

The Nazarene Monthly for 1931

NEW and renewal subscriptions to the Nazarene Monthly will be taken on a six months basis at \$1.00. We trust that every one who subscribed to the first six issues—July to December, 1930—will renew at once. Send one dollar bill at our risk, which will keep the subscription paid until July, 1931.

We want 1,000 new subscribers to the Nazarene Monthly. We need that many more to make this new periodical a paying proposition. It is one of the most amazing offers ever made to our people. Think of it! A complete booklet, ranging in size from 32 to 64 pages, delivered to your door each month for six months, all for \$1.00. Each issue contains one complete book dealing with one particular subject—biography, Christian doctrine, church history, devotional, etc., etc. The contents will be of equal interest to ministers and laymen.

We have what we feel is a very attractive schedule for the first six months of 1931. The series will start with an abridged life of William Taylor by Dr. John Paul, president of Taylor University. Dr. H. Orton Wiley will contribute an abridgment of Sheridan Baker's Living Water, which will be a rare treat for those who appreciate something with a deeply devotional tone. Rev. D. Shelby Corlett has prepared a most excellent treatise on the Cross in Christian experience, which will be the Easter number. Dr. J. B. Chapman will give us an abridgment of Scriptural Sanctification by John R. Brooks, which was one of the holiness classics in the early Methodist church.

No person—minister or layman—who can possibly spare the dollar, can afford to miss these first six issues for 1931.

Send One Dollar Today for Six Months' Subscription

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

YOUR PREACHER'S MAGAZINE COPIES BOUND

Those who wish to have last year's issues of the Preacher's Magazine bound in cloth boards, with leather corners and back, should send in their copies as quickly as possible. By having a number of these bound at one time we are able to have the work done for \$1.25, including return postage. Later on the cost will be \$1.50, plus postage. Send them in now.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

The Preacher's Magazine

VOLUME 6

MARCH, 1931

NUMBER 3

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

J. B. Chapman, *Editor*

THE LETTER OF TRUTH IN THE SPIRIT OF ERROR

By THE EDITOR

HE WAS a "young" pastor of a new church in a large city. His denomination was not well known, but the zeal of the preacher bade fair to help in making a place for him. A small company of people in a suburb found a convenient building and asked the young pastor to come for an afternoon appointment. He went there among strangers and preached a scathing, blistering sermon. The result was that no further invitations to preach there were extended and the promising opportunity died almost at the same time it was born. But the young preacher learned no lesson. He simply consoled himself by saying, "Well, I gave them the truth when I did have the opportunity."

Now we have no doubt but the letter of that sermon was true, but we hold that the truth was given in the spirit of error. He preached love in the spirit of impatience, and the people felt and knew the spirit and acted upon the spirit instead of upon the letter.

And this reminds us that one may preach responsibility in the spirit of lightness. He may preach toleration in the midst of bigotry. He may preach grace in the spirit of law. He may preach seriousness in the spirit of levity. He may preach liberality in the spirit of grasping. And he may preach devotion in the spirit of legalism. And the spirit counts more than the letter.

For there are instances in which the preacher may and should and does say things which of themselves are radical and stinging. But he says them in the spirit of love and sincerity and unselfishness, and men hear him.

But perhaps there is no better instance of preaching the letter of truth in the spirit of error than in those instances in which the preacher "discusses" the most sacred themes in a desultory and formal way, so that the most meaningful things in human life and hope have the same color as "idle tales." A great actor is said to have remarked to a preacher, "We tell imaginary things as though they were true; you tell real truths as though they were imaginary." And too often this is the impression made. But it is said that Abraham Lincoln went once with some friends to hear a preacher who had a very unusual theme. On the way home someone asked Lincoln if he believed what the preacher had said. Lincoln said he did not. But recalling the earnestness and sincerity of the preacher, Lincoln continued, "But he convinced me that he believes it."

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

EXPOSITIONAL

THE PROPHET AMOS, THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

THE DAYS IN WHICH THE PREACHER LIVED

"It is from Zion that Jehovah will roar,
And from Jerusalem that He will cry,
Till there mourn the meadows of the shepherds;
And in shame Carmel's peak shall stand."

(Amos 1:2, Duhn's translation.)

To understand a man, his message and his achievements, one must know his age. This is very true in the case of the prophet Amos. Living as he did in the days when outward form and expression constituted the fundamental in religion no matter how great the variance from practice and heart condition might be, he alone seemed to penetrate beneath the superficiality of this religious veneer, and see that God was not honored thus, that He was a God of righteousness and truth. Pioneering into the realm of such truths he became a forerunner of the still greater prophet, Isaiah.

POLITICAL CONDITIONS

Seeking for a knowledge of his times, from the political standpoint, there seemed to be an unsurpassed period of prosperity, which had not existed since the days of Solomon. During the reigns of Jehu and Jehoahaz Israel had been invaded by her hereditary enemy from the north, Syria. Hazael who had usurped the power proved to be a very aggressive king upon the throne in Damascus, and carried his invasion even down into the territory of Judea. Although Jehu was a king of no mean ability, yet he was obliged to see the entire country east of the Jordan given over into the hands of the Syrians.

Moreover in the reign of Jehoahaz conditions continued to become only the more aggravated. "The seventeen years of his rule," says Geike, "saw Israel reduced by Hazael to lowest depression. Constant inroads of the Syrians drove the population from their homes (2 Kings 13:5; 10:32). Things had indeed sunk very low. The whole of Gilead and Bashan as far south as the Arnon was in the hands of Syria and Hazael even forced Jehoahaz to reduce his army to no

more than ten thousand infantry. The northern kingdom was, in fact, well-nigh destroyed. Its people were haughtily trodden underfoot like the dust by their oppressor (2 Kings 13:10)."

But in the reign of Jehoash there was a turn in the tide of affairs. Many reasons may lie at the basis of this. First, Hazael had died and a new king reigned in Damascus. Furthermore Syria was feeling the oppressive hand of Assyria. Moreover most important of all was the fact that in Israel there was a power behind the throne in the person of the prophet Elisha. In his general career Elisha did not enter into public activities like his great predecessor, Elijah, but occasionally we find him in this connection. Being visited by king Jehoash, Elisha, even though he was on his death bed, inspired hope and courage in the heart of the monarch, telling him that the arrows which he had bidden him shoot indicated victories over the Syrians. The only regret, however, was that the king did not empty his quiver for then he would have completely triumphed over Syria. Although the prospects against this enemy were good, yet there were other foes pressing hard upon them. The Moabites and the Ammonites on the east ravaged the country and even made inroads across Jordan.

With some reviving of national affairs in the reign of Jehoash, the way was opened for greater successes under Jeroboam. As Geike tells us, "Little is told of his character and his wars, but the extent of his conquest and the glory to which he raised his country mark him as the greatest of all the kings who reigned in Samaria. It seemed as if the times of David had come back. The northern empire of Solomon was restored. From Hamath on the Orontes to the way of the Arabah (2 Kings 14:25; Amos 6:14) south of the Dead Sea his sway was acknowledged. Moab and Ammon were reconquered and made tributary under native princes. The valley of the Willows on the border of Edom became the southern boundary of Israel. Ammon had long harassed the territory of the eastern tribes which was not in the hands of the Syrian and its ferocious cruelties had roused the wildest indignation. But

(2)

to use the words of Amos, 'fire was now kindled' in the wall of Rabbath, and its palaces burned down; the king and the princes falling into the hands of the victors (Amos 1:13, 14). Moab had in part recovered itself since the raising of the siege of Kir Haseeth and not only refused to pay tribute imposed by David, but as had been noticed, sent bands of its troops yearly unto the Israelites territory, burning and slaying all before them. The reign of Jeroboam soon, however, tamed their boldness."

CIVIL CONDITIONS

With such conquests naturally the fortunes of the country brought considerable changes within its domain. Israel had been gradually advancing from an agricultural state to a mercantile. It now became a wealthy commercial power. The booty of war and the profits of trade gave the country many resources, and aroused in its people great eagerness to be rich.

Accompanying these other developments was the growth of the towns and cities, and in them extensive building enterprises were carried on. Of such we obtain a picture in Amos, also his contemporary, Hosea, and a following prophet, Isaiah. Amos tells them;

"You are building you houses of dressed stone,
But you shall not live in them" (5:11).

"Summons the enemy to smite

The great house into splinters,

The small house into bits" (6:11, Duhn).

Hosea warns, "Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fortified cities: but I will send a fire upon his cities; and it shall devour the castles thereof" (Hosea 8:14, R. V.).

Isaiah prophesies, "The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart, The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place" (Isa. 9:8-10, R. V.).

Moreover in their building there was every display of luxury that the time could afford. There were the winter houses and the summer houses, some "paneled with ivory." Then the furnishings were lavish. Accordingly we hear the prophet sounding forth a message of doom against such display of wealth which did not

simply represent returns of trade and commerce, but rapine and oppression of the poor.

With no uncertain sound he foretells:

"Then I'll strike the winter-house

And the summer-house too,

And away goes the ivory,

Away go the tapestries" (Amos 3:15, Duhn).

In this same connection speaking of the calamity that shall befall the elite of the capital and their narrow escape, he designates:

"Those who are sitting there

In Samaria

In the corner of the couch,

On the cushion of the divan" (Amos 3:12b, Duhn).

Thus the simplicity and general feeling of mutual understanding and helpfulness have passed into the more superficial and caste dividing tendencies of town and city life. As in modern times so then the city had come to full growth with all of its attendant evils.

SOCIAL CONDITIONS

In the changing conditions of the time the middle class was fast disappearing, and in the place was the rich with all the attendant luxuries and the poor oppressed and downtrodden. "Great estates took the place of small holdings." The wealthy feasted on the choicest in the land and engaged in revelry and carousals. They lay "garlanded and anointed on couches of ivory," says Geike. "Their banquets were splendid. Rich music filled their halls as they feasted. Nor would the wine tempered with water—the drink of their fathers—content them. They drew it pure from the huge vessels in which their predecessors had mingled their modest refreshment." The prophet draws the picture for us:

"They lie on ivory couches

And lounge clownish on their divans:

Aye, they devour the lambs from the fold,

And the calves from the stables."

"They jingle on the harp,

They invent song-snatches, like David.

They drink wine out of the big bowl,

They smear themselves with the finest oils" (Duhn).

Lost in the spell of the wild life of intemperance and drunken revelry, they disregarded the poor. False measures and balances were in the hand of the merchant.

"Making measures small, and prices high;

(3)

Lying, with deceiving balances,
So as to sell the simple folk for money,
A poor man for two shoes" (Amos 8:5, Duhn).
The poor received no mercy. The rich even took delight in wronging the needy and helpless and filled their palaces with the fruit of their violence. Moreover public tribunals were only means of exaction. We listen to the account from Amos himself:

"Because of three wrong deeds of Israel,
Because of four, I'll not turn it away:
Because they sell the small man for gold,
The poor man for two shoes.

"They beat the head of the low-ranked man,
They make the miserable man's knees tremble"
(Amos 2:6a, Duhn).

"They are heaping up violence
And wrongdoing in their towers! And
They do not know how to do honestly, is
The utterance of Jehovah" (Amos 2:10, Duhn).
"For thus saith the lordly one
Jehovah to the house of Israel,
Who are turning justice into wormwood,
Who are giving righteousness the second place,
Who hate the mourner in the court of justice,
Who despise any man that speaks the truth?"

"Because you tread down the lower class,
Taking a corn tax from them:
"O I know, many are your evil deeds
And manifold your sins,
Ye enemies of justice, money-snatchers,
Who push away the poor in the court of justice"
(Amos 5:3, 7, 10, 13, Duhn).

With such conditions prevailing it is little wonder that the prophet called out to Ashdod and even "to those in the land of Egypt," even though they were heathen nations, to gather together and see what was transpiring on the mountain of Samaria:

"So many bewilderingments are there,
Oppression in its midst!" (Amos 3:9, Duhn).
The very people who had received in the law of Jehovah many injunctions to regard the poor had now lost sight of all these and saw only their own pleasure and increase in riches.

MORAL AND SPIRITUAL CONDITIONS

When we turn to the moral and spiritual conditions of the land we find no brighter picture, yea what is more, it becomes still darker. Through the influence of Baalism there flourished gross

immorality. Describing the condition, Geike relates:

"Intercourse with the heathen communities round, the loose morality of armies dissolved after victorious campaigns and dispersed to their homes; the unscrupulous self-indulgence and magnificence of the rich, prompting equally unworthy means to indulge it; and the widening gulf between upper and lower classes were ruining the country. Above all the old religiousness of Israel was well-nigh gone. The ox worship of Bethel at which the king worshiped and near which he had a palace boasted a high priest with a numerous staff richly endowed, not poor like the priests of Judea. The whole country was filled with altars abused by superstition as time went on, even the darker idolatries of Phoenicia, which Jehu, the founder of the dynasty put down, rose again everywhere. A temple of Asherah had remained from his day in Samaria and was now reopened. The women once more burned incense before her, as their favorite goddess and decked themselves with their earrings and jewels on feast days. Silver and gold images of Baal were set up. The smoke of sacrifices to idols rose on the tops of the mountains and incense was burned to them on the hills under the shades of sacred groves. The obscenities of heathenism once more polluted the land. Maidens and matrons consorted with temple harlots and played the wanton in the name of religion; Gilgal was given to idolatry; they sacrificed bullocks in Gilgal; they transgressed at Bethel and multiplied transgression at Gilgal."

With all of this corruption and idolatry, yet on the other hand there were certain expressions of religious zeal and what is more a strong feeling of religious optimism on the part of the people. Kirkpatrick gives us an account of these phases. "The outward ordinances of worship were zealously observed at the various sanctuaries. Sacrifices and burnt offerings and meal offerings and thank offerings and freewill offerings were brought in abundance. New moons and Sabbaths and festivals were observed. The joyous songs of the worshipers sounded in their sanctuaries (5:21ff; 4:4f; 8:3, 5, 10). They trusted in the privilege of descent (3:2, 9:7). Was not Jehovah of hosts in their midst? Did they not duly propitiate Him in the manner He desired? Could he possibly desert them? Surely the day, whenever it might come, in which He would manifest His presence more immediately and

(4)

visibly must be a welcome day of blessing for Israel, and discomfiture for Israel's enemies! (5:4, 18)."

Into the midst of this wealth and luxury, this violence and robbery of the poor, this corrupt and self-complacent religion, the prophet Amos came. Across the carefree ease of the day, the vice and crime, the immoral worship and self-confident trust, he sent his message of the coming wrath of Jehovah. The day in which he lived was not the brightest in the religious history of Israel. His was not the easiest task, but undaunted he performed it.

PRACTICAL APPLICATION

If we note the various phases of life in this period of Israelitish history, we see many lines of parallelism with our own. There is today the same eagerness for wealth, the same mercenary spirit. There are also like issues arising respecting the poor, and also like corruptions often in the courts of justice. Religion, also while it may not be immediately polluted with the vices of immorality as then, has been so broken down in the church and home that its restraining power is no longer felt, and moral standards have been lowered until one is led to wonder whether all moral fiber and strength is to go in the wake. Furthermore there is a self-complacency in religious form and expression without a real heart transformation.

With such conditions present, we might feel that all is without hope. One thing we can rest assured that as in days of old the wrath of God rests upon all that do these things, but it is another issue to assert that there can be no redemption of grace, no revivifying power. Despite his fulminations of the coming wrath and judgment of God, the book of Amos closes with a note of hope. Moreover although the days of the northern kingdom were drawing to a close, yet the southern kingdom which had at times been filled with like evils experienced two outstanding revivals before it fell before the captor. Who can say when the cup of iniquity of any people is full?

Leaving the question of the possibility of the reawakening of our land and nation as a whole as within the realm of divine knowledge not vouchsafed to us, we can draw from the days of Amos this comfort that if we feel that our day is fraught with great difficulties, there have been others like unto it in the history of the world,

and as the grace of God abounded to give the divine message in those days so will it in our day. Moreover as God endowed and inspired His prophet, so will He today. As Amos with boldness stood steadfastly against all the evils of the day, so we are not to compromise with sin. As Amos preached a religion that had moral and ethical content in it, so likewise are we called. As Amos recognized the presence and guiding hand of the great Jehovah, so may we.

"The Son of God goes forth to war,
A kindly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train."—HEBER.

TEMPTING MEN TO CHRIST

If the hardest thing in the world to resist is temptation, we should present a vision of Christ that tempts men the right way. Real religion dreams dreams and sees visions that intoxicate every bit as much as the license permitted by the will not to believe; only it intoxicates with deeds of kindness, justice, chivalry, love. It answers the insatiate demands of youth and high spirit for freedom from boredom and the pettiness of daily routine, every whit as naturally and undeniably as do dram-drinking, petting parties, gaming tables, or the self-pollutions of lust and license which surely, if slowly, evoke the loathsome Hyde out of the knightly Jekyll which is in us, and, judged by end results, leaves its devotees in hell here, whatever may await up "beyond this bourne of time and space." Paul's life was as full of thrills as Herod Agrippa's; Livingstone's and Lincoln's as Jay Gould's or king Charles the Second's. The idea of expecting a halo for so-called self-mortification is buncombe. No working man wants any such rubbish. Personally I loathe the idea; the man who goes around with any such chip on his shoulder is a misfit and should get out.

Christ means to me the best kind of a Friend, as well as Leader, who is giving me in this world ten times—nay, the proverbial hundredfold—as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from heaven on to this earth, and we are

(5)

to be the Washingtons and Nelsons. We have to save that city, and we are to have all the fun of really creating it. If Cræsus and Midas, Bacchus and the satyrs have the fun of life here, then the philosophy of the East is right. Life is hell, and Nirvana and nothingness is heaven.

If Christ is right and life is a field of honor, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes heaven in proportion as they seize its opportunities for service.—W. T. GRENFELL, M. D., in *The British Weekly*.

HINTS TO FISHERMEN

By C. E. CORNELL

Heaven Will Be a Surprise

It's magnificence will surprise us.
It's unmeasurable area will surprise us.
It's innumerable inhabitants will surprise us.
It's ceaseless activity will surprise us.
It's hallowed and holy atmosphere will surprise us.
It's music and songs of rapture will surprise us.
Someone has written:

"Oh! think to step ashore
And find it heaven!
To clasp a hand outstretched
And find it God's hand!
To breathe new air,
And that celestial air!
To feel refreshed,
And find it immortality!
To step from storm and stress,
To one unbroken calm;
To wake and find it glory!"

How to Use Your Bible

The Bible is like a great medicine chest. There is medicine for all of the ills of life. Here is quite a list of "medicine bottles" that are worth making use of. Take one down when you need it.

When in sorrow
Read John 14.
When men fail you
Read Psalm 27.
When you have sinned
Read Psalm 51.
When you worry
Read Matthew 6:19-34.
Before church service
Read Psalm 84.
When you are in danger
Read Psalm 91.
When you have the blues
Read Psalm 34.

When God seems far away

Read Psalm 139.

When you are discouraged

Read Isaiah 40.

If you want to be fruitful

Read John 15.

When doubts come upon you

Try John 7:17.

When you are lonely or fearful

Read Psalm 23.

When you forget your blessings

Read Psalm 103.

For Jesus' idea of a Christian

Read Matthew 5.

For James' idea of religion

Read James 1:19-27.

When your faith needs stirring.

Read Hebrews 11.

When you feel down and out

Read Romans 8:31-39.

When you want courage for your task

Read Joshua 1.

When you want rest and peace

Read Matthew 11:25-30.

For Paul's secret of happiness

Read Col. 3:12-17.

When leaving home for labor or travel

Read Psalm 121.

When you go on an ocean voyage

Read Psalm 107:23-31.

When you grow bitter or critical

Read 1 Corinthians 13.

If your prayers grow narrow or selfish

Read Psalm 67.

If thinking of investments and returns

Read Mark 10:17-31.

For Jesus' idea of prayer

Read Luke 11:1-3, Matt. 6:5-15.

For a great invitation and a great opportunity

Read Isaiah 55.

(6)

To Be Alive

"To be alive in such an age!
With every year a lightening page
Turned in the world's great wonder book,
Whereon the leaning nations look.
When men speak strong for brotherhood,
For peace and universal good,
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy,
Of greater marvels yet to be."

The Decalogue

In this day when there is so much loose living, so much law violation, so much disrespect for law, it is well to call attention to the old Decalogue that is still in force and as imperative as ever. The Ten Commandments as found in Exodus 20:3-17, reads in part as follows: Here is a suggestion for a number of timely sermons.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet."

The above code is wonderful in its comprehensiveness and simplicity. It has not a command too many and not one too few. It is a perfect guide. Said the wise man, "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Like its author, "the law is holy, and the commandment holy, and just, and good."

The Sermon on the Mount

(Matt. 5:9-12)

I. INTRODUCTION

The Beatitudes.
Nine benedictions.

Four refer to our receptivities.
Two refer to our positive experience.
Three refer to our activities.

II. PEACEMAKERS

1. Meaning.
2. Christ the great Peacemaker.
3. The family.
God of Peace.
Prince of Peace.
Sons of Peace.

III. "PERSECUTED FOR RIGHTEOUSNESS' SAKE"

1. Peacemakers will not always enjoy peace from me.
2. Peace must not be secured by compromising with sin. Cowardice.

IV. REVILE, PERSECUTE

1. Meaning attack on character. Martyrdom of reputation.

V. "REJOICE"

1. "Leap for joy"—Luke.
2. Christianity a joyous religion.
3. No other religion in the world like it.

VI. WOES PRONOUNCED

Luke 6:24-26.

Trust

I'll trust Thee for today,
I'll trust Thee for tomorrow;
I know not what the future hath
Of pleasure or of sorrow,
One thing I know, and on this rest,
That Thou wilt give me what is best.

—Anon.

Christians the Light

(Matt. 5:13-16)

The following is a "skeleton" of a sermon preached by Charles G. Finney. Mr. Finney left hundreds of these skeletons on record.

I. SENSE

1. Light reveals. Hence truth, light.
2. Christ is God revealed, hence the true light.
3. Souls saved only by knowing and becoming like God.
4. Christ reveals Himself to, and through His people.
5. Hence, they are light and salt. Preserve and save.
6. They know only the true God. Have the same Spirit.

(7)

7. So the only *representatives* and competent *teachers*.
8. If the world is ever saved, it *must* be through them.

II. TO REVEAL GOD AND TRUE RELIGION THEIR ONLY MISSION

1. This *expressly* appointed them by Christ.
2. Their whole work to *glorify* God, by revealing Him.
3. This to be the end *aimed* in all they do. *Eat and drink*.
4. This work *prepares* them for heaven.
5. They are *light only* as they do all for this end.

III. ALL CHRISTIANS ARE RELIGIOUS TEACHERS

1. Not *Apostles, Evangelists* or *Pastors*.
2. But necessarily *living epistles*.
3. The world doesn't read, nor understand the Bible.
4. The church *their* Bible—practically.
5. This, to them is the light by which they judge.
6. As *you teach* so they learn.
7. You are constantly *studied*. How do you read?

IV. EACH HAS HIS CALLING, WHICH IS HIS DEPARTMENT

1. Stationed in *all lawful* relations of life.
2. Each to be a *model*, in his calling and station.
3. Illustrations of the Spirit, of both law and gospel as Christ was.
4. Living demonstrations of the *truth* and *power* of the gospel.
5. Living demonstrations of the nature, *necessity* and *excellence* of the Christian religion.
6. Living vindication of the character and claims of Christ.
7. To do what Christ would in *our circumstances*.

V. INCONSISTENT PROFESSORS ARE FALSE LIGHTS—SPIRITUAL WRECKERS

1. Illustration.
2. All false teaching is false light.
3. Either by word or deed, precept or example.
4. Every error in your station, may be *fatal*.
5. Hence, if your light be darkness, how *profound!*

6. All habits.
7. Dealings.
8. Places—like Christ.

VI. REMEMBER

1. What responsibility, assumedly a profession.
2. Many think of ministers only, as teachers of religion.
3. You are all *teachers* who sustain or contradict the pulpit.
4. You complain of inconsistency in ministers—this sad.
5. But judging yourselves by the same rule, are you consistent?
6. Do you teach and illustrate *true* religion?
7. Are you symmetrical? Piety and humanity. Righteous.
8. Do you truly represent the *God of the Bible* and of Providence?
9. Have you fulfilled your mission or is Matt. 5:14, *yours*?
10. True *teaching* not always recognized. See Christ.
11. But will ultimately force conviction. See Christ.
12. Can you truly say, "For me to live is Christ"?
13. This you are bound to *truly* say.
14. Grace *proffered* seals the obligation.
15. Sinners are stumbled but it is their *own fault*.
16. "Woe to him by whom the offence cometh."
17. What are your habits of life? Who—wreckers?

Where is Hell Located?

(Isa. 14:9)

Hell from beneath (Isa. 14:9).
 Deeper than hell (Job. 11:8).
 Let them go *down* quick into hell (Psa. 55:15).
 Her guests are in the *depths* of hell (Prov. 9:18).
 That he may depart from hell beneath (Prov. 15:24).
 When I cast him *down* to hell (Ezek. 31:16).
 Brought *down* to hell (Matt. 11:23).
 Cast the angels *down* to hell (2 Pet. 2:4).
 Where is hell located?
 Suppose we knew!

(8)

The Warmth of Human Interest

Henry Ward Beecher, walking down a street, passed a newsboy shivering in the cold. Being moved with compassion toward him, the great preacher bought up his stock, and as he handed over the coin said, "Surely you are cold?" "I was," replied the lad with a gulp, "till you passed, sir." The warmth of human interest had prevailed over the bitter cold of a New York winter night.

Some Bird

When a church seeks a pastor
 They often want
 The strength of an eagle,
 The grace of a swan,
 The gentleness of a dove,
 The friendliness of a sparrow,
 And when they catch that bird
 They expect him to live
 On the food of a canary.

—Record of Christian Work.

Listen

[From Poem on "East Dixfield"]
 Mountain peaks are God's cathedrals,
 Streams His organs, birds His choirs;
 And the thoughtful, awe-struck, listen
 As hosts above to angels' lyres.

—WILLIAM WOOD.

Real Values of Life

One day I wandered out upon the road
 That spans the mad world, near my calm abode
 Seeking companions in the restless throng
 That staggered on beneath its varied load.

I bore no burden save a rimester's pack
 That lay as light as wings upon my back;
 My goal was life, my only task to sing
 And speed the sun around the zodiac.

I hailed a haggard fellow with a pile
 Of printed stuff—the world's ephemeral file,
 Calling, "Come, listen to a troubadour"
 He said, "I may have time—after a while."

There passed another in a gorgeous dress,
 Laden with gems but pale with weariness,
 "Pause, friend," I said, "and listen to the wind."
 "Pause" he replied, "and lose all I possess?"

Then came a man with bricks upon his head,
 Pursuing blindly his elusive bread.

I called, "Come, listen to a song of life!"
 "What is a song? And what is life?" he said.

I cried, "What seek ye all—what wondrous thing—
 That ye have souls neither to laugh nor sing,
 Nor hearts to love, nor time to think or dream?"
 They said, "We do not know: we serve the king."

"Who is the king to whom your lives are sold?
 Whence came his power?" I questioned young
 and old,

Seeking for knowledge; and I only heard:
 "The king is nameless; but his power is gold."

I cried, "Your king is mad! Why, if he knew
 The difference between the false and true,
 Between life's kernel and its worthless chaff,
 Would he not find some nobler use for you?"

They paused, they stared, they sighed; then one
 by one

Resumed the weary race they had begun.

And I? I walked beside them down the road—
 But went on singing till the day was done!

—ELSA BARKER.

The Chemical Value of Man

Some chemical expert who loves to go into physical details has computed the value of a human body when resolved into its separate constituent parts. The result is as follows:

The ingredients of a man's physical structure, plus water, are:

1. Fat enough for seven bars of soap.
2. Iron enough for a medium-sized nail.
3. Sugar enough to fill a shaker.
4. Lime enough to whitewash a chicken coop.
5. Phosphorus enough to make 2,200 match tips.
6. Magnesium enough to make a dose of magnesium.
7. Potassium enough to explode a toy cannon.
8. Sulphur enough to rid one of a dose of fleas.
9. This whole collection would be worth 98 cents even now when things are worth three times what they were formerly.

And yet this physical structure is the abode of the Holy Spirit. Says the great apostle Paul, "Your bodies are temples of the Holy Spirit." "I beseech you therefore, brethren, by the mer-

(9)

cies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

What a pitiful thing is man apart from the spiritual essence! Well might mankind despair of itself, if the laboratory told the whole story as it coldly and exactly weighs out the chemical make-up of the physical structure. But what laboratory made with men's hands, or what scales fashioned by mechanical skill can measure out the unseen things like thought, and aspiration, and ambition, and desire, and sacrifice, and imagination, and love? Truly and gloriously may man say with the apostle, "The things that are seen are temporal, but the things that are not seen are eternal!"—CHARLES M. SHELDON.

The One "Essential Industry"

The Hon. Will H. Hays, formerly United States Postmaster General, and now the head of the moving picture world, dignifies preaching as "the one essential industry." He wants preachers better paid, and says:

If we would have the Church of Christ preserved as the holding thread in our moral, social and commercial fabric, and the one impelling element of causation in our progress, if we are to progress, we simply must take hold of the matter of the underpaid preacher, and adjust it. It is what I believe to be the next imperative step in the progress of the Church; not simply as a

matter of justice, but as a matter of sheer common sense.

For a life of service, the average compensation of preachers in America is less than that paid our alien ditchdiggers. This situation, long endured, is an economic and moral crime. The world has long known that no man can do his best when he is beset with present need and future fear.

Disobedience

(Deut. 28:58, 59)

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

1. God's pleasure.
2. Human calamity.
 - Mental.
 - Physical.
 - Moral.
3. The loss of the individual.
 - What he loses.
 - Time.
 - Opportunity.
 - Pleasure.
4. The certainty and severity of God's wrath.

HOMILETICAL

SPIRITUALISM EXPOSED

By ROY L. HOLLENBACK

(Preached here and there in denunciation of that infamous doctrine of Spiritualism. Call it a sermon or lecture.)

INTRODUCTION: The question, "Can the souls of earth have communication with the spirits of the dead?" This has been asked so often that I feel called upon to give a scriptural answer to it.

In England Spiritualism has made great headway since the war.

Studying the matter as best I have been able, I am compelled to confess:

1. Efforts to communicate with the souls of the departed do meet with responses.

The sources of these responses are:

1. Superstitious imagination of person inquiring.
2. Purported deception on the part of "medium."
 - After the "fee" has been paid, what do they care about deceiving their patrons by talking through a tin horn behind the curtains in the darkness?
3. Satanic or demon impersonation.
 - a. One of the words used in the Bible means literally: "devil-prayer."
 - b. Satan has two designs in this imperson-

ation: (1) To imitate the power of the Holy Ghost; and (2) To supersede the Scripture with another authority purported to also be of heavenly origin.

- c. How do persons become "mediums," and come into possession of this "familiar spirit"? They gain this power through demon possession by making a consecration to Satan and the forces of darkness, similar to that which is made to the Lord for the infilling of the Holy Spirit. They abandon themselves fully to the devil's work.

II. But there are certain other conclusions which we have been compelled also to reach, viz.:

1. That the spirits of departed loved ones never come back to communicate with the living.

The "medium" puts you *en rapport* with the forces of darkness instead.

On this point notice the following scripture: "The dead know not anything, neither have they any more a portion forever in anything done under the sun" (Eccl. 9:5, 6).

2. That the spirits which do respond are not the spirits of our loved ones.
 - a. They come from a dark place, and we all trust that our loved ones are in a place of light!

- b. Let us examine the account of the witch of Endor bringing up Samuel:

Her crying with a loud voice when Samuel appeared shows this to be something different from what her demon art had ever effected. No doubt but that God permitted Samuel to come back to once more assure Saul that God had departed from him. He said to Saul, "Wherefore dost thou ask of me, seeing the Lord is departed?" Samuel's return was for three purposes: (1) to rebuke Saul; (2) to tell him of the death of his sons; (3) to prophesy Israel's defeat by the Philistines.

Today, however, the souls of the departed go to an entirely different place from what they did in Old Testament times. Samuel was in Paradise (down) and "came up." Now the departed go immediately up to heaven, if they are Christians.

3. That all so-called *haunts* and *ghosts* are easily and naturally explained.

4. That all attempts to communicate opens a door for the entrance of evil forces which threaten the mental and moral integrity of the inquirer.

Many a time we have seen souls so disturbed over this matter that they seemed almost in a state of mental insanity. Devilish hallucinations and superstitions filled them until they were more like the Gadarene demoniac than like followers of Christ. They were demon-disturbed.

Eskimo sorcerers who were converted testified that their art was not a mere imposture but that they were acted upon by a power which they could not control. But after their conversion they said that they had neither the will nor the power to do what they formerly could do. This shows that such power attends only devil-possession, and that it has no connection with the Spirit of God.

CONCLUSION: In conclusion let me say that all through the Bible the art of spiritism is denounced in strongest terms. Never a word is said to the encouragement of "sorcerers," "wizards," "familiar spirits," "necromancers," "mutterers," "peepers," etc. In the Old Testament times they were punished by death. And in the New Testament, "witchcraft" is classed among the works of the flesh (Gal. 5:20) and "sorcerers" are found in the tribe of those who "shall have their part in the lake of fire and brimstone, which is the second death" (Rev. 21:8).

FOOLS ARE DESTROYED

By J. W. BOST

TEXT: Prov. 13:20.—*But a companion of fools shall be destroyed.*

I. WHO ARE FOOLS?

1. Those who occupy their time and thoughts with trifles.
2. Those who neglect important truths and realities.
3. Those who do not prepare for great and unavoidable events.

II. HOW DO WE WALK WITH THEM?

1. By frequenting their company (Prov. 13:20; Eph. 4:29).
2. By following their example (2 Tim. 2:16, 17; Col. 4:6).
3. By reading their books.

III. WHAT WILL BE THE CONSEQUENCES?

1. We shall be tainted with their vices.
2. We shall share their present sufferings.
3. We shall be involved in their eternal doom.

GIVING

By C. E. CORNELL

TEXT: PROV. 3:9-10.

I. UNDER THE OLD TESTAMENT ECONOMY—TITHING

Gen. 14:18-22.

Lev. 27:30-34.

2 Chron. 31:5-10.

Mal. 3:8-12.

II. UNDER THE NEW TESTAMENT ECONOMY

Language of Jesus (Matt. 5:42).

Language of the apostle:

Systematic (1 Cor. 16:1-2).

How to give (2 Cor. 9:6, 7; Rom. 12:8).

God looks at the motive (2 Cor. 8:12).

III. OUR RELATION TO THE POOR

Deut. 15:7.

Psa. 41:1.

Prov. 14:21.

Prov. 19:17.

Prov. 28:27.

Prov. 29:7.

Jesus—"Go sell what thou hast," etc.

Rom. 15:26.

Gal. 2:10.

Eph. 4:28.

IV. "HONOUR THE LORD," etc.

God will take care of those who look after His interests.

V. THE GIVING OF OURSELVES

1. This includes our money.

2. We must give thought as to how we give.

3. Perfect love the secret of liberality throughout the universal Church.

THE CONTRARY WINDS

By W. B. WALKER

TEXT: Mark 6:48.

I. THE CONTRARY WINDS WILL COME

1. The disciples were described as being in a storm.

a. The command of the Master was to get into the ship.

b. The evening on which the disciples embarked was calm and fair.

c. While the disciples were battling with contrary winds, we wonder where Jesus was (v. 46).

2. Some of the contrary winds that we shall face:

a. The cold criticisms of this world.

b. Our own mistakes and blunders.

c. Financial depression.

d. Misunderstandings from friends.

e. The death of loved ones.

II. THE NECESSARY THINGS TO DO WHEN IN THE MIDST OF CONTRARY WINDS

1. Listen for His voice: "It is I, be not afraid."

a. His voice is the voice of power.

b. His voice is the voice of sympathy.

2. Invite Him into your boat like the disciples did.

3. Look upon Him as a priest that can be touched with human infirmities (Heb. 4:15).

4. Christ wants us to watch: "Watch and pray, that ye enter not into temptation."

III. THE HOPE HELD OUT FOR THOSE WHO ARE BATTLING AGAINST CONTRARY WINDS

1. All the contrary winds will soon cease to blow.

2. Soon all troubles will be past.

3. Up yonder we will enjoy the blessedness of God's great estate (Rom. 8:17, 18; Heb. 13:12, 13; Eph. 5:25-27).

4. We should seek the experience because it completely satisfies the soul.

a. As to our experience (Luke 1:73-75).

b. He satisfies us as to service. "Here am I; send me."

5. This experience will cause the soul to triumph in the hour of death.

THE BLACK STORM

By J. W. BOST

TEXT: Rev. 14:1-13.

INTRODUCTORY: The signs of the times.

I. WHO ARE THESE 144,000?

II. WHAT ARE THE CHIEF MARKS OR CHARACTERISTICS OF THESE 144,000?

III. WHAT IS THEIR REWARD?

1. Justified and blameless.

IV. WHAT NOW OF THE ANGEL'S MESSAGES?

1. Message the preaching of the everlasting gospel.

2. Announcing the hour of judgment.

3. Message the warning against the mark of the beast.

4. Message of conciliation and blessedness (Rev. 14:13).

TWO REMARKABLE PRAYERS OF JESUS

By C. E. CORNELL

(Luke 23:24; John 17:17)

I. THE CIRCUMSTANCES

1. The class of persons.

2. Their need—Jesus knew.

3. He did not pray, etc.

II. ALTOGETHER ANOTHER CLASS

1. Who they were.

2. Why sanctified.

3. Possibilities.

4. "By faith."

III. THE TWO PRAYERS FIT ALL CLASSES

1. One will hardly pray for what he does not need.

2. A wrong prayer may bring a right answer.

3. The Holy Spirit will indite.

GOD'S PARTNERS

By A. M. HILLS

TEXT: "For ye are God's fellow-workers" (1 Cor. 3:9, R. V.).

We are in an age of co-operation. There are combinations of men and capital. This characterizes all great enterprises, and is the condition of eminent success.

In this we are but following and imitating the divine method. The great captains of industry might work alone. But how little, by working so, could they accomplish?

Not Carnegie alone, but he and an army of helpers.

Not Henry Ford alone; but he and more than a hundred thousand helpers, amaze the world.

God might work alone. He often does.

In Creation. In making the stars and constellations he had, and needed, no assistants.

In providence. He moves the planets, winds and waves, multiplies the birds, beasts and fishes, and feeds every living thing without us.

In his moral legislation He consulted no legislative assembly of mortals, and gathered about Him no advisory cabinet.

But in the great work of saving men He has adopted the co-operative method. He makes men His fellow-workers. Law-givers, warriors, palmists and prophets prepared for Christ's coming. Disciples ministered to Him and preached His gospel. Apostles and Christians have continued His work.

I. NOTICE THAT IN THIS WONDERFUL PARTNERSHIP GOD IS THE SENIOR PARTNER AND FURNISHES THE CAPITAL AND THE BUSINESS

The Gospel, the motives.

The Holy Spirit.

The Call, the field of work and the wages.

II. NOTICE WHAT THE WORK INCLUDES

1. The spreading of the gospel throughout the world. We have business firms in America that send their wares to every clime. An abominable tobacco firm has a motto, "A cigarette in every mouth." They spread damnation with a zeal worthy of a better cause. But God would have His partners go to every garret, cellar, city slum, lonely vale, mountain fastness, dark continent and lonely island of the sea with His gospel. The world must be told of Christ.

2. The conversion of sinners. Christ died for each and made salvation possible, and wants them all saved. His command is, "Go ye into

all the world and preach the gospel to every creature."

3. The sanctification of believers and the edification of the churches. Christ prayed for it (John 17:17-21). He died for it (Heb. 13:12). Pours out His Spirit (Acts 15:8, 9).

4. The bringing on of all the moral reforms; the suppression of the drink evil; the tobacco curse, etc. The curing of gambling, divorce evil, social evil, popular prices, the vexing question of capital and labor, the ending of war and the establishment of peace.

5. The curing society of that insane greed that is destroying the nation's moral life. Everything that is needed to be done to make human society clean and Christian.

III. NOTICE THE SPIRIT WITH WHICH OUR WORK SHOULD BE PROSECUTED

1. Humility.

2. Love to God.

3. Love to men.

4. Holy zeal. Duff in old age, fainting when making a missionary address, and going back to finish his address.

Bishop Wm. Taylor, when superannuated saying, "I must go back to Africa to win 10,000 more souls."

David Livingstone, dying on his knees, praying for Africa.

REMARKS

1. What dignity and glory it confers to be partners with God. Dignity was conferred by associating in the work with Lincoln, Washington, Wesley, Luther, Paul. But how much more to be coworkers with Christ!

2. How great must that work be to which the infinite God summons all Christians to His help!

3. Think of the certainty of success. There will be no failure in God's enterprise! The work may seem hard and slow. The hosts of hell may rise up to oppose. But He that sitteth in the heavens shall laugh, and the uttermost parts of the earth shall be Christ's possession. No man's life can ever be a failure who loses himself in partnership with God.

APPROVING OURSELVES

By T. M. ANDERSON

In all things approving ourselves as the ministers of God . . . by the power of God (2 Cor. 6:4, 7).

Approving ourselves as ministers of God by the power of God. What a gracious privilege to be a minister of God and what a supply of power have we from God to enable us to be approved and worthy ministers. The desire for power is the dominant passion of mankind. It was the

desire for power that the tempter appealed to in Eve, and in Jesus. The desire is not wrong, but it is often used wrong. To want power for the purpose of glorifying God is legitimate and wholesome; but to crave power to be used in selfish pursuits is sinful. God has promised power to His ministers. If they will claim this promise and use this power to approve themselves ministers of God He shall give them an abundant supply in all things.

The power given to the ministry is in a sense twofold: there is given a consciousness of power; and a confidence of power. In the consciousness of power every holy man feels himself in possession of a power never known before. A sense of spiritual strength that enables him to live holiness and perform services never before known. He is amazed at the new force that moves him in life. He finds a stronger will than he has ever possessed before. His determinations are fixed in a given direction, and Satan is unable to bend them to the contrary. He has strength of affection which enables him to love the unlovable, and show pity to the erring. A strength to suffer unjustly is felt. Such a man sees the power of the Spirit working out in his life in all its departments. He feels the surge of it as it fills his whole being with a happiness in the might of God.

The second phase of power is in a confidence of power. Power is authority to do in the name of the Lord. A minister will do well not to "feel" his authority, and strut with pride in a vain show of authority. But a minister must be confident that God has vested him with authority to do business in His name. He is an ambassador for Christ. Behind him is the kingdom of God, for heaven's King has sent him forth on a mission to represent Him on earth. The minister must rest in confidence that he speaks with the authority of God. He will not feel the power of God in his words, for his sermon may be poor and feeble; but God will give it authority, and power to penetrate the hearts of men. The minister who is confident of this power will be encouraged to preach under the most discouraging circumstances. Like a prophet who saw nothing but a valley filled with dry bones, but confident of God's power he proclaimed the message, and God gave life to the dead. Every minister will do well to meditate on these things, and in so doing call to mind the promises of God. It is so often the case with preachers that seeing no en-

couraging tokens they think their labors will be in vain. They have forgotten that the Holy Spirit is present, and will faithfully perform His work. God is not far away, nor is He reluctant to give grace to indifferent sinners and dead church members. Let us preach in a full confidence of power. Like a Samson, bow ourselves with all our strength, and then God will make up the deficiency and the walls will tumble down. The worthies who have gained immortal fame before God wrought in a consciousness of power, and in a confidence of power. They put all they had into the task, and were strong in faith believing God would give all that was needed above that.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Service of Love

Bishop William A. Quayle, in a devotional address at the Methodist General Conference in Des Moines, an address of rare spiritual beauty and power, uttered these illuminating sentences: "What is celestial service? Loving. A woman was sitting beside her sick husband. She was looking at him as he lay upon his bed, and he said in his feeble voice, 'What are you doing?' She said, 'Just loving you.' When God looks at us and says, 'What are you doing, folks?' please God, our answer shall be, 'Just loving you.' That is service." In these materialistic days, so full of bustle and hustle and push, let us never forget the priceless value of cultivating the habit of "just loving" our heavenly Father.—Dr. Aquilla Webb.

A Rain-or-Shine Christian

Rev. E. L. Snyder, of Columbus, Ohio, writes in a recent number of the "Expositor": "If you happen to live on the north side of Columbus, Ohio, out near the state university, you will have heard about the man with the big wheelbarrow, Jacob C. Schlegel, whom his friends call 'Red.' In working Mr. Schlegel gives one the impression of a human steam engine. On the coldest days of winter, on the warmest days of summer, people who live on the north side will often see a large pile of coal, a big wheelbarrow, and a stalwart man, beaming, friendly and black-checked. At seven in the morning his day begins, but no definite hour marks its end. Even as late as the hour

of ten one may see a burning lantern on the side of the curb and hear the rumble of load after load of coal as it tumbles into the cellar of a satisfied customer. In fact, since 'Red' is the son of a blacksmith, the words of the people's poet, Longfellow, sound the right note:

"Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose."

"There are so many things that the feature writer might mention about this toiling, rejoicing man who earns his night's repose by wheeling coal, but we are interested now in rain-or-shine Christians. So let's repeat what he said to a friend over on Tenth Avenue on a rainy morning. 'My religion gives me the strength to keep going,' he said with a serious look on his face. 'I'm helping to keep folks warm, and God is good to me. I give Him out of thankfulness ten per cent of all I make. And the more I give to Him, the more He gives to me. In 1913 I wheeled 150 tons of coal. In 1920 I wheeled over 5,000 tons of coal. My earnings that year reached the three-thousand-dollar mark.'

"Surely there's beauty in a life like that, and rainbow that shines through the coal dust and the rain. That being so, he is not a common coal man, but a merchantman who has found the pearl of great price.

Perhaps many people who have watched Red Schlegel at work do not know the story back of the man with the big wheelbarrow. But all of them have admired his strength, his courage and his friendliness. Even the gay young students, co-eds and boy friends alike, stop long enough to say, as large lumps of coal bump on the basement floors of sorority and fraternity houses, 'Hello Red.'

And what Mr. Snyder did not add is this, that Red Schlegel, also known as Jake, is a shouting, shining, toiling member of the Church of the Nazarene in Columbus.

Evangelism

In a recent article Dr. F. W. Borcham names Spurgeon and Wesley as the two outstanding types of evangelists of modern times, and he discovers the secret of their success in these words:

"In relation to Mr. Spurgeon we cannot do better than place ourselves under Dr. Fullerton's direction. Dr. Fullerton knew Mr. Spurgeon intimately, and the standard biography of the great preacher is from his pen. Dr. Fullerton devotes a good deal of his space to an inquiry as to the sources of Mr. Spurgeon's power and authority. It is an elusive and difficult question. It is admitted that there is scarcely one respect in which Mr. Spurgeon's powers were really transcendent. He had a fine voice; but others had finer ones. He was eloquent; but others were no less so. He used to say that his success was due, not to his preaching of the gospel, but to the gospel that he preached. Obviously, however, this is beside the mark; for he himself would not have been so uncharitable as to deny that others preached the same gospel and yet met with no corresponding success. The truth probably is that, although he attained to superexcellence at no point, he was really great at many. And behind this extraordinary combination of remarkable, though not transcendent, powers, was a deadly earnestness, a consuming passion, that made second-rate qualities sublime. The most revealing paragraph in the book occurs towards the end. It is a quotation from Mr. Spurgeon himself. 'Leaving home early in the morning,' he says, 'I went to the vestry and sat there all day long, seeing those who had been brought to Christ by the preaching of the Word. Their stories were so interesting to me that the hours fled by without my noticing how fast they were going. I may have seen some thirty or more persons during the day, one after the other, and I was so delighted with the tales of divine mercy they had to tell me, and the wonders of grace God had wrought in them, that I did not know anything about how the time passed. At seven o'clock we had our prayermeeting. I went in and prayed with the brethren. After that came the church meeting. A little before ten I felt faint, and I began to wonder at what hour I had eaten my dinner, and I then for the first time remembered that I had not tasted any! I never thought of it. I never even felt hungry, God had made me so glad!' Mr. Spurgeon lived that he might save men. He thought of nothing else. From his first sermon at Waterbeach to his last at Mentone, the conversion of sinners was the dream of all his days. That master passion glorified the whole man, and threw a grandeur about the common details of every day. He

would cheerfully have thrown away his soul to save the souls of others.

"Turn from Spurgeon to Wesley. John Wesley was the most triumphant evangelist that Europe has produced—and for two reasons.

"The first is that the evangel burned like a fire in his bones. He was an evangelist because he could not help being an evangelist. Sir Arthur Quiller Couch has described the scene when John Wesley returned to the old home to be present at the deathbed of his mother. His prodigal sister, Hetty Wesley, opens the door to him. She does so with a kind of terror. 'She knows that, worn as he is with his journey, if she gives him the chance, he will grasp it and pause, even while his mother pants her last, to wrestle and win a soul—not because she, Hetty, is his sister; but simply because hers is a soul to be saved. Yes, and she foresees that, sooner or later, he will win; that she will be swept into the flame of his conquest; yet her bruised spirit shrinks back from the flame.' She craves only to be let alone; she fears all new experience; she distrusts even the joy of salvation. Life has been too hard for Hetty."

"There you have the man! 'To everyone,' as Dr. Fitchett says, 'to everyone—man or woman, rich or poor, with whom he was for a moment in company—he would speak some word for his Master. The passing traveler on the road, the hostler who took his horse, the servant of the house, the chance guest at the table—to each in turn, Wesley uttered some brief, solemn, unpreluded word of counsel, and always with strange effect.' He absolutely could not help it; his heart was overflowing. On the very last page of the last volume of his journal, an attempt is made to account for his amazing life work. 'To one great purpose,' we are told, 'he dedicated all his powers of body and mind; for this he relinquished all honor and preferment. At all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove, with unwearied assiduity, to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity; to the prison or the hospital; to the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to save, he readily repaired. He thought no office too humiliating, no condescension too low,

no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight and the value of an immortal creature beyond all question.'

"This was the first quality in Wesley's tremendously successful evangelism; and the second is more subtle. The ideal evangelist never hankers after crowds. He will get crowds—the magnetism of his message and the electric energy of his passion will secure that—and then, when he has got them, his trouble will begin. For a crowd is a nuisance, unless you know how to take it to pieces. A lawyer cannot deal with clients in crowds; a doctor cannot deal with patients in crowds; and, faced by a crowd, an evangelist is just as helpless. A crowd is like a nut. You break the nut to find the kernel; you crack the crowd to find the individual soul. A preacher who has to face a crowd must be a skillful psychologist as well as an earnest evangelist. A crowd has no conscience to be stirred, no heart to be broken and no soul to be saved. The man who stands before a crowd can only hope to succeed so far as he knows how to disentangle the individual from the mass. Like the stockman who, riding into a mob of cattle, swiftly and cleverly separates from his fellows the animal he requires, the preacher must know the secret of segregating the individual. Wesley and Whitefield, Spurgeon and Moody knew how to preach to crowds. They conquered the crowd by ignoring it. So far from forgetting the individual in the crowd, they forget the crowd in the individual. They liked to see a multitude of faces, just as an angler likes to feel that his line is surrounded by a multitude of fish; it enhances his chance of catching, in quick succession, first one fish and then another; but that is as far as it goes. To the great evangelist the crowd was simply the multiplied opportunity of individual conquest."

THE MESSAGE OF SALVATION

By J. W. BOST

TEXT: Isaiah 55:6, 7.

- I. The persons addressed were positive transgressors and negative unrighteous persons.
- II. The duties enjoined were: (1) A change of views! (2) The forsaking of sin; (3) An importunate search for God.
- III. The reasons assigned are: (1) He is near; (2) He is discoverable; (3) He is kindly disposed.

PRACTICAL

PASTOR AND PRAYER

By NELLE V. JONES

THERE are many phases which could be discussed in connection with the prayer life of the pastor, but unless we can create a real desire for a deeper prayer life, all the discussion will be in vain. In order to create this desire we shall observe that we have a privilege in prayer in this dispensation which the old prophets greatly desired but were unable to obtain.

In John 16:23-26 Jesus is telling His disciples that soon this great privilege is to be theirs. "Hitherto ye have asked nothing in my name." But now the day is soon to come when men may begin to ask in Jesus' name and "whatsoever ye shall ask . . . he will give it you."

All that Jesus said is not recorded in the Word, but we find Him continuing this line of thought in Matt. 14:16, 17. Here He tries to create in their hearts a desire for this wonderful privilege by telling them about the prophets who desired this very thing, but could not have it.

No doubt He told them of many old prophets of whom it is recorded that they earnestly desired to see the things which we see and hear the things which we hear. But "these all died in the faith not having obtained the promise." They had prayed, it is true, but always it had been through the slain lamb and the entering of the high priest within the veil.

Jesus on the cross says, "It is finished." Now the curtain is rent from top to bottom. Men and women, master and slave, Greek and Jew, all begin to enter. Now the prayers begin to ascend before the throne of God. Fallen man praying in the name of Jesus, coming boldly before the throne of God. Angels look on and marvel (1 Peter 1:12). When we therefore see that this blessed privilege which we have of praying in the name of Jesus has been desired by many others who could not receive it, we rejoice in the thought that we are the favored of God. Oh, glorious day in which we live!

Now every pastor is an ambassador of God.

He is sent to witness, and for this he is responsible. When he preaches the preaching which God commands, results follow, but the results are not his responsibility. His responsibility is to see that he receives the message correctly as God gives it to him.

The pastor stands between God and man and is not bringing a message of his own. He has no occasion to be ashamed or to apologize for the message, that is of course if he has the real message from God, and he can only be sure when he has stayed long in God's presence, for prayer is not only asking in Jesus' name, but it is also listening to what God has to say. Prayer is heartfelt supplication—it is communion with God.

Caleb mounted up to Mt. Hebron for he craved communion with God. He received it only in its incomplete sense. What would he and others of the Old Testament saints have done with your opportunity and mine? What will we do with it? Weymouth's translation reads, "Powerful is the heart felt supplication of a righteous man." UHRICHSVILLE, OHIO

PART I. REVIVAL PREACHING

By REV. JAMES CAUGHEY

Compiled by DR. H. O. WILEY

I. PIERCING PREACHING THE WANT OF THE CHURCH

MANY desire a revival, but they are unwilling to labor for it. I know an animal that is very fond of fish, but would rather do without them than wet her feet.

I remember reading of a certain man, who, when viewing the vast army of Antiochus, said, "There are many men, but few soldiers; many mouths, but few hands;" "many mouths," to eat, to speak well, to boast; "but few hands," to grasp the sword, to fight, to conquer! Many that could talk daringly, but few to fight bravely. Words will not break bones, like swords. It is

written, "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). But why is it that such effects do not always accompany it? Why is it that this sword with two edges, framed so that it may cut every way that the preacher may choose to turn it, does not pierce to the dividing asunder of soul and spirit? Is this sword wielded usually with an energy sufficient to do such execution upon souls? It requires a skillful hand to divide the joints at a single stroke, or by repeated strokes; and a decided aim to break or perforate the bones so as to reach the marrow. The hardest parts of a sinner are as powerless to resist this sharp sword as the softest; and it penetrates into the secret recesses of the heart, into the very citadel of sin, and slays it there with irresistible power.

This is the sort of preaching we need. We shall never have a general revival over the kingdom till the preachers are brought universally to wield the gospel sword thus. "Many," said a good man, "flourish like fencers, beating only the air; but few fight in good earnest this fight of faith." It was not "after such a fashion" St. Paul wielded those spiritual weapons, which he joyfully declares were "mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought [of the sinner] to the obedience of Christ" (2 Cor. 10:4, 5). Unless such weapons are "leveled" with precision, and applied with determination, they will make but little impression upon the strongholds of Satan.

You say, "It is one thing to speak eloquently in favor of revivals, in the hearing of a religious party, around the tea-table, in the circle of the drawing-room, or even in the pulpit; but it is quite a different thing to come down into the 'tug of war,' the laborious, matter-of-fact work in a revival." Yes! and there are too many who, in this respect, imitate Lepidus Major, a loose Roman, of whom it is recorded, that when his comrades were exercising in the camp, he used to lay himself down under a shady tree, yawning, "Would that this were all the duty I were to do." Would that my good wishes, and good opinions, well expressed, could bring about a revival of religion. I have read somewhere of a philosopher,

in ancient times, who wrote powerful and eloquent articles upon the necessity of a "declaration of war" upon the part of his countrymen; spirit-stirring and burning were his appeals. The spirit of the nation was aroused. "To arms! To arms!" was the general cry. The philosopher was made an officer. Instead of his morning gown, his study companion, he shone in "regimentals"; the sword was put into his hand in place of the pen; a regiment of men to command, instead of a regiment of words:

"Morn on the mountains, sunrise on the main,
And battle's ready array upon the plain;
Touched with the orient gleam, each line appears,
A wall of fire beneath a hedge of spears!"

The hostile armies charge. The shouts of warriors mingle with the clangor of trumpets and the clash of arms. Our man of letters learned soon, to his dismay, that nice speculations, poetical descriptions, flourish of metaphor and high-sounding terms of national honor differed materially from the stern realities of war. There was a wide contrast between the quiet of his old study and the din and desperation of the bloody battlefield. A war of words, "black with ink," differed widely from the "one red scene of human butchery" which encompassed him around; so he prudently formed the resolution to "let them fight it out;"—an exit from the scene of conflict appeared "the better part of valor." Whether he kept his sword, or flung it from him, is not material:

"He ran away,
And lived to fight another day."
(Continued in next issue).

ADVERTISING THE CHURCH

By BYRON H. MAYBURY

ADVERTISING is the art of getting something before the public in such a way as to create a desire for it. In this way markets are created, and as advertising arouses desire, the public is educated to feel its need of the article, and as the field of advertising is enlarged to reach the greater number, the demand increases in about equal proportion.

A few decades ago nearly everything was done by hand. Much of the clothing and other necessities were made at home, or else each man did for his neighbor that his neighbor could not

do for himself in exchange for that his neighbor could do for him. But today, since industry has gone from the home to the factory, since modern machinery and methods have, in advanced lands, revolutionized labor, since production is now done on a mass scale in the large centers of population, in order to keep the wheels of industry moving all the year round, markets have to be found. In order to do this two things are absolutely vital and essential: advertising and salesmanship. Men are sent out as representatives with samples to the trade, to secure orders from the great centers of distribution, the retail stores of the nation. But without advertising the best salesmanship in the world would fail in its mission.

Commercial art greets us everywhere today, so enterprising have the experts in this field become. One need not visit the art galleries for the latest in art, but has only to scan the latest copies of the current magazines to enjoy the best effort and talent of modern artists. Everywhere in every form we are greeted with the fruits of the ingenious and persistent efforts of modern prophets of the gospel of business as they proclaim their message to the world.

The Church of Christ needs to be just as alive to present day needs, to her place in the economy of things, and to those things that will aid her in her immense task for Christ and humanity as is the business world in its field. But there are so many in the Church who regard advertising somewhat as did the juryman being selected to try a man for murder. When the judge asked him if he believed in capital punishment he replied, "Yes, your honor, if it is not too severe." They believe in advertising if it is not too costly, or too much work to it. They sometimes express some other reason than the true one, but generally the underlying reason is, "It costs too much." This small-souled and miserly attitude has resulted in many souls missing the truth as we know it, and has kept the Church back in many ways. Men may think to deceive others by this nefarious action, by camouflaging their motives in various ways, e. g., saying advertising is impractical, unethical, or too expensive, but we know the real reason is they don't want to pay the price. They remind us of the fellow who kissed his thumb when being sworn in instead of the Bible, but whom the judge detected, and who said, "Sir, you may think to deceive God, but you can't me." Advertising costs something,

but then all human progress has been costly, bought by blood and money and brawn.

The Church needs to awake. The world needs what we have. A Chinaman opened a laundry between a drug store and a restaurant. The one had a sign reading, "Open At All Hours," the other one reading, "We Never Close." Not to be outdone by his neighbors, but quick to learn the tricks which got the trade, the Chinaman put up a sign, "Me No Sleepie Too." No wonder Jesus said, "The children of this world are wiser in their generation than the children of light."

Just a word as to what to advertise. Of course, Christ, first, last and all the time. But as to the Church, there are many things which offer good points for extolling. The pastor, his sermon theme, say, for the coming Sabbath. I know some object to such announcements. But if the Spirit of God can reveal to a man by Thursday or Friday what would please the Lord for him to bring to the flock on the Sabbath, what is wrong if he should announce it before time? An interesting topic has drawn many a curious heart to church who "remained to pray." Once when I was giving special talks on the Lord's prayer at my prayermeetings, I know of people who came, some of them strangers, to hear what I had to say about certain parts thereof. We made friends, and many contacts to follow up in the future that were profitable.

Then there are the numbers to be sung by the choir or special singers on Sunday. Perhaps some special feature is being run in the Sunday school, or the N. Y. P. Society. The special speaker, those special meetings, anything that makes good news, affords a subject of advertising.

There are so many ways how to advertise that we can enumerate only a few. Here are some ways you may find useful at different times. Variety lends spice to the game. Use the bulletin board outside; use one inside; use the weekly church calendar or paper; use letters, postcards, posters, field signs at city limits, on main highways and approaches; use blotters, tags, handbills, folders, tracts, Herald of Holiness, The Other Sheep, "What Is the Church of the Nazarene?" pamphlets; use your telephone, and don't forget to tell the women.

Perhaps one of the best mediums of advertising, at least the handiest, easiest, generally cheapest and most efficient way is through the newspaper.

Of course to tell you how to write for the paper would take a separate treatment, which we can't give at present. There are good books at your public library, however, which will enlighten you. Better yet, if you would strike up a sort of acquaintance with the fellows down at the newspaper office, instead of going in, as many do, with your little announcement, with a "Here's my announcement for the next Sab-b-a-a-th day, sir" (who likes to be high-hatted?). Perhaps, by a little humble inquiring, and showing a willingness to learn, they would be pleased to give you some pointers as to their desires and general requirements, for local papers oftentimes have different ideas. I've known some who wanted you to tell them what is coming on, while others wanted you to tell them what happened last night. If a pastor would make it his business to show a little human interest in the fellows who handle the news, pass the time of day with comment on a late editorial, or some interesting current event, something, anything to get next to them, he would be surprised how many favors he will be able to secure, how much news of his church he can get in, all because he made the right contact. This holds true in larger cities, as well as small. If a man likes you he is more liable to stretch a point to please you. Some pastors may be able to contribute some prose or poetry occasionally that will not only be acceptable to most papers, always on the look-out for some human interest, local color for its readers, not only help him to secure a greater respect from the fellows in the office, but also get him, and incidentally, his church before that town in a worthwhile way.

Many pastors fall down in their newspaper work. I've had evangelists who have lamented to me how little some pastors seem to care about the newspaper publicity of the meeting. They appreciated all the write-ups I gave them, in keeping the meeting and the evangelist and singer, if I had one, before the reading public. Try it. A newspaper write-up reaches those who could be reached in no other way. The pastor who will make a study of this field will never regret the time and labor required.

Another thing about advertising. I have gone places, and upon inquiring, as I did at one place, where I might find the Church of the Nazarene at the Y. M. C. A. they said they had heard of such a place, had even seen it somewhere they thought, but beyond that we were unable to

elicit any further information from them. I might have gone to the police station, they might have known, but I didn't care to risk it. I am sure that our churches should be known at such places as the Y. W. and Y. M. C. A.'s, the hotels, policemen, railway agents, firemen, service stations, et al. A pastor ought to take more pride in himself and his work than to permit such conditions to continue long.

But the kind of advertising we think of greater importance than all we have mentioned so far is the advertising of appearances, or looks. This is a psychological matter, and its importance can't be denied. We are more or less judged by our appearance. We are not saying men are right in doing this, since what a man is within is more than what he may be without, but somehow, for some reason, men connect the two together, and I don't know but that they're partly right. In Jesus' day the Pharisees were careful to clean the outside, but neglected the inside of things. But in the holiness movement, which professes to be clean without and within, there is a great deal of uncleanness, at least as regards their places of worship. We have seen places and seen things, and in some places we have wondered what manner of people worshipped in some of the churches we have seen, or what kind of a pastor shepherded there?

We can say all we please about clean hearts, yet if we do not have a neat place of worship, befitting God's house, we belie what we profess. Since the world judges largely by appearance, business men realize the importance and necessity of presenting a place well-lighted, aired, spick and span, and inviting to the public. No "cheap John" appearance will be tolerated by worth while folks. No church which permits broken steps, cracked or dirty window panes, unkempt lawns, dirty lights, dusty pews, uncleaned floors, worn-out carpets, and dingy walls or ceilings within, can hope to make the right impression on a town. The looks of our churches tell us as strongly what we are as what we say we are. All the advertising in the world by printed page cannot hope to overcome such handicaps.

What is true of the appearance of the church is also true of the atmosphere that appears in our meetings. We profess to be different, to have the glory, yet when folks come in and find us dry and lifeless we belie our testimony.

Appearances are not everything, but they are

something. People will judge us thereby, we must admit. I do not advocate expensive edifices, pretentious styles, or elaborate furnishings, beyond the ability of the congregation to care for comfortably, nor not in keeping with the simplicity of the gospel of Christ, as it was in the beginning and from which so many churches have drifted today. But I do say that God's house should be neat and clean and in good repair. David said to Nathan, "See now, I dwell in a house of cedar, but the ark of the Lord dwells in a house of tents." I know that God does not dwell in temples of brick and stone, yet the house of the Lord should be practical, plain, neat and clean.

Impressions, though not always correct, are the more lasting and hardest to efface. God help some of our churches, and may they not be what they appear to be. An old doctor had a young medical student whom he used to take with him on professional visits. One day he called on an old man, and upon examining him briefly, said to him, "Sir, you have been eating too many oysters," and prescribed for him accordingly. Whereupon, when they were outside, the young medico asked the old doctor, "How did you know he had eaten too many oysters?" To which he replied, "Did you not see all those empty oyster cans under his bed?" Several days later, a call came in for a physician, and the old doctor, feeling indisposed, sent the young student. Upon his return, he asked him, "What was the matter with the patient?" "O why, doctor, he had eaten a horse," he replied. "I saw a saddle and bridle under his bed." So we had better be careful of the looks of things around, or the people will be seeing things about us too. A druggist said that he knew what a man wanted when he came into his drug store by the way he looked. If a man came in with a grouchy face, he always knew that man wanted to buy something, but if a man came in and approached him with a broad grin, he just knew the fellow either wanted to bone him for a donation, or else stock him up with an unsalable line of goods.

Church people should remember that in every way we are advertising ourselves and what Christ has done for us to the world, hence it behooves us to be careful to avoid even the very appearance of evil.

But after all is said and done about advertising, as we have viewed it, there is an aspect of it which is really the capstone of the whole mat-

ter, and every method previously discussed or suggested is but a supplement of this most essential medium of advertising. We speak in reference to personal work. Great concerns advertise extensively by means of the printed or painted word. But they also have found that one of the most effectual means is house-to-house advertising. Kellogg Corn Flakes Co. have great crews who go from place to place and leave leaflets and small boxes of samples at every house. Others do likewise, or else insert a coupon in a newspaper, or leave one at the door, which the housewife may fill out, and take to the corner grocer, and secure a free sample.

It was just this method that enabled the early Church to do the great work they did in their day. Without the means of the press, or printed word, radio, telephone, etc., they advertised in the home, shop, market place, synagogue, before the magistrates, in the arena, and even at the burning stake. The slaves testified to their masters. Each one spread the good news, and as Uncle Buddie says, "spread it thick." If they had had the modern means that we enjoy they could not have employed them for the simple reason that it was against the wishes of the authorities to hold public meetings, and they even forbid Peter and John to speak His name, saying to them, "Did we not straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine!" And they answered, "We must obey God rather than man, for we are his witnesses of these things." No, they could not announce a meeting as we can, and flood the town with advertising, for it would be broken up, yet they had success, oh, what success! We profess to have the same Spirit as they. What then do we lack?

With all of our advertising, we lack the personal contact which business is finding necessary to make today. So much so that a great portion of goods today is advertised and sold by house-to-house canvass. And what the church lacks today is just this personal contact. I notice that most of those who come to our altars during our special meetings are those whom we have been visiting, praying and working with for a while, and not strangers simply happening in. Sure, an occasional stranger is brought in by other means, but in the main, sometime, somewhere, a personal contact has been made. Right here in this city the lady we are staying with, not yet one of us,

said that the first she ever heard of the Nazarenes was when a card was left on her porch. But that was not sufficient to bring her. While visiting her niece in Pittsburgh, just 35 miles from here (Butler), she met a Nazarene lady who so impressed her with her prayer and testimony and life (what little she got to know of it) that she got hungry to be like her, and have what she had—her heart just burned within her.

Jesus had a plan of advertising which modern business with all of its art has not been able to improve upon. He said of the Church that it was the light of the world, that a city set on a hill could not be hid, that a candle was not lighted to be hid under a bush, but to shine and give light to men, and that we were to let our light so shine before men that when they saw our good works they would glorify our Father in heaven.

As the star of Bethlehem advertised His birth, as the rainbow tells of His promise to man, as the church steeple reminds men God is still on the throne, and the church chimes call men to worship, so we should be the stars, the rainbows of advertising, telling, reminding, pointing and calling men to God through Christ. This is no small task, but demands the best there is in us, and requires that if we do the job, we must all be at it, and always at it.

BRADFORD, PA.

SURPRISES IN HEAVEN

By W. G. SCHURMAN

I WAS reading after Mr. Moody recently and noted that he said there would, no doubt, be many surprises in heaven, that he would probably see many folks there whom he never expected to see, and would fail to see some whom he had every reason to believe would be there. That set me to thinking and before me there arose the crucifixion on Mt. Calvary. In the 27th chapter of Matthew, it says, "They reviled him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. . . . Likewise also the chief priests mocking him, with the scribes and elders, said. . . . He trusted in God; let him deliver him now. . . . The thieves also, which were crucified with him, cast the same in his teeth." I got to thinking that as the people passed by on their way home at the noon hour they probably heard these two thieves cursing Jesus, and they may have said, "What an awful

death to die—they are both lost and doomed forever," but perhaps about 2:30 in the afternoon one of the thieves was struck with the great fortitude of Jesus, and seeing His attitude toward His mother when He charged John to care for her, he may have thought of his own mother. Here he was, "a poor thief, dying without a friend in the world; perhaps a disgrace to his home, had broken his mother's heart and she had passed on before him. At any rate, something occurred to make him feel that he was a sinner, and with the awful burden of a past record on his life, he was enabled, in that dark hour, to see hope in the presence of a crucified Savior. I can hear the folks who had passed by at the noon hour saying, as we say now, "Well, I wonder where the two thieves are and what they have discovered? We passed by and they were cursing the Son of God. Of course, they are both lost forever." What a surprise when they shall stand before the King to see him who they thought was doomed and damned.

This leads me to say that the ministry, and indeed, every other person, should be careful in their comment on anybody. Wesley said, "Say nothing but good of the dead; they are gone, the die is cast, their destiny settled, leave them with God." I am thinking now of a woman whose husband passed away, and the preacher, preaching in a neighboring town, referring to the funeral, made the unqualified statement that God had cut him off and that he was a lost soul. Of course there is always someone to carry a statement uttered by a preacher back to the party concerned and she in turn, I think, has not forgiven him to this day. Our hearts are very tender when our own loved ones are concerned, and my opinion is that a preacher ought to be very careful about consigning anyone to the pit. Anyone familiar with Adam Clarke's Commentary will perhaps be amazed and surprised to find that he expresses hope that not only Saul, but even Judas, may not have lost his soul. Indeed unless it specifically says so in the Bible, it would be wiser for us to withhold our comments on doubtful cases, and among the people to whom we minister, I am sure it is never best to allude to them as illustrations where there is danger of wounding some loving heart.

THE FATHER'S LOVE

Some years ago I was strongly impressed with the love of God, and had previously, freely, stated that God's thought in putting man out of

the garden was punishment, and added to that, He cursed the ground so as to compel man to work. A careful reading of the 3rd chapter of Genesis, however, made me see differently. In the 22nd verse of said chapter, the Lord God said, "Behold, the man is now become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." What an awful thing it would have been for the human race if God had not sent them forth from the garden. Note the expression—it does not say that God thrust them out or put them out; but sent them forth. Suppose they had stayed; suppose they had done what the Lord feared they might do—put forth their hand and eat of the tree of life. Adam would be alive today, Cain would be alive today, and what an awful hardened wretch a person would be several thousand years of age. They say that seldom ever does a man over 70 years of age give himself to the Lord because of the hardening process of sin.

Hardened criminals come forth from the jails and penitentiaries to instruct younger minds in crime. What an awful place this world would be if men hardened in crime thousands of years were still roaming the earth, for that would, evidently, have been the case had Adam stretched forth his hand and eaten of the tree of life and lived forever. What a kindness on the part of Jehovah to let man expire at a certain age. Is it hard to see the goodness and kindness of God for the coming race in His action in sending Adam forth from the garden?

I am sure that many of my readers have heard the expression that God cursed the ground to punish man for his sin, but the record says, "Cursed is the ground for thy sake." Get it now, "for thy sake." Not cursed be the ground because of your sin, but for your good—"for thy sake." What does it mean? Evidently that man, as a sinner, could not be left idle, and this is a self-evident fact. I was born in a mining town. Whenever there was a strike where men roamed the streets in idleness, the edict went forth that all the saloons must be closed. Why? Because it was not safe for the populace to be on the streets with one thousand men idle, and the saloon wide open. Many a sin or questionable amusement would be intolerable if it were not that man has to work. With no sin in his heart he could have lived in the Garden of

Eden, picked his bread from the trees and eaten of nature's bounty, but as a sinner, he must now seek his bread by the sweat of his brow. This was for man's sake.

I have heard men give illustrations that I am sure are not true to facts. The preacher who reads this article will recall the illustration of the mother who stood by the bedside of a dying father and husband, and brought reconciliation between him and an estranged son, and then heard the preacher make the application that Jesus Christ brought a headstrong sinner and an angry God together, but I do not believe that is true to Scriptures. I learn by the Scriptures that the atonement originated with God—John 3:16 says, "For God so loved the world that he gave his only begotten Son," and Peter says as he rejoiced over his restoration, "Blessed be the God and Father of our Lord Jesus Christ." One of the sacred writers says that we receive peace from God our Father, and He is called "The Father of mercies"; and He says "I will be a Father unto you."

The Scriptures state that "Every good gift cometh down from the Father." Jesus is continually referring to His Father. He says "My Father," "I and the Father which sent me," and "as the Father hath taught me, I speak these things." We marvel at the gentle, tender spirit of Jesus but here He confesses that He receives it all from the Father. He says, "I honour my Father. It is my Father that honoureth me." The people wanted Jesus to show them the Father, and He said, "He that hath seen me hath seen the Father." Jesus Christ was the express image of the Father. When Jesus Christ touched the blind eyes, it was the Father touching blind eyes; when Jesus Christ healed the lepers it was God the Father healing the lepers; when the dead were raised to life and the grim monster Death was compelled to relinquish his victim, it was the Father's power that did it. Jesus said "I am the vine, ye are the branches, but the Father is the husbandman." Here is a picture of the farmer toiling, preparing the soil that the vine might grow.

Jesus again said, "The Comforter whom I will send unto you from the Father." In another place he said that "He proceedeth from the Father," and was called "The promise of the Father." John 16:26, 27, reads "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you, for the

Father Himself loveth you." Incidentally, this is the promise on which I got sanctified that memorable night, the 17th of February, 1900. I decided to stay up all night and pray until I knew that I was accepted of the Father, and I was pleading the promises and saying "O Christ, importune the Father in my behalf," and something seemed to say to me, "To the scriptures, to the scriptures." I opened my Bible, and there was this verse, seemingly as big as the sign on the side of a house—"For the Father himself loveth you," and I slipped into the rest of faith on the love of the Father. Oh! that we might see it; Oh! that we might preach it more. "God so loved the world." The great heart of God is broken; Jacob mourning over his lost Joseph is a type of the Father; David mourning over Absalom is a type of the Father. "God so loved"; "God so loved the world"; "God so loved the world that he gave." The very nature of love is to give. God's kind of love will make you and me want to give. When giving to the Father is reluctant, it is because of a lack of God's kind of love in the heart. I am as sure of that as I am that I live. The poet says:

*"For the love of God is greater than the measure
of man's mind;*

*And the heart of the Eternal is most infinitely
kind;*

*If our love were but more simple, we would take
Him at His word*

*And our lives would be all sunshine
In the sweetness of our Lord."*

THINK THIS OVER

FIRST church, Chicago, has recently been blessed with a five days' convention with Rev. I. G. Martin, former pastor, preaching every night. He said in one of his sermons that that prince of evangelists, J. Wilbur Chapman, had said that he could not find anywhere in the Scripture after the resurrection of Jesus Christ, where we were asked or encouraged to plead for forgiveness of our sins. The admonition was to confess our sins, and if we confess our sins he was faithful and just to forgive. In other words, forgiveness had been all arranged at Calvary and that humanity's job was not now to ask forgiveness but to confess our sins. He then went on to say, "To whom shall we confess?—not to the preacher, for he has not learned always to keep those things in his breast. He is tempted

and betrayed into telling someone else, and for the same reason confession ought not to be made to any member of the church, regardless of how pious they are; nor to the church, as a whole, as I have seen some men foolishly do during my ministry, and I am sure, on a moment's thought anyone will be convinced that this is the wrong course to pursue. Why should a man burden a church of several hundred members with the sins that he has committed? They cannot help him; it does not help him to tell the church. The only reason for confession of sin is that forgiveness may be granted. To whom then shall we confess? To God for God alone can forgive sins." This, I am sure, is worthy of consideration. Though I had never heard it before, I believe J. Wilbur Chapman is right.

Brother Martin then took up the question of chronic seekers at an altar, and candidly, brother, is not the altar overworked, in your humble opinion? Has not the evangelist, sometimes, laid too much stress on a person's coming to a public altar? I am not saying he has, I am simply asking the question. I believe it will pay us to think on these things. Brother Martin illustrated it in this way: He said if a man is traveling across the country in an automobile and gets a puncture in his tire, there are two ways to get it repaired. One is to run into the next town on a flat tire and go to the first garage. Well, we all thank God for the wayside garage, but he says there is a better way. Drive up to the side of the road, jack up the car, remove tire and tube, put on a patch, inflate your tire, let down your jack, and drive into town and not a soul in the town will know that you even suffered a relapse for a time. Then he made his application. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous"—right at the side of the road; right in the office where you work; right in the home where you live, seek God for pardon immediately. Why wait until the following Sabbath and walk up the aisle and throw yourself prostrate at the mourner's bench, and have the world look on and say, "There he is down again."

Can't you see that automobile coming into town on a flat and everyone seeing only the flat tire? No matter how beautiful the car, their attention is attracted to the crippled wheel, whereas had he drawn up to the side of the road and repaired his puncture, he could have sailed through town at twenty-five miles an hour, and hear the people

say, "What a beautiful automobile he has." I am sure the reader can get the application. I have prayed with people, and so have you, my brother pastor, and they have asked God to forgive them, and I am sure, and you are sure, that they were sincere, and we know if they were sincere God heard them, but that would not do. That night at the service they walk out, go down to the altar before several hundred people, and why? Let me go back to the automobile. Here is a man that is afraid to trust the work of a handy-kit at the side of the road, and though he patches the puncture, puts air in the tube, goes into town, but still persists in going to a garage, having that tire torn off and having the garage man look at the patch. In other words, he has repaired the puncture but still persists in going to the garage and paying out money for nothing. So the man who goes to Christ immediately when he slips and falls and sins, and then goes to an altar is doing as unnecessary a thing as a man would in going to the garage after having repaired his puncture.

Another thing Brother Martin said is that God seems to hate the spirit that shifts the blame of one's failure on another. Adam blamed Eve, Eve blamed the serpent, Saul blamed the people. David said, "I have sinned." It has always been a grave question in my mind why God seemed to punish Saul so severely and to forgive David so freely, and I am satisfied that a careful reader of the Scriptures will see that every time that David failed, he said, "Lord, I am the fellow; I have sinned." I have done wrong, but some of these other characters who seemed to receive such severe punishment were always trying to shift the blame on someone else.

EARNESTNESS

It was my privilege a few weeks ago, to attend a meeting of the Blue Ribbon Stores, who are fighting the chain stores in our city. I saw several hundred men and women stand for one and one-half hours listening to a speaker denouncing the chain store system, and urging his hearers to stand together in their effort to counteract the influence of the chain system. The earnestness of the speaker held their closest attention, and I confess I coveted him for Jesus Christ, and coveted his spirit of earnestness for the ministry. I then listened to a man give a Thanksgiving address; there was no earnestness; there was no passion; there was no pathos, but just a few glittering generalities, and some of the generalities

did not even glitter. I am more satisfied than ever that earnestness is a commendable quality for a preacher. The hearers are quick to discern whether a man feels what he says or not. I know, personally, that if I have stayed up until 2:00 or 3:00 o'clock in the morning, praying and meditating, and letting God examine my heart as to my earnestness and the seriousness of standing between the living and the dead, I can feel my message gripping the people as it does not at other times. I am constrained to say that earnestness is not only a commendable, but I think an essential qualification for the preacher.

PERSONALITY

I read with interest the editorials of two religious papers recently. One of these writers would say, "Rev. So-and-so, has said, or Prof. — has so declared," and there seemed to be very little of his own thought in the whole editorial. The other one, while I knew he was quoting in places what he had previously read, so mixed it with his own personality that we devoured it much more readily, and read with interest everything he had to say. This makes me wonder if it is not better for a preacher to feed perhaps on what others say but digest it and give it out mixed with his own personality, than to use even finer language but seldom saying anything himself. Think this over.

PREACHING TO THE DYING

Some of our readers will remember hearing of that great man of faith, Dr. Cullis, of Boston. I had the privilege of preaching in the Cullis Consumptive Home in that city years ago. One of our women went there to die, but God marvelously healed her, and when I was out to California this summer I had the joy of seeing this good woman sitting in the front seat at the campmeeting, still rejoicing in the Lord. She arranged for me to preach in that Home one evening when I was pastor at Lynn. I do not know if the building is still standing, but I will never forget the service. The inmates roomed upstairs and came down one flight to the dining room. There may be a psychology in that for it was understood that when they got too weak to go downstairs to sit at the dining table, they were moved over to another section of the building, and received their meals in their room until they passed away. You can readily see how they would fight to the very last in an effort to get downstairs and sit at the table. A peculiar

formation in the wood of the floor shows a dark line running across the upper hallway clear across the room, and they called that "the dead line," for once a person went across that line in the section of the Home where they receive their meals in their rooms, they seldom ever come out.

The chapel is downstairs, but to accommodate the people in the last stages, who desire to hear the speaker, there is a balcony where they can sit. I remember I chose "Heaven" as my subject, and poured out my heart to these dear people, urging them if they had not already prepared to prepare for a home where there is no more pain, no more sickness, no more heartache or tears. When I got through two-thirds of the congregation were in tears, and so was I. As I passed from the rostrum into the hallway, one poor old woman with emaciated form and large, glassy eyes, caught my hand between her two thin palms and carried it to her lips, and as she did it, a tear fell on my wrist, and seemed to burn into my flesh. She pronounced the blessing of God upon me, and thanked me for the hope that I brought. I would not give up the memory of that service for a good deal. We used to seek out those places more than we do now, to our shame, we confess it.

A LESSON ON FAITH

I remember before I entered the regular ministry of going to the Poor Farm in Nashua, N. H., every Sunday morning and preaching to the drunks who were piled in there over Saturday night and Sunday. I am sure that many a man went to his home Monday morning with new determination and new courage, for they were always released on Monday. I received an excellent lesson on faith at that institution one morning. I was trying to make a poor fellow see that God loved him. He felt he was no good and had been nothing but a nuisance and a curse to his family, and a disgrace to his parents. I had tried to show him how God loved him, and that if he were really sorry for his sins, and willing to confess them to the Lord God would forgive him. I remember his asking, "How can I receive this grace of which you speak?" and immediately there came to my mind the promise, "He that asketh receiveth," and I said, "You need carfare to go home tomorrow morning, don't you?" He said "No, I can walk," but I said "If you were to ride, you would need some money," and he said, "Yes, I haven't got a penny." I said, "All right, here is half a dollar.

If you ask me for it, you can have it." He said "Don't be foolish; we are talking serious." I said, "I mean it, brother. If you ask me for this 50c piece, I will give it to you." He smiled and turned away, and I turned to another fellow sitting on a bench, and said, "If anyone will ask me for this 50c piece, I will give it to him." It was such an unheard-of proceeding that no one made a move for possibly a minute. Then one fellow said, "Well, if you are a preacher and trying to help us, you certainly would not lie for 50c, so here goes," and he reached out and took it out of my upturned hand, whereupon the man to whom I had been speaking and trying to teach the lesson of faith, said, "My! I didn't think you meant it." Then I made my application, and said "Don't you see, I can lie, but the Scripture says 'God cannot lie'" and he got upon his knees and I really believe he found the Lord. His faith touched the promise.

Again let me repeat

If our faith were but more simple
We would take Him at His word.
And our lives would be all sunshine
In the sweetness of our Lord.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

What the Writers Have to Offer

SIN AND THE NEW PSYCHOLOGY, by Dr. Barbour, is the title of a recent book issued by the Abingdon Press. I bought the book when it was first out and read it through immediately. We have about begun to think that the fundamental doctrines of the Church are being cast off for the newer modes of thought. Psychology has taken the place of conversion, philosophy that of theology, and man that of God. But it is refreshing to find an author now and then who will state the old positions of sin, its nature and extent, and will show that the newer psychology is in harmony with such doctrines. This is what Barbour does in his work. He was trained in Scotland, where the newer psychology has taken a deeper root than in this country. He outlines the accepted teaching concerning sin, showing that there are actual sins, and that there exists the substratum of what we have termed original sin. Then he parallels the story of sin by the teach-

ings of the psycho-analysts. He points out that the newer psychology believes in "unconscious urges," having their roots in the unconscious mind, which are the same as what the theologians term original sin.

In dealing with sin, Barbour outlines the method of the Bible, that of forgiveness, and sanctification. He then brings out the method of psychology in dealing with abnormal cases of sickness, due to mental disturbances. First, there must be affection on the part of the patient for the analyst. This is termed fixation. This is the same as the sinner having confidence in the power of Christ to break the bonds of evil. Next comes "making conscious the unconscious," which means that the psychologist searches in the unconscious mind for causes of the mental disturbances. The patient "confesses" all possible sources of trouble. This is the same as confession in seeking God as one's Savior. After the cure of confession has produced the desired results, the psychologist has the patient "sublimate" the energy which once was bound up with the unconscious trouble. This is the process which Barbour affirms is the same as sanctification from a theological standpoint. In the newer psychology, sublimation means that the energy which is bound up with complexes, ideals, etc., which cause one trouble, must be diverted to some more worthy ends. It is at this point that Barbour's argument is the weakest.

While one cannot accept all that he says, still the work is one which every preacher should read, in that it points out the trends in psychology. Sin at the hand of such psychologists is receiving far better and more orthodox treatment than by the average group of modernist preachers and writers. Barbour's argument is also weak, as Dr. Skinner, professor of Psychology at the New York University, said to me recently, in that he accepts only one or two types of what may be termed "newer psychology." For a long time we preachers have been a little leary of the psychologists who called themselves psychoanalysts, in that most of their arguments deal with dreams and sex life and energy. But there are other branches which have cast this off, and that offer much material for our common profit. It is well to remember that psychology is a study of the mental life, and the outward behavior as influenced by the mental life. Since we as ministers must deal with the same material—the mental life and its influence upon behavior—it

will do us well to give more attention to the study of psychology.

PSYCHOLOGY FOR RELIGIOUS AND SOCIAL WORKERS, by Skinner and West (Century Press), is another book on the subject of psychology which every preacher can well afford to read. The book is large, over 500 pages, and covers a large mass of material which is related to our work as ministers. Some 200 pages of the work are devoted to an introductory study of the field of psychology, and if one is not a specialist in the subject he will find here the recent conclusions of psychology presented in a clear-cut manner. We preachers who were brought up on the very ancient diet of Hallock's *Psychology*, twenty-five years out of date, or the more recent work of Angell, fifteen years out of date, can do well to brush up on some of these newer works. Next to the study of theology, outside of the Bible, nothing is of more importance than the study of psychology. It deals with such matters as the emotions, influencing human behavior, the source of individual differences, suggestion, imitation, the formation and breaking of habits, the development of ideals, the growth of character. One sees at a glance that such topics are closely akin to the work of the ministry. As preachers we constantly face the problems of how to arouse the emotions, how to use the power of suggestion so as to influence conduct, how to help some youth to substitute a good habit for a bad one, how to control the will, how to present religious ideals so that they will be acceptable to our congregations. These are the problems of psychology. Study spent in such fields will repay any minister. Skinner and West bring this mass of material together in these first 200 pages.

The last part of the book is devoted to such topics as the application of psychology to the various problems of the religious and social worker. Here one finds a study of the psychology of adolescence, the psychology of the religious experience, the psychology of social work, the psychology of public speaking, the psychology of religious education, etc. It is this part of the book which is of greatest importance for the religious worker.

The book is orthodox practically throughout. In a few places does one have to qualify the statements of the authors. In the field of religious education, and the psychology of the religious experience a few statements appear which

are off color from our standpoint. The authors say that from the standpoint of psychology at birth the child is non-moral, which of course is the currently accepted theory of religious education, and again in a line or so they affirm that not all individuals need to be converted, in that some may grow up under religious instruction and thus be gradually brought to a knowledge of God. The interesting point is that the authors devote a section to the psychology of sanctification, pointing out its need, the processes by which the experience is attained, and the value of the same. We go all the way with them, except that they state that the experience may be attained by various means, and we that it comes only as a second definite experience. The amazing thing is that here one finds an outstanding work on psychology, written by two professors at the New York University, published by one of the largest publishers in the land, which is so orthodox as this is. With less than a page of material inserted, which would qualify these off color statements, this book would make the best that could be found for our minister's course of study. It covers the field of general psychology, with sufficient thoroughness, and then it relates the field of psychology to the problems of the ministers.

Much material is coming out at the present time on psychology for ministers, which we can well afford to read. But much of this needs to be related to the problems of the ministry more closely than has been done so far.

PSYCHOLOGY FOR THE WRITER, by H. K. Nixon (Harpers), is an interesting book which the preacher can afford to read. Nixon, who teaches the subject at Columbia University here in the city, has gathered the material of psychology as it relates itself to the problems of the writer and has given it to us in this book. Some of the problems discussed are such as these: Tricks of psychologists, what makes men act, psychological twists in character development, the role of sex, how to produce literary effects, psychology and the creative imagination, etc. While this is written more especially for the writer, still the discussions on the tricks of our trade, psychological twists in character development, the production of literary effects, throw light on the people with whom we deal every day in our ministerial life. A life which has been warped psychologically, with unbalanced emotions,

a flabby will, catering to every power of suggestion and a slave of imitation, in our ministerial practices needs every power, both mental and spiritual, brought to bear upon it, to disentangle it from these kinks, and curves, and gnarls.

INFLUENCING HUMAN BEHAVIOR, by H. A. Overstreet (Norton), is another contribution to psychology which is of interest to the preacher. The book is the result of a series of lectures given here in New York City, which have been published in the freer spoken style and not in the heavy manner of psychology. Hence it is easy reading. It is full of interesting suggestions. For instance, he treats the problem of capturing the attention in this manner: What we can get others to attend to controls their behavior. To control the conduct of others there must be: movement in our actions or arguments, suspense—"keeping the people guessing", the outcome—the same elements from us as speakers must go out that we would beget in the audience, a challenging technique, and a shocking technique. His chapter on "Crossing the Interest Dead-line" should be read by every preacher. Briefly he says, start with concrete situations; start with something which makes a difference; begin with an effect needing a cause; or with a cause implying an effect; present a conflict; or use the shock technique. Here is excellent material for ministers to use in working out the introduction to their sermons. After all the interest dead-line is somewhere during the first five minutes that the preacher is on his feet. To fail here is to fail entirely.

The chapter on Fabrication Habits is very interesting. Another name for the same line of thought would be "Technique of Escape from Reality." Day-dreaming is an example of what is meant by this. One starts a career, or an activity, and is unable to carry it through to a successful conclusion. What does he do? He evades reality, and escapes through some habits of day dreams or such like. First he may become a romantic hero—someone of great importance due to a romantic ideal. Or he may fabricate a set of superiorities, make himself feel that his group and his thoughts and his methods are the superior. Or his way of escape may be through the "sour grapes" method—everything is wrong, everybody is hopeless, etc. Or the opposite may be true, the Pollyanna type. These are just modes of escape from reality. The deacon through

escape techniques may develop an ego superiority in his church work. Sometimes escape from reality comes through the suffering hero technique. Everybody hurts him; the world is against him; he is the hero all right—but born to a lot of suffering and misunderstanding. This chapter alone is worth the price of the book.

For some three years now I have been gathering material for three books on psychology for the preacher and the church school worker. I have finished one—*Psychology for Workers with Adolescence*. Herein I have tried to cover the field of adolescent psychology and apply the findings of this science to the problems which the worker with young people meets. The next one is to be *Psychology for the Preacher*. Here I am considering the general field of the work of the ministry, preaching, visiting, publicity, writing. Some of the chapter headings are: The Minister as a Psychologist; Social Psychology and the Minister; Psychotherapy and the Problems of the Ministry; New Psychology, Complexes, Sublimation; The Psychology of Suggestion for Ministers; How to Control the Emotions; Techniques of Escape from Reality; Keeping Mentally Fit; the Psychology of Writings and the Preacher; the Psychology of Public Speaking. The past three years spent in gathering this material have been most interesting and profitable. The last one is to be *Psychology for Church School Workers*. On this I have not done much work, except the general reading.

As I See It

Are We Twenty Years Behind? During this past summer two men, both leading men in their activities in the church, made the statement to the writer that as a church we are twenty years behind the other denominations. Or that the status of our people at the present time is that of the other denominations of some twenty years ago. Hence in building our program, our training courses, or teaching materials, our course of study for ministers we must aim at a level twenty years lower than that of the other denominations of the present time. I have thought about this for several months now, and this is the conclusion I have reached. It is an insult to the intelligence of the denomination to place us back there. We are on a par with the current denominations from every standpoint! With here and there exceptions, our laity in the city, the country, the North or the South, are on a par

with the average laity of this section and status. I have pastored churches in the East and in the West, in the North and in the South, in large cities and in the country, and as I think back through the various congregations and as I met the other congregations of the various denominations we were fairly well matched man for man. My young people had gone as far in school—high school and college—as theirs. My working groups filled on the average just as important places as theirs. At Pittsburgh, where I was in contact with some twenty other denominations in our community, my people filled positions equal to any of theirs. From a small congregation five or six were in banks; the same number as stenographers, private secretaries in the largest concerns in the city; an engineer in the American Sheet and Tin (U. S. Steel) Corporation; school teachers; high school and university students, etc. The same is true here in New York City, and also in San Diego, California.

Our church school workers, and Y. P. S. workers are on a par with theirs! They are not below the average. Here in our section of New York City—Richmond Hill—just this past fall my church school received the community church school banner at the union meeting. Studying the various groups I find that ours matches theirs. I also believe outside of a few denominations which are noted for their culture—some of the Presbyterian bodies, for instance, which require the A. B. and the B. D. degrees of their preachers—that our ministers match theirs! We are not twenty years behind them! Go to the South or the North, to the cities or the country, and you find among our 2,000 pastors those who are proportionately as well trained as their fellow-ministers.

From the point of numbers more Nazarene young men and women are trained in our colleges for Christian work, than of any other denomination. One thousand and over of our young people are now in our schools training for God's service. When other denominations are not ordaining enough ministers to fill their pulpits, we as Nazarenes have a third more ministers than we have pulpits!

The practical bearing of the discussion is this: If we look upon our preachers as twenty years behind the others, we will write our training course with the gauge set twenty years behind our age. This will be tragical! We cannot for

one moment afford to lower the highest possible standard of training for our preachers in the great task of saving immortal souls. Have we yet heard of any who feared to take Miley or Ralston in Theology, or Hurst in Church History, or Angell in Psychology? These texts are written up to the highest standard. So it must always be.

Again, if we look upon our church school workers as being just twenty years behind the other groups, our texts and material for them will be twenty years lower. *This likewise will spell suicide!* When we for one moment write down to our workers, we are failing to bring them up to a higher standard. Our training texts, or lesson materials, cannot afford to be less than the best. For remember, *what we put into our church school teachers we will reap in our students in the school!* If we are satisfied with a flabby training, with adulterated doses of materials in our texts and helps, then similar results will be found in the work of our church schools. Our texts cannot afford to be one iota less in standard of material included, in type of writing, in scholarship, than those of the other denominations. We must match course for course Methodists, Baptists, Christians, Congregationalists.

Again I repeat it, it is an insult to the intelligence of our hundreds of trained ministers (for our schools during twenty years have poured out streams of trained preachers into our ranks), or our hundreds of high school and college trained faithful Y. P. S. and church school workers, to even imply through our training courses and other materials that we are not on the par with other denominations.

"*Miley's Theology is Out of Print.*" And a good thing that it is! When we as Nazarenes have in our course of study texts which are true to our fundamental positions then it will be far better for us. Miley, while a classic system of Wesleyan theology, does not fit our current needs, nor state our fundamental doctrine of entire sanctification as we teach and believe it. Every time a minister studies Miley on sanctification he is liable to be led astray. Of course if a careful and accurate statement of this doctrine is not vital to the work of our ministry, then Miley is all right. It is high time that we write our own texts for our courses of study. Dr. Ellyson is certainly to be commended for his noble at-

tempt to write himself the teacher training course for our church workers. This is a step in the true direction. Such must be done for every text in our courses of study where they do not absolutely state our doctrines. There was a time when it was necessary to adapt texts from other denominations for our courses of study because our Publishing House was unable to carry the heavy expense of bringing out such works, or because we did not have men sufficiently well trained to write them. But not so any more.

NEW YORK CITY

FACTS AND FIGURES

By E. J. FLEMING

The following figures were recently released by the Federal Census of Religious Bodies: Out of every 100 persons over 13 years of age in the United States, 55 are church members. Five women are members to every four men. 52 per cent are in rural churches and 48 per cent are in the city churches. 212 denominations are listed, more than half of which have less than 7,000 adult members. Three out of every ten are Roman Catholics with 13,300,000. The Methodist Episcopal church comes second with 3,700,000. The Southern Baptist third, with 3,330,000. The Negro Baptist have 2,900,000. The Jews, 2,930,000. In proportion to population, church members are most numerous in the East and South while it decreases as we move Westward. The Protestants are in the majority in every State except Utah. Church membership is increasing almost exactly with the population. The number of Sabbath school scholars is 21,000,000, as compared to 24,740,000 in the public schools. The parochial schools are growing rapidly, but the Roman Catholic Sabbath schools are declining. Three out of every eight ministers in the eighteen leading white denominations and three out of every four of the three leading Negro bodies are not graduates of either college or seminary. Church property is valued at \$3,840,000,000, but many churches did not report. Parsonages are valued at \$500,000,000. The Roman Catholic and Jewish school property is valued at \$7,000,000,000.

The Boston American commenting on the financial situation states that last month American industries paid out \$475,000,000 in dividends. A year ago last month they paid out \$339,000,000. A net gain of \$136,000,000 over last year.

The Bureau of Domestic and Foreign Commerce estimates that the annual remittance of Chinese in America to China is \$22,500,000. It is also estimated that more than 48,000 overseas Chinese have returned to China during the last six months.

Japan, without Korea, Formosa, Saghalien or mandated islands in the equatorial Pacific, now has a population of 64,447,000. It has grown about eight and one-half millions in population since the last census ten years ago. Japan has now 20,000,000 more inhabitants than when she defeated Russia twenty-five years ago.—*The Christian Herald.*

According to Labor Secretary Doak 1,000 undesirable persons were being sent out of this country every month. Immigration authorities are closely examining the records of several of the country's most notorious gangsters in an effort to see if they can be deported.

A distinguished Frenchman, Claude Blanchard, recently visited our land and has been giving his

countrymen the benefit of his impressions since he returned to France. The Negro and his final place in our American civilization specially challenged his interest. He said, "There are now 13,000,000 Negroes in the United States and when one recalls that these all are descendants of some tens of thousands of slaves imported to the southern plantations in the eighteenth century one asks what position they will occupy a hundred years hence." He looks upon the problem confronting us in an almost hopeless spirit and concludes, "That nothing can be done." If the white population gives to the colored population the best it has to give, "Everything can be done." America must get ready for the day when there will be 100,000,000 Negroes in this land. And how shall she get ready? The answer is in JESUS or it is nowhere in the world. The Negro problem alone justifies the claim of home missions to a place in the front rank of life's supreme enterprises.—*The United Presbyterian.*

Jail sentences aggregating more than 14,000 years were meted out to bootleggers last year.

Just Off the Press!

SERMONS FROM MATTHEW'S GOSPEL



A volume of thirty sermons by this masterful preacher of holiness. Fifteen of these sermons are from texts found in the Sermon on the Mount. These, we know, are the subjects that touch us where we live. It is a priceless blessing that the words of this prince of holiness preachers, on these practical topics, have been preserved and are within the reach of all.

There are in this volume four wonderful sermons on the coming of Jesus as the Christ of Bethlehem. Then there is a great sermon on "Pentecost," from Matthew 3:2 which is followed by "The Fiery Baptism" from Matthew 3:12. "The Master-Passion of the Soul," "Danger Points," and "Faith Versus Superstition," are among the subjects presented. Full page picture of Dr. Bresee.

Price \$1.00

FUNDAMENTALS OF CHRISTIAN BELIEFS

By Basil W. Miller

BRIEF and simple discussions of the essential Christian doctrines which should be invaluable to the layman as well as helpful to the minister.

This little book of eighty-four pages offers to any one who will read it carefully, a fairly comprehensive understanding of the teachings of the Bible on the following fundamentals of Christian beliefs: The Bible, God, Man and Sin, Christ, Salvation, The Holy Spirit, The Church, The Sacraments, The End of the Age and Things to Come.

The author has studied extensively in this field and is well qualified to write a book of this kind.

Price, 25c, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.



—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 6

APRIL, 1931

NUMBER 4

THE PASTOR'S GREATEST TRIAL

By THE EDITOR

WE were discussing the situation of a brother minister who is having considerable trial in his endeavor to stay with his pastorate and bring it out to a victorious conclusion, and one of our company said, "The trouble with John is that he has always been in the evangelistic work, and has been accustomed only to seeing the people get saved and reclaimed and sanctified. But now he must stay on after the special meeting closes and see the people struggle against the odds of life and see many of them give up and backslide or drift into a meaningless profession and become spiritually worthless to the church. This is what kills the pastor and what tempts him to turn to some other form of ministerial service. And it is what makes it difficult for an evangelist to become a successful pastor. The evangelist has been accustomed to making the mourner's bench his 'cure all.' But in the pastorate it is necessary to employ patience, and to stand by and encourage a soul to fight his way through to a stable Christian experience and life. It would not be so bad if the people always won. But they do not always win. The preacher knows they could win and that they should win. And then to see them drift into a place of spiritual deadness, or into powerless formalism, or into unadvised fanaticism, or into hypocrisy or into outbroken sin—that is what kills the pastor.

"And then down through the course of years the very human side of things is a source of test and trial. The pastor is likely to see his friends become lukewarm or even turn into opposers, when he is aware that it was his fidelity to God and his own duty that caused them to do so. And he is aware that for him to leave would do the persons in question no spiritual good. The pastor is tempted to run away, but he is also certain that he does not have a holy cause for doing so. He must therefore stay on and keep sweet and patient and loving and tender. He must take his trials to the Lord and come out of his closet smiling. He must forego all resentment and must not even mention the fact that the more he loves the less he himself is loved.

"It is often a trial to the pastor to see even his own people become infatuated with some 'passing meteor' in the ministerial sky, when his own spiritual discernment enables him to see that the preacher in question is like so many of the contemporaries of Paul, 'seeking his own,' and not the things that are Christ's. But the pastor must press on, absolutely refusing to be discouraged or to take too active a part in making way with the cause of his sorrow.

"Despite the fact that a mote hunter is always of bad reputation, the pastor has to spend much of his time removing small evils before they become large enough

to damn. And picking notes out of eyes is a delicate task—lest the eye shall also be destroyed."

There are compensations, of course, but we are speaking now of the pastor's greatest trial, and we think we have found it in connection with the necessity for his staying with the hard proposition when it would be so much more pleasant to spend his time in "getting something started." It is doubtless much more exciting and pleasant to help launch new ships than it is to keep those which are afloat in good repair or to salvage those which have wrecked upon the reefs.

But the pastor who is too little concerned to be deeply pained by the struggles and failures of his people is too little concerned to be of help to them. Christianity is not stoicism. And it is a rule in life that love must suffer. The shepherd braves the darkness and the storm to rescue his sheep, and then he does not stop to consider the merely commercial aspect of the matter, but carefully binds up the wounds of the rescued one and in patience and tenderness nurses it back to health.

It would be easy to be the pastor of an ideal church. But there are no ideal churches, just as there are no ideal pastors. And if there is an ideal church it does not need a pastor. Nay, our calling requires that we labor under many handicaps and "through much tribulation enter the kingdom of God." It may be good in fine weather to have a light-hearted, shallow man for pastor; but in the times when the days grow dark or when the day is long in coming, the people are glad for a man who in tenderness and firmness has stood for his convictions and who knows how to point the sorrowing one to "The Man of Sorrows." The winning pastor is a suffering pastor.

EDITORIAL NOTES

There is a new book, "Science and the New Civilization," written by Professor Robert A. Millikan and published by Charles Scribner's Sons, New York, which I think will be interesting to many preachers. Of course there are many things in the book which sound strange and unreal to those who read only religious books, and there are some things which are highly speculative and of no particular value. But his chapter on "Three Great Elements in Human Progress" contains some noteworthy things. Professor Millikan believes that there is no valid quarrel between science and religion. Especially the preachers who are "a little older" and those who have a little bent toward the scientific viewpoint will find this new book interesting.

And while speaking of books, every preacher should at least send for Dr. John Paul's "Life of William Taylor." An abridged edition has been published as the February number of the Nazarene Monthly by our Publishing House. If you are a subscriber for the series of course you have already received this number, but if you are not a subscriber, send twenty-five cents to the Nazarene Publishing House for this booklet. William Taylor was one of the most apostolic men the Christian Church has ever produced and the story of his life cannot fail to quicken a preacher's faith.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 21. Bishop William A. Quayle, D. D., LL. D.

ONE person out of every twelve, one Christian out of every five, one Protestant out of every four in the United States is a Methodist." Such a church in this age and country ought to produce some great preachers. If it had not it would be a reproach. But the reproach is wanting.

One writer says, "There is a Methodist genius, unique, particular, precious—joining mind and heart, uniting the joy of truth with the joy of life—and there has never been a more perfect incarnation of it than Bishop Quayle; in whom humor, pathos, literature, life, faith, philosophy and poetry are made incandescent by a spiritual genius who is also an unvenéered human being.

It is reported that a great Methodist layman once thanked God "for one Bishop Quayle, and no more"—but as a preacher there is not another like him in Methodism or anywhere else. In a church so rich in great preachers—the church of Simpson, and Fowler, Price Hughes and Thoburn, Foster and Asbury, no one may be supreme, but Bishop Quayle is one of the princes of that realm; a peer in a shining company of those whose hearts and lips God has touched with light and power and eloquence. No wonder he confirms some of us in the conviction, long held as an article of faith, that "when God made the Methodist church He did not do anything else that whole day; and behold it was good!"

Bishop Quayle's parents came from the Isle of Man. He was a product of Kansas. He was a student, professor and president of Baker University, Baldwin, Kansas. He was an industrious worker, an omnivorous reader, a fascinating author, a popular dramatic lecturer, and a powerful pulpit orator. He graduated from the university in 1886, was professor in Greek from 1887 to 1890. Then was president from 1890 to 1892. He then went into the pastoral work, was

pastor of three large churches in succession at Kansas City, Indianapolis and Chicago, lasting until 1908, when he was elected bishop. He became a prolific author.

1. The Poet's Poet and Other Essays 1897
2. A Hero and Some Other Folks 1900
3. The Blessed Life 1901
4. The Gentleman in Literature 1902
5. Hero—Jean Valjean 1902
6. King Cromwell 1902
7. In God's Out of Doors 1902
8. Eternity in the Heart 1904
9. The Prairie and the Sea 1905
10. Lowell, Modern Poets and Christian Teaching 1906
11. God's Calendar 1907
12. The Pastor-Preacher 1910
13. Laymen in Action 1912
14. The Climb to God 1913
15. Poems 1914
16. The Dynamite of God 1918 and others.

I was favored to meet Bishop Quayle in a providential and unexpected way. When preaching in a city in Scotland a Scotch lassie walked three miles night after night to hear me. She afterward married a young Scotchman who was pastor of a Methodist church in Oklahoma City, Okla. I was president of Bethany College, a few miles out of the city. She heard of it and invited me to come into the city and spend some Sabbath with them. I went one morning in time to be present at the Sabbath school but did not find the pastor or his wife and did not know a person in the room. For some unaccountable reason the Sunday school superintendent asked me to teach an adult Bible class. Then he asked me to address the Sunday school. I said yes, if he would give me twenty minutes and time to make an altar call. He consented. I spoke, made an altar call and thirty-seven came to the altar, from seven to sixteen years of age. The teachers came forward and dealt with them and I prayed with them. When I arose to go back to the rear of the house I saw a remarkable looking man standing in the aisle with head bowed and eyes closed. I asked who it was. "Why, don't you know?" and I replied, "Sir, I

do not know a person in the house." "Why, that is Bishop Quayle and he is going to preach here tomorrow." He soon sent for me to share the pulpit with him. That was my introduction to the famous Bishop Quayle.

Here is a specimen of the eloquent and scholarly preaching of this prince in Israel from the text, "Christ the dynamite of God" (1 Cor. 1: 24).

Christ was at once a revelation and a revolution. He came to turn the world upside down, and was the chief iconoclast of human history. Himself was the sower who went forth to sow. Jesus came and went. Now, as we look back, His passage across our sky seems swift as the flight of a falling star. Brief years included His ministry. We were but getting ready to entertain Him when He left us and the heavens received Him from our sight. Jesus came and went; but the world to which He came and the world from which He departed were not the same, for He had seeded our earth down to new ideas.

On coming, Jesus found nothing to His hand. Though He had waited so long, so long, yet nothing seemed ready for His coming. He had waited through the weary centuries, expectant, eager, saying as He looked earth's way, "Is it not ready yet? is it not ready yet?" and at the last, coming, He found Himself an unexpected guest—nothing ready for Him. No home to be born in, no Bethlehem to shelter His boyhood, no Palestine to let Him grow from its soil as a "root out of dry ground," but He must needs go into Egypt for safety, seeing His very life was beset. So barbarous and inhospitable His welcome. His Nazareth would fling Him from its cliffs. His Father's house was not ready for Him. The church gave Him scant tolerance, then menace, scorn, hisses, maledictions, crucifixion. Society was not ready for Him, save that it was so apathetic it needed waking, so depraved it needed redeeming, so foul it needed a troubling of its waters, that health might follow its disease. Oh, it shames us now to think nothing was ready for Him—and He had waited so long! I wonder His heart did not break. "He came unto his own, and his own received him not." Not a door open, nor a voice crying, "Welcome!"

1. Christ is the power of God in the entirety of man's life. Christianity differs from other re-

ligious systems, not in that it monopolizes all nobilities of thought. Every religious system has noble precepts, since God's light has illuminated all souls. Christianity has exalted precepts of all systems outside itself; though this is not its distinctive glory. Other systems give good advice: Christianity gives power. "Christ is the power of God." And if this Christ is to be a Savior for the soul, He must be ample enough for its extremest need. Of partial saviors the world is sick. Give us a potent Christ—nay, give us an omnipotent Christ. Christ must be a subduer. In Him must be might and to spare. Standing by Him we must feel we neighbor with the Infinite. The power of God should in reason suffice. Jesus says, "All power is given unto me"; and all power is enough. But quadruple this might with our need. Inquire, "Is it commensurate?"

And Christ must master intellect. Christ must satisfy the reason. He must do more: He must satisfy the profoundest thought of the profoundest thinker. He must set thought on fire. He must make narrow thought drive barriers back to the horizon. He must put fire in the reason's blood. In other words, Christ must not dwarf intellect, but enlarge it. Standing beside Christ the tallest reason of the sons of men must feel he is a pigmy and that the Christ lifts an immeasurable height above him. My appeal is to history to declare that since history began no such intellectual quickener has set foot on earth as Jesus, the Christ. He has created a literature, a theology, a sociology. Men have loved Him, feared Him, hated Him, antagonized Him, but have thought about Him. Christ is reason's Lord. He is God's power in the domain of pure reason. This man's name is Newton. He is an athlete. He is the greatest wrestler that ever bent to wrestler's toll—no common athlete, no Samson with Gaza's gate on his shoulders; this is an intellectual athlete. Once we saw beads of sweat gather their dews upon his forehead and watched the passion of him, when lo! he comes, victor; and he had wrestled nature down and from her clenched hands had taken the secret of the primary colors. Rest, wrestler, rest! Once more we saw him bend his powers to toil. His former feats are trifles now. He wrestles with the invisible. Might and he are met. Forty-five centuries of men have been wrestled down, when at the end, our athlete is

not mastered, but master, and brings away as trophy of his triumph, gravitation. Rest, victor, rest. Now, can Christ answer to this vast intellect's needs? Let himself answer. Christ was at his right hand. In life Christ was his strength and stay; in his consummate years he essayed to write a comment on God's Book; and in his dying hour his failing sight beheld the Christ and his eyes were lighted. Biography attests Christ to be "the power of God" to intellect. And too, this is significant. Christ does this without apparent effort. The wonder of the ocean tides is not that they fill all creeks and inlets, and wash all shores clean, and lift all boats lying like wrecks along waterless channels, and cover shoals, and wrath upon the rocks, but the wonder is how easily 'tis done. No effort; but the tide rises and the shores are full! Charles Lamb was right. A company debating what they would do if the great Shakespeare came, the verdict was unanimous: they would all rise. The further question was raised, what they would do if the great Christ should come, Charles Lamb stuttered, "We would all kneel." Wisely answered, Elia. All wise reason kneels at the feet of Christ.

And Christ as God's power must master imagination. Man is poet and prophet. He has wings and knows how to outsoar eagles. What can Christ do for man, the dreamer? If he abates imagination's flame and dulls it to ashes, he can be no adequate Christ. Well, time was when we must theorize concerning things like these. Happily, that time is past. Christ has been here so long we know His might. His biography is written in the lives of men. We have seen Him enter imagination's dwelling; and immediately the room has been lighted up as if the sun had suddenly risen. What is told of Caedmon is true of all. A servant became a poet because he had a vision of Christ. His case may serve as an allegory. Christ makes poets of us all. He colors our skies with rainbow tints. And in history Christ has created painting. He has shaped an exquisite poetic architecture. He has created music. He has given to earth Edmund Spenser, and Dante, and Milton and Browning. More, He has with gracious democracy made all that love Him to "see visions and dream dreams."

Further, God's power must answer to the subduing of the will. He must not break this

royal faculty as one would break a sword across his knee. Man's life must not be reduced to fragments, but restored to entirety. Christ came, "not to destroy, but to fulfil." Two opposing labors must be wrought by Christ in the will. First, the stubborn will must be made pliable. Some men are as ragged as the edge of a hacked sword. They lacerate all they meet. Their gentleness is cruel. They delight in naming themselves firm; their wives, with less rhetoric and more truth, declare them stubborn. Man takes a ground and holds it because he has taken it. Even Pilate would answer, "What I have written I have written." Some men are so imperious as not to be bearable. But Christ is power. He can make brusqueness gracious. He can bend obduracy, but he does it by getting within the will and filling it full of himself. He does it as you have seen steel rails bent. Cold, they resisted your strength, but heated to red heat they bent to meet the requisition of the desired curve. Christ makes will pliable by flinging divine heats within, and so leads whithersoever he will. But this other thing, God's power must do in will. He must strengthen the emasculated will. He must become a cure for vacillation. Some men drift like leaves when wind-pursued. Some men, and women are born with weak volition. They are mercurial as air. Others are born strong, but by misuse of will, or by narcotics or alcoholics they weaken the will. This is pitiful but true. A ship bereft of rudder is no more a sport of ocean currents than they; and what for them? Whence comes their strength? The answer is, "It comes from heaven." His name is Christ. I make no arraignment of Keeley cure, but praise it rather. Yet to any drunkard with his weakened will I commend "Christ cure." He is the establisher of the will. The weakest volition that ever stumbled like a drunkard along the path may walk a man, since Christ is "the power of God."

Yet what of love? This vigor of life, what if it becomes dwarfed? Atheism, either theoretical or practical, dries up the blood. Infidelity withers love like hot winds the fields of corn. There is in my observation a callousness and settled hardness in an aged infidel face. What can Christ do for a man's love which is dried like a leaf whose summer and autumn both are past? Let me answer by a fact. Past my

study window one day an old man shambled. I had seen him often before. I had been at his home, and was greeted by him with winter's frigidity. I had seen him when his little grand-baby lay dead; and not a tear watered his cheek or gathered in his eyes. He was hard. Adamant seemed not so hard to me. For fifteen years he had not been in a house of prayer. Oh, he was hard. Cruelty was written on his face. Barren alike it was of pity and intelligence; and seeing him shamble past I ran to the door and into the street and asked him to come in. He came. We talked of "the power of God." I told him there was a cure for sin. He had been wickèd. He was dismissed from city service for the contemptible crime of stealing goods at a fire. He sat and listened to me listlessly, inanely as I thought, but I reaverred, "There is a cure. Christ is able."

And we prayed, kneeling in the study. First, I, in poor fashion, told his case to God. Then he prayed. So listless was he, so lacking in apparent interest and tenderness, that when we rose, he saying he accepted Christ, I followed him to the door, then to the street, fearing he had misconceived me, and had not found "the power of God." No light kindled in his eyes or shined upon his face. But that night, entering the pulpit, on the front seat I saw him. He looked at me. His face was melted like a winter thawed to spring. His eyes were wet with tears. His lips twitched with feeling pent up these long years; and I shall see that man in heaven. So tender he became, a woman could not be tenderer; and beyond peradventure Christ is God's power to bring love to her regnancy again.

2. Christ is God's power to master sin. Sin is what ails the world. This world is fair enough to live in forever if sin could be banished. Sin is the nightmare which makes life terrible. Sin it is that makes history a tragedy. Sin is not quiescent, but restless like Napoleon and planning of an expanded empire. And sin has might. What truthful heart does not know this? Sin is here. It thrusts us sorely. It menaces our every step. Paul was accurate when he framed this phrase, "Where sin abounded." This is no chance utterance but terribly concrete. A Salvation Army group was singing on a street corner in St. Joseph, Missouri. The music, musicians would have considered discord, but God's angels

listened and thought it sweet. The music or the word which helps the gospel to a hearing is sweeter to the ear of God than angels' songs; and, the music done, a man began to speak. He was huge of head and form and might have sat for a picture of Hercules. You would not have wished to meet him in the dark, or when his wrath waxed hot. And as he began to speak tears were in his voice, and soon tears began to gather in the eyes of many. His story was this: "A time ago I was a drunkard, huge in body as you see, and gifted with strength. I was a walking danger. No two policemen but would give me wide room. I was a brute. My children ran and hid like scared birds when I came home. My wife was pale and dressed in rags. Scant bread was on our table. My house was a hovel and no home. One night, half drunk or more, I came along this street and heard these instruments going. I stopped. A man rose and began talking—something about 'salvation.' He told how God could make a drunkard a man. I listened in a poor way with my addled brain, but said at my heart, 'That's what I need,' and the man closed saying, 'All you who want to hear more about salvation come down to the barracks.' And I went, sat in a back seat, heard about Christ, sought him and found him. Neighbors, I knew then what sal-va-tion was. Friends, come down and see me now. I've got a home now, and a tidily dressed wife; and my children do not run from their father any more, but run to meet him and kiss him, and my wife has color in her cheeks and laughter in her eyes, and my daughter has an organ now and plays gospel hymns, and all you come up to my house and see what salvation did for me." Brothers, Christ is the power of God to save from sin.

3. Christ is the power of God to slay death. When Prince Gautama, in "The Light of Asia," would have comforted a bereft woman, he sent her to find a hearth where death had not sat down. She found death had always been before her. Poor consolation this, yet here is a truth. Longfellow was right:

"There is no flock, however watched or tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But has one vacant chair."

Each draped chair empty beside me says,
"Death has been here." And who of you has

(6)

not a chamber of mourning in your heart? At home is a little trunk, locked; you carry the key. It is a sacred place. What have you hidden there? Rubies and gold? No, nothing worth while to look at.

A shoe, a baby's shoe out at the toes, and little garments scarcely worn at all, and a child's playthings, most of them broken, and a lock of hair. And you sit beside and drop your tears on these fragments. Yes, death has come and you cry:

"But, O for the touch of a vanished hand,
And the sound of a voice that is still."

Death is so surly. He walks in at your door with never a knock. He knows no courtesy. He takes somebody of yours by the hand and goes out with him and your heart is broken. Oh, if only somebody will kill death! "Christ is the power of God" to slay death. He came to Jairus' palace saying, "Death, begone, for I have come." He came to Nain, and standing weary at the gate, was yet not so weary that he could not dispossess death of the widow's son. He came and cried, "Lazarus is mine." But Himself, God's power, is dead! The sepulcher is sealed. The soldiers keep watch. The Marys are weeping, and John and Peter hold each oth-

er's hands in mute anguish, saying no word, but only shedding bitter tears. And Saturday is ended and Sabbath is past, and the morning begins to dawn, when "very early" the grave trembles, and the guard fall like men dead, and with vast composure, such as befits him who is God's Son, Christ walks out of the grave and leaves death dead at his own door. Assuredly "Christ is the power of God" to slay death.

Your dear old father, with his furrowed face, and snow-white hair, and white tangle of beard, and hands scarred with labor and with battle, now dear he was, how passing dear! And one night an angel beckoned and with a smile as sweet as heaven upon his face he went; and you said, "He is dead," and bore him to the grave with unutterable anguish. When lo! what time the preacher said, "Earth to earth, and ashes to ashes, and dust to dust," there stood beside the grave an uninvited Guest. He stood strong and benignant. To look at him brought rest; and he beckoned and said, "He is not dead, but sleepeth," and took the father from the grave, and held him on his bosom, saying, "I am the resurrection and the life." "Lo, I am the Christ, the dynamite of God." Amen.

EXPOSITIONAL

THE PROPHET AMOS, THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

The Call and Training of the Prophet

"The Lord Jehovah hath spoken; who can but prophesy?" (Amos 3: 8b).

ALTHOUGH there had been well established schools of the prophets since the days of Samuel, where the objective had been the maintaining of a more spiritual religion than was represented by a religiously decadent priestly order, and in these schools such training was pursued as would be conducive to prophetic ministrations, as poetry, music and the law, yet these also had in many cases become permeated with the spirit of the times and the current trend of the age, so that when a

man was sought to warn Israel of its doom, the Spirit of God chose one outside the pale of the regular channels. On the other hand, while Amos did not have the usual training for a prophetic career, yet he was not without preparation; in a special way he had been fitted for his calling and ministry.

HIS OCCUPATION

When we search for facts relating to the early life of Amos, we find the information very meager. His first announcement regarding himself is that he was "among the herdsmen of Tekoa." Tekoa was a small village six miles south of Bethlehem, thus lying about twelve miles south of Jerusalem. It was on the edge of the desert. Beyond in the way of a settlement were only a

(7)

few huts. Thus he had been brought up on the very edge of the wilderness. His occupation was a humble one, probably caring for sheep that were not his own, for he says that he was "among the herdsmen of Tekoa," not that he was a herdsman of Tekoa. The special kind of sheep which seemed to have been indicated were thin, ugly and stunted, but were noted for their wool.

Again in his defense before the priest, Amaziah, he gives us another fact regarding himself; he was a dresser of the sycomore fruit. Generally the villagers bordering on the desert regions raised a few fruit trees around their wells. Here in Tekoa the special kind was the sycomore. The fruit of this tree had certain peculiarities. It grew in clusters on sprigs extending from the stem, and before it could become palatable at all it must be punctured to allow an insect resident in it to escape and also the bitter juice. After this the fruit ripens, but even so it is not especially desirable. It was the food of the poor. We are not told that this was used by Amos; he was the gardener or the dresser, but in any case the indication is that the occupation was a humble one. Thus viewed from either phase of his life we can only conclude that Amos was brought up like many another Judean peasant among the poorest of the land.

HIS FAMILIARITY WITH NATURE

Despite the fact that Amos did not share the training in the regular prophetic schools, yet he was not, as we have mentioned, without a special preparation for his work. It might be said of him as Longfellow did of Agassiz, the great naturalist:

"And nature, the old nurse, took
The child upon her knee,
Saying, 'Here is a story book
Thy Father has written for thee!

"Come wander with me," she said,
'Into regions yet untrod;
And read what is still unread
In the manuscripts of God.'"

He had shared in the study of that book which lies open for us all, and so often neglected. He had seen the beauties lying hidden in the humble life around about him. He had learned lessons from the wild beast and from the heavens above. As says Farrar, "No other prophet furnishes us

with these metaphors from scenes of nature in such fresh, vivid, and rich variety. In him we read of the iron sledges of the thrasher (1:3); of stormy hurricanes (1:4); of the cedars and oaks with their deep roots (2:9); of the hungry lion roaring in the forest (3:4); of the snared bird (3:5); of the shepherd tearing out of the mouth of the lion two legs and the piece of an ear (3:12); of hooks and fishers' netting (4:2); of the rain within three months of the harvest (4:7); of partial showers (4:7); of mildew, and yellow blight (4:9); of hills and wind and sunrise (4:13); of Pleiades and Orion (5:8); of mourning husbandmen (5:6); of dangers from bears and serpents (5:16); of locusts, and the king's mowings and the after growth (7:1); of baskets of summer fruit (8:1); of earthquakes, and eclipses, and corn sifted in a sieve, and refuse wheat, and mended booths, and the sower, and the plowman, and the reaper, and the treader of the vintage (8:1; 9:9, 14)." He was a master of the metaphor and analogy. Because of this his thought lives before us in graphic and realistic pungency.

AN UNDERSTANDING OF NATIONAL AFFAIRS

But Amos' life was not passed altogether in the desert. It is inferred with considerable degree of probability that he visited from time to time the markets of the day to carry on the trade in wool. During these visits he became familiar with the conditions in the northern kingdom. While there he did not simply absorb his attention in the one objective of his visit but was observant of the life of the community. "To these sights Amos brought from the desert a penetrating vision, a quickened conscience, and keen powers of discernment," say Eiselen. "He saw the raw facts—the poverty, the cruel negligence of the rich, the injustice of the rulers, the immoralities of the priests. The meaning of these he questioned with as much persistency as he questioned every suspicious sound or sight upon the pastures of Tekoa. He had no illusions; he knew a mirage when he saw one. Neither the military pride of the people, fostered by recent successes over Syria, nor the dogmas of their religion, which asserted Jehovah's swift triumph over the heathen, could prevent him from knowing that the immorality of Israel meant Israel's political downfall!" Thus it was that Amos not only studied nature, but he also delved deep into the book of human nature. He knew that

the violation of certain fundamental laws would bring retribution, no matter how prosperous the present might be. He knew that God would judge man for his evil doing and that Israel had no claim as of right against Deity, that their life must measure to certain moral standards to be acceptable to God. Like many others of his fellow prophets which were to follow him, he stood head and shoulders above the multitude in his moral and religious conceptions.

KNOWLEDGE OF INTERNATIONAL AFFAIRS

Not only did Amos have a penetrating understanding of the conditions among the Israelites whom he visited from time to time, but he knew of the movement of other nations and that too of bygone days. He makes mention of the Ethiopians no doubt with a knowledge that they had once migrated from one land to another as God in his providence had led Israel. Moreover he distinctly states that the Philistines had been brought from Caphtor, an event which probably had taken place before the children of Israel left Egypt. Then again he reverts to the fact that the Syrians had come from Kir or Armenia. He knew the history of the nations around about him.

Furthermore he saw gathering momentum in the distance the great world power of Assyria. The three visions preceding the personal history in chapter seven have been regarded as descriptive of the gradual subjugation of the land under the hand of the Assyrians. The first referring to the threat made by Pul which was stayed through a bribe from Menahem, the second to the coming of Tiglath-Pileser who carried captive the tribes on the north and the east and finally the devastating of the whole country under Shalmaneser and its captivity. Whether this be so or not the underlying thought is without doubt the danger lying latent in this mighty nation which would break forth and carry the people away as bondsmen to another land.

Moreover Amos knew well how nearby nations had vaunted their cruel atrocities upon Israel. He recalls how the Syrians had swept down upon the east of Jordan with threshing instruments tearing its inhabitants like threshed grain. He also remembers how the Philistines sought to carry the whole people away captive and give them over to Edom, and how the inhabitants of Tyre, forgetting the covenant that had been

made in days of old with Solomon had been a partner in this attempt to make the people captives. Then passes in review in his mind the ever continuing warfare waged by Edom which was closer of kin to Israel than the others and for that reason should have restrained their ire, but on the contrary they cast off all compassion and mercy, never allowing the gentler graces to have play, and gave vent to their wrath "as some wild ravening animal without control." Likewise the atrocities of Ammon and Moab are called to mind.

With such knowledge at his command, we cannot but feel that the interests of Amos were extensive in their scope, that his vision of oncoming events was grounded in basic facts and understanding and that he gleaned eagerly all that pertained to the nations within the range of his world. These trends characterize a student of no mean ability and comprehension.

HIS RHETORIC

In studying the style of the prophet, Amos, there are several standpoints from which it may be approached. First, we may note the general culture expressed therein. "As for general knowledge Amos seems to have been thoroughly acquainted with every form of national culture and poetic expression which existed in his own day," says Farrar. "The splendor and intensity of rhetoric in which he is surpassed by Isaiah alone must have come in part from the natural gift with which God had endowed him for the high purpose of his life; but it must have been enhanced by sedulous cultivation. The poor herdsman and tree-dresser writes with all the power and finish of a born poet and a born orator." Then again we may consider the structure. On this point Driver comments, "The style of Amos possesses high literary merit. His language . . . is pure, his syntax idiomatic, his sentences are smoothly constructed and clear. The even flow of his language contrasts remarkably with the short, abrupt clauses which his contemporary Hosea loved. Amos' literary power is shown in the regularity of structure which often characterizes his periods, as 1:3—2:6 (a cleverly constructed and impressive introduction of the prophet's theme, evidently intended to lead up to Israel), 4:6-11 (the fivefold refrain), and in the visions; in the fine climax (3:3-8); in the balanced clauses, the well-chosen images, the effective contrasts in such passages as 1:2;

3: 2; 5: 2, 21-24; 6: 7, 11; 8: 10; 9: 2-4, as well as in the ease with which he manifestly writes, and the skill with which his theme is gradually developed." Finally the style may be viewed from its oratorical form. "Amos (to use human terms) was not so much the poet as the sacred orator," remarks Pusey. "One of those energetic turns which have been already instanced would suffice to stamp the human orator. Far more, they have shaken through and through souls steeped in sin from the prophet's time until now. It has been said of human eloquence, 'he lightened, he thundered, he commingled Greece!' The shepherd has shaken not one country, but the world; not by a passing earthquake, but by the awe of God which, with electric force, streamed through his words." Thus along with his extent of knowledge we find in Amos a master of style, a master of form, of structure and poetical and oratorical expression.

HIS CALL

Regarding his call Amos tells us but little. The first fact that is made clear is that necessity is laid upon him. "Jehovah hath spoken; who can but prophesy?" (Amos 3: 8b). He is obeying the call of Jehovah to utter the words that have been given unto him. There is an underlying cause why the word of prophecy should go forth at this time. Just as a lion does not roar in the forest until he has the prey within his grasp, and a bird is not caught by a snare unless a trap has been set, moreover as a trumpet is not blown in a city without spreading alarm, so Jehovah would not be sending forth His voice through the prophet unless there was occasion, yea, an occasion for alarm. Then in his defense before Amaziah who had bidden him return to Judah and there eat bread and prophesy, implying that Amos was following the calling for mercenary reward, Amos related how he had a means of support; humble as it was, but the command of God came to him. He had not assumed the prophetic office through any hereditary right or by virtue of professional training, but an injunction was laid upon him by Jehovah as he was tending the flock and he was bidden to bring this message to Israel. Accordingly in the call vouchsafed to Amos we see two essentials, the impelling necessity that rests upon everyone who is divinely appointed to proclaim the Word of God and the consciousness that the source of the call is from God.

PRACTICAL APPLICATION

Looking back over the training and call that characterized the prophet, Amos, we might conclude that the call of God to any soul does not preclude training. There may be a line drawn between formal and informal education, that is, the education received in and through the schools and education acquired otherwise. When opportunity does not present itself to receive training through the regular avenues, then the individual is not thereby exempt. He needs to seek other openings. How much Amos may have sought to prepare himself for the work of God after he was conscious of his call, we cannot tell, but it would seem from the development of his style that he made conscious effort to present his message in the best possible manner, and thereby he may have developed other lines also.

Furthermore, from the scope of the knowledge and understanding that Amos had we would infer that it is devolvent upon us to be well informed on issues of our day, their underlying principles, that we should look back into the history of the past, that we should have some philosophy of the great world movements and their significance, and therein note the providences of God and whither the hand of judgment is pointing. The God whom we serve rules the universe, and He would not have us lost in some small portion of it alone without seeing His working among the nations.

Moreover, we can draw lessons for method of presentation of the message from this humble peasant preacher. Not carelessly, not slovenly are we to let our thought find expression in words, but with due foresight and preparation, with study of method of approach, of figure and illustration, of appeal and of climax. The greatest message in the world demands the best of expression.

Finally, we see two great fundamentals in any call to service. If the necessity does not so press itself upon us till there is the cry within the heart, "Woe is me, if I preach not the gospel," then we might well examine our hearts whether or no the call be actual or whether we are searing our conscience to its demands. Moreover, no one is to go to warfare at his own charges in this great battle against sin and evil. The conflict will be so great that only the consciousness that he has been divinely commissioned will be sufficient.

HINTS TO FISHERMEN

By C. E. CORNELL

A Few Subjects and Texts from Isaiah

MAN'S SCHEMES: Text, *For the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it* (Isa. 28: 20).

THE SECRET OF STRENGTH: Text, *In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not* (Isa. 30: 15).

FAITH AND HASTE: Text, *He that believeth shall not make haste* (Isa. 28: 16).

SPIRITUAL TRANSFORMATION: Text, *They shall beat their swords into plowshares, and their spears into pruninghooks* (Isa. 2: 4).

PROPHETS OF RIGHTEOUSNESS: Text, *Come now, and let us reason together* (Isa. 1: 18).

REDEEMING VISION: Text, *In the year that King Uzziah died, I saw also the Lord* (Isa. 6: 1).

THE DIVINE CALL: Text, *Whom shall I send, and who will go for us? . . . Here am I; send me* (Isa. 6: 8).

GOD WITH US: Text, *And shall call his name Immanuel* (Isa. 7: 14).

A LITTLE CHILD SHALL LEAD THEM: (Christ-mas). Text, *A little child shall lead them* (Isa. 11: 6).

THROUGH THE MATERIAL TO THE SPIRITUAL: Text, *But the harvest shall be a heap in the day of grief and of desperate sorrow* (Isa. 17: 11).

TWILIGHT AND TREMBLING: Text, *The twilight that I desired hath been turned into trembling unto me* (Isa. 21: 4, R. V.).

KEPT PEACEFUL IN THE MIDST OF STRIFE: Text, *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee* (Isa. 26: 3).

Long-winded

The long-winded preacher is at a disadvantage today. There used to be a time when a sermon an hour or so long could be preached, but that day is passed. The people now demand something short, crisp and juicy. "Shaken together, pressed down and running over." Long-winded preaching and long-winded announcements will cripple and will usually kill a church. A forty

minutes' sermon ending with a red-hot exhortation and an altar call is what is demanded. We must meet the demands of the times or else suffer. No compromising the gospel but a sane and sensible use of our time.

Rev. Dr. Isaac Ward, who used to be with Billy Sunday, was holding a series of evangelistic services in the Washington Street Methodist Episcopal church Pasadena. He made use of the following poem quite frequently to the edifying and delight of the people.

Sowing and Reaping

You gave on the way a pleasant smile
And thought no more about it;
It cheered a life that was sad the while
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown some time—somewhere.

You spoke one day a cheering word
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties.
And so for the word and its silent prayer
You'll reap a palm some time—somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none
And won a soul for heaven;
And so for the help you proffered there
You'll reap a joy some time—somewhere.

—G. BLICKERS.

Moderation (Phil. 4: 5)

The word moderation has a very extensive signification; it means mildness, patience, yieldingness, gentleness, clemency, moderation, unwillingness to litigate or contend.—ADAM CLARKE. Moderation, says Dr. McKnight, means meekness under provocation, readiness to forgive injuries, equity in the management of business, candor in the judging of the character and actions of others, sweetness of disposition, and the entire government of the passions.

HOMILETICAL

GOD SEEKS A MAN

By J. W. Bost

TEXT: *Seek in the broad places thereof, if ye can find a man* (Jer. 5:1).

INTRODUCTORY: The origin of man, and his threefold nature.

I. THE POPULAR IDEA OF MAN

1. Wealth.
2. Show.
3. Knowledge.
4. Force.

II. THE DIVINE IDEA

1. One who seeks to know the truth.
2. One who seeks to do the right.

III. THE VALUE OF A MAN

1. Divine capabilities in man.
2. Salvation is accomplished through man.

An ENDURING PERSUASION

TEXT—*For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day* (2 Tim. 1:12).

This letter to Timothy is the last of Paul's epistles. It was written with the knowledge that he was soon to be executed. The text is a statement of his confidence in God. Note:

I. HE KNEW CHRIST

"I know [him, R. V.] whom I have believed." He had met Him on the way to Damascus. Personal relationship with Christ had brought better knowledge of Him.

II. HE HAD TESTED CHRIST

"I know whom I have believed"—whom I have trusted.

Paul had tested Christ these years. This testing had produced confidence.

He was like the woman who had marked "T and P" after many of the promises of the Bible. When asked what those letters meant, she replied, "Tested and Proved—I have tested and proved them."

III. HIS FUTURE PERSUASION

"I am persuaded he is able to keep."

He was glad to rest the future in the hands of one who had proven sufficient for the past (See 2 Cor. 11:23-27).

IV. HIS COMMITMENT

"That which I have committed to [deposited

with] him against that day."

The deposit was himself—his life, his all.

"That day"—the day of execution for Paul—the day of judgment.

SERMON SEED

By T. M. ANDERSON

SUBJECT: *God's Perfect Way.*

TEXT: *As for God, his way is perfect* (Psa. 18:30).

There is a weakness in men to blame God for their misfortunes, even as Adam said, "The woman thou gavest me." Job's wife sought to fasten the blame on God for the misery of Job. Many persons would question God, why this? or why that? But God's way is perfect. He cannot do evil, nor tempt us to do evil. He seeks our happiness always.

Let us see some of God's perfect ways in this Psalm.

1. *With the merciful thou wilt shew thyself merciful* (v. 25).

God is perfect in mercy, pity and compassion toward them who show the same. With what measure we measure to others He measures to us. If we ever need His mercy, then let us ever show mercy to others. If we make mistakes, and fail at times so we must ask His mercy; let us be merciful to others.

2. *With an upright man thou wilt shew thyself upright* (v. 25).

God is honest, fair, just and considerate in all His ways. He never shows respect of persons, nor is He partial in His dealings. Always is He just. Now can we not receive this perfect uprightness of Him by being upright like Him?

3. *With the pure thou wilt shew thyself pure* (v. 26).

The holiness of God is revealed more and more to the holy. His pure love is seen by the pure in heart. Those who would see God revealed in His holiness must be careful to be holy.

A holy God will manifest His holiness in times of trial, and persecution to all who are pure. He

will not suffer them to be tempted above that they are able.

4. *With the froward thou wilt shew thyself froward* (v. 26).

Froward means to be self-willed, determined, perverse. To such sinners God will show a determination to fight against them. Any man who refuses obedience to God will bargain for trouble. God will not permit him to go unpunished as a rebel. In all justice God is within His rights to oppose the wicked. His way is perfect in this respect.

5. *The Lord my God will enlighten my darkness* (v. 28).

He will surely give us light in times of perplexity. We need not be in darkness about any essential matter of life.

He will show us a way out to escape the enemy. We can by Him run through a troop, or leap over a wall (v. 29).

6. *God will keep His promises to us.*

"The word of the Lord is tried: he is a buckler to all those that trust in him" (v. 30). His word has been proven. He cannot break His promise. No need to fear, God's way is perfect.

7. *God maketh my way perfect* (v. 32).

A perfect God makes us a perfect people in all our ways. Note the ways of perfection:

- a. He girdeth me with strength.
- b. He maketh my feet like hind's feet. That is He makes us sure-footed as a deer.
- c. He teacheth my hands to war. This is a fight for life we are in.
- d. He gives the shield of salvation. Protection, preservation.
- e. His right hand holds us up, and His gentleness makes us great.

f. He enlarges my steps. Able to take longer strides to get over stumblingblocks, and to make progress in the way more rapidly.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Where Culture Fails

Said Bishop J. W. Bashford, in a sermon preached before the students of Ohio Wesleyan University, "Human culture is a tree lifting its head toward the stars, but at last falling back in impotence to the earth. Human culture is a mountain lifting its brow high into the heaven, but never touching the world above it and al-

ways remaining rooted in the earth. Human culture is the eagle soaring toward the sun, but with failing wing and drooping spirit returning to earth again. Human culture is a cloud lifting itself apparently above the earth, beyond the treetops, beyond the mountains, beyond the region which birds can reach, until at last it seems as if it would float away to another world, but never escaping the law of gravitation and falling back in broken drops upon the earth again. Human culture is a ladder reaching up toward heaven, but however high it reaches, never resting its top against the foundations of the heavenly world. Christianity is a ladder slung out from the gate of heaven, its top securely fastened to the heavenly battlements, its lower rounds touching the earth; and on this ladder, as on the ladder of Jacob's early vision, the angels of the Lord are ascending and descending. Christ brings to our struggling souls the power of a higher kingdom and thus becomes the Head of a new humanity."

Homing Pigeons

One Saturday afternoon I had gone out to the Pan-American Exposition at Buffalo to enjoy the exquisite color-scheme of that most beautiful of all American exhibitions. As I was walking about enjoying the fountains and the statuary and the rainbow tints of the picturesque Spanish architecture with a perfect cerulean sky over all, some men brought out a huge wicker cage from which they released a dozen or twenty homing pigeons. The pigeons arose, made many circles, and then each one started back to the place from which it had been brought. One flew toward Nashville, Tennessee; another toward Toronto; one headed for Chicago, another for New York, etc. Later telegrams were received which revealed that each bird had gone unerringly to its home. How did they know which way to go? I looked up and there was no guide board in the sky saying, "This way to Nashville," or "This way to Chicago," and there was no traffic officer, but nevertheless they went home. How did they do it unless these lonely wayfarers away from home were guided by a personal God? William Cullen Bryant in his ode, "To a Waterfowl," expresses our faith and strengthens our confidence:

"He who from zone to zone

Guides through the boundless sky thy certain flight,

In the long way that I must tread alone,
Will guide my steps aright."

—BISHOP C. E. LOCKE.

Sympathy

What may be a familiar incident is related as follows by Mr. Marion Lawrance: Our sainted William Reynolds used to tell the story of a man who was traveling in a sleeping car, with a crying baby. The baby cried until the middle of the night, when some of the passengers became quite out of patience and one man said to the father of the baby, "You should have left that baby at home with its mother; a man has no business to be traveling with a crying baby. We paid good money for our sleeping accommodations and we have a right to sleep." The man responded that he wished he could leave that baby with its mother but that the mother was dead and was in her coffin in the baggage car. He was taking her to the East to bury her where he married her. Upon hearing this, a great, stalwart fellow rolled out of the upper berth and asked the father of the baby how long he had been on the train. He replied that he had been there two nights and had still another night to travel. He thought the baby was sick, but was doing his best to keep the baby quiet. The big-hearted man replied, "Give me that baby! You need rest and sleep more than that baby does. We have some babies at our house, and I think I can keep the baby quiet while you sleep." He took the crying baby on his arm and, in a low, sweet voice, even if it was a man's voice, sang to the baby, as he walked up and down the aisle, "Hush, my dear; lie still and slumber, holy angels guard thy bed." By and by, the baby's cries began to subside. They soon changed into a coo, and then the baby fell asleep. The tired father was slumbering deeply, and the heavy breathing indicated that everybody in the car was sleeping. The benefactor then parted the curtains and laid the sleeping baby down by the side of the father and again repaired to his own berth. The "holy angel" that guarded that baby's bed that night was six feet tall in his stocking feet and probably weighed two hundred pounds! The world needs that sort of sympathy.

Power of Example

At the outbreak of the Civil War I was permitted to go to the county town and see the boys enlist. We desired to raise one company

in our county that day and excitement was running high. Two prominent lawyers were candidates for Congress and one of these men was asked to address the meeting. He became very eloquent, in the common acceptance of that term, but the conclusion of his remarks was "Go, boys, go!" In some strange way this speech chilled the enthusiasm of the audience and no one responded to the call for volunteers at the close. His rival was then introduced to the audience and in his paroxysms of eloquence he made the American eagle scream, but the conclusion of his speech also was, "Go, boys, go!" and at its close not a man responded to his summons for volunteers.

At last Silas Davis, a Baptist deacon whom everybody in the county knew and loved, arose and said, in substance, "Boys, God has been good to me; he has given me threescore years and ten, and I offer Him very little in offering the remnant of my life. He has given me a good home, good neighbors and the best country the sun ever shone upon, and rather than see the old flag hauled down I propose to go and help save the Union. Come, boys, and enlist with me." Mr. Davis had not reached the table before thirty men were on their feet, shouting, "You stay, Uncle Silas. We will go and save the country!" and inside of thirty minutes after this good man had spoken his word and sealed it by his signature, two companies had been enlisted instead of one.—BISHOP J. W. BASHFORD.

The Master's Touch

It was a West-end London drawing room; an auction sale was in progress. It was a small crowd, but many of the great and fashionable were there, for the former master of the house had figured prominently in his day. The auctioneer had reached a violin; he lifted it, rubbed the place where the label should have been, and read out a famous name. Then he began to talk as only an auctioneer can talk, but despite his eloquence nobody would bid more than six guineas for that fiddle dark with age. He was giving up in despair of getting a proper price at all, when there was a movement at the door, and an old man came forward. Someone whispered, "Paganini," and it was the great violinist himself. Up to the table he came. Lovingly he lifted the instrument, and began to pick out a note here and there. Then he took the bow and

(14)

began to play; at first low and soft and pleading, then glad, triumphant, strong, and then wailing and sad. When he laid it down there was not a dry eye in the room. Six guineas? one hundred, two, three, five, six, seven hundred, and Paganini was the proud possessor of the violin at seven hundred guineas! Without the master touch worth six guineas!

Now, that is a parable. So it is with the human soul. Without the Master's touch, how broken, how worthless, how lost; but with the Master's touch anything is possible. The Lord Jesus Christ has attuned souls for whom no one else had any hope, has attuned them to the harmonies of heaven. And today His touch has still its ancient power.—THOMAS STEWART.

Things are not What They Seem

In a certain New England family there were two daughters named Mary and Abigail. Mary, the elder, was wooed by a promising young man named Richard Cranch, and her parents approved him highly; Abigail's lover was an awkward lad named John, of whom the parents thought nothing.

The girls were married in a double wedding and, according to the custom of the time, each chose a Bible verse as a sort of life motto and recited it at the ceremony.

Mary, looking proudly at her man, said, "Mary hath chosen that good part which shall not be taken from her." Little Abigail raised her brave chin and recited loudly, "John came neither eating nor drinking and ye say he hath a devil."

The last name of Abigail's John was Adams. She was the only woman to become the wife of one President of the United States and the mother of another.—BRUCE BARTON, in *Reader's Digest*.

The Zeal of God

A strange story was told in the Boston Herald some time ago about the freighter *Hardy*, coming from a port in France, carrying, besides the mineral water in her hold, a number of small wooden cases marked "metallic sodium." The story is long and interesting. Suffice it to say that these cases were the cause of a fire that could not be put out. Several of the cases of mineral water had broken, and suddenly the boatswain saw one of the wooden cases marked "sodium" burst into flames. The more water they poured on the fire, the more intense was the flame. Cases were cast into the sea, only to rebound into the air, flaming balls. The crew had barely time to take to the boats when the freighter broke in two and disappeared in the sea. Captain and crew learned then that sodium is a metal of peculiar quality. It oxidizes rapidly when water touches it and bursts into flames as soon as the water becomes warm. Water thrown on it to quench it has the contrary effect. It is a fit emblem of enthusiasm like Paul's, which has also a "peculiar quality." There was no use throwing cold water on his enthusiasm. One might throw him into a sea of troubles, but he rebounded and burst into a hotter flame of zeal than ever. Persecution was only so much fuel to the fire.—ANNA BURNHAM BRYANT.

PRACTICAL

HERE AND THERE AMONG BOOKS

By P. H. LUNN

THERE has recently come from the press of Richard R. Smith, Inc., a book that should interest every minister, especially at this Easter season; it is *GREATEST THOUGHTS ON IMMORTALITY*, compiled by Jacob Helder, A. M., Ph. D. (\$2.00). This volume of 183 pages (including index) covers an amazing scope. We are told that the compilation of these statements repre-

sents twenty-five years of intensive work and this is not hard to believe when one scans down through the list of contributors, for there are sixty-seven of them. The compiler has not confined the book to testimonials from those holding a Christian view of immortality but his endeavor has been to present the views of a galaxy of outstanding individuals from various fields of activity—ministers, authors, editors,

(15)

educators, artists and poets. In this list are churchmen with varied ratings in the scale of orthodoxy. We find the names of Francis J. McConnell, Daniel A. Poling, S. Parkes Cadman, Gaius Glenn Atkins, Rufus M. Jones, Shailer Mathews, Newell Dwight Hillis, Joseph Fort Newton and many others. Also we note the names of such blatant agnostics as H. L. Mencken, who is inseparable from his magazine, *Mercury*; Clarence Darrow, Luther Burbank, Bertrand Russell, H. G. Wells. Here are two or three names that are unmistakably Hebrew; and there we notice among the poets, Ravidranath Tagore, the famous philosopher from India, Maurice Maeterlink, and among the writers Frank Crane, Sir Walter Scott, Victor Hugo; no they are not all contemporary. It is a book that I would prize highly not only as a reference book but a source book of illustrative matter for an Easter sermon.

Now I shall mention (not review) three or four books on themes that should be of special significance to every preacher. No matter what turn a pastor gives to his Easter sermons I believe that it will be profitable for him to read two or three good solid books, if for no other reason than just to give a proper background to his messages and to his thinking. There are two books which fortunately the publishers, Richard R. Smith, Inc., have put into their Dollar Library. The first of these is that old classic, *The Trial and Death of Jesus Christ*, by Dr. James Stalker, a masterly exposition of the betrayal, arrest, trial and crucifixion of Jesus; or as the sub-title indicates, it is a devotional diary of our Lord's passion.

Doubtless the following quotation from the Author's Preface will indicate more clearly than anything we could say, some suggestion of Dr. Stalker's point of view in his preparation of the book: "I have to confess that some even of the most famous books on the Passion are to me intolerably tedious, because they are written, so to speak, in oh's and ah's. Surely this is not essential to devotion. The scenes of the Passion ought, indeed, to stir the depths of the heart; but this purpose is best attained, not by the narrator displaying his own emotions, but, as is shown in the incomparable model of the Gospel, by the faithful exhibition of the facts themselves."

First published in 1908, Dr. W. M. Clow's, *"The Cross in Christian Experience,"* is one of the few books that never should be allowed to go out of print and one which every preacher should own, not to read through and check off his list, but to read from cover to cover once a year, for it is a book with depths that one cannot hope to plumb, no matter how often read. W. H. Griffith Thomas, that doughty Bible expositor, says of it, "If the substance of this book were received and reproduced by the ministry of our churches, it would put iron in our blood, heart into our work, and joy into our people." The volume comprises twenty-five sermons planned and arranged so as to present the Atonement in all its aspects. It is this reviewer's humble judgment that this volume should head the list of books on the Cross and the Atonement.

An unusual volume, a 1929 publication, by Harper and Brothers (\$2.50) is *"If I Had Only One Sermon to Preach on Immortality,"* edited by William L. Stidger. The book is a symposium of twenty-three sermons by as many preachers of note, some of them pronounced fundamentalists, several of them avowed modernists and a number unclassified. The first one is by W. E. Biederwolf on the text, "If a Man Die Shall He Live Again?" Others are by Lynn Harold Hough, Bishop Edwin H. Hughes, Charles E. Jefferson, whose writings are so popular with preachers, Daniel A. Poling, Merton S. Rice, Frederick F. Shannon, and others equally well known. In the 340 pages of this volume I venture to say there is a rich deposit of usable material.

And I almost let my modest little contribution go to the editorial office without mentioning a really worth while series of Easter messages, entitled *"The Risen Life,"* written by Rev. D. Shelby Corlett, our N. Y. P. S. General Secretary. These sermons appeared as the March issue of the Nazarene Monthly and were also published in booklet form to sell at 25c each. I wish that many of our pastors would send for a number of these booklets and sell them out to their people. They are so helpful, so constructive, so devotional; and they are strong messages; they read just like Brother Corlett's sermons impress his hearers—forceful, dynamic, backed by conviction and independent thinking.

II. PIERCING PREACHING THE WANT OF THE CHURCH (continued)

By REV. JAMES CAUGHEY
Compiled by DR. H. O. WILEY

I KNEW a minister once, who wrote some glorious and stirring things about revivals, and very eloquently too. Thousands of copies of his appeals were circulated far and wide; but when a revival of the Word of God burst forth like a flame in his own neighborhood his face was seldom seen in one of the meetings. Many of the vilest sinners in town were getting converted and vast numbers were under the deepest concern about their eternal interests. A large body of faithful men—men who had never printed a line on the subject of revivals—entered into the work "heart and soul"; while our gentleman of the pen, to avoid responsibility, or escape observation, set out for a "short excursion" into the country. There he continued, "enjoying himself," and entertaining a polite and fashionable circle, while his brethren, pale and worn, were pushing the battle to the gates or improving the victory to the utmost of Gospel power.

It is not to be wondered at that there are men to be found, in great numbers, who speak well of revivals. The Christian Church owes its origin and present "standing" in the world to such extraordinary effusions of the Holy Spirit. If she is to advance to glory and victory it must be done by the same instrumentality. The Church requires more than "good speaking and writing." She calls for action—vigorous action—powerful and continuous efforts, ordinary and extraordinary, for the conversion of sinners. That advice of Cicero, to the politicians of his day, is strikingly applicable to the "pen and ink heroes and wordy carpet knights" of the present time, with regard to revivals and consequent ingathering of sinners to the church: "Let, therefore, the pen give place to the sword; arts to arms; the shade to the sun; and let that virtue have the pre-eminence in the state, by which the state itself getteth the precedency of all other. Let that rule in the city, by which the city hath obtained the dominion of the whole world."

O my brother! whatever others may do, be wise for eternity—wise not only in running the Christian race and in securing your own salva-

tion, but in winning souls to Christ. "He that winneth souls is wise."

Christianity has her subjects of beauty, harmony and grandeur. In many instances, she would seem to invite the inquiring mind into the investigation of "truth in the abstract"; where taste may be regaled, and where the lover of polite literature may luxuriate in the wide field of her boundless wealth. That there is much in such intellectual disquisitions "to soothe the mind"; as you say, "please the fancy, and move the affections," I do admit; but I do not forget that there may be much also to gratify human vanity. Could you see my papers, which are folded up and put away, you could not believe such subjects have been by me "always and wholly disregarded"; but they are totally unfit for the present services, and those great truths which are adapted to them I conscientiously prefer, even at the risk of having "certain persons of an intellectual character form an unfavorable opinion of the mind and education of the stranger."

"With a religion so argumentative as ours," says an elegant writer, "it may be easy to gather out a feast for the human understanding. With a religion so magnificent as ours, it may be easy to gather out a feast for the human imagination. But with a religion so humbling and strict and so spiritual, it is not easy to mortify the pride, or to quell the strong enmity of nature, or to arrest the current of affections, or to turn the constitutional habits, or to form a new complexion over the moral history, or to stem the domineering influence of things seen and things sensible, or to invest faith with a practical supremacy, or to give its objects such a vivacity of influence as shall overpower the near and the hourly impressions that are ever emanating upon man, from a seducing world."

Nor should the sentiments of a great divine of the seventeenth century be overlooked: "General persuasives to repentance and a good life, and invectives against sin and wickedness at large are certainly of good use to recommend religion and virtue, and to expose the deformity and danger of a vicious course. But it must be acknowledged, on the other hand, that these general discourses do not so immediately tend to reform the lives of men, because they fall among the crowd, but do not touch the consciences of particular persons in so sensible and awakening

manner as when we treat upon particular duties and sins, and endeavor to put men, upon the practice of one and to reclaim them from the other, by arguments taken from the Word of God, and from the nature of particular virtues and vices.

The End.

EXPERIENCES AND OBSERVATIONS

By W. G. SCHURMAN

I THOUGHT the following might be interesting to the pastors. We would appreciate hearing from you with answer enclosed. If unable to solve, and you are curious enough to know the answer, we will be glad to tell you on request.

An Ancient Riddle

Adam, God made out of dust,
But thought it best to make me first.
So I was made before the man,
To answer His most holy plan.
My body He did make complete,
But without arms, or legs, or feet.
My ways and actions did control
But to my body gave no soul.
A living being I became,
And Adam gave to me a name.
I from his presence then withdrew,
And more of Adam never knew.
I did my Maker's law obey,
Nor from it ever went astray.
Thousands of miles I go in fear,
But never on the earth appear.
For purpose wise, which God did see,
He put a living soul in me.
A soul from me my Lord did claim,
And took from me that soul again,
For when from me that soul had fled,
I was the same as when first made.
And without hands or feet or soul
I travel on from pole to pole.
I labor hard by day or night,
To fallen man I give great light.
Thousands of people young and old,
Do by my death great light behold.
No right or wrong can I conceive,
The Scriptures I cannot believe;
Although my name therein is found,
They are to me an empty sound.
No fear of death doth trouble me,
Real happiness I shall never see.
To heaven I shall never go,
Nor to the grave, nor hell below.
Now, when these lines you closely read,

Go search your Bible with all speed.
For that my name's recorded there
I honestly to you declare.

The authorities in Chicago executed a criminal recently, and considerable space was given to the way he spent his last hours in his death cell. I understand he was given a chicken dinner, all the cigarettes he could smoke; the watchers played cards with him in an effort to help him forget his approaching doom. They sat with him in his death cell and did everything they could, and their sympathy seemed real, yet this man ruthlessly shot down a fine, high-class citizen, employed in one of our local banks and all this kindness was shown him in spite of the fact that his victim died without mercy, and left wife, children and friends to mourn the loss. I got to thinking and comparing this man's last hours with the last night the Son of God spent on earth. Gethsemane was Jesus-Christ's "death cell." He picked three men who he hoped would help him through the hours preceding Calvary. They forgot Him and fell asleep. One of His friends had betrayed Him for a paltry thirty pieces of silver. Eight of His chosen apostles never went near His "death cell," and the great city over which He wept went on with their high life while the Man of Sorrows was bearing their sins. As I meditated on this theme, I brought it home still closer. He died for my sins; He suffered for me. In the midst of my meditation I fell on my knees and I was moved to ask God to help me to show by my service my appreciation for His sacrifice.

*"For me it was in the garden,
He prayed not My will but Thine;
He had no tears for His own grief,
But sweat drops of blood for mine."*

I was reading in the book of Mark the other night about the incident where Peter, James and John beheld Christ's transfiguration. What a blessing that must have been to these three disciples; what a wonderful emotion that would make Peter want to build a tabernacle and remain there forever, and I said to myself, "How similar to people today who get a great revelation from heaven; their emotions are stirred and they desire to remain in that ecstasy, but as I read on I observe that this blessed experience was not given them simply to stir their emotions but to qualify and equip them to care for poor, broken humanity at the foot of the moun-

tain. You will remember that the poor, broken-hearted father at the foot of the mountain came to the disciples, asking them to relieve his son of his awful condition and they could not, but on the arrival of Jesus the son was quickly relieved and the father went on his way rejoicing. Then I said to myself—have I not seen churches so wrapped up in the cloak of their Christian experience that they forget a poor, sin-sick, heart-broken world? The baptism with the Holy Ghost may be given as primarily to purify the heart, though that I think is an open question, but I am sure that the divine thought was also to equip us to help a prodigal world. I have seen some churches whose few members could get exceedingly happy over the thought of the hour when they got sanctified, but there seemed to be no material, from Sunday to Sunday, on which to work and to whom they could tell the joy of the Lord. Something is wrong somewhere, brethren, as sure as the world, for God never gave us this great grace to consume upon our lusts.

On the day of Pentecost they could not get people into the upper room, but they left that chamber to go out and preach to a multitude and 3,000 accepted Christ that day.

I picked up the following some place and pass it on to my brethren with this comment—there must be a reason why the seats are empty.

As announced for tonight, I am to speak to the seats. This has been on my mind for some time. We have special days set apart for old people, children, mothers, college, missionary, etc., but none for the seats. I shall divide my talk into two parts: Things Praiseworthy; and Things Blameworthy.

I. PRAISEWORTHY THINGS. (Some things which cannot be said of all men.) You are always present. No matter what the weather is. It is never too cold, warm, wet or dry for you. No matter what is going on in the other churches, you are always here. I can depend on you. You do not attend the theater, do not dance or play cards, do not go to Sunday baseball or Sunday picnics, nor even go visiting. You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayermeeting, Sunday school or the missionary meetings. I notice that there are two kinds of seats: full and empty. I appreciate your

presence, but would rather there were less empty ones and more full ones. I must praise you empty ones for this one thing: you are always here and right up here in front. I wish the full ones would crowd you out so there would be none in the service.

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did not think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late so that all could see it. You never look around when anyone comes in late. You never whisper or read books or papers to let the preacher know that you are not interested in what he has to say. You never go to sleep during the sermon. You never find fault with the preacher nor his sermon. You are a peaceable set. You never quarrel among yourselves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon, which changes every quarter. You are not chasing after something new all the time. You are loyal. I can depend on you. Nevertheless, I have some things against you.

II. BLAMEWORTHY THINGS. The service is of no help to you. My efforts are all a failure. You are no better than a year ago. You are hard, unsympathetic. You have no feeling. You are not moved by anything I say. You do not seem to appreciate my efforts nor the sacrifice I make for you. You pay no attention to what I say. It only goes to the surface. You are no help to me in my work. You never invite anyone to church, visit the sick, bring me flowers, nor speak to souls. You are so hard, so indifferent, so inactive. People ought to sit on you.

You never pray. You are always at prayer-meeting but never take part. Neither do you pay. God loves a cheerful giver, but you never give a cent. You would let the preacher starve. A preacher complained that his people did not support him except with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other, nor to strangers. You never visit each other nor the newcomers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power,

but you would cool off the furnace of the three Hebrews. The preacher can dust you and clean you up, but you do not appreciate it. You never say, "Thank you."

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church but saw so many empty seats that they went out and would not come back. Your emptiness says, "Stay away." When people see so many of your empty seats here they lose confidence in your preacher and some get the idea that there should be a change.

Your message to the world is not good. Your empty seats speak louder than unbelief that religion is a failure. The world, Satan and all unbelievers, know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the Church of Jesus Christ to triumph.

Now, in conclusion, my dear seats, let me say to those of you who are always here but empty: I hope you will see your responsibility and try not only to be present but to be filled. To those who are always present and filled: Don't get discouraged, but be faithful, and some day those who sit in you will sit in the seats of the Church triumphant, where there will be no empty seats.

I was struck very recently with the force of that portion of the third chapter of Revelation that refers to the Laodicean church. Here is an emotion ascribed to Jesus Christ that appears nowhere else in Holy Writ. We read of His being very grieved and sorrowful, but here He claims to be disgusted, and not only slightly so but to the point of nausea. "I will spue thee out of my mouth." Then I was struck with the kind of people who thus affected Him. It was not the outbreathing sinner, for when they brought the woman to Him desiring that she be stoned He extended mercy, nor was it the man who walked against great light, for we find that Manasseh, the son of one of God's most pious rulers ascended to the throne to undo all that his godly father had done, and when captured by the enemy he cried and pleaded with God and God heard him, forgave him and restored him to the throne again. Nor is Jesus Christ nauseated by some filthy backslider. Peter, who talked so big and so loud, and said, "Others may fall thee but I will not," and then met with such

inglorious defeat. He who in the testimony meeting at the last supper said, "I'm going through; I'll pay the price whatever others do," took the sacrament at the hands of Jesus Christ, went out and lied and denied, and with the sacramental wine moist on his lips, cursed and swore, was restored to divine favor, and made the commencement address at Jerusalem.

But Jesus Christ says He is disgusted with the crowd of church members, and they not the little, carelessly clad, dirty-necked, poor, despised, slum church, but a people who were rich and increased in goods, and said they had need of nothing. I said to myself: Why this attitude on the part of Christ toward this people. Rev. Clovis Chappell says it is because a lukewarm, half-hearted crowd will make nearly anybody sick. Who would pay a big price to see two football teams carelessly handle the ball, caring not which side won? It is the life and the blood and energy that is put into a game that brings from 60,000 to 75,000 people to a college bowl, to sit amidst snow and cold and wrapped in blankets for two hours with the thermometer hovering around 20° above. The Church of Jesus Christ is conducting a greater conflict than any football game ever played, yet I fear the lack of interest manifested in many of our services, makes the world feel we are not in earnest. O God! put life and energy and passion into us, and let us see that men will be lost and damned because of our negligence.

We believe there is a cure for this lukewarmness. The indwelling presence of the Holy Ghost will not permit a man to remain idle or be careless in rescuing the perishing and caring for the dying. What the church needs is earnestness; what the world wants to see is earnestness. They will put up with inferior service and excuse the man who butchers the king's English if they can see passion and earnestness in his work, and, come to think of it, brethren, if men are really lost and need but to die to be damned, don't you think we could be excused if we were a little more enthusiastic in all of our evangelistic meetings?

First Church, Chicago, recently received several hundred dollars from one of her old members who passed away. I think she united under Rev. C. E. Cornell's ministry. I do not know what Brother Cornell had to do with her making her will, but I suspect he had some-

thing to do with it, and after he is dead and gone the church receives the benefit of his faithful ministry. That little incident is the occasion of my presenting the following by Rev. H. W. Pope, and published by the American Tract Society:

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children, and for such other relatives and friends as have a reasonable claim upon you. You have not forgotten those trusty servants whose fidelity no wages can ever fully repay. And if you can think of anyone who befriended you in early life, who is now poor, you have endeavored to show him that his kindness is not forgotten.

But have you remembered the Lord? Surely there is no one who has done so much for you. He it was who furnished the health, energy and judgment by which you have accumulated your present property. And now He is poor; not poor in one sense, for "the silver and the gold are his"; but so many of those to whom He has intrusted it have forgotten that they are stewards and not owners, that He, the owner of it all, is really suffering, in his church, for the lack of His own. The spread of the gospel is greatly retarded for want of the necessary means. The Lord's treasury is continually empty, while multitudes are crying for the Bread of Life. Many of the Lord's people turn a deaf ear to His calls, and few of them are fully alive to His urgent need of money.

"He who was rich, for our sakes became poor, that we, through his poverty, might be rich"; and now that He is thus in need of our aid, surely we ought to remember the debt of gratitude we owe Him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the rightful owner. A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the gospel bequeathed to the little church where he worshiped a legacy which yields an annual income of \$250, "in order," as he said, "to make his place good when he was gone." "By it he, being dead, yet speaketh," and will for years to come.

Have you, my brother, planned to make your place good when you are gone? Perhaps during your lifetime you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try, as far as possible, to make good the loss he has sustained.

If you have neglected this duty, why not add a codicil to your will this very day, so that when the will is read in the probate court of heaven, and the Master listens for His name, He will not be disappointed, but looking upon you with a smile of joy will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord?"

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to a Western college, "I cannot tell you what I have enjoyed. It is like being born into the kingdom again."

Besides, if you give now, you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland relates that, after the Chicago fire three friends met, two of whom had been burned out of house and home and the immense accumulations of successful lives. One of the unfortunates said to the other two, "Well, thank God, there was some of my money placed where it could not burn"; saying which, he turned upon his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, "That man gave away last year nearly a million of dollars; and if I had been wise I should have done the same thing."

Be your own executor, then, and give while you can.

There are a number of people in our churches who should remember the church in their wills, not that they should neglect their family, but they should not neglect the church. Let every pastor who reads this do his best to lay it upon the hearts of his people. First church, Haverhill, Mass., is out of debt because two men were induced to make their wills by the now sainted I. W. Hanson. There are thousands upon thou-

sands of dollars that could be secured in this way. It would be a blessing to the church and would have much to do with keeping many families from ruthlessly squandering sacred funds.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

EASTER SERMON SUGGESTIONS

THEME—THE JOY OF EASTER

TEXT—*And they departed quickly from the sepulchre with fear and great joy* (Matt. 28: 8).

- I. Great joy because of a risen Savior.
- II. Great joy because man's last enemy (death) had been conquered.
- III. Great joy in the anticipation of eternal life.

THEME—THE FIRST EASTER SERMON.

TEXT—*Mary Magdalene cometh and telleth the disciples, I have seen the Lord* (John 20: 18, R. V.).

- I. It was a message of encouragement. She told the sorrowing disciples of a risen Christ.
- II. It was a positive message. She left no uncertainty concerning His resurrection.
- III. It was a message of personal experience. "I have seen the Lord."

THEME—HAIL, THE CONQUEROR

TEXT—*I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death* (Rev. 1: 18).

- I. Behold, the one who died—"I was dead."
 1. His death was real—He died as other men.
 2. His death was for a purpose—redemption.
- II. Behold, the Living One—"I am, alive for evermore."
 1. His resurrection was as real as His death.
 2. He is living for a purpose—"To make intercession for them" (Heb. 7: 25).
- III. Behold, the Conqueror—"I have the keys of hell and of death."
 1. He robbed death of its sting (1 Cor. 15: 55).
 2. He robbed the grave and hell of its victory (1 Cor. 15: 55).

3. He cannot die again—His victory is complete (Rom. 6: 9).

EASTER EVANGELISTIC MESSAGES

THEME—MAKING APPOINTMENTS FOR ETERNITY

TEXT—*To day shalt thou be with me in Paradise* (Luke 23: 43).

- I. The time to prepare for eternity is in this life.
- II. Christ through His death and resurrection has brought eternal life.
- III. Through Christ we may be assured of eternal life.

THEME—AN UTMOST SAVIOR.

TEXT—*Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them* (Heb. 7: 25).

- I. Why He Is Able to Save—Because "he ever liveth."
 1. He has conquered every foe of man.
 2. He "ever lives"—He cannot die again.
- II. What He Is Able to do. "Save to the uttermost."
 1. From the uttermost depths of guilt to the uttermost heights of pardon.
 2. From the uttermost depths of depravity to the uttermost heights of purity.
 3. From the evil influences of the world which would defeat us to a victorious life through His grace.
- III. Whom He is able to save—All "that come unto God by him."
- IV. When He will save—When they come.

THE EASTER CHURCH MEMBERSHIP Campaign

Easter time has been used for years as a time to recruit members for the church. For weeks before this time a definite campaign has been waged to get in touch with those desiring to unite in membership. In the Church of the Nazarene we must pursue a somewhat different course of action because of our applicants having to be interviewed by the membership committee. Many of our pastors are equipped with membership application blanks and these are handed to prospective members. On these blanks is a brief statement of belief and the general rules. In this manner the applicant knows what he is joining and has some appreciation for what membership means in our church.

There is a decided advantage in taking in a large class of members at one time. Why can this not be done on Easter Sunday? There are perhaps numerous members of your Sunday school classes who are eligible for membership and who would desire to join. The associate membership of the N. Y. P. S. furnishes a list of prospects from which members may be secured. Those friends of the church who enjoy our services may be glad to join if the matter is properly presented to them.

Take time to make your reception of members impressive. One church in our connection gives each new member a copy of the Manual, and a subscription to the *HERALD OF HOLINESS*. This is money well invested. Give opportunity at least for the members of the church board, the elders, and other leading members of the church to welcome these new members by a warm, hearty handshake. Make them feel that they are joining something worth while and that you appreciate their uniting with us in membership.

SECURING MEMBERS IN THE REVIVAL

Recently it was our privilege to attend a revival service conducted by Rev. L. A. Windsor, the Ozark evangelist. He had a rather unique way, at least among Nazarenes, for securing the names of those desiring to unite with the church. After he had given his altar call he had the congregation sing another verse while those who desired to unite with the church were invited to come sit on the front pew. It was made plain that this did not receive them into membership, but merely expressed their public desire to unite in membership; and that it was only after they had been interviewed by the church membership committee that they would be eligible for membership. They had secured the names of fourteen eligible persons, and the meetings had several more days to run. Perhaps this suggestion may be carried out successfully by pastors and evangelists elsewhere. It is certain that we fail sadly in "stringing the fish" caught in our revivals; that is, we fail to get our converts into membership. Perhaps a little pressure at the revival time will greatly aid us in tying them up definitely to the church.

REQUIREMENTS FOR A REVIVAL

An editorial in the *Christian Advocate*, organ of the Methodist Episcopal Church, South, concerning the Spiritual Life Conference gives some

pointed remarks on revivals which need to be emphasized. It states, "If a revival comes the laity and the ministry will have to want it and to give themselves to the securing of it. Only by the simple methods of the working of the Holy Spirit will the revival come. No mechanical organization can produce it. Programs and conferences and resolutions will have little bearing on the matter. Spiritual upheavals come by more strenuous methods. The way to have a revival is well known. The difficulty is that we do not like the requirements. There must be penitence, renunciation, faith. The desires of the heart and the plans of life must be brought into accord with the mind of Christ. When laymen and ministers earnestly seek to perform the obligations of followers of the Master there is a stir in the church, and soon afterwards an awakening in the community."

THE SUNDAY MORNING CHURCH HOUR

An editorial on the above subject is given in a recent issue of *The Christian Advocate*. It sets forth what all pastors know to be a somewhat troublesome fact, that so many different agencies and humanitarian activities are calling for the pastor to present certain matters of public concern to the Sunday morning congregation. It appears at times that these requirements unless soon brought to an end will equal more than the total number of Sundays in the year. All agents for these enterprises know the congregations are usually larger, the collections are more, and the people in general are in a better mood to receive their message in the Sunday morning hour. The note struck by the editor that needs emphasis is this, "Let all things due to be done by the churches have their place, but also save the Sunday morning hour for worship. Let it be God's hour. Give humanity many other hours." To which we say Amen.

TRY THIS IN YOUR PRAYERMEETINGS

Several of our pastors have been successful in having a "Book Review" prayermeeting. They have obtained some new book from our Publishing House and have prepared a review of that book to present to their people as a prayermeeting talk. At the close of the review they

have offered the book for sale, and usually a large number of the books have been sold.

There are several advantages to a service of this kind. It gives a change to the regular routine of prayermeeting service; and variety is the spice of a meeting—just as it is the spice of life. It enables the pastor to present to his people such books as they should read. Every pastor knows a reading congregation is much better qualified to meet the needs of the day than a congregation which does not read. It also furnishes an outlet for the publications from our house to our people.

Within recent months there have been a number of small books issued which will lend themselves well to a service of this kind. Nearly all the issues of the Nazarene Monthly will be useful for this purpose. Among the books recently published which may be used are these: "The Life of Dr. P. F. Bresee," by A. M. Hills; "The Holy Spirit," by Dr. J. B. Chapman; "Helps to the Prayer Life," by W. G. Schurman. And four or five other books which may be furnished on request. These books are neatly bound in paper covers and sell for twenty-five cents each. A small commission is allowed if purchased in quantities of ten or more. This commission over a year's time will enable the pastor to purchase several larger books for his library.

A pastor can know the success of a service of this kind only by giving the review and by having a number of copies of the book on hand to sell at the close of the service. If you are seeking variety for your prayermeeting, give this a trial.

NOTES ON EVANGELISM

Dr. Len G. Broughton recently said, "There is no denying that we are today entering on a returning era of evangelism. In all my ministry, which has been keyed throughout to evangelism, I have never seen more marked evidence of it than I have seen these past three months."

Dr. William Hallock Johnson, president of Lincoln University, in his lectures on "Humanism and Theism" given recently at Princeton Seminary said, "Once let go of the supernatural in religion, and religion will become vague, morals will degenerate. The result will be a spiritual and moral chaos."

In a recent issue of the Watchman Examiner, Rev. J. C. Massee gives the following "Suggestions to Evangelists."

The evangelism must never underestimate the ignorance of his audience. Nor must he ever lose sight of the fact that they are men and women, who through sin carry burdens, are smitten with sorrows, grope in darkness, and despair of their own moral sufficiency. The evangelist must be patient and forbearing with the ignorant and the erring.

A redemptive gospel is necessary. An ethical gospel only leaves the sinner struggling in vain to lift himself by his own moral bootstraps to the impossible level of the perfect example of Christ. What man needs is a Savior, not an example. The gospel offers a new basis on which to reconstruct life. It provides healing for the hurts of sin.

An effective evangelism will make social application of the individual gospel. The redemption of the individual will involve the redemption of the family, the home and society in all their various aspects and movements. The gospel preached in any successful evangelism must be a two-edged sword, cutting both in the direction of the saint and of the sinner.

It must provide comfort for sorrows, strength against temptation, guidance in perplexity, assurance of peace with God and inspiration by which the Christian life is lifted to a higher and holier level. The evangelistic gospel is not a succession of "don'ts." It is a positive proclamation of holiness and the divine provision of enabling.

The effective evangelism must realize that American paganism is not less real, nor less violent in its opposition to Christ and the gospel than was the paganism of ancient Rome or of modern Japan.

Nothing can be more certain than that the militant proclamation of the gospel will demonstrate that the gospel has power to direct impact on unregenerated men to bring conviction, prove conversion, transform life, and fill the church and the world with holy rejoicing.

Every effective evangelistic meeting ought to leave the local church reaping direct results in other conversions and continuous application for new members for many weeks after its close, and thus permanently carry forward the kingdom of God.

ON YOUR KNEES

Many wise observers are strongly of the opinion that prayer, public and private, is the greatest lack in the Christian Church today. We are not the praying people that our ancestors were. Families go for years without prayer in the home circle. Prayermeetings have ceased to be prayermeetings. Many ministers prepare wholly out of books and meditation rather than on their knees. Committees have largely supplanted supplications unto the Lord. We receive not, because we do not ask.

This all means great loss. We need not prove to our readers that prayer has been the means by which Christians of all generations have gained their greatest conquests. Would that we could get back to prayer!—*Editorial in The Presbyterian.*

THE PROHIBITION ISSUE

The prohibition issue is becoming more acute each day. The situation should challenge every earnest, godly preacher to throw the weight of his influence with and raise his voice in defense of the prohibition cause. If the pulpit is silent and the wet propaganda is continued to be spread throughout the country in the secular press, it will not be long until we have lost all for which the prohibition forces have fought over a period of years. Here is some

Powder for Your Prohibition Gun

THE HUMAN TOLL TO DRINK

And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank (Dan. 1: 5). Dr. C. W. Saleeby, F. R. C. S., F. R. S., a distinguished physician of Great Britain, furnished the following exhibit of the desolations caused by strong drink. The figures apply to England and Wales alone, and hence are far from giving the full total of the drink mortality throughout the world. Doctor Saleeby says, "The first year of the World War cost us about eighty thousand fine lives of our soldiers and sailors. But during every year of peace, alcohol takes at least sixty thousand lives in this country. On the most moderate reckoning it is responsible for one-seventh, or about fourteen per cent of the whole death-rate. This toll of over a thousand lives a week, year in and year out, is three-fourths of the toll exacted by the greatest war in history. Estimating from the average size of a family, and the known death-

rate from alcohol, we find that this destroyer of the people, by its destruction of husbands and fathers, makes 45,445 widows and orphans in England and Wales every year, or over one hundred and twenty-four every day. These figures are an understatement, for they do not recognize the fact that the mortality due to alcohol is really much higher among men than women. We have in this country an infant mortality of about one hundred thousand per annum, and a mortality of infants before birth which is at least as high. It is estimated that not less than half of this antenatal mortality, namely, fifty thousand lives per annum, is due to syphilis. Over the whole of this colossal loss of life, before and soon after birth, amounting to not less than two hundred thousand lives annually, is the trail of alcohol, either doing its deadly work hand in hand with syphilis or destroying life directly on its own account." It is marvelous how quickly prohibition begins to repair the desolations of intemperance.—*Adult Leader.*

THIS IS THE CHURCH'S BUSINESS

Prohibition is the church's business. The wets have made it so. They are using millions to make the public believe that the Eighteenth Amendment is unenforceable. They have captured the metropolitan press. They have captured the monthly magazines. They have captured some, if not all, of the weekly magazines. It is too much to ask that the church keep silent when the wets are working day and night to bring back the legalized sale of intoxicating liquor.—*Christian Endeavor World.*

IF WE LOSE OUR GOVERNMENT

In an address before the Pennsylvania Sabbath School Association, Miss Margaret Slattery said, "If we lose our American government it will not be through the foreign-born or the sons of the foreign-born, but through the demands for personal liberty of the sons and daughters of the founders of the nation. I would rather see a thousand men carrying the red flag and singing 'The Internationale' on the city streets than to see one hundred representative business men drunk in a nation that says 'Thou shalt not.'"—*Selected.*

Good human laws are not framed arbitrarily, and then thrust on the people. Good laws are discovered. It is so with the prohibition of the liquor traffic. For a long time good people were in trouble and agony over the evils wrought by

strong drink. They did not know how to frame a law that seemed to meet the case. Then it came about that they discovered what was God's mind on the matter. They passed the prohibition law. It is God's law. Evil and selfish people want to destroy it. But they cannot. It is here to stay.—Selected.

In *The Presbyterian Survey* a New Zealander pleads with America to stand by the 18th Amendment, for unless we do we shall kill hope in the hearts of fighters for liberty in all parts of the world: "In the name of God, get to your knees, and then rise terrible as an army with banners, and proclaim the truth to the world, that America has pledged its word and will never go back but will lead the wide world to liberty from the world's greatest curse."

A Canadian paper is authority for the statement that Prohibition has so lengthened life in the United States that it has saved insurance companies \$250,000,000. The paper also calls attention to the fact that the assassins of our three martyred Presidents were drinking men and drank heavily before committing their horrible deeds.

PROHIBITION A GODSEND

Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men, and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the savings banks by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a Godsend to this country.—CAPTAIN ROBERT DOLLAR, Steamship Owner.

THE FOE WITHIN

By J. W. Bost

TEXT: Jer. 17:9.

- I. The discovery of the sense of sin by the Holy Spirit.
- II. The unveiling of the depths of evil in the human heart.
- III. The meaning of total depravity.
- IV. The demand for holiness.

NOTES AND OBSERVATIONS

By BASIL W. MILLER

Notes on the News of the Day

The Ten Most Interesting News Stories of the year have been selected by Kent Cooper, general manager of the Associated Press. It is interesting to run back over these items and to note the varied nature of the news for the past twelve months. The first event was the discovery of the remains of Andree's North Pole Aerial Expedition, which for some thirty-three years has remained a mystery. The next was the trans-Atlantic non-stop flight of Coste and Bellonte. We who live here in New York City will never forget the thrill we had in seeing them land at the Curtis Air Field, some five miles from where I write this story. The winning of the golf championship by Bobby Jones is listed as number three. Of course among us holiness preachers, where there is a pair of "golf pants" to about every 1973 ministers, that note does not arouse much of a thrill. Next is the story of Gandhi and his nonviolent revolt against the English in India. This is followed by the story of the birth of Lindbergh's heir. The fire at the Columbus, Ohio, penitentiary where three hundred prisoners were burned to death is sixth in interest. The great drought here in America and its resultant billion dollar loss to the farmers, and the explosion of the English queen of the air, the dirigible R-101, with the death of England's cream of aeronautical talent, form the seventh and tenth stories. While of course the ninth note must be that of the discovery of the new planet, Pluto, which has been hunted for 2,500 years as the ninth planet of the universe, four billion miles beyond the sun. King Carol's return to the throne of Rumania comes in for mention, but the life of that king while in exile with his "famous loves" is too filthy to be referred to.

New Year's Night on Broadway was a wilder story than any other told in recent times. (I write on New Year's day this story which you will read in April.) All over the city merry-makers were out for a good time, and a loud one. Broadway, especially along where the

theaters are located, and around Times Square (Forty-second Street) was a raging riot of racket at the midnight hour. The horns tooted, the whistles whistled, the fog-horns croaked out the old year, and the boats and ocean liners welcomed the new with their blasts. In the churches sacred services made memorable this time which symbolizes the passing of time into eternity. The Riverside church (where Fosdick is preacher and Rockefeller is patron) was crowded to its capacity (2,500 people). The Cathedral of St. John the Divine, New York's outstanding Episcopal church, where Bishop Manning holds forth, chanted the old year's death knell. Trinity church heralded the New Year with its chimes (this is the church which all visitors to the world's largest city want to see, old when the country was in its youth, and born with New Amsterdam, located on Broadway at the head of Wall Street). Prohibition officers had a busy time, slapping hips and thus breaking booze bottles. While we Nazarenes, a handful in number in a half dozen of our churches, prayed through from the old to the newest member of the household of the years, 1931.

Praying for the Dead is a practice followed by the Catholics, but here is a new slant on the old tale. It seems that Thomas Fortune, a fortune hunter of Wall street, made an agreement with the Fathers of the Blessed Sacrament in the city, whereby they were to receive a yearly annuity of \$12,000, for which sum they were to pray in perpetuity for his soul in purgatory, or maybe Hades. When the amount of money was set aside by the dead one's will the sum was far below this. Now these priests are suing the estate for the sum of \$305,000 which shall assure the necessary funds to keep the fathers praying for his soul. Shades of hades! He had better have made peace with his Maker before he passed on to realms beyond. Here is a Wall Street gambler, whose prize was his soul; he thought he would short change the fathers, but they say, "Nothing doing," in the parlance of lower Broadway.

God Among the Scientists is the title of one of the folders in my file case. I have been gathering notes on the statements of the outstanding scientists about God and the nature of the universe. Some day I hope that it shall grow to

the proportions of a book on that subject. But many interesting items have been gleaned recently about God's standing among the scientists. Ten years ago it was stated that no scientist believed in a universe controlled by Mind, or God. But this is not true today. Millikan, the world's greatest physicist, discoverer of cosmic rays and photographer of the electron, also president of the American Association for the Advancement of Science, receiver of the Nobel Prize for physical research, president of the California Institute of Technology, and holder of scores of other honors, says that "religion and science go hand in hand." He believes that the universe shall never grow old, wear away, and in a mass of darkness decay, but it is being rebuilt continually by these cosmic rays, which is directly the hand of the Creator at work all the time. He finds God among the atoms.

Sir James Jeans, one of the outstanding British scientists in his recent book, *The Mysterious Universe*, discovers only one tangible reality in this universe of ours, and that is Mind, God. He says that the Creator of the Universe must have been a mathematician of the highest order. Among the starry heavens he sees God, the Mathematician, ruling.

Sir Arthur Eddington, unexcelled in his field of research, says that no other conclusion is possible to science but the fact that God exists, as the controlling Mind of the Universe.

Mr. Olson, president of the National Association of Chemists, professor at one of our New York universities, teaches a Sunday school class at a Brooklyn Methodist church. He avows that no man can be a chemist and not read the story of the hand of God, the Chemist of the universe, as he studies the structure of the earth and its elements.

Einstein, the marvel of the scientists of our age, and as our college freshmen express it, "the side-kick of Newton," whose theory of relativity stands side by side with Newton's law of gravitation, recently spoke over the radio and said that religion and science go hand in hand, and referred to his belief in "cosmic religion." Speaking yesterday, January 31, from San Diego, California, he said that, as Millikan, he believed that religion and science are reconcilable.

Again Dr. W. R. Whitney, director of electrical research of the General Electric Company, made the statement that back of every phenomenon of

the universe stood "the will of God." And so the story goes.

God is receiving better attention at the hands of the greatest scientists of the age than at any other time during the past fifty years. The more the wise men know the more they must come back to the conclusions stated in the Bible by men centuries ago, that God is, and no argument is needed to confirm this statement.

I was one of four speakers this past month at a city-wide conference on the subject, "The Challenge of Communism to the Church." A number of different denominations were represented; various beliefs from the Jews to the Episcopalians were held by those in attendance; four different seminaries sent representatives, the Union Theological Seminary, modernism's stronghold in the States, the General Seminary, the national training school for the Episcopal Church, the Jewish Seminary, the national school for the conservative Jews of America, and the Biblical Seminary, where, I am told, the Bible is upheld, by as scholarly a set of professors as can be found in New York City. Many interesting things occurred. First, when we entered the building where the conference convened at the General Seminary, there were enough cigarette stubs to make one think he was in a smoker, instead of a seminary for the instruction of young priests of a Christian church. Next every group represented smoked freely during the entire conference. Most of the young theologs from the Biblical Seminary, however, did not smoke. Among the Union group one girl was present, who smoked continually. I inquired of those from that seminary if the other girls smoked and they said, "We think nothing of that at all; they all smoke, as far as we know." This comes from a school whose object is, the training of Christian workers.

My theme had to do particularly with the challenge of communism to the church, as representing organized religion. Suffice it to say when I had finished no one doubted the fact that I thought that communism and religion were antagonistic and that there was nothing right at all with the mode in which communism was treating religion—all religions at that. In the discussions that followed, no one else referred to religion again. Other speakers tried to have us think that "communism was not so

bad after all." Others, principally the Jewish element present, thought that communism was the hope of the future. When I challenged them as to the possibility of communism sanctioning the religion of their fathers, they were forced to admit that it would be impossible to be a good communist and an orthodox Jew at the same time.

As I understand it, there are three classes of Jews: the orthodox, old-fashioned Jews of the type of those with whom Jesus dealt, the conservatives, or those who are trying to conserve some of the best of Judaism, and at the same time accept the modern theories, and the radical group, who throw overboard all belief in the authority of the religion of ancient Israel.

Judge Lindsay and Bishop Manning created quite a stir here in the city a week or so ago. Manning preached a sermon in the cathedral against companionate marriage, and openly challenged the theories of Lindsay. The latter being present arose before the bishop had finished with the prayer, and started to answer the tirade of the speaker. Of course it resulted in the judge's being arrested, and a bad mess all the way around for the church. Several of the priests of the Episcopal church—as they desire to be called in this section of the country—made public their disgust with the bishop's method and belief in the sanctity of the marriage vow, while others upheld his actions. One bishop said that just recently he had united in marriage his daughter and a young fellow, with the definite understanding that the marriage was to be a companionate one, and could be terminated at the will of either party. Such shows the trend in modern morals.

The American Bible Society held its annual council meeting last month. At the request of General Secretary Fleming I represented our denomination at this council. It was most interesting to meet with men from some twenty or more denominations, scattered over the various sections of the States. We gathered in a room, whose walls were surrounded by hundreds of copies of the Bible in hundreds of different dialects and languages. While we held various beliefs, from the most conservative to the ultra radical, represented denominations far apart in

dogma and polity, and came from sections of the nations diverse in customs, still we united as a common brotherhood, grasping hands across the "one Book for all people." The Bible unites all creeds, and nationalities, all races and dogmas. It was thrilling to sit there and think of these hundreds of dialects and languages into which the Bible had been translated carrying the simple story of the Christ and his cross to these hundreds of tribes and nations. I could see a stream of light, floods of light encircling the hills and valleys of those lands, and those that sit in darkness saw the rising light of the gospel. Yes, the entrance of God's Word giveth light.

The Psychology of Religious Adjustment, by Conklin, furnishes the preacher with one of the best texts on the subject of the psychology of religion, which I have yet discovered. The author is a professor of psychology in the University of Oregon, but he writes without a bias against religion as so many men in this field have. He gives an interesting discussion of the psychology of sanctification, and one which is fairly true to the facts as we believe they exist. Through the book you get a new slant on religious adjustments, the whys and the wherefores, from the human standpoint.

The Art of Thinking, by Dimnet, is one of the most challenging books which I have read in a long time. It is an inspirational book which is different from the usual run. The author, a French priest, a noted scholar, teaches one how to think. You will read it through without wanting to lay the book aside. He will teach you how to read, not only for pleasure but for

profit. After all, what is reading but preparation for thinking? We ministers must keep the storehouse of our memories filled with gems gathered from our reading. From this store of treasures our sermons will blossom forth. Sometimes it is hard to read with a purpose, but this author will show you how to do it.

Current Gossip

Not long since one of our friends, known by everyone who reads these lines, said that Will Huff used to visit him, and would say, "I like to come to see you, because I can sit down and gossip." So let's look through the current news, the gossip: Wayne Gardner, for years registrar of Eastern Nazarene College, has been elected as President of that institution. . . . It is reported that Miss Bertha Munro, who teaches English at Eastern Nazarene College, refused not long since a salary of \$5,000 a year to go to another institution, not Nazarene. Half of that would be a good salary for her at our college. That's sacrifice.—Eastern Nazarene College's new building, and a masterpiece it is, was an expensive proposition, for now we are trying to raise \$50,000 in cash, over the blanket mortgage of twice that much already provided for. But it's worth it.—One of the best trained persons in our church is a woman, vice president of our college at Nampa, Idaho, Miss Olive Winchester. She has her doctor's degree from Drew University.—Dr. H. Orton Wiley, editor of the Herald of Holiness, is in *Who's Who* for 1931.—L. D. Peavey, treasurer of Eastern Nazarene College, has been sick recently—too much strain in helping to raise in these times of depression that needed \$50,000 cash for the school. Brother Peavey, as we ought to know, is president of the Babson Statistical Organization, which sells

LAST CALL FOR MAGAZINES TO BE BOUND

In a week or two we shall send to the bindery, all copies of The Preacher's Magazine which have been sent in for binding. The price will be \$1.25 including return postage. If yours have not been sent in, please ship them at once if you want them bound in book form. Later on the cost will be \$1.50 plus return postage.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

financial information to Wall Street, and such like.—It is said that the Messenger Publishing Company, which published the Scripture Calendar which you bought the first of the year, spent \$80,000 advertising their wares last year. You know of course that Harry Messenger, president of the organization, is a member of our General Board.—Dr. A. M. Hills will never die. *Holiness and Power* alone will guarantee that. After all who is it that shall live on, though he is dead? Who is he of whom the passage speaks, "Who being dead yet speaketh?" C. E. Cornell has been in his grave for several years, yet he shall never die. He speaks through his articles, through his books, through his influence.—General Superintendent Chapman said to the writer a few weeks ago, while waiting for his train here in New York City, "It is too bad that Brother Nease (the late president of Eastern Nazarene College) never wrote any. Of course I suppose he always intended to do so some time later." Too bad indeed that his marvelous life, lived so beautifully and powerfully in the schoolroom, never reached out to the thousands of the nations through his writing.—C. E. Cornell said to me the very first year I started writing, "Spread your brains on paper. I started

to do that years ago, and see how God has multiplied my influence."

Here and There Among My Sermon Notes

Tonight I am preaching—New Year's night—at our Utica Avenue church, where Brother O. L. W. Brown has been pastor for the past eight or nine years. It struck me that being the first night of the new year possibly a sermon along that line might not be inappropriate. Last night while the whistles were blowing and the old year was passing our soloist sang "Sail On." I was impressed with that thought for a sermon. This is the line which came to mind (and I believe I shall preach it tonight): Theme, "Sail On." Text, "Launch out." Introduction, The Voyage of life—sailing life's boundless sea. 1. *Which ship shall we take?* The old gospel ship—it's modern, up-to-date, yet it has made the voyage for centuries; it is swift, sure, unailing. 2. *Who shall be the pilot?* There is but one Pilot—"I shall see my Pilot face to face." Jesus knows the sea, its dangers, the trackless path to take, he knows the ship, and the haven. 3. *What chart and compass?* The Guide Book of the ages. It points unerringly to the goal, is undeviating from the true path. 4. *What port shall we enter?* The port of heaven! We are going to the home port, the land without a sea. Conclusion: Then for life's voyage on life's boundless sea let us sail on the gospel ship, guided unerringly for the haven of rest, the home of the soul.

Do You Preach Special Sermons for the great occasions of the year? New Year's, Easter, Mother's day, Decoration day, Children's day, and all the others which come around. For a number of years I have made it a habit to remember these occasions with special sermons. The result is that usually I have sermons for these days prepared months in advance, for in my reading and preparation thoughts come to me which I file, or immediately work out into sermon outlines. Then when the day approaches I go over these outlines, try to find the mind of the Spirit, and select the one which seems to please the Lord. The Christmas sermon which I preached this year was a year old. My Christmas message for next year is practically prepared. Easter is taken care of for a year or two in advance. Certainly I shall cast any or all of them aside if the Spirit leads to another subject.—NEW YORK CITY.

(30)

A New Systematic Theology

In teaching Theology for more than thirty years I have been earnestly requested by hundreds of pupils and many ministers to give them my theology in book form for their personal use. The work is now ready for publication.

If all students, preachers, and Christian workers who are interested in the publication of this work will drop me a line on a postal card giving their permanent post office address, in due time they will receive full information concerning the matter. To do this will not commit you to the purchase of the book but will be of mutual interest in that I will be able to give you full information and you will encourage me by letting me know that you are interested. Do it now.

Yours in Christ,

A. M. HILLS
1930 N. Sierra Bonita Ave.
Pasadena, Calif.

SALT FROM MY ATTIC

Monotony is the dagger which kills the virtue of attention.

Questioning is a cheap thing; 'tis answering that costs.

We all have our Iliads, but alas! none of us are Homers.

When thought causes a disease, thought is the medicine to cure it.

The Roman swore by the altar of his gods; the American has his newspaper.

You say all ideas are old, so is all marble, but who will deny that new statues are cut?

The works of many common men come down to us, because those men lived in the age of great men, as flies are embalmed in amber.—JOHN A. SHEDD.

FACTS AND FIGURES

By E. J. FLEMING

It is reported that the Southern Baptist Foreign Missionary Board reduced its expenditures in 1930 by \$51,000.00, and paid \$142,864.00 on its old debt. It suffered a reduction of receipts amounting to \$264,721.00. Consequently it reduced its appropriations for 1931 \$280,000.00 below what they were in 1930.

The Treasury Department at Washington stated that at the close of 1930 there was a total of \$8,713,137,582.00 of money in the United States, and that \$4,890,000,000.00 was in circulation. The per capita circulation was \$53.01.

We are always interested in the religious showing of the British Isles. The latest statistics show that there are 406,342 church members, being a decrease over the preceding year of 612. In the Sunday schools there were 483,430, which was a decrease of 5,512.

Income tax collections in 1930 amounted to \$2,332,969,300.00, which was a decrease of about \$170,000,000.00 over the preceding year.

The 64 boards composing the Foreign Missions Conference spent in 1929 the sum of \$32,229,000.00. Nine of the societies spent \$16,825,000.00, six spent between \$500,000.00 and \$1,000,000.00, and 23 between \$100,000.00 and \$500,000.00.

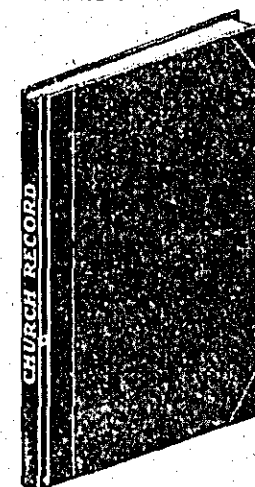
The American Bible Society has just announced that 5,565,779 copies of the Scriptures were issued in 1930.

The Church of the Nazarene at Norristown, Pa., pays all its bills as it goes by storehouse titling. Besides, it has accumulated a \$4,000.00 building fund which is being increased by interest additions from the local bank where it is deposited. Rev. E. E. Grosse is pastor.

The Price has been Cut in Half

It was \$3.00. Now \$1.50.

The Practical Church Record



Especially designed for use in the Church of the Nazarene. Space for alphabetical listing of members, showing date of joining, etc. Also space for baptismal and marriage record and historical statement. Furnished with alphabetical index tabs for ready reference. Bound in half leather, very substantial. Page size 9½ x 12 in. Printed on heavy ledger paper. Every church should have a copy. Price \$3.00, postpaid.

The leather in the backs and corners of these Records is beginning to deteriorate so we do not feel that they should be sold at full price. They are durably bound and will last for years. This special price, postpaid, is less than cost so take advantage of this unusual offer. After present stock is sold the price of a new edition will be same as formerly, \$3.00.

A \$3.00 Church Record at \$1.50 postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

(31)