives us an insight into his sacrificing soul (2 Cor. 11th chapter).
 3. The writer of the book of Hebrews depicts the suffering and dauntless spirits of the early times ((Heb. 11th chapter).
- IV. THE FAITH OF OUR FATHERS WAS DEFINITE AND THOROUGH
1. Their testimony was definite.
 2. The preaching of that time was definite.
 3. Their consecration was thorough.
 4. The results of their ministry was thorough, and lasting.
- V. THIS FAITH GAVE THE EARLY FATHERS GRACIOUS VICTORY IN THE HOUR OF DEATH
1. It is an interesting study to note how the early Christians died.
 2. They were not afraid of persecution.
 3. Almost all died with a genuine belief in a future life.

THIS GREAT SALVATION

By W. T. PURKHISER

TEXT: *How shall we escape if we neglect so great salvation* (Hebrews 2:1-15).

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

Greatness of salvation measures greatness of punishment for its neglect. "If every transgression and disobedience [sin of commission and sin of omission] received a just recompense of reward [punishment in proportion with gravity of commandment broken or neglected]; how shall

we escape [from great punishment] if we neglect so great salvation."

- I. SALVATION IS GREAT BECAUSE IT IS ACCOMPANIED BY SUPERNATURAL WORKS (verse 4).
1. Religion minus the supernatural fails to meet human needs.
 2. Wherever the gospel has gone, transformations have resulted.
- II. SALVATION IS GREAT BECAUSE IT IS SALVATION FOR A GREAT CREATION (verses 6-8).
1. Humanity the crown of creation.
 2. Value of human soul more than all the material creation.
 3. Salvation is intended to restore this great creation.
- III. SALVATION IS GREAT BECAUSE IT IS SALVATION BY A GREAT SAVIOR (verse 9).
1. As a man, Jesus is the greatest that ever lived.
 - (1) Greatest Leader, Teacher, Physician, Preacher, Philosopher, King.
 2. But He was God, greatest in divine love.
 3. He tasted death for every man, the only One who can save.
- IV. SALVATION IS GREAT BECAUSE IT IS SALVATION AT GREAT COST (vs. 9, 10).
1. It cost God His only Son.
 2. It cost Jesus separation from His Father, humble birth, homeless wanderings, hatred of men, rejection by His own people, Gethsemane's agonies, a death on the cross.
- V. SALVATION IS GREAT BECAUSE IT IS SALVATION FROM ALL SIN (v. 11).
1. Saves from the greatest of committed sins.
 2. Also saves from inbred sin. "Sanctified."
- VI. SALVATION IS GREAT BECAUSE IT IS SALVATION FROM MAN'S LAST GREAT ENEMY—DEATH (verse 15).
1. Death has no fears for the Christian.

PERSONAL APPLICATION

 1. There is no hope if you neglect (see Job 34:22; Rom. 2:3; 1 Thess. 5:3; Heb. 12:25).
 2. Neglect is the only sin necessary to be lost.

Those who refused were destroyed; but also he who neglected to make complete preparation was destroyed.

CHRISTIAN HOLINESS

By W. B. WALKER

TEXT: Heb. 12:14.

I. WHAT IS THE EXPERIENCE OF HOLINESS?

1. Negatively.
 - a. It is not absolute holiness.
 - b. It is not angelic holiness.
- c. It is not the holiness possessed by Adam previous to his fall.
- d. It is not holiness that will result in

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- a perfect life in the estimation of men.
- e. It is not holiness that will exempt us from the temptations of life.
2. Positively speaking, what is the experience of holiness?
 - a. It is to be cleansed from all sin, both inherited and acquired (2 Cor. 7:1; 1 John 1:7).
 - b. It means to be purified from all that would hamper or cause a mixed Christian experience (Titus 2:11-13).
 - c. It is a complete cleansing from the dominion of carnality (John 15:1, 2).
 - d. It is to love God with all the heart, mind and strength (Matt. 22:37).
 - e. It produces a oneness in the heart of the believers that was never possessed before (Heb. 2:11).
 - f. Holiness means spiritual power (Acts 1:8).
 - g. It is to be filled with the Spirit (Eph. 5:17).
- II. REASONS FOR SEEKING AND OBTAINING THE EXPERIENCE OF HOLINESS
1. It was God's first choice for His creatures (Eph. 1:4).
 2. God would have His people to be holy because He is holy (1 Peter 1:15, 16).
 3. We should seek and obtain this experience because the Lord has provided it for us at a tremendous sacrifice.

CHRISTIAN PERFECTION

By C. E. CORNELL

TEXT: Mat. 5:48.

ASSOCIATE TEXTS: Matt. 22:37-39; Heb. 6:1.

- I. FOUR PROPOSITIONS
 1. What is Christian perfection?
 2. Objections to Christian perfection.
 3. Exhortation to opposers.
 4. Christian perfection practically applied to everyday life.
- II. WHAT IS CHRISTIAN PERFECTION?
 1. It is not angelic perfection.
 2. It is not Adamic perfection.
 3. It is not physical perfection.
 4. It is not infallibility.
 5. It is the fruit of the Spirit unrestricted in the heart.
 6. The absence of all sin.
 7. The heart all love.
- III. OBJECTIONS TO CHRISTIAN PERFECTION
 1. "No one is perfect." Why?
 2. Infirmities and mistakes considered as sin.
- IV. EXHORTATIONS TO OPPOSERS
 1. Why do you oppose? "Not in the Bible." (Matt. 5:48).
 2. Inconsistent professors.

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3. "Show me a perfect Christian?"
- V. CHRISTIAN PERFECTION PRACTICALLY APPLIED
1. It helps in the smallest affairs of life.
 2. It assists one to be a true representative of Jesus.
 3. It convinces the world.

HEAVEN A BETTER COUNTRY

By W. B. WALKER

TEXT: Heb. 11:16.

- I. THERE ARE TWO CERTAINTIES ABOUT THIS BETTER COUNTRY
 1. Heaven is a state.
 2. Heaven is a place.
- II. SOME THINGS IN THIS WORLD THAT WILL NOT BE IN HEAVEN
 1. No sin will be there.
 2. There will be no sorrow there.
 3. Separation will never be known in that country.
- III. SOME OF THE ATTRACTIONS OF HEAVEN
 1. The angelic host.
 2. The Old Testament saints.
 3. The saints of the New Testament.
 4. The great army of martyrs.
 5. Our own loved ones.
 6. The last and greatest attraction will be Jesus.

A WISE DECISION

By J. W. BOST

TEXT: "We will go with you; for we have heard that God is with you" (Zech. 8:23).

Introductory: The necessity of God being with us.

- I. A GOOD RESOLUTION
 1. To abandon former companions.
 2. To unite with God's people.
 3. To be identified with their principles.
- II. A SUFFICIENT REASON
 1. The presence of God.
 2. The protection of God.
 3. Communion with God.

THE BIBLE THE INSPIRED WORD OF GOD

By C. E. CORNELL

TEXT: *For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost* (2 Pet. 1:21).

- Other proof texts: 2 Tim. 3:16, 17; Psa. 119:11.
- THREE CONSIDERATIONS
1. The importance of knowing the Scriptures. Commit them to memory; right interpretation.
 2. The importance of expounding the Scriptures. Take time to illuminate a text. Scriptural exposition a lost art. Now needed.

3. No decided moral standard without the Bible.

A pregnant reason for the moral delinquency of the youth of the land. No Bible, no morals.

HOPE IN THE OLD BOOK

"The common people heard him gladly."
Something unusually attractive about the Bible. It is always fresh.

It has new truths and new beauties.

The diamonds of truth are deep down—dig.

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

THE BIBLE STILL HAS AN ATTRACTION

MORAL WEIGHTS

By J. W. BOST

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

Introductory: Belshazzar's feast and his kingdom.

I. THE BALANCES IN WHICH MEN WEIGH THEMSELVES

1. In their own opinions.
2. In comparison with others.
3. In the estimation of their fellows.

II. THE BALANCE IN WHICH GOD WEIGHS MEN

1. The Bible.
2. The conscience.
3. A perfect moral standard.
4. An impartial standard.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

A priceless Heritage

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

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

souri. They took the financial responsibility. I took the responsibility of management and we divided the profits. Years afterward I got to thinking how strange it was that these wealthy men should have trusted me as they did without security, putting their capital really in my power, so far as branch business was concerned. I said to one of them one day, 'How did it happen that you trusted me as you did, a young man without experience, with very little capital? It has seemed strange to me that you gave me such large confidence as you did.' He replied briefly, but with a smile which I shall never forget, 'I knew your father.' So the fact really was that I owed my father for my opportunity. If he had not been the sort of man he was, I would not have been trusted as I was. So that instead of it being true that my father did not help me in business, it was a fact that my whole career, as far as it was determined by that engagement, was to be credited to his integrity and kindly relations with his fellow-men."—*Expositor*.

Importance of Vision

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

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

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

God's Care

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

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

Which America?

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

Assurance

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

Things that Warp Conscience

There are three ruling factors which bring about deviation or variation in a ship's compass, and they correspond in a remarkable manner to the three ruling factors which control the development of the moral faculty in man, viz., heredity, education, environment. Ships that are built in

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

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

today through this unconscious deflection of their moral compass?

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

"Well," it may be asked, "what is a man to do if he cannot trust his own conscience?" The reply is, that "He must check his conscience, even as the captain of a ship checks his compass."

And here a most important truth emerges, and a still more beautiful analogy. No master-mariner trusts exclusively to his compass, but neither can he check its readings by a reference to those of other ships that he may meet, any more than

we can hope to rectify our erring moral register by a comparison with those of our fellow-men. The captain tests his compass not by a terrestrial but by a celestial standard. He takes the sun. And it is worthy of note that he takes it, not at dawn, when its level beams are lying across the face of the waters, but at noon, when it has reached its meridian height and splendor. He rectifies his readings then. And so with conscience. We must bring it to the Sun of Divine Revelation; and to that Sun, not away in the gray dawn of history, when even Abraham resorted to subterfuge, and Jacob was guilty of double-dealing. It may be that many, measuring their lives by those of the patriarchs, could give them points in ethical behavior. But it is not by the imperfect light of those primitive days that we are to judge our conduct. For revelation has been progressive, and the Old Testament ethics is after all but an initial code.

We come at length to the Sun of Revelation in its meridian splendor, when it gathers up its concentrated radiance in the life and character of our incarnate Lord. How our deviation stands exposed when compared with His life! All human imperfections shrink abashed and confounded in the white radiance that out-streams from that character, which all the world acknowledges to be unique in personal purity and power. —DR. HENRY HOWARD.

PRACTICAL

JESUS THE MODEL TEACHER

By JOHN F. COWAN, D. D.

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

1. He was *simple*. Our high-g geared civilization calls for the nerve laxative of His simplicity. Our complex life drives us toward insanity. Our

world is insanely greedy for easy money, for amusement, notoriety, power.

How soothing Jesus' simple vocabulary, the shortest words, the commonest figures of speech. When we explain, our explanations need a lot of explaining.

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

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

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

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

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

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

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

Because He spoke simply, clearly, directly, and because He is God, authoritatively, the prayer

He gave His disciples has had universal acceptance. At the World's Parliament of Religions the representatives of all religions were in a quandary as to how best to open their sessions in a way pleasing to all. Finally someone proposed using the Lord's Prayer. The first experiment met with such general favor that it was followed daily by Christians, Jews, Mohammedans, Buddhists, Brahmans, Confucianists, Shintoists and others.

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

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

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

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

APPROVING OURSELVES AS MINISTERS

By T. M. ANDERSON

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

By the word of truth are we admonished to approve ourselves as the ministers of God. It should never be a question in the mind of a preacher as to what he is to preach. God has called him to be a forth-teller of the truth. He

is never to divide his time by giving himself to other things. If people want current events they have access to the magazines and daily papers for these things. If they want entertainment there are clowns and lecturers that are in the business of entertaining the public. The business of a preacher is to preach the truth as it is in Jesus.

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

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

That phase of the ministry so fully emphasized in the Word of God is that which frankly and fully deals with the redemption of men from sin through Christ. We are to approve ourselves as ministers of God by preaching the Word of truth against sin. Sin is treacherous, deceiving, dominating and powerful in human lives. It has made the tongue an unruly evil, full of deadly poison. It has made the heart the source of the foulest brood ever spawned by the devil. It has blinded the mind, seared the conscience, snared the will and defiled the affections. He who preaches the Word of truth against sin must in the fear of God expose sin in the heart and lives of men in the Spirit of Jesus. He must use the Sword of truth to cut to the dividing asunder of the thoughts and intents of the heart. It must penetrate to the very joints and marrow, soul and spirit of man. Sin must be made to appear hideous, horrible and hateful. It must be shown as an enemy of God, a destroyer of men and the work of the devil. The

minister should read and ponder those scriptures which deal with sin. He will find sin exposed in all its phases. Let him study those scriptures which reveal God's attitude toward it. If he will do this he will never be a compromiser on sin.

But this should not be the whole of the ministry of the Word of truth. There must be held up the cure for sin. Such a wealth of revealed truth as we have showing the remedy for sin. It reveals man's way to rid himself of this terrible malady of the heart. Confession and repentance can furnish enough material to keep a preacher busy for a long season.

Hold up the greatness of grace by which men are saved, and that will be preaching the Word of truth. Emphasize the fact of a present deliverance from the all of sin now. Tell over and over the story of the cross, the gift of God's love to men. Paul said that in the Gospel was revealed the righteousness of God, and the wrath of God against all unrighteousness. He who preaches the gospel must preach these two facts. This is the Word of truth by which we approve ourselves as ministers of God. We are then ministering Christ to the multitudes as the disciples gave the broken bread and fish to the crowd. Jesus has been broken on the tree for us. Let us faithfully minister this broken Jesus to all men that they may each have a saving portion to satisfy their hungry souls.

EXPERIENCES AND OBSERVATIONS

By W. G. SCHURMAN

I WILL never forget the experiences I had in my early ministry before I became pastor of a church. I worked ten hours a day, six days a week, in a factory at Nashua, N. H. It might be of interest to some to know how I happened to go to New Hampshire. Originally I worked in Stoneham, Mass. During the panic of '92 the firm of Tucker and Moulton went into insolvency. The building was owned by the W. D. Brackett Shoe Company, and I think Mr. Brackett had a considerable amount of money invested in the enterprise; at least I do know he had more or less to say about the business. The firm had considerable trouble with the Lesters Union and rumor had it that it cost the shoe concern \$20,000 to fight the union, but the union won out. I think, if I remember correctly, Mr.

Brackett was quoted to have made the statement that he would go where he would not be troubled with the union, and moved his factory to Nashua, N. H. I could have found plenty of work around Stoneham or Wakefield in the shoe factories at a good, living wage, if I would consent to join the union, but I had religious scruples against it in those days, and chose to go to work for less. Hence my consent to go to Nashua.

There being no union in Nashua, the men were compelled to work ten hours a day, six days a week. I think if some of our brethren who have a good deal to say against the labor unions could have seen what the help were compelled to do or lose their position, they would have a little different view on the union question; at least, I think it would cure them of their radicalism. No man was more radical than I when I was first converted. I preached against labor unions, life insurance, secret orders and a number of other things, too foolish to mention. I went through a long process before I was made to see I was preaching things frequently when I should have been preaching Christ.

I remember one night in Waltham, Mass., preaching in a tent where half of the congregation got up and went out because of some of the remarks I made. I was neither religious nor sensible. At our mission in another town I declared that I had rather preach to a few folks and have those folks clean than to preach to a mixed multitude. Suffice to say, I soon had the few folks and everything was clean, even the benches—they were not occupied enough to soil them. In my prayer life the Lord tried to talk to me about these things but I was so afraid of the spirit of compromise that I thought it might be the devil trying to get me to tone down. It would be a long story to tell you how I got straightened out on the life insurance business. I did not need sanctification to clean me up on a lot of things. I stripped off my gold when I got converted. I left all the secret orders shortly after I found the Lord, because I felt out of place and my spirit resented the statements made by the public speakers comparing the church unfavorably with the lodge. I just got up and walked away and left the whole thing. Therefore the reader will not be surprised to know that rather than join a labor union, I went to New Hampshire to work for half the wages I could have secured in Massachusetts, and worked ten hours a day for six days in New Hampshire against eight to nine

hours, with Saturday afternoons off in Massachusetts.

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

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

I became so concerned over the matter that I took it to the Lord in prayer. All I was spirit-

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

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

the same as every other disobedient man does. Disobedience separates the soul from God, and that seemed to be opposite to the teaching that everywhere in the Bible where death was mentioned it referred to physical death.

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

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

Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," and Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever," and then Revelation 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Whatever two characters the beast and false prophet may represent may not be agreed upon by our Bible scholars, but there is no disagreement on the fact that they were cast into the lake of fire burning with brimstone, and that the devil was cast into the same place where the beast and the false prophet are, and that we see the fearful and the unbelieving and the rest of the itemized list in Revelation 21:8 have their part in the lake which burneth with fire and brimstone, and the Scripture declares that this is the second death.

Now I am sure that it does not take an extra bright man to see that there is a vast difference between the death of Adam, and the death of Rachel, and the death of these people. One is a spiritual death, the other is physical death, and

the other is eternal death. I do not know that this will satisfy the readers of this article, but as for me, there has never been the least doubt that there is a hell to shun as well as a heaven to gain. I will never forget the following Sunday when I went to Manchester to preach. We had a good congregation, and I preached from the text, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). In the front row of seats that night were a dozen people who had tried to show me that when I preached on the subject of eternal torment I was not preaching the Bible. I was led to make this statement, "You folks have been telling me that life is life and death is death." Tonight I want to challenge any of you people to produce one man or woman who has ever been converted under the preaching of a sermon on Annihilation. It cannot be done, while in my own short ministry, I have had scores of folks seek and find God under the preaching of hell fire. Herein is a marvelous thing—you dear people claim that I am preaching error, and yet, sirs, I want to show you tonight that while God refuses to bless what you call truth, he never refuses to bless what you folks term error, and God is going to sweep the decks tonight and give us at least a dozen seekers at this altar before we are through." That was a mighty bold statement to make, for if there were no seekers, I would be in a bad fix, but as we drove down the line, gave the altar call, fifteen folks came and knelt at the altar of prayer. After the altar service was over, we went to these good people and said, "Now, brethren, did we preach the truth; can you, not see that it is indeed a strange thing that while God refuses to bless what you call truth in the saving of souls, he has demonstrated here tonight that He does bless what you dear people are pleased to call error to the salvation of fifteen souls?" They answered by saying, "Well, Brother Schurman, we appreciate your earnestness and are praying for you."

Someone who had suffered considerable defeat in his religious life recently made the remark in my hearing that he doubted the value of resolutions made at New Year. I know it has gotten to be quite a joke in the press about the New Year resolutions, but even though men fail, that fact carries no argument against making such promises. We are told that John Wesley used

the New Year eve to great advantage in getting folks to make a decision for Christ. Knowing that, I have had a watch night service ever since I have been pastor of a Church of the Nazarene, and I have seen many men make the momentous decision that changed the whole course of their lives. I am practically as sure as I am that I am writing this article, that I have prayed the old year out and the new year in for twenty-five consecutive years, and God only knows the blessings that have been ours as we solemnly promised before God to follow through and see the end of the Christian race. I do not think I am making it too strong when I say that the temptations that have come to me to be not quite so pronounced on holiness as a second work of grace but to preach what is called a good gospel and thus cater to bigger crowds, have never found lodgment in my heart when I have thought of the vows that I have made from year to year to God to stick to the teaching of the doctrine that satisfied my heart on the 17th of February, 1900, at 10:00 o'clock in the morning when God baptized me with the Holy Ghost and fire, and this leads me to say that I believe just as firmly today in the experience of entire sanctification as I ever did.

I have heard some of our dear good people say that we preach eradication but practice suppression, but I want to feel that it was said more as a pleasantry than as a fact. It is sometimes interesting to hear people tell of their first impressions when coming among the holiness people, and then they go on to tell how they have been disillusioned, but I want to say candidly tonight that I believe in the holiness movement as sincerely as I ever did, I want to live with the holiness people forever, and by the grace of God, I am going to do it. I have been conversant with the life of the New England District and the Chicago Central District; I have been a trustee of Olivet College, I think, for about a dozen years or more; I have been on the Advisory Board a goodly number of years on the Chicago Central District, and I want to go on record now as believing that men have the experience of entire sanctification, and that they put it into practice. Let me illustrate this by giving you a picture of one of our trustees' meetings held recently at Indianapolis. There were twenty-five or more men present—the always evenly poised Dr. Edwin Burke was in the chair; the boisterous, but wise-headed E. O. Chalfant sat by his side

as secretary. Among those gathered around in the form of a semi-circle was the statesman-like C. A. Gibson, the mystical but paradoxical judicially minded T. W. Willingham, with the persistent but pious J. W. Short, the retiring and unassuming C. A. Quinn, the gesturing oratorical J. W. Montgomery, the quiet-appearing but when necessary loud-voiced C. V. Starr, the can't be bluffed, old at the game political C. L. Bradley, the parliamentary W. R. Gilley, the scholarly, cultured, kindly Browning, the few-worded but keen in business J. A. Hirschbrunner, the neatly attired iridescent Ralph Hertenstein, all made free to express their opinions regarding certain matters. This scribe made a motion and was sat on so quickly that he needed a comb to take the kinks out of his hair, and so it went as one suggestion after another was presented, until there were motions and amendments to the motion, an amendment to the amendment, a substitute motion and I think an amendment to the substitute motion until our heads became dizzy and we were lost in the maze of many minds. Not so with Mr. Gilley who unknicked us from many a tangle.

In our impetuous way we sailed into the question presented by some brother, and expressed our opinion in no uncertain terms, but after the meeting was all over these men laughed, rejoiced and shook hands, and asked the blessing of God upon each other, and the man whom we had raked over the coals so unmercifully paid for our supper at the restaurant that night. There is not a crowd of men under God's great blue sky that can so unmercifully thrash the pet opinions of their opponents in some matter of business and maintain the spirit of Christian love and fellowship as the holiness people. Members of the legal fraternity can keep their poise and after the arguments are over the the case is settled there may be a clasping of hands but there are no glad tears, and no warming of the heart as is known and felt by those who have had the blood applied. Glory be to God! We have the finest set of men—big-hearted, big-calibered men, men who would grace any denomination, men who love God and His cause sincerely and devoutly, men who are too big to mistake a speech against a principle for a speech against a personality. We have, I say, the finest body of men in the Educational Zone of the Central West as can be found on the top of God's great green earth any place in the world. How we love them; how we have enjoyed working with them; how kind and

considerate they have been to us! Is it any wonder that we desire to make God in our corner so as to be fitted to mingle with such great spirits?

My heart has been so pained at times to see the lack of confidence some professors of Christ have in each other. Let a man dwell for any length of time on the shortcomings of his brethren, or permit to remain in his mind the seeming inconsistencies of the professors of religion, and it will not be long before the mingling of these two ingredients will be manifested by expressions of censoriousness coming from his lips. Dear old Brother Riggs taught me, long years ago, to refuse to look at some things. I will never forget his sermons. He has probably forgotten it long ago, but he was giving a running comment on Hebrews and came to that verse that reads, "We see not all things brought under his feet but we see Jesus." He went on to say how it seems at times as though the promises will not hold. Everything seemed to go contrary to the way we had hoped to see them go; friends in whom we trusted would fail; people in whom we believed would drop out of the ranks, but this is not the time to halt, he said, this is not the time to look back, this is the time to bare our breast to the foe and look up to Him of whom it is said "He will not fail nor be discouraged."

One of the women of our church in Chicago taught me a great lesson recently by a remark made when someone was telling her how mean a certain person had been to her. She said, "Yes, I know, but she did me a great kindness previously, and I want to think of that." Immediately there came to my mind Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The writer of Philippians evidently knew the value of keeping our mind on the good in folks rather than on the evil, and surely the person must be corrupt indeed, surely the denomination must indeed be apostate, surely the organization must be far down the moral scale, that does not have something we can praise or some good thing about them upon which we can keep our mind.

I refuse to keep my mind on some things. I have watched other people make shipwreck of their souls by dwelling at length on some real or imaginary wrong done them by others. Isaiah

says, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee," and watching the lives of those who have promised to follow the Master, I think it is safe to say that 75 per cent of the church people who lose the grace of Jesus Christ out of their hearts lose it by failing to keep their mind on Him and getting their mind and heart on someone else.

In my previous article I remarked that if we could get our people to subscribe for and read the Herald of Holiness, it would make it easier for the pastor to present the needs of the budget to them, and it will not be amiss to relate how it worked in our Chicago First church. When Dr. Williams' letter came to me asking us to take the matter before our congregation, we presented it first to the board. The board had requested us to ask for food to be brought to the church so we could send out some baskets to the people who were not as fortunate in material things as some of us. We wished we had gotten our plea in for missions first, but when we presented the matter they were unanimous that we should present it to the people on a Sabbath morning. We took Dr. Williams' letter into the pulpit, read it, and asked the folks if they wanted us to put it in the waste basket and forget it, or would we be real Nazarenes and stand by the missionary program in its dire distress. The congregation was enthusiastic for taking an offering. We asked the people to put something extra on the red side of our duplex envelope for Missions on the Sabbath. We kept it before them for four Sundays. As the food came in to fill the baskets, we piled it up in front of the pulpit, and said, "No doubt if we make an announcement many folks will not hear it, but this is what we are doing to help some of our brethren in need." We are in a period of depression, but First church has hardly anyone out of work.

Well, the 23rd of November came. We preached to two good congregations, morning and evening. We received exactly \$996.64, \$800.00 of which was for Missions, and got food enough to fill a score of baskets easily valued at \$200.00, which are in the church at this writing waiting for the truck to deliver them to the homes of people for Thanksgiving. We never could have accomplished it in the world had it not been for the articles in the Herald of Holiness, and The Other Sheep and the letter written by Dr. Williams. On the other hand, we don't want to forget that we have the most loyal bunch of

Nazarenes in Chicago First church that can be found anywhere in the country. They will do pretty nearly anything the pastor asks them to do. We have no thought of boasting in speaking of this remarkable offering, but simply to carry out the thought that the Herald of Holiness in the home of every Nazarene family is equivalent to an assistant pastor in any church.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

THE RELIGIOUS WORLD

FOSDICK'S RIVERSIDE CHURCH has received more attention in many of the larger religious and social magazines as well as in the current dailies than any other religious topic. It is well-known that John D. Rockefeller, at the expense of some three to five million dollars, built what was to be known as the Riverside Baptist church, on the famous Riverside Drive, near Grant's Tomb, overlooking the beautiful Hudson River. This was erected for Fosdick and was to be his church. The wealthy patron of the church was attracted to Fosdick during the time of his being severely criticized by the Presbyterians, while he was special preacher for one of the largest Presbyterian churches in the city.

The church edifice is a magnificent structure, with its outstanding attraction being its tower, which rises some hundred or two feet above the rest of the building. The inside decorations are said to surpass any church in America. It is fashioned on the plan of some of the ancient cathedrals of Europe.

On the opening Sunday morning—and Fosdick has no night service—more than five thousand were turned away from the services. All the officers, even down to the Sunday school teachers, are paid workers, and the talent represented by this staff is the best the country can afford. A son of one of my members—Rev. Nellie Reid—who is a professor in Columbia University, teaches in this Sunday school, and for his services as teacher thirty minutes each Sunday he receives a salary of \$50 a week. And he is one of the lesser paid workers.

Most of the discussion concerning this church in the current magazines is due to the monuments

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

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

THE GUTENBERG BIBLE has finally been purchased by Congress and shall now rest in the Congressional Library at Washington. This is supposed to be the best copy printed by Gutenberg. It is printed on vellum (sheep skin), and is in a very excellent state of preservation. We paid about \$150,000 for it. For more than a century it has been in the Monastery of St. Paul, Carinthia, Austria. It has been the pride of the monastery since it was first deposited there. But hard times struck the monastery and to save the existence of this refuge of the monks, the coveted

Bible had to be sold. Thank God that we now own it. Thank God for Gutenberg, who first printed the Bible, even at the cost of bankruptcy. He died poor in the goods of this world, having expended a fortune on the printing of the Bible, yet in memory, a monument more lasting than that of stone, he ranks among the princes of all centuries.

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

BRYAN HAS BEEN VINDICATED at last! For in the very room where John T. Scopes taught evolution in Dayton, Tennessee, a Christian University, formed on the basis of Bryan's fundamentalism, held its first class sessions, awaiting the completion of its new administration building. Just before Bryan's death, which stirred America, he suggested that a Christian school be established near Dayton. Five years later, Sept. 18, of this year, the school opened. About one million dollars has been subscribed for the project. Dr. George E. Guille, from the Moody Bible In-

stitute Extension staff, is the president. The charter provided that, while no belief is required of any student, that every officer and teacher shall subscribe to the fundamental doctrinal statements of the charter, which is formed upon the basic truth of the Bible as the Word of God. Thank God, again, for such a noble character as Bryan.

METHODS THAT HAVE WORKED

CHURCH SCHOOL VISITATION has proved one of the most beneficial activities in building and maintaining a better attendance. Personal contact has never failed, and this is especially true among the the young people and the children. The great problem in this matter has been one of the proper organization for such work. The following plan has been tested and found successful:

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

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

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

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

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

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

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

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

ning hither and yon looking for someone to take the class. Nothing kills a class like being out of a teacher, or having to spend half the period waiting until the superintendent can provide one.

(2) Punctuality spells success for any organization. Late teachers, and officers tardy, and superintendent slow spells failure or fifty per cent efficiency for the schools. Promptness is a matter of training and example. We get in the habit of being late, of waiting until another comes, of delaying the opening and closing exercises, until such activities become complexes with the school. To avoid such, put snap, vim, action, promptness into every phase of the program.

(3) The school must be manned with leaders. If the pastor cannot mold the present leaders according to his standard, some way should be provided where there can be a change of leaders. After all man-power is our greatest problem in organization. No bank would permit the haphazard work which goes on among our church school workers. It would recognize at once that failure would result from such activities. But our church schools take things for granted and believe that they right themselves after a while, and let it "ride" along until a change is necessary.

2. Among the workers of the church board organization will largely determine whether or not anything will be accomplished. (1) A set time and place should be had for the meetings of the board. This should not be a matter of guess or maybe so. But on the calendar of the church provision should be made for those two items. (2) Every member of the board should be notified, by either phone, direct conversation, or by mail. The latter is preferable, and then none can say "I forgot." The secretary of each official board should be instructed to send a card of notification to the board members each month, just previous to the meeting of the board. (3) The pastor should then provide a docket of business to be considered at each meeting. In other words he should have a plan for the treatment of the business of the board. Every item to be discussed should be on that docket, and should be followed in the order as shown on his docket. Usually among the larger churches, the pastor prepares a docket or order of the business to be considered, and the secretary sends copies of this docket to all the members of the board previous to the meeting. This avoids making the board meetings times of rambling discussions, when nothing is accomplished. (4) Every item

on the docket, or that comes before the board meeting should be disposed of, and only one item should be permitted to be discussed or considered at a time. This is to provide that no item be allowed to be discussed and then not disposed of. (5) A definite order of procedure should be outlined for every meeting. Such an order is usually this: Calling of the meeting to order by the chairman; prayer; reading of the minutes of the secretary; report of the treasurer; reports of various officers, such as Sunday school superintendent, Y. P. S. president, etc. (as outlined in the Manual); reports of special committees, appointed for the purpose of considering some special item or project; reports of standing committees; unfinished business, or business which was left from the previous meeting for consideration; then new business; and finally adjournment.

PROVIDING WORK FOR EVERYONE in the church should be the ideal for every pastor. "A task for every hand and every hand at its task" would make a fair motto for us. In a recent article in the Herald of Holiness the writer referred to the usual plan in the larger churches of having one treasurer for every organization of the church, such as the church, the Sunday school, the Young People's Society, etc., and recommended this as worthy of following in our churches. But it seems to me that such violates in the ordinary church a fundamental principle, that of providing tasks for as many people as possible. The principle as applied in the larger churches where these treasurers are paid officers is worthy of being used. But with the smaller churches these workers are voluntary, and every organization with its separate treasurer will provide some half dozen tasks for that many people. There is no particular overlapping of activities among such treasurers.

1. One or two methods are being worked out for providing tasks for everyone in the church. A very excellent one is this: On a card with the various activities of the church listed, such as Sunday school works, superintendent, officers, teachers, Young People's Societies, Woman's Foreign Missionary Societies, Junior Societies, choir, visiting committees, social committees, church board, etc., every member of the church is asked to indicate the type of work he or she would be interested in. Then from this card the pastor

selects workers according to their interests. Some may be interested in the choir, and without such knowledge as indicated on the card, no one would discover it. But the card furnishes a list of the interests of the members, and of the activities in which they desire to engage. This is an excellent method to be worked out for the average church.

2. A second method allied to the above is concerned with seeing that there is not too much loaded on the shoulders of one person. The church adopts a system of rating by points the various activities of the organizations, and will not allow any person to carry work which totals more than a definite number of points. Some such scheme is worked out as this: Board member, 10 points, S. S. superintendent, Y. P. S. president, W. F. M. S. president, 10 points, teachers and officers in the church school 7 points, members of committees 5 points, etc. The church can set the number of points to be carried by each individual at say 20, or some at 15. According to this it would be impossible for one to be a member of the board, a teacher of a class, and a member of a committee at the same time, for his total number of points would exceed the limit previously arranged. In the smaller church this is hard to be applied because of the lack of workers. But in the larger church some such arrangement is necessary to provide tasks for everyone in the church, and to keep one person from assuming too much responsibility.

THE PASTOR'S CABINET is proving to be the correlating agency of the church. Usually in a church of any size there is a danger of the overlapping of activities, and duplicating of programs. In order to eliminate such a danger pastors are forming what we term, "The Pastor's Cabinet," which is composed of the leader or leaders of the various activities of the church, who shall at stated times come together with the pastor and discuss methods and programs, and work out a unified program, where efforts will not be duplicated and where common goals or objectives will be set up and achieved.

As an illustration, we have formed what is called the "Children's Church," or the "Junior Church." This is composed of three or four different types of activities or projects. At 7 o'clock on Sunday evening the church meets for a program of devotion, singing of hymns, Bible study, etc. On Wednesday evening the group comes together again for the mid-week session of the

Junior Church, where for ten or fifteen minutes they sit in with their older folk in a common devotional or inspirational meeting, at the close of which they go to their room, where their leader conducts a meeting graded to their interests. This may consist of "The Sword Drill," which is training in the use of the Bible; common or unified memory work of Bible passages, or hymns, a time of prayer when the praying is done by the children, and one of thanksgiving, or what the older folks call testifying. Then on Saturday for two hours, from ten to twelve, the children meet at the church for a time of devotional study, the use of the Bible, thanksgiving, prayer, etc., followed by a period of handwork. At present two teachers are engaged with the group on Saturday. The very small children do such things as color work, cutting out objects, etc., which may be correlated with religious interests. The older girls do sewing, etc., under the instruction of their religious leader.

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

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

THAT TWENTY PER CENT of every man must be used! Dr. Bresee made the statement that but few men could be used up to the extent of their one hundred per cent of talent, but some men one could use fifty per cent of their abilities, others as low as twenty per cent. But he said, "Never fail to use that twenty per cent." This was the keynote of the leadership of the famed founder of our denomination. He knew how to use every part of everyone with whom he worked that could possibly be made to contribute to the ends he had in mind. We pastors fail right there: the perfect man we cannot find, and the forty per cent man we hate to use because of the fact that sixty per cent of him is made up of oddities and idiosyncrasies that do not contribute to the

needed end. Is it not better to use every part of a man, though it may be only ten per cent, and succeed with him, than to cast him aside and make of him an enemy? Leadership, if I read it correctly, consists of the ability to use every man to the extent of his ability, and of having the power of leading others to work together though they are diverse in interests, opinions, prejudices, etc.

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

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

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

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

hold its place in the thinking of this age we ministers must be abreast of the current of our times.

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

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

NEW YORK CITY

OUR SHARE

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

PREPAREDNESS

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

FACTS AND FIGURES

By E. J. FLEMING

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

The accumulated wealth of the negro race in the United States is estimated at \$2,000,000,000. 700,000 negroes own their homes; 230,000 own farms, and 70,000 own or operate business enterprises.

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

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

The Christian Observer reports that 50,000,000 newspapers are printed daily in the United States. There are 55,000,000 magazines published each week and 95,000,000 monthly magazines. More than 1,100,000 tons of paper are used for newspapers and almost as much for books each year.

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

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

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

Figures considered by the Vatican to be substantially correct show that at the end of 1929 there were 341,430,900 Catholics in the world. Of this number 109,097,000 were in North, Central and South America. European Catholics numbered, 208,882,000. Asiatic Catholics numbered 16,536,900. Africans, 5,330,000. Australians, 1,585,000.

Gifts to philanthropy in the United States during 1929 amounted to \$2,450,720,000. The distribution of this tremendous total is given as follows: "Religion, \$906,300,000; education, \$467,500,000; gifts for personal charity, \$279,760,000; organized charitable relief, \$132,000,000; the fine arts, \$40,000,000; play and recreation, \$20,900,000; miscellaneous reform organizations, \$14,040,000."—The United Presbyterian.

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

DORAN'S MINISTERS MANUAL FOR 1931

This is the sixth annual issue of a volume intended to give the alert pastor the best preaching ideas and seed thoughts and illustrations and apt poetry, gleaned from sources not available to the average minister. The book contains 100 sermon outlines, 50 talks on the Sunday school lesson, 500 choice illustrations, 200 prayers, 1,000 suggestive texts, 200 quotable poems, 52 sermons to children, 200 seed thoughts for sermons, 250 bulletin board slogans, 250 hymn selections. 625 pages, durably bound.

And the price is only \$2.50

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