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AN ADDRESS TO LOCAL PREACHERS

By THE EDITOR

Just as I was leaving Kansas City for my long missionary tour District Superintendent Gibson of the Ohio District handed me a sheet which he said I might read at my leisure. I found on this sheet a suggestion that this or something of the sort might be printed on the back of the local preacher's license. The suggestion, I think, is a good one, but whether it will soon be carried out or not I cannot tell. The address itself is so good and so well adapted to those who are taking the first step toward entering the ministry that I want you to read it. The address is as follows:

"We hereby hand to you this local preacher's license which brings to you certain authority and privilege in the church. This is a sacred token and an honored hour to you. You have herewith the initial recognition by the church of what both you and the church believe to be your calling in the work of the Lord. In accepting this honor you are to keep before you several things: First the honor which God and the church have placed upon you. Should there ever come a shadow in your experience that would hinder the church or a mar upon you that would disgrace it, you should bring this parchment back with all haste. Two courses are before you, either of which you may pursue: you may do good as you have opportunity, preach where there are openings, follow no certain course of study and trust that from year to year the church may see fit to renew this license, although you are warned that the church may fail to so renew it without assigning any reason for such failure. The second course which you may pursue is to go forward with the prescribed course of study and prepare yourself for license from the district and for entrance into the permanent ministry.

"You will keep in mind that the whole course of the local and district licensed preacher is one of probation. And at any time the church may fail to recommend or the District Assembly may fail to grant renewal. Also it is expected that as you examine yourself, even as others examine you, you may find sufficient reason and cause for your dropping out.

"You are entering one of the most misunderstood of callings—that of

the sacred ministry. From now on you must not view the ministry as an outside layman, but as a member of the ministry and under the load. You must now view problems from the minister's point of view. You must defend the ministry and not accept railing accusations against it or any of its members. You must defend and not prosecute. You are a scholar yet, rather than a teacher—otherwise you would already be in the eldership. In the tomorrows you will call for loyalty, therefore you should be above reproach in supporting your own church with your presence, means and prayers.

"Always by study and prayer give the people the best that is possible to you. Walk into every open door that may come to you in harmony with this message. Be alert to Satan's hindrances and keen in faith for God's support. And the God of love and peace be with you."

EXISTENCE THROUGH CONQUEST

By THE EDITOR

IT WAS the fabled belief among barbarian forefathers in the forests of northern Europe that the hunter and the warrior took on the strength of his captured game or of his slain foe. And thus it happened that the stripling went forth to hunt and fight and in time became the seasoned Nimrod and the veteran Hercules.

And as regarding the Church, we know that Solomon describes her most triumphant attitude as being "terrible as an army with banners." And we are told that in the beginning of its career an army had no banners. Each banner commemorated a victory. One banner meant one victory and a hundred banners meant a hundred battles and a hundred victories. So in time the army with many banners became the terror of the land and marched on in the face of every foe.

During the American Civil War General Thomas was shut up in Nashville. Lines of communication with his base of supplies were poor and food for the army was scarce. Then one day came orders for the army to move. But to move meant to fight, for General Hood waited just outside. But the army moved, defeated and practically annihilated the army of Hood and saved its own existence by conquering.

But we are thinking particularly today of the situation of the Christian and of the Church. Perhaps we have all dreamed of victories without conflicts and of crowns without crosses, but it is doubtful if we ever saw any such. And likewise we have thought of a truce in which we left the devil alone on condition that he leave us alone or in which we waged no warfare against the forces of evil on condition that they too cease their ravages upon the coasts of the true Israel of God. We may even have imagined that such a truce had been struck and under this impression we may have unstrung our bow and laid our arrows upon the shelf. But we were mistaken; there is no discharge, furlough, or truce in this war.

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King David was the idol and active leader of his own army. But after a while he thought his days of anguish and exposure to danger should cease, and so he let the army go to war while he stayed at home in Jerusalem, and there the man whose name was the synonym of purity and honor fell prone into adultery and murder.

Israel was given power over the ancient inhabitants of Canaan and the countries round about. But her toleration brought her thorns in the side and led her to humiliation and removal from her patrimony.

And in the Christian life it is fight or fly; conquer or be conquered; enlarge the borders or draw in the tent stakes; take new-ground or lose what you have; press on into the more abundant life or sink into the most oblivious death; it is go on or go back.

It may not be that we take on the strength of the spiritual foes which we destroy, but at least we gain strength by the use of the sword so that we "go from strength to strength." "Each victory will help you some other to win." David practiced on the lion and the bear and thus became a match for the Philistine giant. Samson was nerved by his ability to lay the foundation for the riddle, "out of strength came forth sweetness," to lay low a thousand enemies of the Lord.

But it is not the development of spiritual muscle and sinew in the exercise of conquest which makes the big difference. Neither yet is it the mere arising of human confidence in one's ability to do and to dare. Rather God bestows His grace and power upon him who makes the best use of them. "To him that hath shall be given and he shall have abundance." The old word was, "God helps them who help themselves." But this is not the case exactly. God helps those who rely upon His help and who seek to be used of God in the extension of His kingdom.

Sometimes it has been suggested that passivity is the highest attitude attained in prayer. But this too is a mistake. Rather the highest attitude of prayer is the struggle for conformity to the will of God. It is not enough for us to say, "I am willing that God shall have His way." Nay, verily, we must say, "I am determined that God shall have His way." Passivity is the road to atrophy and defeat. Volitional conformity to the will of God is the path to growth and enlargement and triumph. Sanctification has erroneously been set forth as the destroyer of the human will—rather it is the corrector of the will. From willing counter to the will of God, full consecration brings us to willing parallel to the will of God, and entire sanctification is the divine purifying of the affections so that we love the thing we will.

The Christian and the Church do not therefore ask for toleration—they live by conquest. They cannot sit down before the citadel of Satan and wait for the attack—they are called to aggressive and offensive service. If the situation is difficult the call is so much the louder. If the issue is humanly uncertain it is the opportunity to win glory for King Jesus. Where sight is weak faith has its play.

Joshua could not live without possessing the land of Canaan and he could possess it only by setting his foot upon the soil. Spiritual progress by proxy is impossible. If we tarry here we shall perish. We must conquer to exist. A tie is defeat for us. The devil is a usurper, sin is an abnormality, and as the weeds

soon choke out the uncultivated crop, so evil succeeds when righteousness is static. Arise my brother and hold your ground by taking new territory today. The land is before us. Israel in her best day possessed no more than half the territory included in the promise of God. And there is no way for us to describe the boundaries of the possibilities which are ours in Christ Jesus. But their very limitlessness beckons us on to fuller grace and wider conquest.

DEVOTIONAL

SUDDENLY DESTROYED WITHOUT REMEDY

By A. M. HILLS

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. He that being often reproveth hardeneth his neck shall suddenly be destroyed, and that without remedy (Eccle. 8:11, Prov. 29:1).

IT SEEMS not to be the usual plan of God to cut off sinners at the beginning of a sinful career. Probably He would have a right to execute the penalty against sin after the first conscious, willful sin. The penalty is, "The soul that sinneth shall die," and "The wages of sin is death," and God would doubtless have a moral right to pay the wages right at the start and send the soul to its doom. But He does not do it. He waits to offer mercy, to show the graciousness of a loving God. He waits to give the sinner time and space for repentance, to see if He cannot win the heart from its folly and its wanton wickedness, and bring it back to the loving favor of heaven. He waits also, probably, to give people an opportunity to show their character to themselves and to the universe. Moral beings might condemn God if He cut a sinner off the first time he sinned. They might say, "If God had given that soul a chance he would have repented and turned from his evil ways, and would have found mercy and grace and heaven at last." And so God appears to give a sinner a chance to show himself to himself, and let him understand by his own conduct and his own persistent and willful choice just how bad he is, and let the universe know it, so that when the sinner stands before God in judgment every soul

will be speechless and without excuse. Not a person can point a finger at God and say, "You did not give me a chance."

God announced, through Noah, to a wicked antediluvian world, that there would be a deluge. He waited one hundred and twenty years to give them time and space for repentance. He did not send it immediately, but let that preacher of righteousness preach one hundred and twenty years, and he did not make a convert outside of his own family. Do you suppose that all the other families except his own that perished could say to God that they did not have a chance? They had a hundred and twenty years of chance.

God sent prophets to warn Israel that if they did not stop their idolatry God would sweep them away, and at last the prophet moans out, "Ephraim is joined to his idols, let him alone." And yet God gave him years after to repent and avoid the retribution.

God sent Jeremiah to mourn over the southern kingdom of Judah. "The harvest is past, the summer is ended, and we are not saved." And yet God still waited for years to give them a little more chance to avoid the sweeping doom.

Jesus stood on the mountain side and looked down on the fair city of His fathers that had been so blessed above every city of the earth, and He wept the patriot's tears, "Jerusalem, Jerusalem, if thou hadst known," etc. But God waited forty years before the last drop was put into the cup of its overflowing iniquity, and then doom came, swift and irremediable.

1. Let us, in discussing this subject, notice how often and in how many ways God reproves the sinner.

1. He speaks through the conscience; He has

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put a representative of Himself in every human bosom. Every person that sits here under the sound of my voice has God's ambassador and under-judge in his own breast. When you sin, God, who inhabits your conscience, speaks to you and warns you and gives you a prophecy of the judgment that is to come.

2. God speaks through special providences. The world ought to learn the lessons of God's special providences. One time Korah, Dathan and Abiram thought it would be fine and amusing to make fun of Moses' holiness, so they proclaimed, "Why, we are all holy." You can hear that nowadays, "Everybody is holy." Well, their case was tried by God Almighty. Moses modestly said, "God will show," and the next day God said, "Let Korah, Dathan and Abiram and their kindred be separated from everybody"; and in a moment of time the earth opened and came back again like a crocodile's jaws and they were gone. God had pronounced the judgment. That ought to teach people not to mock at holiness. But it does not.

When Nadab and Abihu went into the temple to officiate before the Lord drunk, God struck them dead and said, "Let the priests that appear before God keep from strong drink." But they do not. There is the special providence; but we have got reeling priests today that stand and minister before God in the holy place, and are drunken. They have not learned the lesson; but God has taught it to them.

When Miriam, the sister of Moses, hatched up a little family conspiracy with Aaron, and beset Moses, that wonderful man of God, with ugly criticism, Moses took it with the meekness of a holy soul. But God came down and overshadowed the little family, and when the cloud lifted Miriam was a white leper. These providences come down alike to nations, and families, and cities, and people.

One Monday morning the newspapers of San Francisco came out and boasted that they had had the most open and defiant wickedness in the city the Sabbath before that they had ever had; and one newspaper boldly announced that San Francisco had no use for God Almighty. But God Almighty stepped down that week and put His foot on the city about five o'clock in the morning, and shook it so that it fell to the ground with one touch of His foot, and then the elements came and swept the accursed place from the earth, and six hundred millions of their

wicked money went up in flames. Oh, brother, sister, God has not left this world yet, and He shows us in various ways that He is still around, looking on at the sin and vice of the people!

3. God speaks through the Bible, that blessed Book which is holy on the outside and the inside, which advocates holiness on every page from cover to cover, and represents mercy and grace and pardon, and offers holiness, and commands holiness, and exhorts to holiness, and tells us that Jesus died that we might be holy and sanctified, and without spot and blemish. The whole Book is but one great, long, blessed, loving story of God's hatred of sin, and of His trying to save us from sin and death, and to prepare us for His eternal heaven.

4. God speaks to us through parental instruction and admonition. Oh, these holy fathers and mothers, who prevent the night watches by their prayers, who lie and wet their pillows with their tears over the ungodly conduct of wayward, wanton children! Oh, that voice of prayer, that mother's wail, those family altars, those blessed pleadings, they are all the voice of God, reproving the soul for its sin, and trying to win you back to sanity and life!

5. And then there is the admonition of friends, these friends who come down from the platform to the audience, or lay their hands on somebody they know and beg them to come to the altar; and the boys and girls, and the young men and women that know God, as I saw a boy this morning bring another boy to the altar; and the boy that brought him, I think, was not above fourteen years of age. Oh, the hand of God Almighty is in that touch, and in the pleading of your friend who knows Jesus! Don't treat it lightly; don't despise it, God is in it; it is His touch and His voice that would win your soul.

6. There is the pulpit reproof. There are preachers who preach about everything but religion; about poetry, the philosophy of socialism, of politics, of this and that. But there are places where God's gospel is still preached from pulpits that will tolerate nothing else, and by men whose lips pour out a stream of God Almighty's gospel reproof; pleading, warning, commanding, entreating. They teach the thunders of Sinai and the tears and blood of Calvary. They preach a full gospel, and proclaim a full salvation; and when you hear that it is God speaking to your soul.

7. And over and above all, and better than

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all else, is the Holy Spirit that promises these things, and whom Jesus, when He went up to the skies, left to take His place and to plead with men to be reconciled to God. The Holy Spirit has come that flashes the searchlight of God's truth on your soul, that illuminates your conscience that lets you know that you are going to the bad, that your conduct is wicked, that you are defying God; that Holy Spirit that guides every man that will ever get to heaven, that steadies your goings and leads you on to salvation and sanctification. The Holy Ghost is here, and His mission is to convict the world of sin and convert sinners, and sanctify God's people.

II. Notice that sinners harden their necks.

It evidently means setting their hearts to do evil in spite of the protests and pleadings of God. The figure of speech is drawn from the hardening of the neck of steers under the yoke. They get so hard and callous under the yoke that you cannot hurt them. And when the steer pulls, the animal will lower its neck and it will be pliable; but when they become obstinate and refuse to pull they throw up their head and harden their neck and set themselves, determined not to do what is wanted. Well, that is the picture of a sinner who hardens his neck; he braces himself when God wants him to forsake his sins, and go forward into the lines of duty through the pathway of repentance, and faith, and regeneration, into divine love. The sinner pulls back, throws up his head and holds himself, and resists God Almighty's pleadings and warnings and wooings. That is hardening the neck. And oh, the awful consequences of it! My friend, Dr. Chapman, was preaching in Lincoln, Nebraska, and there sat before him one night a father and his wife and daughter, about grown up to womanhood. The father was in the middle, the wife at one side and the daughter on the other. Under the movings of truth the wife pleaded with that husband to rise and accept Jesus; and the daughter became so moved that she rose from her seat, threw her arms round her father's neck, and sobbed as if her poor young heart would break. But he sat as unmoved as a stone. And after the service was over my friend said to him, "Brother, how could you do it?" and this was his answer: "For ten years I did nothing but fight the Holy Ghost, and now nothing moves my dead soul." Why, you might just as well preach to an audience of tombstones as

preach to such people. And our hope is tonight that nobody in this audience has gone quite so far in hardening his neck against the Holy Ghost.

III. Such conduct is highly displeasing to God.

All these means of grace and reproof are God's agencies. It is God that touches the conscience; it is God that flashes the light of duty upon your pathway; it is God that illuminates your dark soul and shows you where your steps are going; it is God that sends friends to plead with you, and maybe to rebuke you; it is God that inspires the mother's prayer, and touches her sensibilities, until her heart nearly breaks over the sins of her son or her daughter; it is God that makes a tremor come into the father's voice when he is talking to you and begging you to come to the path of duty. Oh, it is God who commissions the Spirit to knock at the door of your heart and give you God's message of solemn warning if, peradventure, He may stop your wayward feet on the way to death.

And do you know, brethren, as I stand before this audience and think of this place, and think of that saintly man of God of the nineteenth century who founded this institution, and of his child who carries it on; when I think of these things and reflect that for nineteen years this message of the gospel, that has been preached here for the last week, has been sounded out in your ears, and that God has blessed it with marvelous displays of grace; that noble preachers have preached from this platform, and that this place has witnessed the salvation of hundreds and thousands of souls—I say, as I stand here, what spot in the United Kingdom has witnessed such things and heard such a gospel preached as has been preached here? Do you think it will amount to nothing if you sin against it, since He brought you here to live in this oasis of a moral desert? God intends that the services in this place shall be the open gate of heaven to these poor souls. God wants this to be your Bethel, your house of God, where you will meet God face to face. Oh, brother, sister, if you sin against all this light and knowledge and inspiration, God help you? You may cross the dead-line before midnight tonight.

IV. My text declares that God punishes the hardnecked sinner by destroying him without remedy.

1. He does it by withdrawing His Spirit. No man ever got to God without the Holy Spirit, and when God's Spirit is finally grieved He

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leaves you. You are as certain to go to hell, though you live fifty years, as though you were already locked inside the bottomless pit.

I want you to see how God works in His providences. Mr. D. B. Strouse, of Virginia, is a converted lawyer. He has given himself to preaching. He used to have a great income from law practice, which he has given up. He was speaking to a business man one day about his soul, and the man was offended. He said to him, "Tell me why so sensible a man as you are about everything else should be so unmindful about your soul." The man said, "I will tell you. When I was a youth in my early teens there was a revival meeting in the country church, where I attended, and I was under conviction by the Holy Ghost; but I would not go to the altar, and I kept on resisting till I felt I could not trust myself, and I would rise up and leave the house when the altar call was made. And the last night of the meetings I resolved that I would not go to church till after the preaching was over. I arrived when the pastor was speaking, and I stood a considerable distance off away from the church in the darkness, and leaned on the top rail of a fence, with my face in my hands and my foot on the rail and I listened. God spoke to my heart, but I said, 'I will not be a Christian.' The Holy Ghost left me that instant, and I have never had an impulse from God since." He was on the way to hell; and though this happened forty years before, he was as certain to go there as if already in the pit. Why? Because the Spirit had finally left him.

In March, 1905, a former theological student of mine wrote me as follows: "Mr. Wm. B—, a well-to-do farmer, lived near New Holland, Ohio. He was recently dying with asthma. He begged and pleaded with doctors to save him. I visited him and talked with him about his soul. He said, 'It is too late. Years ago, when a young man, I fairly ran out of a schoolhouse to keep from going to the altar. I have wished many times that I had obeyed the voice of the Spirit. But I refused the opportunity, rejected the invitation, and I am now lost forever.' That man had a sanctified daughter who had prayed for her father; a minister had talked to him, but all to no purpose; he had crossed the dead-line; the Spirit had left him never to return."

The day I got the letter telling me the above, I took it to the theological class and read it as

an illustration of how God works on the souls of men. There was a young Englishman in that class, who is now a preacher of holiness, and he gave this illustration: "When I was in England there was a revival in a Baptist church in London. There was a young girl there twenty years of age who had been a subject of many prayers. The Spirit came down upon the audience, and she passed out of her seat and stood in the aisle, looking forward to the altar and then back to the door. Every eye was upon her, and a volume of prayer was going up for her; but, with white face, she lifted up her little fist and said, 'I will not, Jesus,' and started for the door. A few weeks after the pastor was sent for; he thought surely God had subdued her wicked soul. But when he got to her room he was shocked to see her in the last hours of life, and she said, 'Pastor, I have not sent for you to lead me to Jesus; it is too late for that. It has been too late ever since that night I said 'No' to Jesus. I have sent for you to ask you to warn others of my folly.' And before his eyes the girl died, and her last words were, 'I am slipping into hell.'"

How do you suppose God works with Christians, and even preachers, who refuse to be sanctified? Well, I will give you a couple of illustrations. Dr. Carradine told us on our platform at one of our meetings that he was one time holding a campmeeting out West, and there was a man sitting in the audience who was a minister, an evangelist, and a prominent soul-winner. But he resisted the doctrine of sanctification, and set himself publicly against it, and kept people back from getting sanctified, and made the work very heavy. He had been a great soul-winner, but Dr. Carradine said from that hour he began notoriously to backslide. He became irascible, petulant, and in sixteen months it was noised abroad that he had committed an unreportable crime. Police officers and detectives were put to work, and they found out it was true. He was holding a meeting in another state when they came to arrest him. They let him finish his sermon, and at the close they quietly called him to one side and told him he was under arrest. "Pardon me, gentlemen," he said, "let me step into the pastor's study for a moment." They thought he wanted to go in for private prayer, but he turned the key quickly, and in a moment more they heard the report of the preacher's revolver, and it was followed

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by an unearthly scream. Those that heard it said it sounded like the scream of a damned soul. And such it truly was.

2. God cuts off men without remedy in another way; not merely by withdrawing His Spirit, but by sending them to immediate death. I had a friend of the name of Jeffries, a holiness preacher of Texas. He was holding a meeting one time and a sister went to a brother and begged him to come to Jesus; but he looked at her in an ugly way and said, "I don't want your Jesus and your religion." His precious mother, a woman of prayer rose up and put her arm round his neck, thinking surely he would heed a mother's prayers. Oh, how mothers can plead! Young men, beware how you treat those pleadings. But this sinner put his hand out into his mother's face and pushed her away. That settled it. God resented it. He knew what he had done instantly, and he staggered out into the aisle and threw up his hands and said, "Oh, Holy Spirit, return and give me one more chance!" But He would not return. The young man rushed out of that tent and fell on the grass frothing at the mouth, and when a doctor arrived he was dead. God struck him with the arrow of death when he pushed his sainted mother away and would not heed her prayers.

My friend, Jernigan, an evangelist of Texas, was preaching one day at a campmeeting and God bore it on him that somebody was getting his last call. It moved his heart so that he sat down on his seat and buried his face in his hands and wept. He could not proceed with his sermon. A young man was singing in the choir behind him, and he went out, mad that the preacher should speak so. Three days afterward he was found dead in his bed; the summons had come so quickly that the clothes of the bed were not even disarranged. Cut off without remedy.

My friend, Mr. Williams, who has been preaching in England, Scotland, and Ireland, was holding a street meeting at one time when a similar impression came to him that he was speaking the last message to someone in that audience. He said as much. A fellow standing behind him cursed him for saying it and left the meeting. Next morning, as my friend was going down the street, someone told him that the man was lying across the street in the dramshop, dead. You see he had rejected and cursed, and God cut him off without remedy.

Oh, sinner, beware how you treat God's message in this place! The tenderness of His love, the multitude of His mercies, the richness and fulness of His grace have been declared. Beware how you sin against these wonderful messages. Pray tonight, believers, if you ever prayed, and beseech the very heavens that men do not do this.

I was preaching five years ago in a campmeeting. The last night God led me to say, "I believe there are some here that will remember this message of mine ten million years in eternity." Four young people sat together who had come to the camp in a carriage, and fifteen minutes after I said that they went out of the tent, got into the carriage and not half a mile away the horses ran off, threw them out, severely injuring three, and one girl's skull was crushed. When I left the city the next day two doctors were standing over her, but she never had a conscious moment afterward. Fifteen minutes after my sermon her doom was sealed.

I was moved to preach this solemn sermon that I am preaching tonight on a previous occasion. A railroad official's wife was present in the audience, trembling from head to foot, in tears; but she would not come to the altar. She never entered a church again. A few days afterward she died, without hope, and her poor daughter threw herself on her mother's coffin, and cried, "O mother, you are gone without God! Oh, if you had only come to Him at that last meeting!" My Jesus, help! Brothers, sisters, don't turn away from God, and hope, and heaven; don't reject sanctification tonight.

Brother L. B. Kent told me, a few weeks ago, of a minister, a doctor of divinity. Brother Kent was most gentle in his demeanor, and had held a meeting in his church, but he sat and rejected sanctification, and the next Sunday he preached a tirade against holiness, and announced that he would preach against it again in two weeks. The next Sabbath he turned out of his Sabbath school a blessed sanctified lady who had led twenty-five souls in her class to Jesus. He hated holiness, the spirit of hell was within him. He was taken ill the next day and died before morning. When that precious woman heard that he was sick, she fell on her knees before God in prayer for him. A second time she went on her knees in prayer for the poor pastor who had done her wrong. She opened her Bible, and it came open at my text, "He that being often reproved hard-

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eneth his neck shall suddenly be destroyed, and that without remedy." She prayed again, and then opened her Bible again at random: it opened at the same place, and the next morning she heard that he was dead.

Will you tell me that you can trifle with these things? When God speaks, as He speaks from this place and offers mercy, and pardon, and love, and cleansing to every soul, and you turn from it, you do it at your eternal peril.

A minister's son, a boy in his teens, a child of many prayers, was at a revival meeting, and the minister went to the boy and begged him to come to Christ. But he gave his father the

look of a demon, and said, "I will not have your Christ." He went home, and his mother threw her arms round his neck, and said, "My son, come to Jesus." He looked at her like a fiend, and said, "I tell you, Mother, I would rather go to hell than give my heart to God." He had hardly said it, when he fell at his mother's feet with a scream, crying, "Oh! I am damned! I am damned!"

Oh, the mercy of God that has waited for so long; He has brought you to this place, at this hour, by His sovereign love; let me beseech you to settle your unfinished business with God, and get saved or sanctified tonight.

EXPOSITIONAL

THE PROPHET AMOS, THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

The First Sermon—The Pending Doom (Amos 1:1—2:16)

"See, I will cause a tottering
(Of your steps) beneath you,
Even as the wagon totters
That is loaded full of sheaves" (Amos 2:13,
Duhm).

FORTH from the wilderness with heart burning under the mighty inspiring power of God Most High came the prophet Amos to go to the seat of northern idolatrous worship, even to the place where the king had his sanctuary. Coming unannounced into the gay and mirthful throng, lost in the prosperity of the times and confident in their security of divine favor, like the lurid lightning flashing across a clear sky and a sudden crash of thunder, he proclaims the fact that out from Zion Jehovah will come with the ominous cry as that of a lion who has his prey well within his grasp. On will go the sentence of doom and desolation until the very meadows where the shepherds pasture their sheep shall wither and Mount Carmel, that ever verdant peak, "the rich garden ground," shall bow down in shame because of its barrenness.

With this one statement hurtling into their midst, the prophet turns to the nations around

about and utters against them a series of oracles. "These oracles are characterized," says McFadyen, "by a fine impressive symmetry. They all begin, 'Thus saith Jehovah, For three transgressions, and for four, I will not turn it back.' They then name one sin, as a specimen, out of the many which justify the doom; then they go on to describe that doom in terms of devouring fire—I will send a fire, and it shall devour the palaces! There is a certain fierce grandeur about these successive oracles which march inexorably on to the repeated refrain of doom, and culminate in their surprising and incredible announcement of the doom of Israel herself. But the prophet's audience does not yet know how they will culminate, and they listen with complacency and delight to the announcement of the blow that is to annihilate the peoples, one after another—with all the more complacency, as all these peoples had been, either in the remote or recent past, enemies of Israel. To a nation surrounded, as she was by enemies on every hand, no news could be more welcome than their doom was sealed and certain."

In the arraignment the most violent enemy that Israel had ever had is given its sentence of judgment first. The opening refrain that accompanies all the denunciations, indicates an accumulation of transgressions, "three would be terrible, four are intolerable," therefore there will

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be no alleviation of the punishment, there will be no possibility that it will be turned away. Syria whose capital was Damascus had under the rule of Hazael committed cruel atrocities in the war upon the east-Jordanic tribes with the objective to exterminate them. For this inhuman conduct saith Jehovah:

*"I'll fling a fire into Hazael's house,
It shall devour Benhadad's towers;
I'll break the bolt of Damascus,
I'll blot out Bikhath-Awen's citizens."*

Not only were they thus to feel the hand of the destroyer, but as a people they were to be carried away captive into the land of Assyria.

Passing from the north to the western coast, the sentence of doom falls upon Philistia. In the days of Jehoram, king of Judah, they had made an inroad into that country, devastating even unto the king's house and carrying his sons save the youngest, with other captives to deliver them to Edom, that bitter foe of Judah. Here they would not be granted even the mercy of serving as slaves from which bondage they might at some time be recovered. They would be ruthlessly slain with the sword. Thus upon the land of Philistia and its cities would fall the fire of judgment.

As Philistia had sinned so had Tyre. Moreover in the transgression of Tyre was added this aggravation that between them and the kingdoms of the Hebrews there had been a friendly covenant which had been broken by these transgressions. Furthermore Edom in connection with both of these countries had been guilty of deeds of blood which could not be expiated. They had received captives and had slain them with the sword:

*"He pursued, quenching his own compassion,
And forever he held fast his rage,
He kept up unceasing fury."*

In his capital city and upon the towers of the land would fall the fiery doom.

As the other nations around about had been guilty of deeds of barbarity, Moab and Ammon likewise had shared in the general cruelty of the time. Ammon that they might enlarge their own border had sought to annex the land east of Jordan and waging warfare committed unseemly acts. Moab had displayed such a deep seated hatred against the king of Edom that even in death he held not his person sacred. Thus each outlying nation stood condemned before Jehovah.

Before continuing with the arraignment of

Judah, we should stop for a moment and consider some of the underlying thoughts suggested by these words of warning. First we note that herein Jehovah is regarded as the God of the nations around about as well as of Israel and Judea. This was a fundamental truth not gained from current thought but from a deeper knowledge and understanding of God than the popular mind possessed. The general belief was that while Jehovah was God of the Hebrews, Dagon was God of the Philistines and Baal god of the Phœnicians. Other nations also had their own deities. "Amos," it has been said, "certainly struck a deathblow at the prevailing 'monolatry' which, while admitting the exclusive right of Jehovah to the service of Israel, recognized the existence of other gods, with a right to the service of other nations. It is worthy of note that he never uses the phrase, 'the God of Israel.' With him 'the Lord of hosts' comes nearly, if not entirely, to stand for the universal Lord of all creation." Again it is to be noted that the sins for which the nations are condemned are sins against their fellow-men, they are sins of inhumanity. Not always are they sins against the people of God, though in most of the cases they are, but in one instance at least they are one removed. Yet they fall under the sentence of divine wrath. Thus early in prophetic teaching we have included the great fact that our fellow-man has a right to a just regard and compassionate treatment. This moreover was beyond the popular conception of the day. Out in the desert wilds Amos has learned these great truths regarding God and our relation of man to man, truths which should echo today through the depths of every human soul.

While the prophet was thus denouncing the sins of the neighboring peoples, the Israelites gathered for worship no doubt listened with rapt attention. Moreover they also may have felt that here indeed had arisen a great prophet. The Jew in his history has ever seemed to possess an unseemly delight in the triumph and conquest of his enemies. To him the crowning work of the Messiah would be this victory. While thus absorbed in the message of the prophet, they listened once more, and now they are startled to hear the words of denunciation of their sister nation, Judah. Though amazed, yet they could not but experience a certain sense of satisfaction to know that Judah also would fall in the general sentence. This time the occasion is not

some atrocious deed, but the charge of despising Jehovah's law, and of following after strange gods. Such being the case the very towers of Jerusalem would fall before the destroying fire.

With Judah condemned, the prophet does not cease, but once more reiterates the refrain and announces the certainty of oncoming judgment. This time, however, it is none other than Israel herself who is called to answer for her sin and iniquity. Yea, moreover, it is not one sin, but many that have filled her cup. They are named one by one. First is their oppression of the poor, then their immorality, corruption of justice, intemperance, and what is more they even carried on their shameless deeds in the house of their god. As says Pusey, "So this dreadful assemblage of cruelty, avarice, malice, mockery of justice, unnatural debauchery, hard-heartedness, was doubtless smoothed over to the conscience of the ten tribes by that most hideous ingredient of all, that the house of their god was the place of their purchased revelry. Men do not serve their idols for nothing; this costly service at Bethel was not for nought. They did all these things; but they did something for 'the Deity' or 'nature' or 'Asteroth;' and so 'the Deity' was to be at peace with them. Amos, with wonderful irony, marks the ghastly mixture of sin and worship, they drank the wine of the amerced—where? in the house of their God, condemning in five words their luxury, oppression, perversion of justice, cruelty, profaneness, unreal service and real apostasy. What hard-heartedness to the wilfully forgotten poor is compensated by a little church-going!"

While these sins were grievous enough in themselves, yet there was further aggravation in the fact that for Israel's sake the Amorites had been dispossessed from their land, the Amorites who were a strong people. Nevertheless Jehovah had driven them out. Furthermore Jehovah had brought the Israelites up out of the house of bondage in the land of Egypt and for forty years had kept His guiding hand upon them during their wanderings through the wilderness. Moreover He had sent unto them prophets and had raised up their young men for Nazarites. They were all witnesses of these things. Yet despite all this they sought to defile the Nazarites by inducing them to drink wine, and they would seek to silence the prophets bidding them, "Prophecy not." Even though all these blessings had been vouchsafed unto them, yet they had heeded them

not, now the sentence of doom was upon them from which there would be no reprieve.

*"Then shall vanish the refuge of the swift,
The strong man shall not summon up his strength,
The archers shall make no stand,
The cavalry shall be no shield,
And the very bravest of all heroes
Naked shall he fly on that day!
Jehovah has said it!"*

With these words which set forth the sin of Israel as still more grievous because it had repudiated the expression of divine love and care as well as being iniquitous in its own essence, and with a closing word of the finality of the judgment that would follow, Amos concluded his first message to the northern kingdom. With what consternation such a message was received we will learn as we follow his other denunciations of the sins of the nation.

In reviewing this discourse from the standpoint of homiletical instruction, we would note first as mentioned early in the article, its symmetry of construction. There is a balance maintained throughout. Then again we would note the method of approach. Amos does not at once with direct and pungent attack denounce the sins of Israel. He deals with surrounding nations. He gains the attention and interest of his audience; he has their assent that Jehovah will punish sin, then he turns to self-complacent Israel, and proclaims that they also are sinners. Like Nathan in the parable before king David, he receives the consent to the justice of punishment, and thereupon announces, "Thou art the man." In this case, it is "Thou art the people." From this message we learn a lesson of tactful and forceful approach in a message of condemnation and judgment. Finally having made the particular point desired, he concludes, for this time to take up the theme from a different point of view on another occasion. To carry on a denunciatory sentence to an excess length often causes it to lose its force. To stop at some pivotal point would often leave the mind in a thoughtful mood.

From the two chapters texts may be chosen. Hastings in the "Speaker's Commentary" has taken the words found in the preface to the discourse, "Two years before the earthquake," and in a unique way develops a sermon on the subject, 'The Dark Days.' He continues by

suggesting how we may deal with these dark days in life. The refrain that occurs with each new prophecy might be taken for a text, "for three transgressions, for four, I will not turn it back." The theme could be "The Danger of Multiplied Transgression." On this point Wofendale comments, "With what patience God bears with man's sin! Three transgressions are followed by a fourth; sin is multiplied by sin before He inflicts punishments; but impenitent

sinners may be sure, that if divine patience lingers, not willing that any should perish, yet their judgment lingereth not, and their damnation slumbereth not!" Then the passage in chapter 7, verses 9-12, as a whole might serve as a text with the topic deduced, "Religious Advantages Make Sin the More Grievous." These religious advantages as given here might be classified as special religious opportunities, special guiding and the privilege of special religious teachers.

HOMILETICAL

SEEKING THE LORD

By A. B. HARRELL

Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55: 6, 7).

Seek ye the Lord: 1. Who? 2. Why? 3. How? 4. When?

1. **WHO?** All those who have not been fully restored to the moral image of God; which they lost in the fall.

Man lost spiritual life in the fall, for Jesus said, "I am come that men might have life." Man lost the Holy Ghost, for Paul said, "Know ye not that your body is the temple of the Holy Ghost?" On the day of Pentecost, they were all filled with the Holy Ghost.

2. **WHY?** After the fall, man was driven out of the garden. He was given a promise of a coming Savior. He came seeking man, and called on him to, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Since then man must seek God.

3. **HOW?** "Let the wicked forsake his way, and the unrighteous man his thoughts." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

4. **WHEN?** While He may be found. Before the moral distance becomes so great we will have no inclination to do so.

Call while He is near. Before we sin so much, that we will not want to call. Solomon said, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

but ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh" (Prov. 1: 24-26).

CHRIST THE SUBJECT OF PREACHING

By J. W. BOST

TEXT: 1 Cor. 1:22-24.

INTRODUCTORY: The different effects of:

I. THE METHOD OF PREACHING.

1. Preaching is not an appeal to miraculous signs.
2. Preaching is not the statement of a theological system.
3. Preaching is the utterance of a simple fact.

II. THE SUBJECT

1. Christ the manifestation of God.
2. Christ the ideal of humanity.

III. THE RESULT

1. An experience of Christ's transforming power.
2. A practical knowledge of His doctrine.

SERMON SEED

By T. M. ANDERSON

SUBJECT: THE GIFT OF THE SON

TEXT: Unto us a Son is given" (Isa. 9:6).

The prophet shows the seven phases of the purpose for the gift of the Son. These cover the complete range of the need of man.

I. THE SON IS GIVEN AS A LIGHT.

"The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (v. 2).

Compare this with Jno. 1:4, 5, 9. See also Luke 1:78, 79.

II. THE SON IS GIVEN TO BE OUR GOVERNOR
"The government shall be upon his shoulder" (v. 6).

He is to set up a moral government in this world in the hearts of men. He is to be the King and spiritual Ruler of our souls. He is to free us from the power of sin Satan, and the world, and make us His people. As Governor He is to rule our lives, control our deeds, master our affections, and live in our souls.

III. HIS NAME SHALL BE CALLED WONDERFUL
The Son is to give us His name, and to the wonder of all make us sons of God.

The Son is to give us His wonderful name to use in prayer.

The Son gives us His wonderful name as authority and power to perform services.

IV. HE IS TO BE OUR COUNSELLOR

We are to be instructed by the Son in ways of life.

We are to be made wise by His teachings in the things of God.

We are to receive counsel at times of perplexities, and questions of life.

V. THE SON IS THE MIGHTY GOD

All that the Mighty God is by nature the Son is to be to us.

All the attributes of God are to be at our disposal. That is, His power, His presence, His wisdom.

All His virtues and graces are to be ours in the Son. His love, patience, kindness, long-suffering, forgiveness, forbearance, every holy way of God is to support us, comfort, and help us. The Son is our Mighty God.

VI. HE IS THE EVERLASTING FATHER

Forever are we to be in His Fatherly care, and sympathy. All that a Father is He shall prove to be forever.

VII. HE IS THE PRINCE OF PEACE

We are to have peace from the Author of our peace. He keeps us in perfect peace. His peace sustains us and protects us as a guard of soldiers. We can live in peace, suffer in peace, and die in peace. With God we have peace, in Christ we find peace. He shall take us to the home of peace and rest.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Epitaphs

Near the village of Leamington, Warwickshire, in a small country churchyard connected with a beautiful ivy-covered church, may be found a stone on which is this inscription:

"Here lies a miser who lived for himself,
And cared for nothing but gathering pelf.
Now, where he is, or how he fares,
Nobody knows and nobody cares."

Another epitaph is in St. Paul's Cathedral in London. Among the many monuments to England's heroic dead which this building holds is one which at once arrests attention by its simplicity and beauty. It is a plain sarcophagus on which rests a recumbent statue of noble presence. Beneath the figures are these words:

"Sacred to the memory of
General Charles George Gordon,

Who at all times and everywhere gave his strength to the weak; his substance to the poor, his sympathy to the suffering, his heart to God."

Was there ever a more beautiful and significant epitaph?—*Youths' Companion.*

Be Ye Therefore Perfect

Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly underneath a huge clock which was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that tiny bit of mechanism in my hand could keep time with the huge machinery that filled the whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity itself—to be perfect even as the Father is perfect.—*Christian Advocate.*

Believe on the Lord Jesus Christ

One night in St. Louis, Dwight L. Moody preached on the Philippian jailer, and the next morning the Globe-Democrat reported the sermon under a sensational headline, "How the Jailer at Philippi Was Caught." A copy of the paper was carried into the city jail and fell into the hands of a notorious prisoner named Valentine

Burke. The result I condense from Mr. Moody's words.

This man was one of the worst characters known to the St. Louis police. He was about forty years old at that time, had spent about twenty years in jail, and was then awaiting trial on another serious charge. As Burke glanced over the morning news the headline caught his eye. Thinking that it was some jail news, he began to read it. He was so anxious to see how the jailer was caught. He thought he had once passed through a town called Philippi, in Illinois, and supposed this was the place referred to.

Every now and then he came across the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." That text was quoted nine times in the sermon.

Burke wondered what had happened to the Globe-Democrat, and looked at the date. It was that morning's paper all right. He was disgusted, but he could not shake off that text, "Believe on the Lord Jesus Christ, and thou shalt be saved." God used it to convict him, and a sense of his responsibility before God rushed upon him. There in his cell at midnight he prayed for the first time in his life. On the following Sunday he talked with the Christian friends who held service in the jail, and was led into the light of the gospel.

From that night Burke was a changed man. For some months after his release he tried to find work, but no one would take him, knowing his past history. He went to New York, but was unsuccessful and returned to St. Louis. One day Burke received a message from the sheriff that he was wanted at the courthouse. He obeyed with a heavy heart. "Some old case they've got against me," he said, "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly. "Where have you been, Burke?" "In New York." "What have you been doing there?" "Trying to find an honest job." "Have you kept a good grip on the religion you told me about?" inquired the sheriff. "Yes," answered Burke; "I've had a hard time, sheriff, but I haven't lost my religion."

"Burke," said the sheriff, "I have had you shadowed ever since you left jail. I suspected your religion was a fraud. But I am convinced you are sincere, as you've lived an honest life, and I have sent for you to offer you a deputyship under me. You can begin at once."

"Thou shalt love thy Neighbour"

A remarkable illustration of the principle of loving one's neighbor as one's self was once given by the great zoologist, Cuvier. He had planned a scientific work when he learned that another great zoologist, Louis Agassiz, was making investigations in the same direction. What did Cuvier do? Did he go ahead and publish his book? He did nothing of the kind. He handed over to Agassiz the sketches he had made and his memoranda, and begged him to accept and use them.

That was loving one's neighbor as one's self. The true scientist, in fact, works for truth and not for himself. If truth is discovered and proclaimed, he is happy whoever discovers and proclaims it. If the boundary of human knowledge is extended, he rejoices, whether he is the instrument of this extension or another.—*Christian Herald*.

Modern Prodigals

Once a year the police commissioner of New York City publishes a list of persons who have disappeared. Last year nearly four thousand dropped out of sight. Many were found, yet there remained at the end of the year seven hundred and twenty-five to be set down as "still missing."

What chapters in the book of life this record holds! From North and East and South and West, over thousands of miles, the great candle of the metropolis draws its human moths. They dance a little while in its light, and some find places of permanent safety and happiness. Others, perhaps less wise, perhaps only more tender, are scorched by the flame, drop with singed wings, and crawl away to hide in the first dark, friendly corner that presents itself.

And this is but one side of the tragedy. The other end of the thread leads, it may be, to some far-off country home, where a chair, still placed at the table, remains unoccupied, and a name, although never out of mind, remains unspoken.

Police captains in any large city will tell you of quiet, patient figures that go from station to station, and from hospital to hospital, asking their pathetic questions, peering ever hopefully at prisoner and patient, till at last they bring themselves to walk down the long line of marble slabs and uncover the face of one after another of the sheeted figures in the morgue. The police captains will also tell you that the agony of these searchers that find at last the thing they

seek is often less than the suffering of those who are unsuccessful; who must continue to rise up in the morning and lie down at night in the awful shadow of uncertainty.

For many of these recorded as "still missing" there will be no home-coming. The tide has carried them out and the merciful sea has wrapped its mystery about them. But for those who still live—who remain hidden because of shame or lack of success, or some fancied wrong or unhappiness in the home they left—how great is the responsibility! Who shall absolve them if they do not say, "I will arise and go to my Father!"—*Youth's Companion*.

Transforming Power

Professor Drummond was in the habit of giving Sunday night talks to a large audience of students at Edinburgh, and always asked those who had any moral or spiritual difficulty to write him about it. One night he read part of a letter

from a medical student who had fallen into deep sin. As he read the concluding words, which one who heard it said were weighted with the hopelessness of a lost soul, Professor Drummond said, "Gentlemen; if this man had given me his address I would have come over to Edinburgh by the next train to see him. I would fain hope he is here tonight." And then after telling what Jesus had done for the penitent woman and what he would do for the depraved today, he added, "As I walked through the city this morning, I noticed a cloud like a pure white bank resting over the slums. Whence came it? The great sun had sent down its beams into the city slums, and the beams had gone among the puddles, and drawn out of them what they sought, and had taken it aloft and purified it, and there it was resting above the city, a cloud as white as snow; and God can make His saints out of material equally unfavorable. He can make a white cloud out of a puddle."

PRACTICAL

THE MINISTER A PSYCHOLOGIST

By BASIL W. MILLER

The twentieth century must be credited with the discovery of psychology. Theology was the interest of our yesterdays. It gave us God and the supernatural, and tended to blind our eyes to the existence and reality of the natural. But psychology has helped us discover man, and to build our program upon the abilities and capacities of man. There is no conflict between psychology and theology—between man and God. They supplement each other. Theology may emphasize the divine, and psychology the human; yet neither denies the worth of the other. At the outset it is well to understand the distinction between psychology and theology. The first studies the natural processes of man's behavior, and does not try to tell the story of the supernatural, while the second deals with the divine elements. When psychology throws its searchlight upon the human element, the motives, sentiments, ideals which go to make up human personality, it in no way says that these form the

entirety of the religious nature or activities.

The aim in psychological procedure as applied to a study of religion is to outline the mental reactions. It does not affirm that what we can measure, or define, is the totality of the religious experiences.

THE NATURE OF PSYCHOLOGY

There are two types of psychology, the theoretical or pure, and the applied or practical. Theoretical psychology has its interest in discovering the nature of mental activities, the functioning of the brain, the origin and development of consciousness, types of mental functions, the processes of memory, the power of emotions, the relation between the physical and the psychical, etc. It gives us a statement of the fact of consciousness, the ability of turning the mind upon itself through introspection, the laws of the emotions, etc. As such it has no interest in the applying of these principles to practical activities.

On the other hand applied psychology has its interest in relating these principles to the various phases of human behavior. Here we find

the psychology of education, of advertising, psychotherapy, or the application of psychological laws to the healing of diseases, character psychology, mental hygiene, industrial psychology, the psychology of management, etc. One purchases books on such subjects as psychology for the writer, psychology for executives, psychology for insurance writers, psychology for salesmen, and as is the case with this book, psychology for the minister.

The data of psychology are the various phases of human behavior. Wherever or in whatever manner man acts psychology finds the materials with which it constructs its science. The behaviorist (and all must recognize that he has contributed to our knowledge of the science), measures man's outward acts, while the introspectionist turns the mind within itself and notes its functionings. The mind reacts along various lines, such as willing, or acts of decision, feeling, or times when the emotions are working, and thinking. The psychologist studies the physiological basis of the mental system, the brain and the nervous mechanisms. He notes the outward, or bodily, actions as indications of inward or mental behavior.

As a social being, a religious being, an industrial worker, one with æsthetic inclinations, and in all other phases of one's interests and life, the psychologist studies man. It is well to note that whether man be learning, in or out of school, or functioning as a member of society, or appreciating the beauty of art or literature, or worshiping God through song or prayer or meditation, the same psychological factors enter into the diverse experiences. Man's religious experiences thus are carried out through the same capacities as are his other life contacts.

In delineating the nature of psychological procedures one is confronted by the unity of psychological experiences or activities. This unity is seen, as noted above, by the fact that there is only one set of psychological capacities. The mind is a unit and thus reacts in whatever lines are necessary. It has no "faculties," as we were taught at the beginning of the last twenty years. It is not divided into compartments which function separately, as will, thought, feeling. Nor has it structures as the body. It has functions, capacities and lines along which it can work. We can better view psychological processes if we look at the mind as a vast telephonic exchange system, connections existing between its some ten billion

neurones. We do not train the mind to remember by training a faculty of memory, as we would an arm to be strong. But we train the mind in separate acts of memory.

It is also well to bear in mind that a psychical cause must precede every psychical act. When the mind thinks, activities of a mental nature must cause this thought. Out of the entirety of the mind, the subconscious and the conscious factors, these mental functions arise with definite mental causes.

The conclusions of this science form its laws, principles or technics. When the psychologist turns to advertising he discovers certain methods of attracting attention, the size of the advertisement best suited for the average group. When he studies learning among adolescents he states those methods or modes by which the adolescent may learn to the greatest advantage. Likewise when he turns his attention to the problems of the minister he aims to discover those technics which will assist in a practical manner the minister in his duties. Since psychology can be defined as the science of human behavior, or a study of the mind in all its functions, or of personality, then its findings or conclusions are of vital interest to the minister.

THE TASK OF THE MINISTER

The data of the minister and of the psychologist are the same, the human personality in all its lines of behavior. The psychologist studies the mental life as working out in behavior; the minister has for his task the influencing of behavior for the right. He must work through the same mental mechanisms and use the same technics as the psychologist. We see then the vital contact between these two. Every minister should be a psychologist, in that he may know better how to influence behavior, to form character, to develop personality in all its ramifications.

More especially the minister has for his task the development of one's religious activities, or the production of religious experiences. He must know how to lead one into the deeper activities of the Christian life. He is a specialist along the lines of character formation. He sets ideals for youth to follow. From the human standpoint his is the molding of religious sentiments.

The minister develops the worship attitude and technic. Men must be taught how to worship as they are taught how to study. In the pulpit he guides the worship program of every service. He selects such songs as will determine the line

of thought for the service. In the public prayers, whether by himself or another, his aim should be to create an atmosphere of worship. His sermons, while holding out attainable ideals, serve to build up a worshipful experience for the congregation.

Again, the work of the ministry is to develop religious sentiments, attitudes and ideals, all of which fall within the province of psychology. The minister must know how to mold religious sentiment in the community. He establishes attitudes toward sin and righteousness, political graft and social immorality. The ideals which he fosters are to be the highest in the realm of character formation. He desires to build up such sentiments and attitudes toward Christ and the program of the Church that men will accept the gospel as their plan of life, that they will follow Jesus as their Lord and Master.

Finally it is to be seen that not only does he create attitudes and ideals, but the successful minister seeks to develop religious actions which are motivated by such ideals and sentiments. First there must come the sentiments to be fostered, the ideals to be achieved, the attitudes to be worked out, but the program is completed only when character is formed, religious lives are lived, and worship becomes more than a mere technic, but a living reality through which one comes into contact with the divine.

THE MINISTER AND THE TECHNIC OF PSYCHOLOGY

Hence it is seen that the work of the ministry has much in common with the phases of psychology. First the data with which he works are those phases of human behavior which are related to the religious life. The religious life, rightly understood, has contacts with every part of one's life. The religious sentiments must be functioning in the business, the social, the educational life, as well as in those activities of a more specialized religious nature, such as prayer, worship, etc.

Second, the findings of psychology facilitate the minister in carrying forward his work. If the psychologist says that the lesson material must be graded to the capacity of the child, then the minister can well heed this, and use graded lessons in giving religious instruction. Where the psychologist affirms that the emotions are the springs of life's greatest blessings, the minister should give a place for the emotional appeals. If psychology outlines the technics by which advertising can be made forceful, then let the

minister use these principles. Where psychology has laid down the laws of suggestion, if the minister wishes to bury a suggestion in the mind of the congregation which shall spring into action, let him follow the laws of suggestion to do so most advantageously.

Finally, the technics of changing behavior, as character psychology has discovered them, should be used by the minister when he wishes to alter conduct. It must be remembered that we are not substituting this for the actions of grace, or of God, but we are discussing the human phases entering into the process. Imitation, if rightly used, can assist in the production of character changes. Suggestion is also powerful. A proper environment is likewise forceful. Wherever the psychologist has discovered such principles the minister should be most anxious to put them into practice.

MINISTERIAL SUCCESS AND USE OF PSYCHOLOGY

Let it be understood that there are certain divine elements that no amount of psychology can ever be a substitute for. The danger in any psychological study of the problems of the pastor is that one will be led to think that psychology is a cure-all for all character problems, and an antidote for all moral evils, and that its laws can take the place of the divine in our programs of worship and service. This is the position of the new religion of humanism, which denies the divine in religion, and makes it all human. When psychology becomes the program of the minister, then his religion is that of humanism, which affirms that there are no divine elements entering into the religious experience. Carry with you, fellow-minister, your theology into this psychological study. For without it your program will be that of humanism. We refer only to the human elements; and let your theology furnish the divine. The two supplement each other.

The minister's success depends upon the correct use of religious appeals. He appeals to the conscience. He appeals to the urges and drives which result in successful, full and complete life. He calls upon the emotions to furnish the driving power for certain acts of life. Then there must also be the intellectual appeal. Among some congregations the strongest appeal is the emotional one. Others want an intellectual program. Some are satisfied only when their religion becomes one of activity, or service. The happy combination is made up of all three. Let

there be emotion, strong tides of feeling, sentiments which will surge through congregations; but with it give an intellectual basis. The minister should feel that his work is complete only when it results in life, activity. But our point is that to be successful the minister must properly use these psychological appeals to attain the end of his work.

Success, moreover, is achieved through a proper religious atmosphere. Where the atmosphere of the service is that of coldness, no sympathy, no heartfelt emotional urges, the work of the minister lowers itself into that of conducting a lyceum program. Every unit of the church activity for each service must create a proper religious atmosphere. For instance the hymns should be selected in such a manner as to foster the religious appeal. The reading of Scripture, the public prayer, the sentiment of the sermon, the benediction should unite in creating that religious, worshipful atmosphere, so that when one leaves he will feel that he has been in contact with the divine. This uniting of varied elements of the program psychology can show the minister the best methods for so doing.

We are discovering that every individual differs radically from others. In our school programs we are beginning to give a place for such individual differences. The pastor who will serve his congregation the best will be the one who will understand these differences, and will build his program around them. Every minister knows that there are certain things he cannot say in his pulpit, for fear of offending someone. While the very things which would offend some, would greatly please others. Each minister finds that some members of the congregations like for the program to be builded upon an intellectual appeal, with the emotional elements completely submerged. With others unless there is a dominance of the emotional, the service is called a failure. Some of the popular religious movements have builded their appeals only upon the emotions, and all those who attend are high-strung in their emotional nature. At this point the principle of individual differences, as laid down by the psychologist, comes to the aid of the minister.

The creation of attention is purely a psychological procedure. Whether or not one realizes it, if he will follow certain principles he will gain and hold the attention of the congregation, and let him violate those laws, and he will "lose"

his congregation. The ability to unify a congregation in its thinking is basic to the achievement of a successful appeal to it. The laws of suggestion tell you how to do this. We thus see that whether we realize it or not, every successful minister at heart must be a shrewd psychologist. Take Moody, for instance, who in his handling of a congregation was unexcelled, though he had never studied psychology. Still naturally he applied the laws from the human standpoint which the psychologist has discovered. Let us not fail to remember that with that ability there was the divine element.

PSYCHOLOGY AND THE MINISTER'S WORK WITH ABNORMAL PERSONS AND EXPERIENCES.

Some experiences are purely normal, as also are some minds. When dealing with these the work of the minister, from the psychological standpoint, is that of keeping them normal. He is then dealing with mental hygiene. He is instructing the individual in the art of being a normal religious person. He is like the doctor one goes to see when he is well, seeking advice as to how to remain well. These persons do not cause the minister a great deal of anxiety. It is the large group of abnormal ones about whom he worries. Let us note some of these abnormalities.

Some persons hold belief abnormalities. They stress one element of truth to the utter exclusion of others. Some are obsessed with certain beliefs, such as the feeling that they are utterly cast off from God, and that there is no approach to Him. This is very common among religious abnormalities. Some types of insanity center around this belief, though specialists in these nervous disorders avow that the type of belief has nothing to do at all in the production of the insanity. Some have obsessions of fear of a religious nature, and all their Christian activities are thereby paralyzed.

We have long recognized that there are conversion abnormalities, where one is taught to think of conversion as a highly emotional experience, attended by characteristic irregularities, fainting spells, muscular contractions, the speaking in tongues, etc. The work then of the minister becomes one of a specialist, who will be able to lead the individual from the abnormality to the normal experience, and point out the dangerous trends.

Starbuck in his early work on the psychology of religion pointed out a type of false sanctification, where the experience of consecration and

submission to God's will was not perfect, or complete, and the life was not an example of purity and righteousness. These abnormalities are variations from the standard experience and are to be shunned. But the question is, how can the minister lead the individual to the normal experience, once the abnormal has gained control? Here the preacher becomes a psychologist, and follows the principles of psychiatry, or abnormal psychology.

What we call "new psychology" makes much of complexes, which simply means that an idea or force is lodged in the unconscious mind until it gathers a sufficient number of similar ideas around it, and gradually becomes a controlling factor in one's life. The pastor will discover many among his people who are dominated by complexes. Some of these have the superiority complex, others the inferiority, some the sex complex, to whom everything is sex, still others have the fear complex, and on through the list. When he faces these abnormalities, at once he becomes a new psychologist, and must employ the techniques of the science. He must learn how to make this unconscious force conscious, how to sublimate a lower type of urge into a higher, etc. We thus see that among all types of religious abnormalities, the minister becomes a psychologist, using the tools of that science in the interests of his religious activities.

MINISTER'S PROGRAM BUILDED ON PSYCHOLOGICAL BASIS

Whether the minister is building a worship program from the human standpoint, or leading growing persons into an experience of fellowship with Jesus, his work must proceed along psychological lines. When he appeals to the congregation through public speaking, he must use those principles of good speech which will make his work effective. When advertising he must do so as to attract those who are outside of his regular congregation to his services. His laws will be found to be those of the psychology of advertising. If he functions as an executive, his work will be identical with that of the manager of a business concern, and he will follow "the strategy of handling men." Where the minister becomes pastor and administers spiritual consolation and comfort to the sick and defective of the parish he will be led to note a great similarity between his work and that of the

wise physician, when he employs the principles of psychotherapy.

As long as religion resides in human personalities the minister must be a psychologist. One could well say that there is nothing of psychology foreign to the work of the minister, whether he functions as preacher, pastor, or executive.

The supreme work of the minister as a psychologist is found in that he must build his program upon good will entirely. The teacher can use coercion in his work as a psychologist. The salesman works through the force of financial gain. The executive can dictate his policies and principles. But the minister must build up good will to enforce or carry out his program. Men work with him in building the program of the church as members of his cabinet, or official board, purely because of this good will, or desire to serve. His teachers are not paid, but his policy of good will has aroused their desire to so labor. The creation of this good will is a psychological problem.

PSYCHOLOGY AND THEOLOGY

In conclusion let us state the difference between psychology and theology. Psychology, as we have noted, deals with the human, the measurable elements. It does not say that these human elements are all that go to compose the religious experience. It shows us how to build the religious experiences from the angle of human activities. It rightly does not purport to be the entire process. In such matters as prayer, conversion, etc., it recognizes that there are other factors, surely of a divine nature, which enter in.

On the other hand theology deals with the facts of religion as they have been revealed in the Scripture. Theology believes in the existence of God because revelation states that God is, while psychology posits His existence purely from the reality of man's need of God. Theology says that supernaturalism is true because the Bible avows such, while psychology, emphasizing the natural in all the phenomena of human experience, calls for the supernatural only in those places where naturalistic explanations are insufficient.

Hence psychology and theology are reconcilable. They are both factors of the same process. Psychology states the human elements entering into man's experience, while theology delineates the divine elements found therein.

GIVE ATTENTION TO READING

By W. G. SCHURMAN

I WAS very much helped recently by the reading of a book written by Wimberly on "Beacon Lights of Faith." I was also much blessed by reading the "Life of Rev. P. F. Bresee," by Dr. A. M. Hills. Dr. Hills' booklet contains only 96 pages, paper cover, and costs the small sum of 25c. It should be read throughout our denomination until every member becomes thoroughly familiar with the life of the founder of our church. Every preacher ought to send for a number of copies, as many as his church needs, and get this good book into every home, and I was wishing that some similar method might be followed with reference to Rev. Wimberly's book, i. e., a paper covered edition, selling for from 20c to 25c, each book dealing with the life of one of the heroes of Mr. Wimberly's book. It would be a source of information to every lay member as to the outstanding characteristics in the life of such men as Wesley, Mueller, Savonarola, Luther, and other "Beacon Lights of Faith." It could not help but be a great blessing to the reader, and it seems to me that with the aid of the pastors, would be a great money-maker for the Publishing House. For years I have been convinced that something should be done about supplying our people with paper covered books and booklets at such a price as would put within the reach of all of our people these good books. I shall be happy indeed when that day approaches when there is a union between our pastors and the Publishing House which is bound to result in so much good. If one thousand of our preachers would write in to the Publishing House asking for such booklets, I believe it would be certainly something that would fill a long-felt want by our people.

THE RIGHT SPIRIT

I recently received a Christmas card from a young man who attended the Sunday school class in the old Hudson, N. H., M. E. Church, of which I was teacher, that brought to my mind the early days of my Christian life, before I became acquainted with the holiness movement. I told in a previous article about working for the W. D. Brackett Shoe Company in Nashua, N. H. I immediately took up membership with the M. E. church in the little town across the Merrimac River in Hudson. The big church in the city did not appeal to me, first because they were

seemingly so very worldly, and second, because there did not seem to be any place where I could fit in and do much for the Lord. There was a little struggling church on the other side of the river that needed help, and the pastor urged me to unite. My chum and roommate, who is now an M. E. pastor in New Hampshire, attended the church with me. They heated the building with wood. They had no prayermeeting in the church, and I was very soon elected on the church board and suggested having prayermeetings. Their argument against the prayermeeting was that they could not afford to pay a janitor much money, and as the wood had to be sawed before it went into the furnace, they did not want to go to any extra expense. Impulsively, I immediately offered to do the work of janitor and heat the church for every religious service they conducted, with the understanding that for all the suppers, fairs, festivals and "shindigs" in which they indulged, someone else would have to cut the wood and heat the church.

They took me up on it very quickly, so I became duly appointed janitor of said church. A crowd of youngsters known as the Merrimac Bridge gang, but shortened by me to "The Dirty Dozen," presented promising material for a Sunday school class. I succeeded in getting fourteen or fifteen boys and organizing them into a class, which I taught for two years, and they professed to think a great deal of me. They were not overly enthusiastic about religion but did give me their good attention during the thirty-five minutes I taught them. I offered a prize to the one who would come for six months without missing a Sunday. Only one fellow made good, and I remember going to the jeweler and buying him a gold ring and presenting it to him before the class as an inducement to the other scholars to attend more regularly, but he was suspicious of such a present and went to a jeweler in town and had the ring examined as to its worth. The jeweler informed him that it was genuine and named the price which he considered the ring worth. It so surprised the young man that I had not fooled him that he became my staunchest friend, and his boosting for me as being a regular fellow gave the boys a more kindly feeling toward the "religious nut" who conducted the Sunday school class at the M. E. church.

I held this class, as I said, for about two years when I received the baptism of the Holy Ghost, and went to the holiness mission in the

city of Nashua. As I look back I am not sure that I acted wisely. The pastor of the church came to me personally and pleaded with me that if I could not see my way clear to attend the services and listen to him preach I at least would continue to hold the class of boys, for he said that when I was away they would come around the door at the Sunday school hour and look in, and then go away like sheep without a shepherd. I think if I had it all to do over again I would have stuck by them, and yet there seemed to be such little gospel preached by those men who have gone to their reward long ago that my soul was hungry to go out and accomplish something for God. A number of those boys made good and I am sure I am not boasting when I say I think I helped them to see that there was something better than hanging around the corner and smoking cigarettes and raising mischief in general. One of the boys is in business for himself, another is the cashier of a bank in the city of Nashua, N. H.; there were two or three Catholic boys among them but I lost track of them when I started preaching in the little holiness mission.

Shortly after that we were led to ask for our church letters, and Mrs. Schurman and I went up to the parsonage one night and told the pastor that we felt we wanted to worship with the holiness people. He granted them very courteously and asked us to join hands with him and his wife while they sang, "Blest be the tie that binds." Somehow we felt that the hymn was not appropriate. It is true we were professing to worship the same Christ, but it did not seem as though our hearts were bound very closely, and yet I felt at the time that I was doing the will of God. I am not sure at this time but what I did the right thing. The church owed me a year's salary for janitor work and I handed the pastor that night a receipted bill. Many of those people thought I was too religious and over-zealous, but they never could say that I did not contribute liberally to the church, and when the pastor told the church board that I had handed him a receipt in full it brought forth many kind expressions from those people who could not understand why my religion did not permit me to indulge in suppers, fairs, festivals, minstrels and such like. I often wonder what would have become of me had I stayed with them. It is barely possible I would have been without God tonight, and one thing is

sure I would never have been in the ministry. I do not regret the step I took, but I wonder if I could not have done it just a little differently. That church had, to my knowledge, pronounced Unitarians, Universalists and Christian Scientists among its members. I never saw anything in the lives of many of those people to make me believe that they had ever met the Lord. They loved the world, and the things of the world. My soul was on fire for God and the salvation of men. They did not support the pastor, to my knowledge. I was Sunday school superintendent, president of the Epworth League and district steward. I went out from home to home the last month of the church year and solicited from the members money to pay the pastor's salary. He was to receive \$500 a year and the parsonage, and at the end of eleven months they were \$268 behind in his salary. No appeal could be made to them from the standpoint of consecration and when they gave money they gave grudgingly. Most of them have gone to their reward. A few remain. We will meet them at the judgment. While the Lord may not approve of all my actions, I am sure He will be bound to say if the course I pursued was not best, it was attributable to my head rather than my heart.

I loved God. Nothing would turn me back in those days. I would take issue with my own father and mother or the preacher as quickly as I would with a stranger. God had saved me—saved me from some habits which would have ruined me long ere this, and I have never knowingly shown the white feather since the night God saved me to the present time. The only thing that arises is the question of my spirit.

The lodgeroom was a menace to the church in that town. There was a lodge meeting every night except Saturday and Sunday in the town hall, and our poor church could not even have a supper, to say nothing of a revival meeting, if it conflicted with the program of the lodge. I opposed it and fought it; I hated it; I denounced it publicly and privately, I could see it was a cancer eating into the vitals of the church; and I denounced it in words of no uncertain sound. Of course it made enemies. They would take the children from our Sunday school and rehearse them Sunday afternoons for some play that they were putting on to raise funds for the lodge. I cried out against it in the church services.

When God sanctified me He reminded me of some of these things, and I remember going to the head of the lodge and saying something like this, "God has sanctified my soul, and I feel that I want to come and say something to you men because of what I have said. Not that I have any condemnation for saying what I did for I still feel that I was right, but God has shown me that my spirit was not good and that I have not manifested Him to you people in some of my speeches that I have made against the lodge." You never saw such nervous people in your life. They did not want to talk to me. They said, "That's all right, Mr. Schurman, we forgive you if that will make you feel better," but you never saw people so anxious to get away. I look forward to the judgment when we shall stand before the King and give an account of our stewardship, and again I repeat that I am not fearful of the result in that day even though, as I look back, I wonder why I could not have shown more wisdom in dealing with these problems. "A soft answer turneth away wrath, but grievous words stir up anger." It is a wise man, indeed, who knows when to fight and when to gracefully retire from the fray.

I am not trying to tell anyone how to do it, but after being in the way for over thirty years, and observing the different tactics of different Christian workers, I am convinced in my own mind that the only way to judge a Christian man or woman is by the spirit he manifests, and to manifest the spirit of Christ always, under every circumstance, is something that any Christian might well covet. I do not know it all, but I have learned some things.

WAS IT NOT THE BETTER WAY?

A man came to me in the early days of my ministry in Chicago First church, and said, "It does not seem as though I am going to be able to worship with you. You do not seem to give my wife the opportunity to carry on her work as in years gone by." I tried to show him where I wanted to help both him and his wife, but every so often he would come to me with a grievance. At last I took him by himself and said, "Now my brother, I believe you are a good man, I believe you have good religion, but I do not believe you will ever be able to work with me. I would advise you and your wife to take your letter and unite with another Church of the Nazarene in this city and let us be friends. Go where you think you can work and do the most

good, and we will pray the blessing of God to follow you." They did so. He has gone on to his reward but long before he left this world it was proved that my course was a wise one. He was my friend until death. Many the time I have gone to his home and sat down to a fine table that was groaning under the good things provided by him and cooked by his good wife. Why fuss with men because they cannot work with you? Why say that they are backslidden or have no religion because they cannot seem to yoke up with you? A thousand times better to have him working for God and be your friend while the member of another society than to be continually irritated and eventually turn out to be your enemy in your own congregation.

COMMUNITY INTERESTS

A number of preachers have asked my opinion about taking an active part in community interests, such as Ministerial Associations, Y. M. C. A., Union Thanksgiving services and such like. I think much depends upon the caliber of the men who dominate the life of the community. I preached once for a Y. M. C. A. crowd in New England, and that was the last chance I ever had. I held a number of noonday meetings in another Y. M. C. A. building with the commendation of the secretary but the "powers that be" made it very clear that Mr. Schurman got too personal in his dealings with men. My services were required no longer. In the local Y. M. C. A., where I now reside, one of the best friends I have is the secretary. No finer crowd of pastors ever lived than those composing the Englewood Ministerial Association. I had the privilege of being president of the said Ministerial Association in Englewood for two or three years and they always extended to me the greatest courtesy.

Our local church always takes part in the union Thanksgiving service, and the Englewood Preachers' Association has a "Watch at the Cross Service" on Good Friday from 12:00 o'clock noon till three o'clock in the afternoon, and one year the Vaughan Radio Quartet did the singing. We believe that Chicago First church has the respect of every other church in the community, but this Englewood Ministerial Association is not dominated by Unitarians, Universalists and such like. While the door is open for all, I do not know of any that attend except evangelical preachers, and a finer body of men cannot be found anywhere. I have heard of places where this Unitarian element predominated, but I have never, knowingly,

sat on the same platform in a religious service with a man who denies that Jesus Christ is the Son of God, nor do I think I ever will unless the Lord brings me to see differently from what I do tonight.

IF WE FAIL WHAT THEN?

A careful perusal of the newspapers reveals the fact that Russia is sending her communistic missionaries to China, and filling their minds with their pernicious teaching. I am made to feel that if Christian missionaries do not evangelize these heathen nations, these heathen nations will, in turn, be a very costly proposition to Christendom. The Church of Jesus Christ, in her failure to present Him to these darkened nations will yet, I fear, pay dearly for their neglect, just as the failure of the home church to evangelize our own country and be a spiritual melting pot for the great influx of emigrants, now pays millions of dollars to fight crime prevailing generally among this alien element. Think it over, pastors, and then ask yourself if you think the Church of Jesus Christ is top-heavy on missions.

READY FOR HIS COMING AGAIN

In looking over a preacher's library recently, I found a number of books with names in them other than the pastor's, and asked him how he happened to have them. He frankly told me that they were borrowed books that had not been returned, but said, "Brother Schurman, how about your library—haven't you got some?" I said, "I think not. I think there are very few books in my library but what are my own." One day while rearranging them, to my surprise I found over 25 books in my library that did not belong to me. Needless to say, I laid them aside and got them back to their owners as quickly as possible. How about you, brother pastor? How many books have you in your library that have been borrowed from someone else? I wonder if you have any of mine? If so, kindly return them. Let us do our best to get these books into the hands of their rightful owners during 1931. The Lord may come this year.

EXAMINING A CANDIDATE FOR CHURCH MEMBERSHIP

I never saw the Statue of Liberty but once, and that was from a distance, but as I looked at it, I interrogated it as to its eligibility for membership in the Church of the Nazarene. I said, "Do you use tobacco?" and it seemed to

answer "No." "Do you drink home brew?" "No." "Do you belong to a lodge?" "No." "Are your robes unbecoming a Christian?" It seemed to say "No." "Do you rouge your cheeks or use lipsticks? Do you wear beads? Do you wear flesh colored hose? Is your hair bobbed?" It seemed to meet me with the proper answer to every question I asked. But though it seemed to meet every requirement as per the standard held up by some holiness preachers, I still hesitated giving it the right hand of fellowship. I found that the Statue of Liberty never attended prayermeeting and stayed out nights; its excuse was that it was there to give light to those in darkness. I awakened instantly to the fact that the religion of Jesus Christ was not made up of negations. The statue qualified in every one of those, but it had no life, and I remember that the Scriptures did not say that we should hate everything that hurts our cause but "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbour as thyself." On these two commandments hang all the law and the prophets." As the Statue of Liberty could not qualify along these lines, she is still out in the cold, and though possessing many of the qualities that good Nazarenes possess, she is still ineligible for membership. Think this over, brethren of the membership committee.

REMARKABLE CONVERSIONS

Mrs. Carrie Sloan is conducting evangelistic meetings at the Woodlawn Church of the Nazarene at this writing. She reminded me the other day that it was at the Lynn church in Massachusetts during my pastorate that she held her first evangelistic meeting in New England, and the law of association made me remember a very remarkable conversion that took place during her meeting in that city. Jack— was a shoe cutter and advanced to the foremanship in the cutting room of one of the factories in Lynn. For some reason his wife left him and it so affected him that he went to drinking. In those days there were seven saloons in five blocks on Union Street. Poor Jack! he visited them so frequently that he lost his job and became what they called, in those days, "an old rounder." We got acquainted with him first at one of our street meetings held at the corner of Pearl and Union Streets. I think it was around Christmas time—at any rate I know the weather was cold and chilly—I was

walking down Union Street about half past one in the afternoon and met Jack. He asked for a dime. I refused to give it to him but invited him to our home. Told him we would give him some hot coffee, which would do him much more good than whisky, and that we had the most wonderful woman preacher at our church that it had ever been our privilege to hear and we wanted him to come and listen to her preach.

To our surprise he accepted our invitation and we took him home to the parsonage and Mrs. Schurman brewed him some coffee. If I remember correctly he did not eat anything but drank, I think, three cups of coffee. We then told him if he would take a bath we would supply him with some of our old underwear and pants and a coat, so he could come to church. He agreed and we took him upstairs, filled the tub with good warm water, lots of soapsuds and told him to help himself. He went at it like a good fellow and gave himself a thorough cleaning and we fitted him out in the clean, but second-hand clothing that we were able to contribute at that time. I noted his body covered with sores. I took him over to the service which had just started and sat him down near the register where it was warm. My little boy came over to the church and told me that mama wanted me, and I went out the back door and into the parsonage. She took me upstairs to the bathroom, and such a sight. The little mat on the floor was covered with lice; there were lice all over the place. We remember wrapping the mat up in paper and taking it downstairs and putting it in the furnace. We then went to the drug store and got two sulphur candles and disinfected the room and we had about made up our minds that we would never get interested again in another tramp as long as we lived, but while we were cleaning out the bathroom and making it habitable again, Sister Crowe, for that was her name then, was preaching and laughing and shouting and crying in the afternoon service, and Jack went forward for prayers.

Of course we did not take much stock in it. We figured that was about the thing he would do anyway. We had given him some good strong coffee, some clean, warm underwear, and a suit of clothes that were much better than the ones we had burned, and naturally we expected that he thought to repay us and would go forward for prayers. We never dreamed that it would

amount to anything. Yet underneath all of our doubt there was a hope that he might find the Lord. He did not give much evidence of touching the hem of His garment. The reader would not look upon him as a very promising convert, but from that hour until the day he died he never took a drink, and never used tobacco. He was no longer a tramp, but abuse and exposure to the elements had made him a physical wreck, and he lived on the bounty of friends of former days and the church folks who would give him a little assistance.

Shortly after this we went to Haverhill, Mass., leaving the Lynn pastorate for the Church of the Nazarene in that city, and one day on arriving at the transfer station in Lynn, whom did we see but our old friend Jack—, sitting in the waiting room with a cane in his hand. He laboriously rose to his feet and greeted us, and we said, "Jack, how are you getting along?" He said, "God still saves me." Rufus Green was the officer who hung around Central Park and he knew Jack as "an old rounder" in that section of the city. He is said to have made the remark that if the Church of the Nazarene never did anything else but get old Jack straightened out and made a sober man of him it had a right to a place in the sun. I asked Jack where he was living and he told me that he lived on Andrews Street, and anyone reading this article who is familiar with Lynn will remember Andrews Street as one of the undesirable thoroughfares of that day, but in the midst of squalor, wretchedness, drunkenness and vice, Jack never went back to his drink or his tobacco.

His is one of the outstanding conversions of my ministry. While our faith was not large, God smiled upon our works and blessed our efforts to make a human derelict a little more comfortable. We expect to meet him at the Eastern Gate and shout with him the merits of atoning blood.

That incident reminds me of another striking conversion, or shall I say reclamation. This fellow was an old man; I have even forgotten his name. Some of the people in Haverhill will probably recall it if they happen to read this article. I think this man once professed religion and I have it in my mind that he was once a member of the church of which C. J. Fowler was pastor. One arm was partly paralyzed. He had drunk himself into poverty, and I think his wife died with a broken heart. He used to hang

around Hannah Dustin Park, near the city hall, opposite the Church of the Nazarene, and sun himself during the day and pick up what help he could get from people who pitied him. I do not know how he happened to come into our church that night, but I was preaching on "Jesus Christ, the Friend of Sinners." The anointing of God was on me that night, and I preached and extorted as the tears rained down my cheeks. We tried to describe the palsied man, and remember making the statement that someone had said that this man in Scripture whom Jesus Christ cured of the palsy had probably brought on his own wretchedness by excesses in living. I pictured the poor wretch, unable to move hand or foot, and his wife whom he had blighted, cursed and diseased standing by the hour over the washtub, and also ministering to his needs. I went on to say that a consultation of doctors had perhaps met that morning and advised him that he would never arise from his bed, and then the thought of going out to meet God and give an account of his wretched life as he stood at the judgment bar began to trouble him.

It seems that my mental picture was so near the particulars in this poor man's life that he wept bitterly at the remembrance of it, and among a number of others hobbled his way forward and knelt at an altar of prayer. At first we did not get very enthusiastic over his appearance at the altar. There was not much to him anyway, and even if God did save him, he never would amount to much for God. He was an outcast and the community would not get enthusiastic over his coming to an altar of prayer. I have had many a man kneel at an altar of prayer and profess religion for the sake of getting 25c at the close of the service to spend for rum. But this poor man asked for nothing but mercy.

He arose to his feet; hooked his cane on his palsied arm and falteringly gave his testimony that God had restored to him the joy of His salvation. He never was able to work much; the church helped him some and friends continued to pity him and provide for him, and we lived in Haverhill long enough to bury him ere we moved to the Middle West. But from the night he knelt at the altar to the day he died he was a living example of what the grace of Jesus Christ could do for a poor, broken piece of humanity.

That, in turn, reminds me of another striking example in the church at Chicago. After being pastor for eight years, I conceived the idea of putting on a revival campaign using what talent I could secure musically, and doing my own preaching. One of our men while on the Elevated on his way to work invited a man to come to church. The man came and gave his heart to God, and he in turn began to live the Christ life in the shop where he was working, and it attracted the attention of a Polish Catholic man, who observed the strange change in his life, inquiring why he refused to do certain things and why he seemed to be so different, the new convert gave his testimony, and told how he had been to the Church of the Nazarene and God had saved him.

The other man's heart, Catholic though he was, was hungering for something in religion that was real. He tells in his testimony that he had purchased a bungalow on the South Side with the intention of making bootleg whiskey in the basement, and had succeeded in making a number of payments on his home through this illegal business, but the heart hunger for peace got the best of him and he came to the service. I will never forget the night he appeared in our church for the first time, and how at the close of the service he came to the altar and in his broken English asked God to forgive him and save him, and God did save him. Then he sought God for holiness and God sanctified him. He then got his wife interested, and she came to the meetings and came forward for prayers. He was only a poor wage earner, and with his income greatly depleted by giving up his home brew business he was unable to meet his payments and lost his home and everything he had put into it.

This affected his wife, who urged him to give up his religion and keep his home, but this he steadfastly refused to do, moving into a cheaper apartment but continuing to declare his faith in God. He never misses a service; he is present at every prayermeeting. While he is able to speak more intelligibly than when he first came among us, he still testifies of the great grace of Jesus Christ that saved a Polish Catholic and made a Nazarene out of him. He is still in the church; he probably will never read this, but God knows his name for we are sure it is written in the Lamb's book of life. It is men like this who make us ashamed of some folks who pro-

less religion, and then give up because some loved ones do not encourage them. Here is a man who lost his wife practically. I do not mean that they are separated, but she could not see the sense of having religion when it did not give them the conveniences and privileges that sin did, but he, true to God and true to his convictions, continues to drive on and everybody believes in him and he is an inspiration and blessing to any preacher and church.

And now others present themselves but if I were to continue I would feel something like John must have felt when he said, "A world of books could not contain all the things that could be written." Jesus Christ can still save men from sin. Let a man give God his determination and God will pull him through anything. He still "breaks the power of canceled sin; He sets the prisoner free; His blood can make the foulest clean, His blood avails for me."

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

MOTHER'S DAY

It has long been the custom of the church to observe Mother's day on the second Sunday in the month of May. The wide awake, enterprising pastor will take advantage of this opportunity to lay stress on subjects which otherwise might not fit into his program. Let it not drift to mere sentiment, but make the service of practical value.

All people have deep appreciation for motherhood. The sacrifice and love of a mother is the nearest human example we have of the love and sacrifice of Jesus. But simply being a mother does not assure that individual of being a Christian. So do not emphasize motherhood even with its great example of sacrifice and love to that extent where she is almost deified.

It is the practice of many churches to provide flowers, usually carnations, to give to each individual who attends the morning church service. A red carnation is worn by those whose mothers are living and those whose mothers are dead wear the white flowers. This is indeed a beautiful practice and should be carried out where it is at all possible.

A variety of subjects may be presented on this day, such as, "Why Mothers Should Be Christians"; "Respect for Motherhood"; "The Influence of a Mother"; "Mother and the Home"; "A Mother's Need of Christ"; "Mother, a Living Example of Sacrifice"; and numerous other themes. It is a splendid opportunity for the pastor to make suggestions along the line of respect for parental authority, of teaching the young people how to speak to and act toward parents, of correcting some evil practices now prevailing in some homes, of emphasizing the necessity of home religion, the family altar, etc. One may even suggest how the wife and mother may still keep the love fires burning in the heart of the busy husband and father, and especially that she should not transfer all her love and devotion to the children.

WITHOUT MOTHER

'It's awful lonesome at our house

'Thout mother;

It's just as quiet as a mouse

'Thout mother.

An' father looks so lonely there

Of evenin's, sittin' in his chair;

It just ain't cheerful anywhere

'Thout mother.

It's awful hard to get along

'Thout mother;

It seems that everything goes wrong

'Thout mother.

'Course, father does the best he can;

But then, you know, he's just a man,

An' don't know how to fix and plan

Like mother.

Seems like I don't enjoy my play

'Thout mother;

Things just get worsen every day

'Thout mother!

There's no one now to mend my doll,

Nobody's sorry when I fall—

Oh, home just ain't no place at all

'Thout mother!

But father says we must be brave

'Thout mother.

'Cause him an' me, we only have

One nother.

An' if we're brave, an' strong, an' true,
An' good, just like she told us to,
We'll go up home, when life is through,
To mother!"

—MARIE GALBRATH.

A CREED FOR MOTHERS

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfaction of duty faithfully done.

I believe in the little homely joys of everyday life.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and loyal disciples of Jesus Christ.—*Northwestern Christian Advocate.*

MOTHER

Nobody knows of the work it makes

To keep the home together;

Nobody knows of the steps it takes,

Nobody knows—but mother.

Nobody listens to childish woes,

Which kisses only smother;

Nobody's pained by naughty blows—

Nobody's hurt like mother!

Nobody knows of the sleepless care

Bestowed on baby brother;

Nobody knows of the tender prayer,

Nobody—only mother.

Nobody knows of the lessons taught

Of loving one another;

Nobody knows of the patience sought,

Nobody—only mother.

Nobody knows of the anxious fears,

Lest darlings may not weather

The storms of life in after years,

Nobody knows—but mother.

Come, let us kneel at the throne above
To thank the heavenly Father
For the sweetest gift—a mother's love—
The love of our own dear mother!

The Fireside.

SUGGESTED THEMES AND TEXTS

THEME—THE LOVE OF A MOTHER

TEXT—"Can a woman forget her . . . child?" (Isaiah 49:15).

THEME—THE LOFTY PLACE OF MOTHERHOOD

TEXT—"Behold king Solomon with the crown wherewith his mother crowned him" (Songs of Solomon 3:11).

THEME—OUR DEBT TO MOTHERHOOD

TEXT—"Render, therefore, to all their dues honour to whom honour" (Romans 13:7).

QUOTATIONS FOR MOTHER'S DAY

All I have ever accomplished I owe to my mother.—DWIGHT L. MOODY.

Let France have good mothers and she will have good sons.—NAPOLEON.

My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe, not only much of my general power of taking pains, but the best part of my taste for literature.—RUSKIN.

All that I am my mother made me.—JOHN QUINCY ADAMS.

Mother, you have brought me to this.—JAMES A. GARFIELD's statement at his inauguration as President.

If I had all the mothers I ever saw to choose from, I would have chosen you.—CARLYLE.

All that I am or hope to be I owe to my angel mother.—LINCOLN.

She was occupied with great themes. I never heard a word of gossip from her lips. She had no time for it. My mother had courage of intellect and heart.—FRANCES WILLARD.

EXPOSITORY PREACHING

No lazy man can be a good Bible expositor. He must know his Bible. He must investigate. He must wrestle in prayer as he searches for the mind of the Spirit as revealed in the Word. He must dig with laborious effort and consecrated heart for the rich ore of inspired truth. He cannot leave his preparation for the pulpit till

Sunday morning; and trust to a "skeleton," a few illustrations, and a glib tongue to carry him through.

We once heard a young pastor say that he would like to preach an expository sermon occasionally, but he was deterred by the fear that his people might think he was trying to shirk his duty. "If that is his conception of expository preaching," said a learned theological professor to whom the remark was repeated, "they probably would have good reason to think so." Hard work is one of the conditions of effective exposition, and no pastor who undertakes it with the idea that he can interest his people with anything short of results obtained by downright, honest study will succeed.

Such studious preparation would prove of immeasurable value to the pastor himself. First of all, it would lead him into a knowledge of the Holy Scriptures, which, we fear, few ministers, to say nothing of laymen, possess. And the gain to his own spiritual life would be immense. To know the Word of God, to have its eternal verities at command, to drink deep of its pure and undefiled well of sacred knowledge, is the path—and there is no other—to those heights of spiritual enlargement whereon the sunshine of God's presence dwells and the soul enters into intimate and blissful communion with Him who gave the Book and who speaks through it to the listening soul.

Thinking men tire of preaching that does not touch vital things; and who shall blame them? We venture to say that the problem of non-attendance of men at public worship is more likely to be solved by "opening to them the scriptures"—now largely a sealed Book to the average laymen—than by any other means that the ingenuity of man can devise. At any rate is it not worth a thorough trial?—From the *Watchman-Examiner*.

EXPOSITORY PREACHING

Rev. Joseph H. Smith gives the following instructions to assist preachers in expository preaching:

1. I dismiss all "private interpretations" such as *Weymouth's*, *Moffat's*, and *Scopfield's*, and prefer the authorized King James translation above all others. This, both because of its fine English and its translation, well-balanced by a representative commission against sectarian tint or

philosophical taint. The American Revised is good at hand as a reference book, but not as a substitute. It neither changes nor clears nor completes any doctrine; and its lesser familiarity with the people makes it not so convenient for exposition. I would avoid confounding exposition with exegesis by announcing any Greek or Hebrew renderings of my own.

2. Good mastery of English grammar is of more service in exposition than familiarity with Greek roots or Hebrewisms.

3. The context is usually the best introduction to, and commentary upon, the text. This usually requires the whole paragraph, sometimes the entire chapter, and occasionally the whole book. To be free and frank and forceful as an expositor, one needs to be reasonably independent of other's books and comments. Exposition is not phonographic. That is mere recitation.

4. Elucidation with application and example is often sufficient exhortation. The expositor must neither ramble nor rant. Yet he must do more than explain. Telling what God has said, rather than ventilating his own views he must, as the herald of the King, speak with the authority of "thus saith the Lord."

5. His dependence must be upon the Holy Spirit—both in his study for illumination, and the pulpit for recollection, utterance, and demonstration.

6. He should use simple, but not slouchy, speech. Midway between the stilted strain of the "Lord over God's heritage" and the common talk of the street, there is a dignity that becomes the authority of the word we are uttering, and a meekness that is suited to the servant's place we are filling.

7. He must measure the caliber—spiritual as well as intellectual—of the flock he feeds, so that he may "rightly divide the word of truth."—From *Heart and Life Magazine*.

PRAYER'S "FIVE REASONS"

The following is George Mueller's statement telling why he believed his prayers for the unsaved must be answered.

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

that if we ask anything according to his will, he heareth us' (1 John 5:14).

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

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

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

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

Whenever the Lord showed George Mueller that it was His will he should pray, he continued in prayer until the answer came.—From *The Pentecostal Herald*.

HOLINESS

Said Jonathan Edwards, "Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressible purity, brightness, peacefulness and rapture to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, that is all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing a sweet fragrant; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun."—Selected.

CHRISTIAN VISITATION

Dr. Edgar Dewitt Jones, a pastor of a strong church in Detroit, has said that if he were offered the choice between having the greatest preacher in America in his church to preach daily for six months, or having one hundred members of his church pledge themselves to make two calls each week, he would prefer the latter as a piece of evangelistic strategy. He said, as The

Record of Christian Work tells us, nothing would win people for Christ and the church so effectively as intelligent, sympathetic calls made by the laymen of the church.

How fine! And how true! And how wonderful would be the results if among our young folks, and in their homes this visitation were carried on by the officers and other members of the church. Try it! Note the results!—*Church Administration*.

INDIFFERENCE A CURSE

Leaders here and there give this and that as America's curse. Can we not place indifference back of all these things named by our leaders? What is the answer for failure to lead lost souls to Jesus Christ? What reason can be truly assigned for not reading God's Word? What excuse can we offer for failure to minister to the sick and needy? What is the explanation for the shortage of funds for missions, benevolence and church expenses? What answer can we give for our failure as citizens of the United States to go to the polls and vote our righteous convictions? In this time of dire need for Christian activities in our national life and in our community life, why are so many inactive? Is not indifference the answer?

Does God excuse this indifference of His children? If we really are children of God and heirs of the promises can we continue in this inexcusable attitude of indifference? Shall we wait until great calamity comes upon us before we are aroused to some sense of our obligations and privileges?

Someone has said, "A rut, in time, may become deep enough and wide enough to be a grave." Is it not high time for us to get out of this rut of indifference?—*Hints and Helps*.

THE REAL DIFFICULTY WITH PROTESTANTISM

A rather startling statement was made recently by Dr. William Lyon Phelps concerning the condition of Protestantism today. Dr. Phelps said, "The real difficulty with Protestantism today is not in the pew, but in the pulpit. The hungry sheep look up and are not fed." What the great mass of the people need is a better knowledge of the Bible. They expect to receive instruction concerning the teaching of God's Word from the pulpit, but often the sermon they

hear is either a polished essay or a dissertation on some perplexing problem of the day. Dr. Phelps adds, "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." Think carefully through these statements of Dr. Phelps and ask yourself if it is not a true appraisal of the present condition of Protestantism.—*Christian Observer*.

A LAYMAN'S COMMENTS ON PREACHING

At Montclair, N. J., resides a banker, Mr. Hugh R. Monro, who these later years has been giving much study to Church history and Christian literature. His soul is aflame with zeal for the kingdom of God. He gives money, time and himself to its promotion. Recently the editor of his church paper, *The Presbyterian*, asked him to write upon "What a Banker Expects of His Church." In the article Mr. Monro makes many observations which are worthy of the most serious consideration. As does every devout layman, he looks eagerly to the pulpit. For half a century he has been knowing and hearing leading preachers in this and other lands. He says he has found their sermons stimulating and helpful, but he has seen a vast change come over the character of the preaching and no general improvement. He observes:

"The great loss all along the line has been in the changing emphasis. Doctrinal and expository preaching has largely gone out of style, and the prevailing topical method is far from an adequate substitute. If the average layman were asked if he enjoyed doctrinal sermons, the answer would probably be a negative one. And yet the reason for this may be that a doctrinal sermon is assumed to be a technical, hair-splitting discussion of controversial points, whereas of course we know it is nothing of the kind. It has been my personal observation that intelligent discussion of great doctrinal themes is both the most helpful and nourishing type of preaching, and on the whole brings the most general approbation. From another point of view, its urgent necessity becomes daily more apparent, since a generation has grown up under preaching of the topical sort, having practically no grasp of the great foundation truths; for this reason there exists an alarming shortage of qualified teachers

for the Bible school and of Christian leaders for every other sphere."

Mr. Monro adds, "If I may be permitted to bear a word of witness on this point, it is to say that among the great intellectual appeals and ingenious and arresting arguments from Christian pulpits to which I have listened, I cannot recall one which has left an abiding spiritual impression"; and further he remarks that laymen do not expect or desire from their ministers dissertations on science, economics, art, literature, or the questions of the day. They want the message of the Lord delivered to them out of a burning soul.—*The Christian Advocate*.

FACTS AND FIGURES

By E. J. FLEMING

According to the 1930 report, 119,624,909,900 cigarettes were used, which was an increase over 1929 of 586,000,000. It is reported that 662,000,000 less cigars were consumed, and 9,000,000 pounds less of tobacco.

The *Christian Herald* prints the following:

"European illiteracy in Germanic as compared with Roman countries is striking. Of Germanic countries the percentage of illiteracy is: Germany, .01 per cent; Switzerland, .09 per cent; Denmark, .20 per cent; Sweden, .24 per cent; England, 1.20 per cent; Holland, 2.10 per cent. For Roman countries: France 4 per cent; Belgium, 7.87 per cent; Italy, 30.72 per cent; Spain, 68.20 per cent; Portugal, 83 per cent. In 1922, illiteracy in the United States was approximately 6 per cent."

There are a number of Bible societies that are engaged in the distribution of the Scriptures. The New York Bible Society distributed 876,983 Bibles in 1930. By distribution we mean: given without cost to the needy of New York City. The Society distributed Bibles or portions printed in 71 languages. In the 121 years' history of this organization it has distributed 1,089,354 Bibles in New York City alone, besides a total of 16,461,387 volumes.

The following hymns have been translated into 100 or more languages: "A Mighty Fortress," 171 languages; "Rock of Ages," 130; "Just as I Am," 106; "Adeste Fideles," 104; "Nearer My God to Thee," 101.

At the time when income taxes are engaging

considerable attention, the following quotation from *Zion's Herald* will prove interesting:

"Five hundred eleven persons in the United States in 1928 had incomes of a million dollars or more. Incomes, bear in mind, not merely possession of a million or more. This number is 221 more than in 1927. Statistics based on income tax returns for the calendar year 1928, made public by the internal revenue bureau, showed the total net income of the nation for that year was \$25,226,326,910, an increase of \$2,681,236,359 over the previous year. Of the total only \$8,755,464,338 was subject to tax, returning \$1,164,254,037 to the government. Of the 511 persons in the \$1,000,000 income class, 74 were women and 29 single women. In the highest class of income, that of \$5,000,000 and over, were 26 persons, one each in Alabama, California, Michigan, Iowa, North Carolina, Ohio and Wisconsin, three each in Illinois and New Jersey, 11 in New York, and two in Pennsylvania. The trend toward the concentration of tremendous wealth in the hands of a few is further evidenced by the fact that during 1928, 4,070,851 persons filed income tax returns, of which 2,523,063 were taxable, but the total was 30,696 less than the previous year. The tax collected, however, was \$333,614,603 more. It is not conceivable that these enormous fortunes could be piled up without bruising fellow-humans in the process. And this condition is accepted, defended, venerated. When will Christians realize that this is not the way of the Master?"

The General Secretary has just received a most enlightening pamphlet from the Women's Bureau of the United States Department of Labor, Bulletin No. 84, entitled, "Fact Finding with the Women's Bureau." This booklet can be obtained as long as the supply lasts by addressing a request to the United States Department of Labor, Women's Bureau, Washington, D. C., and asking for Bulletin No. 84. The following facts concerning the Women's Bureau may be of interest:

According to act of congress approved June 5, 1920, the Women's Bureau was established in the Department of Labor, to be in charge of a director, a woman appointed by the President by and with the advice and consent of the senate, whose salary should be \$5,000. There is to be an assistant director appointed by the Secretary of Labor, at a salary of \$3,500; also chief clerk and such special agents, assistants, clerks and

other employees as congressional appropriation may provide for. The Bureau has a present staff of fifty persons.

The duty of the Bureau is to formulate standards and policies which shall promote the welfare of wage-earning women, improve their working conditions, increase their efficiency, and advance their opportunities for profitable employment.

Hon. W. M. Doak is Secretary of Labor, and Mary Anderson is director of the Women's Bureau. The Bureau has been operating nearly twelve years and has issued a total of eighty-five bulletins consisting of more than 7,100 pages.

The 1930 census shows that about 10,000,000 women are gainfully employed, which is an increase of 1,500,000 over the census of 1920. In 1920 all but 35 out of the 572 occupations listed represented women. No doubt the 1930 census will reveal that women have entered practically all of the listed occupations. We are interested in the fact that for the first time in taking a census, 23,000,000 housewives were recorded as engaged in keeping their own homes.

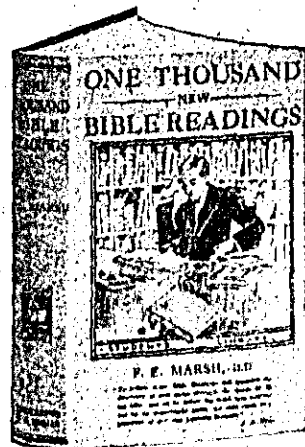
HE MUST DIG

"He wanted a job, and like everyone else,
He wanted a good one, you know;
Where his clothes would not soil and his hands
would keep clean,
And the salary mustn't be low.
He asked for a pen, but they gave him a spade,
And he half turned away with a shrug,
But he altered his mind, and seizing the spade
—he dug!

"He worked with a will that is bound to succeed,
And the months and the years went along,
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he
plugged
Just as hard as he ever could plug;
Their words never seemed to disturb him a bit
—as he dug.

"The day came at last when they called for the
spade,
And gave him a pen in its place.
The joy of achievement was sweet to his taste,
And victory shone in his face.
We can't always get what we hope for at first—
Success cuts many queer jigs,
But one thing is sure—a man will succeed—if
he digs."

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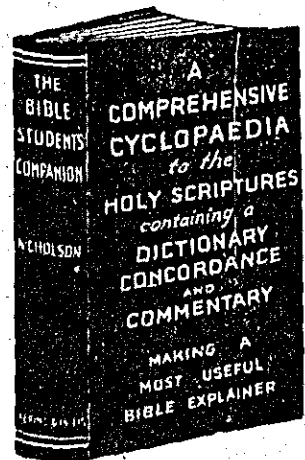


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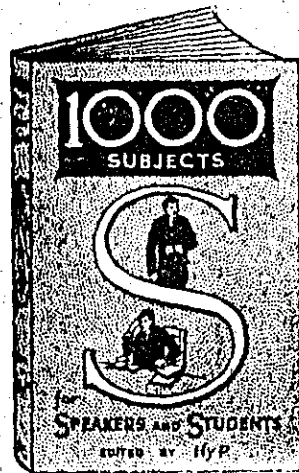
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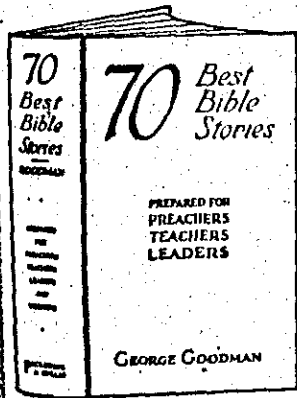
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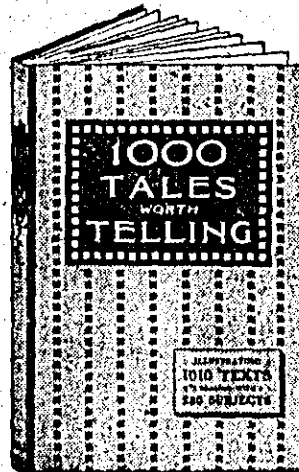


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EMPHASIZING THE CONTENT OF THE SERMON

By THE EDITOR

THESE lines are being written in Guatemala, on February 10. The last thirty-one times that I have preached I have had to "get the message across" by means of interpreters. Already five different persons have helped me in the capacity of interpreters, and I certainly appreciate their wonderful patience and splendid co-operation.

But what I started to say is that this is a wonderful experience to compel the preacher to consider the content of his sermon. There is not much place for the use of personal introductions, not much place for introductory material of any kind. And there is not much place for playing on words. I have felt embarrassed to attempt to make close distinctions. It has seemed to me that this is a challenge which is pretty difficult to meet.

For instance: one might stand up before an English audience and say: "Now we may approach this subject either from the standpoint of the abstract or the concrete." But this is a technical expression that might not lend itself to translation. And then one cannot quote poetry, for poetry does not translate. Then if you are going to quote lengthy passages of Scripture you must give your interpreter warning so he can turn to it and read it, for it is not likely that he would be able to quote accurately just from memory. Then also you have to be careful about illustrations, for the manner of life here is so different that an illustration is quite as likely to be more difficult than the subject itself. I am told that one preacher who came here used a fire engine as an illustration, and the people of his audience had no idea what he was talking about.

And then the question of time enters in. It takes the interpreter just as long as it does the preacher, so the preacher has only half as much time as he is used to using.

In getting ready to preach here I have found it necessary to go over my subject very carefully and to ask myself more particularly than I have been accustomed to doing, "Just what am I trying to tell these folks? what is the real content of my message? what statements am I to make? what

arguments shall I use? What is the real content of the sermon I propose to preach?"

But as I have thought about it more, it has occurred to me that this is good for a preacher. It is not possible for him to hide his poverty of thought behind an array of high sounding words. And since he must say something, it makes him scratch to be sure to have something to say. And I wonder if it would not be good for us when preaching to people who do understand our language to dig down a little more carefully into the question of the sermon content.

Writing, speaking over the radio, preaching on the street or in a factory, and making addresses or preaching sermons to children are good exercises in the interest of the sermon content.

Where a man is surrounded either by indifferent people or by those who enthrone and push him on his task is easy. In the former case he can get by if he does not preach too long and in the latter case he can get by with almost anything. But let him sit down and "spread his brains on paper" if he wants to discover how "thick" his thoughts are. Or let him try to hold a crowd on the street or let him try to preach ten minutes to the men in the factory just before the whistle blows. Let him stand before a microphone and imagine that "the world" is listening in! Let him address a company of wiggling children--well somewhere along the line he should be able to tell whether he really has something to say or whether he is just offering a bluff. Suppose we all check up on the content of our sermons again.

EDITORIAL NOTES

Through the use of the new Interlinear Greek-English Testament my personal interest in the reading and study of the Greek New Testament has recently enjoyed a splendid revival. And thinking that there are readers of the Preacher's Magazine who might likewise find great profit in the use of this edition, I am passing the word along. The New Testament with Lexicon is sold by the Nazarene Publishing House at four dollars the copy.

I think I never realized how dependent the Church is upon the ministry as I did when we were selecting five men from among those who have been preachers for four years or more to form of these the nucleus of an eldership which should assist in raising up a self-directing church in Guatemala. For then we all saw that both the quantity and the quality of the church depends upon the ministry quite directly. Often preachers complain about the church as though it were a thing apart. But the truth is that under God the church is what the preachers make it.

Someone remarked to Henry Ward Beecher that no one ever seemed to go to sleep in his services and asked how he managed it. His reply was, "I have given our sexton strict orders that if he sees anyone asleep in the pews he is to come right down to the pulpit and wake up the preacher."

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DEVOTIONAL

GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

FLAVIUS JOSEPHUS COOK, born at Ticonderoga, N. Y., Jan. 26, 1838, died there June 25, 1901. He studied in Phillips Academy, Andover, Mass., and entered Yale in 1855, but left, owing to ill health in his Junior year. He graduated at Harvard, 1865, and at Andover Theological Seminary was a resident student from 1868 to 1870. He was active pastor at the First Congregational church, Lynn, Mass., 1870 to 1871. He then traveled and studied in Europe from 1871 to 1873. He was a lecturer upon religion and science. His knowledge of theology, say critics, was considerable; his claim to speak for science would be disputed. From 1874 to 1895 he lectured continually.

When he returned from his trip in Europe he was invited to speak in a church and he made so profound an impression that they invited him to speak at Tremont Temple where he lectured a portion of the year each Monday morning with a prelude on current events. During 1880 to 1883 he lectured around the world and drew immense crowds everywhere. He was stenographically reported in newspapers. Then his lectures were revised and published in book form.

There was published a volume on "Biology" in 1877, on "Transcendentalism" in 1877, a volume on "Orthodoxy" in 1878, on "Theodore Parker and Conscience" in 1879, on "Heredity" in 1879, a volume on "Marriage" in 1879, "Socialism" in 1880. He also wrote on the "Occident" in 1882, on the "Orient" in 1886, and established a Religious Monthly, *Our Day*, in 1888. His conservatism was most pronounced, his dogmatism also. He made one hundred thirty-five addresses in England. From the first his reputation as a thinker and orator was made. He took active part in the Congress of Religions in Chicago in 1893. Lyman Abbott pronounced him a genius, a surcharged thunder cloud. He studied two years in Germany between 1880 and 1882 and spoke around the world. He was a strong supporter of the orthodox faith and made

infidelity writhe under his masterful assaults. I heard him several times and he made a profound impression upon all his audiences. He was very widely read. When he was in college he read several volumes a week and was a tireless reader and student. He took so many notes of Dr. Parks of Andover, and then gave them out in his Monday lectures, that he embarrassed Dr. Parks so much that he himself could not publish his own theology.

I will give as a specimen of his striking style in upholding the truth of Christianity an address which he delivered at the Congress of Religions in Chicago in 1893.

STRATEGIC CERTAINTIES OF COMPARATIVE RELIGIONS

It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live. And even the most determined and superficial skeptic knows that we have begun.

On the faces of this polyglot international audience I seem to see written, as I saw chiseled on the marble above the tomb of the great emperor Akbar, in the land of the Ganges, the hundred names of God. Let us beware how we lightly assert that we are glad that these names are one. How many of us are ready for immediate, total, irreversible self-surrender to God as both Savior and Lord? I care not what name you give to God, if you mean by Him a Spirit Omnipresent, Eternal, Omnipotent, Infinite in holiness and every other attribute of perfection. Who is ready for co-operation with such a God in life and death and beyond death? Only he who is thus ready is religious.

William Shakespeare is supposed to have known something of human nature, and certainly was not a theological partisan. Now Shakespeare, you will remember, tells us in "The Tempest" of two characters who conceived for each other a supreme affection as soon as they met. "At the first glance they have changed eyes," he says. The truly religious man is one who has "changed

eyes" with God. It follows from this definition, and as a certainty dependent upon the unalterable nature of things that only he who has thus "changed eyes with God" can look into his face with peace. A religion of delight in God, not only as Savior but also as Lord, is scientifically known to be a necessity to the peace of the soul, whether we call God by this name or the other, whether we speak of Him in the language dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea. It is a certainty and a strategic certainty, in all religion, that we must love what God loves, and hate what God hates, or we can have no peace in his presence. If we love what God hates and hate what God loves, it is ill with us and will continue to be ill until the dissonance ceases.

What is the distinction between morality and religion, and how can the latter be shown by the scientific method to be a necessity to the peace of the soul? I do not undervalue morality and the philanthropies, but this is a "Parliament of Religions" strictly so-called, and I purpose to speak of the strategic certainties of comparative religion.

From the very center of the human heart, and in the presence of all the hundred names of God, conscience demands that what ought to be should be chosen by the will; and it demands this universally. Conscience is that faculty within us which tastes (tests) intentions. A man does unquestionably know whether he means to be mean, and he inevitably feels mean when he knows that he means to be mean. If we say, "I will not," to that still small voice which we call conscience, and that whispers, "Thou oughtest," there is a lack of peace in us. Until we say, "I will," and delight to say it, there is no harmony in our souls. Delight in whispers, "Thou oughtest," is a correct general definition of religion. Merely calculating, selfish obedience to that still, small voice saves no man. This is the first commandment of absolute science: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength."

When Shakespeare's two characters met, curiosity as to each others' qualities did not constitute the changing of eyes. That mighty capacity which exists in human nature to give forth a supreme affection was not the changing of eyes. Let us not mistake a capacity for religion, which every man has, for religion itself.

Natural sonship and moral sonship of man are often confused with each other in our careless speech. We must adore and obey God. Half the loose, limp, lavender liberalism of the world mistake mere admiration of God for adoration of God. It is narrowness to refuse mental hospitality to any scientific truth. Assembled in the name of science, and of every grave purpose, we ought to be ready to promote such self-surrender to God as shall amount to delight in all known duty, and in all His attributes, and make us affectionately and irreversibly choose God, not as Savior only, but as Lord also; and not as Lord only, but as Savior also.

But choice in relation to person means love. What we choose we love. Conscience reveals a holy Person, the Author of moral law, and conscience demands that this Person should not only be obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities we must keep company with this part of our nature and its demands while we exist in this world and in the next. The love of God by man is inflexibly required by the very nature of things. Conscience draws an unalterable distinction between loyalty and disloyalty to the ineffably holy Person whom the moral law reveals, and between the obedience of slavishness and that of delight. Only the latter is obedience to conscience. Religion is the obedience of affectionate gladness. Morality is the obedience of selfish slavishness. Only religion therefore and not mere morality, can harmonize the soul with the nature of things. A delight in obedience is not only a part of religion but is necessary to peace in God's presence. A religion consisting in the obedience of gladness is therefore scientifically known to be indispensable to the peace of soul with itself.

It will not be tomorrow or the day after, that these propositions will cease to be scientifically certain. Out of them multitudinous inferences flow as Niagara from the brink of God's palm.

Demosthenes once made the remark that every address should begin with an uncontrovertible proposition. It is a certainty and no guess that a little while ago we were not in the world and that a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Gough, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Eliot, Carlyle, Keshub Chunder Sen, Okubo, I know not how many Mohammeds—are gone, and we are going. Man's

life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God. The self-evident truths in religion are certainties that will endure unchanged:

"Till the heavens are old, and the stars are cold,
And the leaves of the judgment book unfold."
The world expects to hear from us in this Parliament, no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. I hold that it is a certainty and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape: my conscience, my God and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Such harmonization is the condition of my peace.

Here is Lady Macbeth:

See how she rubs her hands.

"O! damned spot! Will these hands ne'er be clean?"

All the perfumes of Arabia could not sweeten this little hand."

And her husband, in a similar mood says:

"This red right hand, it would

*The multitudinous seas incarnadine,
Making the green one red."*

What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that question you have not come hither with a sufficiently serious purpose to a Parliament of Religions. I take Lady Macbeth on my right arm, and her husband on my left, and we three walk down here to the benches of the skeptics of our time who are not represented in this Parliament. Anti-Christian literature in our day is usually half chaff and half chaffing. But I put to infidels the question, "Can you wash our red right hands?" All the skepticism or average liberalism says or has ever said in answer to this supreme inquiry is as insufficient to man's deepest spiritual necessities as a fishing rod would be to bridge this great lake or the Atlantic.

I turn to Mohammedanism. Can you wash our red hands? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our red right hands? So help me God, I mean to ask a question this afternoon that shall go in

some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be self-evident truth that unless a man is washed from the love of sin and the guilt of sin he cannot be at peace in the presence of Infinite Holiness.

Old man and blind, Michael Angelo in the Vatican, used to go to the Torso, so-called, a fragment of the art of antiquity, and he would feel along the marvelous lines chiseled in bygone ages and tell his pupils that thus and thus the outlines should be completed. I turn to every faith on earth except Christianity and I find every such faith a Torso. But if its lines were completed it would be a full statue corresponding in expression with Christianity.

The necessary truths recognized everywhere as self-evident if carried out consistently in theory and practice by the nonchristian faiths, would inevitably enlarge those systems into an assertion of the indispensableness of man's deliverance from the love and the guilt of sin. This occasion is too grave for mere courtesy without candor. Some of the faiths of the world are marvelous as far as they go; but if they were completed along the lines of the certainties of the religions themselves they would go up and up to an assertion of the necessity of the new birth to deliver the soul from the love of sin, and of an atonement, made of God's grace to deliver the soul from the guilt of sin.

There is no peace anywhere in the universe for a soul with bad intentions and there ought not to be. We are all capable of changing eyes with God, but until we do change eyes with Him it is impossible for us to meet Him in peace. Nothing can ever deliver us from the necessity of good intentions, if we would attain the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions. It is clear that we cannot escape from conscience and God and our record of sin. It is a certainty and a strategic certainty that except Christianity there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with itself, its God and its record of sin.

I am the servant of no clique or clan. For more than a quarter of a century, if you will allow me this personal reference, it has been my fortune to speak from an entirely independent platform, and I am quite as much at liberty to change my course as the wind its direction: but

I maintain with a solemnity which I cannot express too strongly that it is a certainty, and a strategic certainty, that the soul can have no intelligent peace until it is delivered from the love of sin and the guilt of it.

It is a certainty and a strategic certainty, that except Christianity, there is no religion known to man that effectively provides for the soul this double deliverance. It is a certainty and a strategic certainty that unless a man is born of water, that is, delivered from the guilt of sin, and of the Spirit, that is, delivered from the love of sin (sanctified) it is an impossibility in the very nature of things for him to enter into the kingdom of heaven.

Except a man be born again he cannot enter the kingdom of heaven. A man cannot serve God and Mammon. God cannot deny Himself. These cans and cannots are the crags of certainty underlying science as well as Scripture, and it is on these crags of absolutely self-evident truth that I would plant the basis of a universal religion, asserting the necessity of the new birth for our deliverance from the love of sin, and of the atonement for our deliverance from the guilt of it.

I am not teaching sufficiency of natural religion but only its efficiency. By mere reason we can ascertain the necessity of our deliverance from the guilt of sin but by mere reason it is difficult to know how we are to be delivered, "Plato," said Aristotle, when a student under the great master, "I see how God can forgive some sins of carelessness, but not how He can forgive sins of deliberately bad intention, for I do not see how He ought to."

The murderer, the ravisher, the thief, have bad intentions, but perhaps, according to their light these have no more moral turpitude than some bad intentions you and I have cherished. But we must keep peace with our faculties, with our record, and with God who cannot deny Himself. I am afraid of the human faculties for God is in them and behind them. He originated the plan of them. You must stay with yourself while you continue to exist, and harmonization with the plan of your soul is an unalterable condition of your peace.

Ours is a transitional age; but no transition in life, or death, or beyond death, will ever free us from the necessity of harmonizing our religious faith and practice with self-evident truth and with the mind that was in Christ.

If I were called upon to select watchwords for a universal religion they should be these two.

1. Self-surrender to the self-evident in science and Scripture.

2. Imitation of the mind that was in Christ. But these two are one. There are philosophical certainties in the self-evident truths of the nature of things and these certainties are a self-revelation of God. There are historical certainties in the whole field of man's prolonged and varied experience, but especially in the person, teaching and influence of Christ and these certainties are a self-revelation of God. But there is but one God: so all self-revelations of the Eternal Reason and the Eternal Word are one.— Christ was man at his climax. He revealed God to man, and also man to himself. In his human nature Christ was the perfect example of what every man should be. Human nature can be understood only when studied in its one perfect Example. There has appeared on earth once, and but once, a Being whose soul was in harmony with itself and God. The soul of Christ must be taken as a lesson in the capacities of normal humanity. Our philosophy does not reach the proper height until it shows us how we can harmonize all the human faculties with conscience as they were harmonized in Christ's soul. The natural action of any piece of mechanism is the nearly or quite frictionless action. The natural action of the human faculties is their frictionless or harmonious interworking among themselves, each taken at its best, and conscience taken with the strength it had in Christ. The natural or harmonious action of human nature, experience finds only in the imitation of Christ. The natural is the Christlike.

In Berlin University I once heard Professor Dorver call out to his class, "The scientific truth of advanced modern ethics is not so much that man has a conscience, as that conscience has man." Shakespeare said "Conscience is a thousand swords." John Wesley said, "God is a thousand consciences." How am I to keep peace with myself, my God and my record of sin, except by looking on the cross until it is no cross to bear the cross: except by beholding God, not merely as my Creator but also as my Savior, and being melted by the vision and made glad to take him as Lord also?

As I came to this assembly I bought a book full of the songs of aggressive, evangelical religion. (Gospel Hymns No. 5) which now so profoundly

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moves this city. I found in that little book, words which may be bitter indeed when eaten, but which, when fully assimilated, will be sweet as honey. I summarize my whole scheme of religion in these words, which you may put on my tombstone:

Choose I must, and soon must choose
Holiness, or heaven lose.
While what heaven loves I hate.
Shut for me is heaven's gate.

Endless sin means endless woe
Into endless sin I go
If my soul from reason rent
Takes from sin its final bent.

Balance lost but not regained
Final bent is soon attained.

Fate is choice in fullest flower.
Man is flexible—for an hour!

As the stream its channel grooves
And within that channel moves
So doth habits deepest tide
Groove its bed, and there abide.

Light obeyed increaseth light
Light resisted bringeth night.
Who shall give me will to choose,
If the love of light I lose?

Speed my soul; this instant yield;
Let the light its scepter wield.
While thy God prolongeth grace,
Haste thee toward His holy face.

EXPOSITIONAL

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

The Second Sermon—Privilege Intensifying the Doom (Chapter Three)

"You alone I have known
Of all the families of the earth,
Therefore—I will punish you
For all your iniquities" (3:2, R. V.).

WHENEVER a prophet uttered his voice against the sins of Judah or Israel there was always a mental retreat, if not an open challenge made, into the stronghold of trust and belief that they were the chosen people of Jehovah, therefore Jehovah to glorify His own name would deliver them. There had been instances in their history as in the wanderings in the wilderness when the hand of judgment had been laid upon them for their iniquities, yet the one absorbing fact that ever held their attention was that they had been chosen above all the nations of the earth, therefore despite their defections they would be delivered.

PRIVILEGE AND RESPONSIBILITY

Knowing the trend of thought of the people, the prophet Amos opens his second sermon to the Israelites gathered at Bethel with a demand that they listen to his word, they who have been under the guiding hand of Jehovah, and belong to that company brought up from the land of Egypt. It is true that they have been chosen out from among all the nations of the earth, that they have become the sole recipients of a revelation given in word, but therein they are not exempt from punishment for their sins; on the other hand they are the more responsible. Because they have had such privileges, the penalty for transgression is the more certain. "National pride," says Hastings, "was never more fully developed than among the Hebrews. Were not these tribes the favorites of the Eternal? Had He not given them a law of righteousness which exalted them far above other people? They beheld heaven-sent leaders in generation after generation—a Moses, a Joshua, a David, a Solomon; surely all these memories justified their pride in the past? They were an elect nation, and they knew that they were such. And from the fact of their election they drew certain conclusions—that their dominion should extend from sea to sea; that no

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matter what of peril the future might bring, Jehovah would care for His chosen and would insure their victory. And certain conclusions they also drew—that the remaining people of the earth were abandoned by God, devoted to destruction or, if permitted to survive the 'day of Jehovah,' then only allowed to remain as hewers of wood and drawers of water, the captives and bondslaves of the favored nation. . . . What must have been their indignation when this strange preacher followed up his 'therefore' by the words, 'I will visit upon you all your iniquities?' They must have listened with an amazement which would break into fury at the audacious, blasphemous words of the rugged preacher. For blasphemous they must have sounded to those orthodox ears. His message was unwelcome, because it disturbed the comfortable equanimity of this audience, and dealt a blow at their most cherished convictions. Starting from the same premises, Amos reached a conclusion diametrically opposite to theirs, because his conception of the character of God was a whole world apart from theirs." Privilege did not give license, it demanded greater responsibility, and if that was not manifested, then doom and destruction would follow, the more so because they had been God's chosen people. If we have been recipients of divine blessings, then we are thereby charged with the duty of service, not self-complacency and self-indulgence.

*"God bends from out the deep, and says:
I gave thee the great gift of life.
Wast thou not called in many ways?
Are not My heaven and earth at strife?
I gave thee of My seed to sow:
Bringest thou back My hundredfold?"*

EVIDENCES OF THE VOICE OF WARNING

Amos was aware of the hostility that his message would arouse. He knew that Israelites would not accept his declaration that they were liable to punishment for their sins without a challenge; accordingly he seeks to prove that he speaks with authority. In deducing evidence he first calls attention to the fact that every effect has a cause, and then cites facts from nature illustrative of this.

First among the citations from nature and life, he calls to mind that when two men are seen walking together there is at once the inference that previously they had entered into an agreement to this effect. The setting is entirely

characteristic of the day and age. At that time and in that country because of the many robbers, it was not safe for a man to journey alone, neither would he join himself unto a stranger, for he might be a robber. If he must needs go on a journey and could find no companion he traveled alone, but if he could obtain company he always sought to do so. Consequently when two men were seen journeying together it was never suggested that they had met by chance, but it was concluded that they had entered into an agreement for the purpose. "For there," says G. A. Smith, "in the wilds of Palestine men meet and take the same road as seldom as ships at sea." The special line of thought underlying this metaphor would seem to be "that two sets of phenomena which coincide must have sprung from a common purpose. Their conjunction forbids mere chance."—G. A. SMITH. Further application is given at the close of the series of metaphors.

Continuing with figurative thought, Amos cites the lion of the jungle who, when he is about to spring upon his prey, gives forth an ominous roar, indicating that the prey is well in his power, then he adds that a young lion in his den growls with satisfaction only when he has prey within his grasp. Passing to another illustration he cites that fact that when the bird is caught in a snare upon the earth it is because there has been bait set. Further, when a snare springs up from the ground it is an indication that something has been caught within its folds.

Drawing a little nearer in his citation of figures, he asks the question whether or no when the alarm is blown in the city there is not a feeling of trepidation among the people. Do they not tremble with terror? There was only one answer to be given. Everyone knew that when the trumpet sounded an alarm there was danger lurking near. Advancing another step, the prophet inquires once more. Does a catastrophe or a calamity befall a city and has it not come from the hands of Jehovah? To the Hebrew mind there would be only one reply. He knew not of the secondary causes, and thereby regarded all that happened as coming from Jehovah. He made no distinction between what might be permitted and what might be immediately directed.

Leaving the figures which had prepared the way for an open declaration, Amos lays down first the principle that when any evil is about

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to break upon the land, God reveals the same unto his prophets that they in turn may warn the people. Thereupon repeating one of his previous metaphors, he proceeds to enunciate another truth, "The Lord God hath spoken, who can but prophesy?" His message, as startling as it may have seemed to them, had behind it a causative force. Jehovah was about as a crouching lion to spring upon the prey. The word of prophecy was a warning to them. Fear and trembling should take hold of them. They should not repudiate the voice of warning or scoff at its predictions, they should listen to his utterances.

THE COMING JUDGMENT

Having established his right to prophesy and the validity of his message, the prophet delineates the sins which are bringing the sentence of doom and the judgment that is to follow. As for Israel's sins, they are such as to amaze the nations around about. Even though these nations themselves are guilty of gross sins, yet when they come and look at the evil existent in Samaria they wonder. Within her domains there are tumults occasioned by the rapine of her ruling classes; there are oppressions, grinding the face of the poor. So far have they gone in their sins that they no longer have the power of moral judgment, they cannot discern the right. "Violence and robbery" have been practiced over such a period of time, that they can not conceive anything else within their hearts. For all this, for their many iniquities, they shall be punished, an adversary shall beset them around about, and those very palaces which have been the storehouses for their "violence and robbery" shall be despoiled. So great shall be the spoliation that those who luxuriously recline on their richly tapestried divans shall be snatched from the wreckage as a shepherd seizes from the beast of prey "two legs or a piece of ear" of the sheep that has been his victim. So complete shall be the destruction that when Israel shall pay the penalty for all of her sins, the devastation shall extend even to her principal sanctuary, demolishing the horns of the altar which ever had constituted a place of retreat. Thus the last hope of refuge would be cut off. In the sweeping catastrophe over the land all their pleasant dwelling places also would fall. "To such a civilization," says McFadyen, "with no heart for the needless sorrows of the poor, and no mind for anything but the exploitation of the weaker

members of society, there can be but one end. The God whom it has insulted, will smite it, the whole of it, the holiest and most cherished emblems of its religion no less than the symbols of its social and political splendor; its churches and its palaces alike will be laid, by the terrible hand of the enemy whom He will send, in one welter of ruin. When we remember that the sanctuary of Bethel was the royal chapel (7:13) hallowed by ancient and precious traditions associated with the name of Father Jacob, we can imagine the horrified looks upon the faces of Amos' hearers when he announced that the very horns of its altar would be hewn off and dashed to the ground. What blasphemy! and this fierce message was delivered, too, in the name of the very God to whose sanctuaries the people were so zealously flocking. Impossible, incredible, away with him!"

*"The nations all whom thou hast made
Shall come, and all shall frame
To bow them low before thee, Lord!
And glorify thy name.*

*"Truth from the earth, like to a flower,
Shall bud and blossom then,
And Justice, from her heavenly bower,
Look down on mortal men."—JOHN MILTON.*

HOMILETICAL SUGGESTIONS

First among the texts that might be chosen is that in verse two which we selected as the keynote of the entire chapter, and for a theme we might give "Spiritual Privileges Entail the Greater Responsibility," then in dividing we could cite different phases of responsibility, responsibility in personal spiritual well-being, responsibility in right relations to those about us and responsibility in Christian service. Moreover verse eight, the second half, also affords a good text, "The Lord God hath spoken, who can but prophesy?" For a theme, "A Divine Call," might express the thought and then subdivisions as follows, first, a call is the voice of God within the soul, "The Lord God hath spoken," second, it has an impelling force, "Who can but prophesy?" and third, it incites to unctio-nized utterance, a characteristic of prophecy. Under this third point the thought might be stressed that real true preaching demands an anointing of the Holy Spirit. We cannot claim for our word the inspiration as dwelt in men

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of old to record the Word of God but we can claim a special unction from the Holy Spirit and should tarry for this anointing upon us. Finally, a portion of verse fourteen might be selected, "I will visit the altars of Bethel." Here the subject

could be "The Doom of False Religion" and subdivisions thus: first, religious profession insufficient; second, religious service as form inadequate; and finally, religious worship accompanied by sinful practices invokes divine wrath.

HOMILETICAL

FAITH—THE DOOR

By LEWIS T. CORLETT
(Hebrews 11:1-6)

- I. THIS CHAPTER A TREATISE ON "THE JUST SHALL LIVE BY FAITH"
 1. Not only saving faith, but also, persevering, sustaining, conquering, achieving faith.
- II. FAITH THE DOOR TO GOD'S VIEWPOINT
 1. An assurance based on past experience and future promises.
 2. Faith keeps the Christian in the place where he can look at things the way God looks at them.
 3. Faith causes the Christian to desire the things God wants him to desire.
 4. Faith is the opening of God's eternal present into the heart and life.
- III. FAITH IS THE DOOR TO GOD'S APPROVAL

"By it the elders obtained a good report."

 1. The Jews dwelt on the deeds of their forefathers and counted them great.
 2. God honored them for the faith that prompted the deeds. Illustrations: Noah, Abraham, Moses.
- IV. FAITH IS THE DOOR TO THE COMPREHENSION OF REVELATION (v. 3)
 1. The cry is that the story of creation is unthinkable and unreasonable—it is not unbelievable.
 2. Many impossible things are brought into the realm of the possible through faith.
 3. The Bible is a dark, mystical and unintelligible Book to the unbeliever (1 Cor. 2:14).
 4. Faith is the door by which one enters into its mysteries and wealth.
- V. FAITH IS THE DOOR TO TRUE WORSHIP (v. 4)
 1. Contrast Abel's sacrifice with that of Cain.
 - (1) One signified preparation of heart and anticipated satisfaction through the sacrifice.
 - (2) The other was careless both with preparation and sacrifice.

2. Faith is the preparation for sincere reciprocal worship.
- VI. FAITH IS THE DOOR TO A PLEASANT WALK WITH GOD (vs. 5, 6).
 1. Enoch lifted by faith into God's plane.
 - (1) He was in the world but not of the world.
 2. Faith is a necessity in order to please God.
 3. Faith brings the human feeble effort and God's strength in union.

MOSES

By THE LATE J. T. MAYBURY

- I. INFLUENCED BY FAITH
 - a. That of his parents.
- II. LIVED BY FAITH
- III. INFLUENCES OTHERS BY FAITH
- IV. VICTORIOUS THROUGH FAITH

SERMON BRIEFS

By THE LATE J. T. MAYBURY

PREPARED BY B. H. M.

Christ's Second Coming

- I. PROPHESED COMING
 1. Two lines of prophecy foretelling coming of Christ.
 - (1) As a sufferer—Benjamin, Joseph.
 - (2) As a King—Benjamin, Solomon.
- II. PROMISED COMING
 1. John 14:1-3.
 2. Go is literal—I is personal.
- III. PERSONAL COMING
 1. Not coming of Christianity.
 2. Fall of Jerusalem.
 3. Not Coming of Holy Spirit.
 4. Not Death.
 5. Not Conversion.

6. Not march of 20th Century, Christian Science, etc.
7. BUT "the Lord Himself"
- IV. PURIFYING COMING

Gather out of His Kingdom (Matt. 25).
- V. POWERFUL COMING

Bind Satan (Rev. 20).
- VI. PERFECTING COMING

Changed (1 Cor. 15).
- VII. PRE-MILLENNIAL COMING
 1. Golden Age.
 2. Mediatorial Kingdom.
 - (1) Not brought in by Gospel.
- VIII. PRIVATE COMING

As a thief comes for the best, stays only long enough, leaves after gets what wants, silently (1 Thess. 4).
- IX. PUBLIC COMING

"Every eye shall see him" (Rev. 1).
- X. PAYMASTERS COMING

Little band—no pay here.
- XI. PUNCTUAL COMING (Gal. 4:4)

Heaven

TEXT: 1 Peter 1:4

- I. NATURE OF
 1. An inheritance.
 - (1) Not bought, nor earned—legacy of Father.
 - (2) Enter not by being bought, but by being born.

Illustration: "My Father is the King, he gives flowers."
 2. Holy. This guarantees our happiness.
 3. Light—pleasant place.
 4. Reunion with loved ones.
 5. Acquaintance—with new ones, as Paul, etc.
 6. Revelation of mystery.

Some questions better understood, such as sovereignty of God, and free moral agency of man (Romans 9, etc.).
- II. LOCATION OF

Our solar and similar systems revolve around a great center. This is heaven.
- III. INHABITANTS OF
 1. God, Angels, etc.
 2. Church of the firstborn, etc. (Heb. 12:23).
- IV. OCCUPATIONS OF
 1. Varied, such as
 - (1) Singing (Rev. 15:3; 5:9).
 - (2) Shouting (Rev. 19:1).
 - (3) Worshipping (Rev. 7:12; 5:14).
 - (4) Playing instruments (Rev. 14:2).
 - (5) Serving (Rev. 22:3).
- V. CONTRAST IT WITH EARTH
 1. Sin here, holy there.
 2. Curse here, blessing there.

3. Darkness here, none there.
4. Oppression here, none there, etc.
- VI. PREPARATION FOR
 1. Born again.
 - (1) There will be no use for brothels, cigar stores, speak-easies, etc.
 - (2) Life lived after flesh would be impossible there, as no means to gratify such earthy desires.
 - (3) There be prohibition with no bootleggers.
 2. A prepared people.
 - (1) A place for you (John 14:1).

Illus: Savage in Library, Art Gallery, would not appreciate, because not been prepared therefor.
- VII. YOU HOPE TO GET THERE, ARE YOU PREPARED?

TEXT: John 5:6, "Wilt thou be made whole?"

- I. WHOLE

Salvation must not stop short of entire sanctification.
- II. FUNCTION OF THE WILL
 1. Will.
 2. More than desire, a resolution.
 3. Decision of will essential to salvation.

All God's work in vain without it.
- III. PERSONAL—"Thou"
- IV. ACTUAL—"Be"
 1. We can be by God's power, plan and purpose.
 2. We will be as we will to be in obedience to the divine provision.

Kept

TEXT: 1 Peter 1:5.

Intro. Comforting thought, we may be kept. Joy in success, but more in success as a Christian. Are saved by meeting conditions, for God can't repent for us. Kept same way saved.

HOW KEPT?

- I. BY FAITH—same as obedience—human side of keeping.
 1. Feed on Christ (John 6:54, 63, 64, 66).
 2. Look to Christ (Heb. 12:1).

Not to feelings, nor folks.
 3. See Jude, building, praying, etc. Torrey's rules.
 4. Take highway of Holiness. "No lion, etc" (Isa. 35).
 5. Never presume.
 6. Be the Lord's—peculiar, as Daniel, Elijah, Joseph, etc., were.

7. Avoid bad company (Eph. 5:11, 12).
8. Covetous, too (1 Tim. 6:9).

II. BY THE POWER OF GOD—divine side of keeping.

1. Agencies used by God.
 - (1) Angels (Psalm 91:11).
 - (2) Saints—Heb. says, "provoke unto love" etc.
 - (3) Ministers—as those who watch for souls.
 - (4) Word, for perfecting of saints.
 - (5) Means of grace.
 - (6) Advocates—Jesus Christ, who ever liveth, etc.
2. Paul was kept as were others.
 - (1) What he witnessed (2 Tim. 4:7, 18).

Witnessing

TEXT: Phil. 2:16.

Intro. Imagine early chapel full of Christians with a letter from Paul.

1. Elder says, "Now tell when word of life came to you." So Lydia, the damsel, the jailer, and the wife rise up, with others, and tell how, when and where they first heard the word of life.
 2. The word of life that gave, and sustained their life.
 3. The battle today is, is the Bible the word of God?
 4. Answer settles every question of fundamentalism.
 5. Another battle of the ages is to keep life and power. There is such a thing as dead orthodoxy.
- I. GOD'S WORD GIVES LIFE
Sarah (Ezek. 37; John 11; 1 Peter 1).
- II. SUSTAINS LIFE (Matt. 4).
- III. TELLS OF ABUNDANT LIFE (John 10:10).
- IV. THEREFORE, HOLD IT FORTH. It is important to do so.
1. By preaching—despite opposition thereto in some places.
 2. Missions.
 3. Literature.
 4. Testimony.
- Welsh revival, preached on side.

Conclusion:

1. Judgment will reveal life's greatest work to witness for Christ.
Illus. Of John it was said he was a "voice," of whom Jesus spoke; he was a "faithful and true witness."
2. So we should be modern Baptists and witness as did he.

3. How many are witnessing faithfully to salvation, to sanctification, etc.?
4. Are we bold and courageous as we should be?
5. Be as bold for God as sinners for the devil.
6. Paul opened his mouth boldly to declare the word.
7. Day of Christ will reveal that a witnessing church is a joy to Him, a silent church a disappointment.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

"I Sought for a Man" (Eze. 22:30)

During the campaigns of Napoleon it was most necessary that a certain pass should be kept and the Austrians held in check for twenty-four hours. A battery commanded the entrance to the pass; one by one the men behind the guns in the battery fell, but still the fiery fusillade continued, and the pass was held for twenty-four hours. At length a signal appeared about the battery, which said, "We will now surrender if you will permit us to go forth with our guns." The firing ceased, and the garrison marched forth—it consisted of one man, a brave grenadier. The Austrians expressed great surprise that one man had so long held the pass alone. For hours he had himself manned those guns. When Napoleon heard it he sent for the bold grenadier and offered him any promotion he wished. His reply was, "Sire, I want to remain a simple grenadier and your faithful servant." A few weeks later in another engagement the faithful soldier was mortally wounded and shortly died. Napoleon gave the order that the name of the faithful grenadier should never be removed from the muster roll, and that, when the name of D'Auverque was called, someone from the ranks should step out and respond, "Dead on the field of honor! Faithful unto life, faithful unto death! Enter thou into the joy of thy Lord!"—*Selected.*

Acting Faith

A young lady came to her pastor in perplexity. "I have always believed in the New Testament," she said. "How must I believe differently in order to become a Christian?" After some counsel a light broke over her face and she exclaimed, "Why, all I have to do is to believe as I have always believed, but begin to act as if I believed it!" To begin at once to act as if Christ were our Lord and Savior and to keep on trying to do His will is the beginning of salvation.

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Professor Peabody says that the road directions to the heavenly city are very simple, "Take the first turn to the right and keep straight on." But to live beside the highway will do us no good if we never set out on the journey. The demand for faith is not arbitrary. "Nothing venture, nothing have." But he who invests his life without reserve will reap a rich reward.—NOYES.

The Crisis in Life

There trudged along a Scotch highway years ago a little, old-fashioned mother. By her side was her boy. The boy was going out into the world. At last the mother stopped. She could go no farther. "Robert," she said, "promise me something?" "What?" asked the boy. "Promise me something?" said the mother again. The boy was as Scotch as his mother, and he said, "You will have to tell me before I will promise." She said, "Robert, it is something you can easily do. Promise your mother?" He looked into her face and said, "Very well, Mother, I will do anything you wish." She clasped her hands behind his head and pulled his face down close to hers, and said, "Robert, you are going out into a wicked world. Begin every day with God. Close every day with God." Then she kissed him, and Robert Moffat says that that kiss made him a missionary. And Joseph Parker says that when Robert Moffat was added to the kingdom of God, a whole continent was added with him. There are critical times in the history of souls. "Now is the accepted time; now is the day of salvation."—J. WILBUR CHAPMAN.

Having a Name to Live.

I have seen a branch tied to a bleeding tree for the purpose of being grafted into its wounded body, and thus both might be one. Yet no incorporation had followed; there was no living union; spring came singing and with fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields and with dances and mirth to hold the "harvest-home"; but that unhappy branch bore no fruit, nor flower nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So also is it with many who have a "name to live and are dead."—THOMAS GUTHRIE.

Be Thou Removed

"What are you going to do with that mountain?" I asked. "Blow it up," he replied, as though a well-developed mountain was of no more importance than a pebble in his path.

That graphically tells the story of how the transcontinental was built. And the blowing up of mountains in these days of powder and dynamite is not a myth. In the mountain and wilderness regions "coyote holes" are being fired every day, and one can sometimes hear the explosion thirty miles away. I was present at one of these events. Four thousand yards of rock stood in the path of the transcontinental. A curve would have taken one around the base of it. But "orders are orders," and the "coyote" was dug. A soft seam was found in the mountain of rock, and the tedious task of drilling into its heart was begun. When completed, the "coyote" was a tunnel about four feet square running back into the rock for fifty feet, where it terminated in a chamber. It took half a hundred men to carry in the explosives. One hundred and twenty-five barrels of powder were dumped into sacks and the sacks packed in the chamber, and with these three cases of dynamite of fifty pounds each. Electric wires and fuses were then connected with the mine, and after that the face of the tunnel was rammed solid with rock and earth. When the time came for the terrific explosion, there was not a soul within half a mile of the mountain.

And then a lightning flash passed along the wire. One minute—two—three—five passed; while in the bowels of the mountain the fuse was sizzling to its end. Then there was a rumbling and a jarring, as if the earth were convulsed under our feet; volumes of dense black smoke shot upward, shutting the mountain in an impenetrable pall of gloom; and in an instant these rolling, twisting volumes of black smoke became lurid, and then it was as if the guns of all the navies of the world had exploded close to our ears. And when it was over, the granite monster that had stood there for unnumbered centuries had, as the engineers rather poetically expressed it, "made way for the new transcontinental."—*Selected.*

Remorse

Shakespeare is not only an easy first in literature, but he is pre-eminently the poet of conscience. Macbeth is one of his greatest creations.

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Macbeth was a great general in the army of the king of Scotland, whose name was Duncan the Meek. The evil thought had been suggested to Macbeth that one day he might wear the crown of Scotland. This he communicated to his wife, and she caught eagerly at the idea, and spurred him on to the committal of an awful crime. Duncan was on a visit to the castle of Macbeth. Night came on and with it a terrible storm. The king slept. Now was the time for the horrid deed, and when her husband hesitated, Lady Macbeth urged him, until, by one stroke of the dagger, he had slain his monarch. Then the misery, remorse and suffering are most graphically portrayed by the great dramatist. Then we see "the torture of the mind" resulting from an outraged conscience. The wretched murderer actually envies the dead king, and the wife exclaims, "Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand."—Selected.

Repentance

From my seminary days (says Dr. McAfee) I have carried Dr. Hastings' story of Lyman Beecher and the sermon on repentance. Driven from his work by physician's orders, the senior Beecher had gone to the seashore, where he was fishing and roughing it. One Sunday he went to a little church whose young pastor recognized him and insisted that he preach. "Not at all," was the answer, "I am in fishing clothes, I have no sermon and I am here to rest." So the young fellow went into the pulpit and, as Beecher told it, "read a very good essay on repentance," defined it, showed how necessary it is and—sat down. "Then," said the sturdy theologian, "I went up into the pulpit, fishy as I was, and put the cracker on that sermon, told the people that it meant that they must repent or they would be lost, every one of them, and dismissed the congregation." Turning to the preacher, he said, "Sir, you ought to be hung! It is a capital crime to bring people into the presence of such a truth and never make them feel it as their personal business." We do not need people who know what repentance is, but people who know how to repent and have done it. The sermon must shut a man up to some sort of decision, a decision of mind or of act. It must appeal to his will. A man once said to me about Dr. John Hall, that he could preach the doctrine of sovereign election

of God so that you felt like going out at once and getting to work.

Lost and Found

Says Bishop Locke, "One afternoon while I was the happy pastor of Central church, San Francisco, I left my study in the old church and was hurrying down Market Street on an errand. My mind was absorbed in the theme of a sermon for the following Sabbath. The crowds were surging in both directions along the busy thoroughfare. Suddenly I was aroused from my reverie by the despairing voice of a child as he cried, 'I want my mamma! I want my mamma!' I hastened to the little fellow as he was running and weeping and I said to him, 'My little man, I will take you to your mamma!' With my handkerchief I dried his tears and assured him that his mother was not far away. In a moment we were good friends. We reversed our steps, for when children are lost from their parents, and men are lost from God, they are usually going in the wrong direction. I knew that, sad as the little child was, not far away was an anxious mother who was suffering infinitely more.

"We had not proceeded far until I saw the troubled face of a woman, as with straining eyes she was peering through the crowd. She had a baby in her arms; and I went straight to her. When she saw her little son a fountain of tears burst over her lovely face, and she pressed her child to her heart, explaining to me that as she looked for a moment in a shop window the current of the crowd had swept the little fellow from her side.

"With the child restored, the now smiling mother profusely thanked me; and as I lifted my hat and went on down the street I chanced to look overhead, and there was a rainbow bending its circle of radiance over the city. It was transcendently beautiful as it described itself against the blue background of a California sky. One foot of that exquisite arch must have rested upon the noble peaks of the high Sierras, while the other mingled its iridescent hues in the embroidered edges of old ocean's glistening strand. I said exultingly, 'It is a bow of promise—another bow of promise.'

"Even so must be the joy of one who brings another back to Christ and sees him restored to the loving embrace of the Father."

PRACTICAL

PREACHING

By LLOYD B. BYRON

OURS is a high calling—that of preaching the unsearchable riches of Christ. Ours is a twofold task—that of ministering to a congregation, and that of administering its affairs; but of the two, the former is the more important. It seems that ministers stand out as pre-eminently preachers or administrators. If it is necessary to be pronouncedly one or the other, it is my conviction that our call, our chief mission, our finest and most enduring contribution is to preach. And be it noted to our encouragement that the Church's most honored and best remembered representatives in nearly every case owed their repute to their public utterances; I instance in passing Chrysostom, Augustine, John Wesley, Spurgeon, Beecher, Phillips Brooks, Moody, Jowett, Hæsec. The preacher's real power should lie in his pulpit. Hence, preaching should be to us not a profession or a trade, but a passion.

Preaching, however, is not always as easy as it seems. For into the real sermon enters heart, mind, study, reading, introspection, prayer, analysis, and possibly weeks of preparation. Surely the message merits all of this if it is to be "a glowing coal from God's altar, a draught of water to a desert wanderer, or heavenly manna to the famished." Sermons sometimes appear to be spontaneous productions, flowing forth without effort, without stimulation, without thought. But to us on the inside the fallacy of such a theory is patent. Days, weeks, and sometimes months precede such of our sermons as are worthy of the name. Our preaching, that is to say, should be as Dr. William L. Stidger suggests in the title of one of his latest books, "Preaching Out of the Overflow."

And if our messages are free, unrestrained, exuberant, dynamic, reading will partially account for these qualities—reading, both extensive and intensive. In our reading we should cover a wide field, both in and out of the religious realm; extensive reading; and thus reading we should

think through the various books until they are ours, reading intensively. Along with this careful, digested, thought-provoking reading companion a careful, prayerful, thoughtful study of the Bible. These two studies will react one upon the other until subject after subject will demand our attention, call for public utterance, and eventually necessitate a note book in which we may file texts, subjects, outlines, and suggestive material—a veritable bankbook. And thus do we avoid the "thrice-cursed plight of being the victim of moods or waiting for an inspiration."

Our preaching should be purposeful rather than haphazard and hit-or-miss. Therefore, why not draw up a fairly comprehensive plan for three months, six months, or even a year? There are many arguments in favor of such a draft. To begin with, the plan makes for a balanced ministry, so that we are not lop-sided in emphasizing by repeated sermons one truth to the exclusion of other subjects equally important; and, to continue, such foresightedness will save us from the hand-to-mouth method. Such a program is not altogether so difficult as it first seems. May I suggest a broad outline? We have New Year's, Palm Sunday, Easter, Mother's day, Children's day, Rally day, Thanksgiving, Bible Sunday, Christmas, nine Sunday mornings, if you observe them all; and each with a vital appeal. Then there are missionary sermons—at least once a quarter, and preferably once a month; communion meditations; sermons on stewardship, on holiness, on practical living; sermons corrective, inspirational, prophetic, doctrinal, biographical and instructional. And if we are to do justice to these engaging themes we must prepare a program where each shall have its proper place. Of course such a program should be outlined for the evening services, for it is well to plan the varied approaches we purpose to make in order that our appeal for decision shall be well-rounded and not based on a continued accent of one point. One good brother majored sermons on hell until even that stirring pungent subject had lost its urge. Plan

for sermons on sin, on repentance, on conviction, on regeneration, on the baptism with the Holy Spirit, on judgment, on the atonement, on personal responsibility, on heaven, on hell, on influence, on prophecy, on grace, on glory, on eternity, on punishment, on Christ, on man, on God. To work to such a scheme means to draw from our reading, our study, our observation, our daily experiences, filing our material in its proper place, so that when the time comes for that particular theme to be presented it will be our frequent and happy experience to have more ideas and supplies available than we can use on that given red-letter day. Then store that for another time, for even if you do not use it you do experience a fine sense of confidence and security in knowing there is something collated should the necessity arise for its use.

By all means develop sermon series for both the morning and the evening services. Such a series makes for a cumulative effect as well as giving opportunity for connective teaching; but to preach twenty sermons, as did one brother, on the Epistle to the Romans, is to be guilty of gross stupidity.

As to the sermon itself, it should be crisp, direct, bracing in style. The demand for the preacher who is given to oratory, long periods, and involved sentences seems to have passed. "Whether we like it or not, we live in an age of the moving picture, the breezy and short newspaper paragraph, the novel with action and human interest. These are the mental pabulum of multitudes. The elaborate dissertation, with its firstly, secondly, thirdly, lastly, and a few words in conclusion, with long and involved sentences, devoid of a metaphor and illustration, and clear-cut thinking, with no interest compelling figures and word pictures that enthrall the mind, are not going to be endured uncomplainingly even by the elect." As to illustrations, a proportionate number of windows should be provided in every sermon to allow the light to flood the obscure and make it plain. These may be in the form of forceful figures and analogies, symbols and similes, or pictures and parables. We need not utilize the "canned" variety if our observation, our experiences, our insight provide us a supply sufficiently plentiful.

Time, much time, should be given to the preparation of the sermon. "We have not always viewed the sermon as requiring the preparation and painstaking construction that the

artist and author give to their work." And why not? Are the hours spent in thinking and working over in but an hour? "Such consecrated labor, offered as a sacrifice unto God, cannot be ephemeral; it is eternal in its effects. It becomes God's instrument to bless His people." And as such, the sermon merits our utmost of thought, of care, and of prayer.

But after the sermon is preached, what then? Should it be discarded, or filed, or forgotten? In justice to our art, we must study it over again, thinking it through with blue pencil in hand. Before delivery it was a sermon technically; afterward, it is one practically. And the actual presentation has shown that some parts should be omitted, some should be rearranged, some should be adjusted; one section needs amplification, another needs increased emphasis; so that for our greater proficiency we must needs review the message—as soon after delivery as possible, while we are in the full flush of its power or the embarrassed blush of its weakness, and conscious where it might have gained in appeal, conciseness, and cogency. Then file the sermon away; it may be in brine, it may be in syrup, but only occasionally should it be in the rubbish. A review of your sermons, from time to time, will, then speak louder than the most commendable words of your parishioners of your progress, or—woe is me—of retrogression. And if you ever preach any of your sermons to some other people—and who has not—think them through again, work them over afresh, pray the life of the Spirit into them until quickened, alive and virile they pour forth from your inmost being with holy, unctuous spontaneity.

We may have little eloquence from the oratorical point of view; we may be but ordinary preachers all our days; but if to the very end we preach because we like to preach, and in our preaching we make plain the Word of God, we have not failed in our mission, we have made our enduring contribution in making "ready a people prepared for the Lord."

DAWN

"Dawn of day on hill and plain;
Floods of light that follow the rain.
Dawn of love on my waiting soul,
Floods of love to make me whole."

NEED FOR FREQUENT AND FERVENT PREACHING OF THE DOCTRINES OF "REPENTANCE AND REGENERATION"

By REV. JAMES CAUGHEY

Compiled by DR. H. O. WILEY

THE reason why the important doctrines of "repentance and regeneration" are not realized vividly, and experienced clearly by the great mass of Protestants of various denominations is not because they are not laid down and defined in their articles of faith and ably defended in their theological books, but chiefly from the fact that they are not *distinctly, fervently, frequently, and experimentally* preached.

There are ministers who, instead of using scriptural methods for the conversion of their hearers, ridicule the idea, and pronounce such effects a fanatical excitement to be deprecated and avoided. It would appear, from the expressions of some, that rather than witness such a movement among hitherto lifeless sinners belonging to their charge, they would prefer to see their congregations bearing all the marks of deep spiritual slumber, and not a single vestige of the true character of godliness unfolded in their experience or practice. That there are some honorable and noble exceptions, I am ready to admit, but I am not overrating the matter. Instances have come under my own observation where a revival has commenced and spread among multitudes who had till then lived in the total neglect of all religion, and that revival bearing all the marks and presenting the most convincing evidence of its being a real work of God—the cries of penitential sinners mingling daily with the triumphant shouts of new-born souls (Acts 2). Yet such men have taken the alarm, and from their pulpits have warned their people against "the imported fanaticism."

A certain town was once visited with a powerful revival of religion. Multitudes of sinners were brought into great distress about their souls, and many were made partakers of the pardoning love of God. There was, indeed, a great shaking among the dry bones (Ezek. 37:1-10). There were the piercing cries of penitential sinners, and the heavy groans of others who dared not so much as look up to heaven; and the loud supplications of the faithful servants

of God who knew and felt all this to be the result of an outpouring of the Holy Spirit, and that nothing short of the power of God could have brought about such a sudden and wondrous change in the feelings of so many sinners at the same time. Sinners, high and low, rich and poor, youth and old age, from the child of ten to the grandfather of seventy, were supplicating together at the throne of grace for mercy. Christians who had long prayed for a revival were now weeping aloud for joy, and new converts whose numbers were daily increasing were rejoicing with joy unspeakable and full of glory. It is proper to state, as it is connected with the anecdote, that it was a winter of extreme cold in that part of the country. Ice was on the lakes and rivers, from two and a half to three feet in thickness. Not far from the scene of the revival one day stood two men in conversation. They belonged to different churches and the following was the substance of their discourse: "What is the state of religion in your church?" inquired one, a very important inquiry, by the way, and I wish it were more frequent among Christians of every denomination. The other, who had "tasted the good word of God and felt the powers of the world to come," had sufficient discernment and spirituality to reply, "Very cold, indeed, sir; it is as far below the freezing point at present, as the temperature of the atmosphere!" Very expressive and applicable to more churches than one.

"And what is your minister preaching about?" was the next inquiry, and a very natural one, because such a state of extreme coldness in religious feeling while neighboring congregations were receiving such gracious visits from on high, and when the wilderness and the solitary places were being made glad and were rejoicing and blossoming as the rose would naturally call forth some expression from the pastor from which it might be inferred whether he was satisfied with such a state of things. The answer was, "He is laboring chiefly to show the danger of animal excitement."

This was the theme of the poor man's preaching, who evidently preferred that his church should remain in a state of cold indifference and he himself enjoy his leisure and his books while a great mass of the sinners belonging to his congregation were asleep in their sins and exposed every moment to the torments of hell, and all this for the avowed and plausible reason,

lest they should incur "the danger of animal excitement." The conversation closed with the amusing exclamation, "The danger of animal excitement! Why, surely the man's sermons would be better adapted to the state of his congregation were he to preach on the danger of being spiritually frost-bitten!"

PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

Chapter II. The Mind and Its Mechanisms

THE minister's interest in psychology lies not in the theoretical phases of the science, but in its practical application. In this day of specialization, and of the wide variety of demands which are made upon the time of the minister, he does not have time to be a specialist in psychology, in church management, in theology, the knowledge of the Bible, and a score of other items in which he must be interested. The minister, representing as he does a group of officers, workers, etc., must find the bearings of these different activities on his work, and on such build his program. He is an executive, an author, a public orator, a teacher, a prophet to represent God, and a manager to represent his congregation. He cannot specialize in all of these. So when he studies any science, it must have a practical bearing upon his work, or must be directly related to some phase of his diversified program.

The minister thus reads his psychology, not as a theorist, engrossed in general findings, but as one who takes the findings of the technician and puts them to work in building his church. Hence in our writing there shall be as little of theory as possible, and a strong emphasis on the application. We thus approach the study of the mind, not to delineate all of its functions, but to throw out in broad outlines those actions of a mental nature which have a strong bearing upon the everyday problems of the minister.

WHAT THE MIND IS

Our first problem then is the discovery of the nature of the mind, how it functions, what laws or principles control its actions, how to move or influence it, etc. The content of the mind is the sum total of one's past experiences, plus the hereditary forces which have played upon it. All that one has gone through, all factors that in any way have been brought to bear upon one, all thoughts, attitudes, experiences, habits, imag-

inations, etc., of the past form one's mind. It is a law now well recognized that any mental stimulus coming into the mind leaves an indelible impression, one which is never lost, and whose influence is always felt. The mind is not made up of random experiences, which may or may not alter the character, but is composed of every stimulation which has ever come in contact with it.

This fact is of vital importance to the minister in studying character. To know a man the minister must understand this background of the mind. For every force coming into the mental mechanism is colored and altered, or influenced, by the total sum total of experiences. One man is invited to attend services, the message may be directed toward spiritual enlightenment, the worship period may be conducted with greatest care that the atmosphere be surcharged with spiritual dynamics, but the man goes away entirely untouched, unmoved, unable to feel the allurements of the message, or to catch the beauty of the worship. His mental background was not such as to "tune into" a spiritual program.

It is a common experience for a minister to have some person, not accustomed to attending church, say how much the message struck home to his conscience, and then add, "It takes me back to my childhood days." It is this last which tells the story of the background of the mind. There had been thrown into the consciousness elements which were in accord with the service, and though years had passed into oblivion, still the mind accepted these new ideas in the light of the past.

Technically this is termed apperception—which only means that new or incoming sensations, ideas, factors, are always accepted in the light of the past experiences, and are so interpreted. Every new idea, mental force, sensation, experience, is always related to similar ones, and fitted into the past mental assortment of ideas.

THE CONSCIOUS MIND

While the mind in general is made up of the totality of one's experiences, still there always remains a large part of this which one is not always aware of. The mind has the capacity of shifting its spotlight, and illuminating certain sections of itself. Not all of the mind can thus be called to consciousness, but a great deal of it can. This part of which one through mental

effort can become aware is termed the conscious mind. We read a paper clipping, meet a man, years pass, the item of the clipping is lost, the picture of the face is forgotten. All of a sudden the clipping and its contents flash into the mind. Or the picture of the face is thrown on the screen of memory. This is the work of the mind in making conscious its hidden contents.

We might discuss the mind in terms of the spotlight. Some elements are illuminated with ease, others remain on the outer fringe of the light, while still others cannot be illuminated at all.

THE UNCONSCIOUS MIND

But there are certain factors which, when lost to consciousness, remain in that portion of the mind termed sub-conscious, or unconscious. There are some forces or nerve patterns which can never be recalled, but which all the same are potent forces in one's life. The statement made above that no idea or experience was ever lost to the mind is assuredly true. Every one, whether or not they can be called to the light of consciousness, finds a real place in this unconscious mind. Psychologists are now turning to this unconscious mind as the most fruitful force of trouble, insanity, the controlling of character, the building of systems of thought, prejudices, etc. The mind has received sensations, dropped them into the subconscious mind, and there they have been associated with similar ones, and build up patterns or systems of thought, attitudes, sentiments, which are ruling factors in the life.

Ministers have in their congregations those who cannot be established in their thinking, or who are worrying about their religious status, those who seem to be willing to take every remark as being directed toward them, "touchy," irritable, etc. It is such persons who are usually under the control of some dominating force in their subconscious mind. They have built up complexes, as they are termed, whereby they are uncertain about their status in the sight of God, or the conscience is uneasy through worry. They have become victims of inferiority complexes, and usually look upon themselves as the targets of criticism, or unkind remarks. This unconscious mind is receiving more attention from ministers, who deal with abnormal individuals, than ever before. Usually mental abnormalities are traceable to this source. More shall be written in the coming chapters about this section of the mind.

The contents of this unconscious mind are very important. A great deal of the new psychology as concerns the subconscious cannot be accepted as true. This is the case with those psychologists who make the unconscious mind to be under the spell of sex forces, and who interpret every action of the life in the terms of such. These men study the unconscious mind through dreams, and every object of these dreams has a sex meaning. But there is much of this new psychology which is being received by the orthodox psychologists, and it is this matter which is our chief concern now.

Let us trace an idea through its course in the mind. First, it is received by the conscious mind, is immediately related to similar ideas, and so interpreted or understood. Then it is "pigeon-holed" or associated with the nerve patterns, or reservoirs of similar ideas. Ofttimes if the thought or stimulus is an unhappy one, or an unwanted one, it is suppressed into the realm of the unconscious mind. Here it is closely related to similar ones. These build up a system of thought, or of co-related ideas, wholly unconscious, which have the power of forcing their types of attitudes, sentiments, emotions, upon the conscious mind, and so controlling the personality.

Such system of related ideas in the unconscious mind is called a complex. Complexes are usually formed by the suppression of sensations or ideas into the unconscious mind, where they are not allowed an immediate expression. Here they "smolder," and with incoming sensations of a related nature, they grow, entwining themselves around other ideas and mental factors. When they have gathered sufficient strength through their associations, they begin to crop out by controlling the personality. Complexes, if of a wrong nature, are dangerous to the personality. Their danger arises from the fact that they are unconscious, and hence are more difficult to control. At the proper place in the book we shall point out the method by which complexes are controlled, but here our interest is in their nature.

These complexes practically control one's entire life. They are of various types. Some are under the dominance of a sex complex, and give themselves over to outbroken debauchery, or find their satisfaction in mental sex stimulations. Life is looked at under the spell of sex. Others have developed, as noted above, the inferiority

complex. They are the under dog in every conflict. Some go to the opposite extreme, and become controlled by the superiority complex. There are antireligious complexes. Sinclair Lewis in his novel has well pictured the "Babbit complex." Men who have long lived in the East or the West, or South have developed certain types of action, or being, and their character is molded by such complexes.

In delineating the story of the unconscious mind, one other item is necessary to be stated. These complexes, resident in the unconsciousness, oftentimes become so powerful that the personality is divided. Many cases are on record where one individual existed with several different types of personality, and when any one of these was in control there would be no knowledge of it by the others. Prince, in his book "The Unconscious," gives such cases. These are called multi-personalities. But the fact of it is that where such is the extreme abnormality, and fit subjects for the study of psychiatrists (abnormal psychologists), the minister daily comes in contact with those who possess two distinct types of character. At church he is the deacon; at home he is the "grouch"; and in business he is "the wolf." He is the same man, but his complexes divide his life into separate "water tight" compartments, wholly unrelated to each other.

INTERRELATION BETWEEN BODY AND MIND

There is a direct relationship between the body and the mind. The mind has its basis in the neuronic structure, and while it surpasses this in content, and is not solely conditioned by it, still every mental state is influenced by the body. One has but to remember the morning when he tried to write his sermons, prepare an address, write an article for publication, when he was tired, and could get nowhere with the work. His body was worn out, and the mind would not function properly.

Certain ductless glands of the body, such as the thyroid, the parathyroids, the adrenal, etc., throw into the system secretions, called hormones, which influence the actions of the body and thus of the mental functions. The thyroid gland when its secretions are less than normal causes the growth and development of one to be arrested, and the whole behavior is affected. When this gland is overactive the heart beats more rapidly, and one becomes irritable, high-strung, and is unable to relax or sleep well. The

parathyroid glands, when functioning improperly, cause extreme depression, restlessness, tremors and sleeplessness. These glands are termed the endocrine glands, and when they do not function rightly serious conditions result.

There is a close relationship between criminality and glandular instability. It is estimated that one-third of all criminals suffer from emotional instability due to glandular disturbances. This is true not only of the criminals, but also of the normal group. Anger, worry, strife, trouble, and similar emotions throw hormones into the blood which act as drugs upon the body. Burnham writes, "The physical effect upon the nerves of long continued worry and emotional strain is precisely the same as that brought about by drugs and toxins of infectious disease; and on the other hand, just as the injurious effects of the so-called kinetic drive can be remedied in some cases by a suitable operation removing a portion of the overactive gland, or by the use of morphine, in like manner the same effect can be brought about in some cases by removing the worry, and by sleep and rest, if this be possible" (*The Normal Mind*, pp. 12, 13). These are the words of a psychologist of note, and they point out the close relationship between the body and the mind.

Strong emotions react upon the body, either as a drug or as a stimulus, because of this close relation between the mind and the body. Practically, the minister is forced to meet people every day who are suffering from some glandular disturbance, or who in the stress of strong emotions completely give way to the strain. He must know how to adapt himself to these folks, and how to lead them to the higher emotions of joy, love, peace, which will act as a stimulus to the mind, and to the body.

THE UNITED SELF

Every person is a bundle of personalities living in one house, and oftentimes they are under the control of one directing organism. The ideal self is a combination of each of these, directed or controlled by one set of ideals, attitudes, and motives. Each man has his business self, with business ideals, motives, emotions, etc. Then he is a home self, with an entirely different group of ruling principles. Then the minister meets him as the deacon, elder, church worker. At the office, he is shrewd, polite, suave. At home he is domineering, grouchy, touchy. In the

church work he may be the "boss," tending to rule or ruin. Or the reverse may be true about him. This shows the various combinations of selves, ideals, motives, and sentiments which one may build up.

Some people, we discover, are entirely different in their attitudes toward life and work under diverse circumstances. One day they may be easily led, and again they may be stubborn. Sometimes their feelings, as the common parlance has it, are "hanging on their sleeves." And again they will be pleased with any type of treatment. These are parts of the divided selves, or personalities, resident in the same personality.

This principle is worth studying by every minister that he may be able to deal with men under different conditions. Wherever the minister finds a person, there is always a method to work with him. Our problem is finding that method, and to know how to "get along" with people under these changing personalities, we must know something of the type of life the individual lives, and try to fit our program to these divergent aims, attitudes, etc.

The united self, or personality, is composed of all these various manifestations of personality. For every minister in his work of integrating or unifying personality there stands this great need of being able to assist people in bringing every phase of their mental activity under the control of one guiding principle or power. One aim must stand out as supreme, that of submission wholly to the will of God, the complete surrender of the self to the program of right and of "Christianity in action" as John Timothy Stone so aptly expresses it.

THE PLACE OF THE EMOTIONS IN LIFE

The mind has the capacity of receiving or developing feelings of simple nature. When these feelings become complex, and resultant from various elements, instinctive, ideational and sensation they become emotions. No life is complete without a varied program of emotion, and responses to emotional appeals. Down in the substratum of one's being these emotional complexes are buried, and form integral parts of every action. No man thinks, lives, labors, dreams, imagines, without the force of the emotional systems being felt. The springs of life are such systems of feelings, termed emotions. Touch one's emotions and you move the life.

Desirable emotions can be fostered and developed into right habits, attitudes and ideals, and the life thus controlled. But undesirable ones can as easily lead astray.

The success of every appeal of the church comes through being allied with some fundamental emotion. With young people, and especially children, these emotional stresses are most beneficial in producing worthwhile results. This does not mean that we are to "cater" entirely to the sensational, or the lower elements of the stress and storm of emotions. But it demands that as ministers we shall seek for an appeal which will bring into play the emotions of the congregations, and thus drive to desirable activities. After all the church is more than a place of amusement, or of the tickling of the sensations, or of the appeasing of stirring tendencies, or of the throwing of peaceful oils on the troubled waters of the life. The church must be an instrument in the hands of God for the transformation of souls. It must be a place where men are moved to action, where high ideals of righteousness are fostered, and attitudes are builded up, which shall result in godly activities. Touch, fellow-minister, the emotions, ally them with your work, and they form indomitable urges toward right living.

The mind should contain such a system of related emotions, correlated ideals and attitudes, interlaced with sentiments, which will propel toward righteousness. This can be accomplished through the incoming of the Spirit of God into the life. The Spirit drives out the tangled elements which are wrong, and sets up a network of emotions which are the springs of purity of thought and life.

STORING UP MENTAL RESERVES

Let us hark back to a principle related to the unconscious to bring out the idea of storing the mind with emotional and mental reserves. The storehouse of the personality is this real, yet intangible unconscious mind. What one wishes to bring out of his life in the future, he must put into the mind by means of study, directed activity, aroused emotions, standards of attitudes, systems of ideals, ambitions, etc. These correlated systems of thinking, modes of viewing incoming sensations or stimulations, standards of ideals, form an intertwined network of mental mechanisms, such as the great telephonic exchanges of New York City, which when demanded to control the life, produce a thought, guide to activity, do so in terms of that which

has influenced them in the past. We build up our personalities through developing our minds, strengthening our ideals, elevating our attitudes to higher and nobler levels, and training this network of correlated systems of thinking, modes of emotional reactions and schemes of decisive will-action.

So then to be a higher typed man, a stronger personality, a more efficient worker, we must put into this mental reservoir of the unconscious, that which will so lift us. It is here that the minister finds his greatest field. First he introduces his people, young and old, to the highest type personality of the ages, Christ Jesus. He builds around them a program of righteous activity. He creates an atmosphere in which the spiritual dynamo is operative. He thus helps store up mental and spiritual reserves, so that in the storms of life one can remain firm and steadfast.

Christianity psychologically has been found to be the greatest storer of spiritual energy and mental reserves. When Christ comes into the heart He eliminates the dominant note of sin, which caused a tangle in purposes, aroused stresses in the emotional nature, and led to a jangled, torn personality. He unifies the thinking, elevates the ideals, and through unraveling the threads of purpose, ambitions, desires and cravings, he gives mental and spiritual peace. As ministers, we reach our grandest opportunity when we introduce others to this Master of the soul, when we aid them in permitting Christ to rebuild their broken lives, transform their warped emotions, and lead them into lines of character making.

MENTAL DIFFERENCES

As noted elsewhere, each mind undergoes divergent methods of acting, each self is made up of different elements, so also do minds differ one from another. Psychology is teaching us ministers that no one set program will be sufficient to reach every class of people. This is because minds differ radically in their background, in their emotional attitudes, the framework of their thinking, etc. It is for this reason that every man must be treated as a class by himself, and as far as possible the minister's activities with him must be directed to his special mental make-up. This is found to be true with reference to the complexes of different people. Some are under the spell of a fear complex, and de-

mand special care that the atmosphere in which they worship be free from any element which might arouse fear. Others live under the lurid light of sex, and every appeal finds its place in this sex complex. Some, priding themselves on their intellectual acumen, seem to have an anti-emotional complex. Others find enjoyment in the services only when some towering tempest of emotion is sweeping the congregation. Some are natural doubters, finding pleasure in their Christian experience only when under the stress of doubt. The unstable are found in every congregation, which characteristic may be manifested in religious wavering, inability to be depended upon to carry through projects, a lack of regularity in attending services, etc.

The particular duty of the Christian worker, with reference to these diversities of mental make-up, is to study each man as a unit, and to fit his program or activity to the various needs of each one.

MOTOR POWER OF MENTAL IMAGERY

Before passing to the next division one other element must be noted. The mind has a capacity for the reception of stimulation, of incoming sensations of all kinds. These are received, and classified (if such a term may be so used) according to the various former systems of thought, feeling, etc., which have been builded up. But when in the mind they do not remain dormant, but demand an expression, a release of some type. When they form images on the mind, they have power in this related network of neuronics, or mental structure, of forcing one to activity. Angell of Harvard calls this "the motor power of mental imagery." This action may be delayed for a while, or inhibited, checked by the mind, but the final outcome is in some type of action. It may be sublimated, a technical term of new psychology denoting the changing of an urge or mental drive from one type to a higher form of action. But it is not dead. Action results in the same terms as of the mental imagery. Throw into the mind the vile, impure, the lustful, thievery for youths, abnormal sex relations, and the outcome must be of the same character.

This is of dire import in the field of the ministry. We must build our programs in such a way as will throw around the people an atmosphere which will urge to cleaner living, nobler thinking, more sacrificial employment of abilities for others.

When the psychologist makes a study of the criminal, he first finds out the mental background, for this, he knows, is the source of the difficulty. One reason redemption is powerful in maintaining character at a high level of purity is because it breaks from the clutches of former, evil mental images, and tends to create ideals, images, attitudes which are lofty and pure.

Religion is psychology's handmaiden, in that the psychologist must turn to the power of Christ in the life as the final answer to character formation. Then psychology is also the help-mate of religion, in that the minister finds the principles of this science an aid to him, in creating a spiritual environment, and directing those under his charge more wisely into paths where character is builded.

NEW YORK CITY

EXPERIENCES AND OBSERVATIONS

By W. G. SCHURMAN

The Work of the Ministry

I WAS reading the other day in that portion of Acts, the 19th chapter, which says, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" Now I know the people who oppose the doctrine of entire sanctification as a second work of grace say that is not the correct rendering—that it should be, "Did you receive the Holy Ghost when you believed?" I think, however, the best Greek scholars will admit that the literal rendering is "Believing, did you receive the Holy Ghost?" which would not destroy the thought of a second work of grace. But that is not the point I want to bring out.

I wonder what effect it would have on some of our churches if the apostle Paul could step in some morning, and stand in the pulpit and look down on the average Nazarene congregation, and say "Having believed, did you receive the Holy Ghost?" How would many of our good people answer him? Then I thought of Paul going to some of the other churches and asking the same question, for certainly this same question would be as applicable to a Methodist or Baptist church as to a Nazarene church. According to this scripture a Christian has a right

to look for, expect and seek the baptism with the Holy Ghost.

I have been considerably stirred up over the doctrine of entire sanctification as a second blessing because of the many unkind things said about it over the radio in Chicago. Just the other day I heard a man telling the congregation, at a noon meeting in the loop down in the center of Chicago, that someone had come to him and asked him if he had received the second blessing, and he told them "Yes, the fifteenth thousandth blessing," and I suppose he thought he was saying something funny, or at least cute, but that answer is as old as the hills, and proves nothing, for a man might be blessed in that he is an American citizen, or that he was born in a good family, or born in the land of Bibles, or has good health, or a thousand and one things, and yet a man with all of these blessings would be bound to date the time when God converted him as the great blessing of his life. Then, after being converted, he might be blessed in uniting with a spiritual church, of having a good pastor that preached the whole Bible to him, of having the confidence of his brethren in the church, of being given the privilege of teaching a Sunday school class; he might be blessed in having a good position and receiving a good remuneration for his services. All these are blessings that come from God, but just as sure as he is alive, when he gets sanctified he will look back to it as the second spiritual epoch in his life, and can rightly call it a second blessing.

Another man over the radio in Chicago said he challenged and defied anyone to prove that the Scriptures taught that there was such a thing as the second blessing. As these men are so free to deny, why should I not be free to preach it. Therefore, nearly always over the radio, we give a short ten to fifteen minutes talk on the scripturalness of entire sanctification. I believe I can successfully answer any of those men, and prove that the Scriptures teach that just as justification is for the sinner, sanctification is for the believer, but this is not what I started out to say.

I got to thinking about Paul coming to Ephesus and finding certain disciples, and wondered if he would be interested in the things that interest preachers today. Imagine the apostle Paul organizing an athletic association, and encouraging Timothy to play basketball because he was not a strong man physically. Do not misunder-

stand me now, I am not trying to make out that playing basketball is a sin and that it may not have its place in a young man's religious life, but can you imagine the apostle Paul calling a meeting of the church and organizing such an association for men like Timothy, with the argument that is used now by some preachers that this is necessary for the physical life of our young people? Then it is only a step farther to say that if we are going to hold our young folks we must bring in some worldly things, such as theatricals and minstrels, for does it not say that "Demas has forsaken me having loved this present world"? Could not Paul have saved Demas by bringing some show into the church in which Demas could have taken the leading part, and saved the record of this fine young man?

Then I imagine Timothy coming into Ephesus, for it is very evident that Paul sent Timothy over there to be pastor, and calling him on the phone—"Operator, give me Ephesus 4906"—and here is the imaginary conversation: "Hello, is this Rev. Timothy? Yes, Well, this is District Superintendent Paul of Tarsus. I just got into town and thought perhaps I could come out this afternoon and go over the work together and see how you are getting along." "O" says Timothy, "we are getting along nicely. Our basketball boys beat the Thessalonians by a score of 25 to 3, and we are putting on a minstrel show tonight. Luke, the beloved physician, will have charge and Demas is one of the end men, and Titus will be bones and Carpus of Troas is visiting me, and we are going out this afternoon to play a game of golf. Otherwise, I would be glad to see you." "Well," says Paul, "I will be in town two or three days, perhaps I could run down tomorrow;" and Timothy says, "I am awfully sorry but I am going to a big football game tomorrow between the elevens of Thessalonica and Philippi." "But," says Paul, "did you not write me a letter stating that because of the poor heating apparatus in the church you had contracted a severe cold and your throat was somewhat troubled? Do you not fear to go out to the football game on a cold day like this?" "O no," says Timothy, "we are taking blankets with us and heavy overcoats, and while it is pretty nearly down to zero and snowy and blustery, yet I am sure we will be all right."

Can my reader imagine such a conversation? Yet has not the church brought the world into the church to try to hold the young people, and

have not too many of our ministers put in their time on the golf course instead of visiting among the poor and needy of the congregation? They tell me that I ought to play golf—it would do me a lot of good physically. I tell them that I cannot see where hitting a little ball over the green would do me good. They say that the walking exercise is what will do me good. Well, God knows any Nazarene preacher can find good exercise walking down into basements, climbing stairs in visiting members that never see the preacher.

I know I will be criticized for this, but I will not worry. I am as satisfied as I am living that if it is right now, it would have been right way back there—but imagine Timothy and Paul and Silas, and those blessed men, putting their time in watching the Roman games. Would they ever have shaken the foundations of Rome and pulled down the empire? Nay! Nay! it was because they were busy in the work of the Lord; busily engaged in looking out for the submerged tenth and nobodies of Rome that they were enabled to shake the whole Roman empire from its foundations. Someone has said that Paul must have been familiar with boxing and running, and other Olympian games for he used them so frequently in his writings and illustrations. I do not think the argument is good. We frequently use those same things for illustrations, but I am sure none of us need to go to a prize fight in order to be familiar with the terms, nor do I believe that any preacher believes in his heart that the apostle Paul ever had any spare time to indulge in those things. I do not believe that any preacher, I care not who he is, if he is fully consecrated to Jesus Christ and has devoted his time to the saving and salvaging of human wreckage, will ever find time to indulge in many of those legitimate things in which the laymen might indulge.

Now, do not misunderstand me—I am not crying out against these amusements and pleasures as sins, but just as the college boy, working his way through school, will forego the pleasures of some of these amusements in order that he might devote his time to books and receive his reward in being made the valedictorian of his class, so the minister of Jesus Christ, whom God has called apart, and upon whom men have laid hands, and consecrated him to the ministry, will find his pleasures, not in some of these things which are legitimate, but in busying himself in

the things in which few men desire to spend their time; namely, saving souls.

COURTESY

I recently had a man come to my home who tried to interest me in an oil heater. I was captivated by his courtesy. He introduced himself and his business. I told him that I had been looking at another heater, and was somewhat interested. He did not begin to knock the workmanship of the other manufacturer, but in the most courteous terms, endeavored to show the superiority of his own. I listened to him attentively, and he bade me good-day, and said he would call again within a week. The next time he called I was shaving, and had an appointment in twenty minutes. I was rather rude to him. I told him I could not be bothered with him that morning; I was very busy with many things. He courteously bowed himself out, and asked when he could call again. I say his courtesy captivated me. He was trying to sell me something, and I got to thinking—has not the preacher something to sell? Would he not be more apt to make a sale if he remembered that he was trying to sell the idea of God's power to forgive sins. Honestly, now brethren, would any salesman ever get us if he took the attitude toward us that we take toward the sinner sometimes in the pulpit?

I have been watching this thing for thirty years now, and I believe the reason that some preachers fail to interest men in their goods is courtesy. I do not now say that they mean to be discourteous. I heard a preacher boasting once that they had asked him to come and organize a church, and he said, "When I got through telling them what it meant to be a Nazarene, and what they would have to give up, and the things from which they must refrain, and the places to which they could not go, there was not one person who desired to unite," and his boast was something like this, "Brethren, I'll tell you when we lay it down straight, there are few that want to go this way." Suppose a man tried to sell an automobile like that. He would say, "Now, my man, listen to me. In the first place this car will cost you \$1200. You will have to make a down payment of one-third of the price, and then there will be a carrying charge, which will leave you indebted to us for over \$800, and when divided into 12 payments, would be something like \$70 a month. If you

miss one month and cannot pay, we have the right to take the car back, and we frequently repossess a car. Furthermore, it will cost you a good deal for gas and oil, repairs and punctures, and then in the United States last year, there were 32,000 folks killed by automobiles, many more thousands hurt and maimed for life. When shall we deliver the car?" Do you think he would sell that man an automobile? Yet everything he said is absolutely true.

Now we go back, and we say if you are going to be a Nazarene you will have to leave the lodge, you will have to quit chewing tobacco, you cannot go to the circus any more, you cannot go to the show. We want straight people; we want good people; we want clean people, etc., etc., and figuratively speaking, we almost stand at the church door with a club and insist that if they come in at all they will have to run the gauntlet; and Jordan is a hard road to travel. Now, it is true that if men join the Church of the Nazarene they will have to forego all of these things, yet is there not another way to go about it? Can we not say that Jesus Christ can give us so much to take the place of these things that you will feel that you have, indeed, struck a bonanza; that no lodge can compare with the church; that God can put a moving picture show in your soul, with a change of scenery every twenty-four hours; that after you have tasted of the fruits of Canaan you will gladly lay aside your filthy weed, and the joy of winning men and women to Jesus Christ, and seeing their lives transformed will so fill the horizon of your life and the great void of the human heart, that like Jesus at the well of Samaria, when people ask you if you do not go to these places and what enjoyment you find in your work, you can tell them that you "have meat to eat that they know not of."

Remember, we are trying to sell God's plan of salvation to a world, and good salesmen, I observe, are exceedingly courteous, and when rebuffed and turned down, they do not deal in similar actions, but come back smiling and more courteous, if possible, than ever. I am sure that we can learn something from this, and that reminds me—I heard two folks praying very recently; one prayed with a whine, "O Lord! help us; give the church some love, help some of these poor backsliders that cannot seem to stay saved from one revival to the next; I pray that God will have mercy on some of these tight-

wads and help them to loosen up and remember that the church is the greatest institution under the sun, and if they had grace in their hearts they would love God and love the church and love His people. Lord, can't you do something for us? Revive our work; give our people spiritual life; help our church to be what it ought to be."

Now every pastor knows exactly what I am talking about. A prayer like that is enough to give you delirium tremens and never helped a soul in the world, and I doubt if it ever went to the throne of grace; yet it came from the lips of a good person. But here is another person praying, "O Lord! we thank Thee that Thy work is to perfect the church in love. We thank Thee that Thou art patient and long-suffering with those that are out of the way; we are glad that you have grace enough for the 'whosoever will,' and that you have bid us come with boldness to the throne of grace, and ask for such things as we need, for Thou hast said 'I will never leave thee nor forsake thee.' We thank Thee for the exceeding great and precious promises, whereby we are made partakers of the divine nature. O God! fulfill these promises in the lives of these dear, weak children of Thine. Bless our hearts; help us to love the weak and be patient with the unruly, and to love them that are out of the way."

Can you not see the difference, brethren? They are both praying for the same thing—one is the language of love and the other is the language of complaint; one is the cry of faith and the other is a whine of a pessimist. I think the reaction of some people's prayers brings them from their knees more despondent and blue and discouraged than when they started in; while others who meditate on the love and mercy and kindness and pity of a great God rise from their knees with greater courage and stronger in faith than when they presented themselves before the Lord.

I heard someone say once that the gospel train needed one thousand firemen to throw on coal as the engineer pulled the grade, and did not need one brakeman. Changing the figures somewhat, I would like to say that the outstanding need of the Church of the Nazarene is boosters, or men of optimism. I sincerely believe, personally, that we have a place in the sun; I believe that God has raised us up for such a time as this. I am not very much afraid

of the Association for the Advancement of Atheism in America. That organization is nothing new. The church has whipped them time and time again; in fact their own doctrine brings on their own defeat, but I am afraid of men who are in our denomination and are not sold to the work to which God has called us. The great cry today is for independent work and for tabernacles rather than for churches. Mark my words—if I live to the ordinary age of man, threescore years and ten, I believe we will see the wane of this work while the Church of the Nazarene will still be doing business at the old stand.

Many good men believe the church needs something it does not have, and they are endeavoring to supply it with one hundred forms of holiness. It is holiness and healing, it is holiness and independency, it is holiness and water baptism. Every last one of them recognizes that holiness is necessary, but they are not willing to give it first place in their program. Brethren, holiness is what the world needs, and with all of our people sold to the idea that God has raised us up for the same reason that He raised up the Methodist church—to spread scriptural holiness over the earth; to make holiness our battle cry; to preach it without apology, uncompromisingly and faithfully and expect God to honor our work—will do more for the Church of the Nazarene in the next ten years than any other one thing of which I can think.

Eighty thousand boosters and not one a knocker; eighty thousand Nazarenes doing their best to distribute the Herald of Holiness and preach the gospel by the printed page; eighty thousand people enthusiastically working for the advancement of the Redeemer's kingdom and preaching and proving by the Scriptures that Christ gave Himself for the church that He might sanctify it; eighty thousand people so sold to the program of the Church of the Nazarene that they look to her leaders for direction, that give of their means for the promotion of the church, and that work tirelessly for the spread of scriptural holiness, would, in the next five years, give us an unparalleled growth and would shake the very gates of hell.

Brother, let's do it. The Church of the Nazarene has given you a pulpit from which to proclaim this doctrine, and the people are paying you to preach this doctrine, and the General Superintendency is expecting you to promulgate

this doctrine, and when holy hands were laid upon you, you promised to do your best to spread this doctrine. Preach it without fear or favor; preach it expecting God to give results; preach it with love and with passion and with fervor and expectancy, and God will honor your faith with hundreds of seekers. Do not be swung away from your mooring by the satanic suggestion that others differ from us only in terms and terms mean little. I know there is an old saying that a rose will smell just as sweet if called by another name, but you will have to admit that it would be mighty confusing to go into the florist shop and ask for a dozen dandelions when you wanted roses. God has given this doctrine a name; other terms might be as legitimate—a higher life, a deeper experience, a further work of grace, more religion, etc., etc., but Jesus said "Sanctify." I like the word "sanctify" because the devil hates it. Stand by your guns, preach the Word, do not be afraid of God's terms. There is a day coming when we are going to need Jesus to befriend us, He said, "He that is not ashamed of me and my words." We must win; we are going to win; we will win. Thank God, we are winning!

Victor Hugo tells of the conflict of the old French guards with the red-coated squares of British soldiers at the battle of Waterloo. If you brethren have read the book, you will remember that the cavalry rushed down the decline to make an assault upon the British forces, the French peasant told him the ground between where they were and where the British were was passable, and down went the French cavalry pellmell, and saw, when it was too late, that quite a ravine lay between them and the enemy. They could not stop. The horses tried to leap the gap, but horse and rider fell back. Others coming behind fell with them until the ravine was filled with struggling men and horses, while others walked over the dying forms of men and horses to reach the British, who had now formed in their famous hollow squares and the French soldiers leaped into the midst of that living hell to fight for their commander Napoleon. Hugo said that the British admired the heroism of the old guard and called surrender, but they answered, "We can die, but we cannot afford to surrender" and were literally shot and hacked to pieces. The destruction of this guard was called a glorious death, but I want to tell you of something that is more glorious, that is, standing true

to the work to which Jesus Christ has called us, and faithfully preaching the doctrine of the Bible. Being true to our trust in plenty or poverty, amid friend or foe, and coming up to report to our Captain, being able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

STEWARDSHIP TEXTS

"Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. 4:17).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive" (Mal. 3:10).

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9, 10).

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11:24, 25).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that

ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:6-8).

PROHIBITION MATERIAL

It is time for all lovers of righteousness and Prohibition to arm themselves with the best of information concerning the liquor situation for during the next eighteen months the strongest efforts will be made by the foes of the Eighteenth Amendment to overthrow all that has been done by dry forces during these years. Preachers must instruct their congregations along the lines of the benefits of Prohibition. They must seek to counteract the misrepresentations of the wet propaganda through the newspapers and current magazines. There is only one way to overcome falsehood, that is with truth. For your convenience we offer a few suggestions for source material to be used in preaching along this line.

DEBATER'S HANDBOOK ON PROHIBITION, price, twenty-five cents. This is prepared by the Research Department of The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal church. It is filled with excellent material in favor of the Prohibition cause. It deals briefly with the following subjects: Brief History of the Eighteenth Amendment; The Brief for Constitutional Prohibition; Reference Materials including, Debate of Clarence True Wilson with Clarence Darrow, The Reason for Federal Constitutional Prohibition, "And they Drink According to Law"—a study of the Canadian Control System, and Summary of Findings in Canada; The Affirmative Case and its Refutation; and a Prohibition Bibliography.

THE NOBLE EXPERIMENT, by Irving Fisher, price, \$2.00. This book presents both sides of the liquor question. There are twenty-two chapters in the book. Each chapter presents a real issue and presents the views of both wets and dries.

THE ANTI-SALOON LEAGUE YEAR BOOK (1930), by Ernest H. Cherrington. Price, paper bound, seventy-five cents; cloth bound, \$1.15. This is an encyclopedia of facts and figures dealing with the liquor traffic and the temperance reform. It is a veritable mine of Prohibition information.

PROHIBITION AND PROSPERITY, by Samuel Crowther. Price, one dollar. This book deals

entirely with the economic benefits of Prohibition. No wet has ever tried to refute the fact of the economic value of Prohibition to the country.

PROHIBITION QUIZ BOOK, compiled and edited by Boyd P. Doty, of the Department of Education, Publicity and Research of the Anti-Saloon League. Price, fifty cents. In this book vexing questions about Prohibition are asked and answered. "Why let the wets bluff you? Be informed," is the slogan of the book.

All these books may be secured through the Nazarene Publishing House.

GET A VERDICT

The preacher is not a lecturer to expound a truth and leave it with his hearers to take it or leave it, to believe it or to disbelieve it. He is a pleader; he wants to win a verdict for Jesus Christ; he wants men to bow at the feet of Jesus, as their Savior and Lord. A lecturer may be justified in taking up an impassive attitude; but that cannot be the attitude of a preacher who tells men of the wonders and marvels of the divine love in Jesus Christ; of the hands outstretched to save and to bless; of Him that moves among men, still uttering His yearning entreaty, "Come unto me, all ye that labour and are heavy laden and I will give you rest." How can the preacher urge such claims coldly? How can he keep the wooing note out of his voice? How can he be other than urgent in his entreaty that men will listen and obey and find deliverance and pardon and purity and new life in accepting the Savior's overtures?—*United Methodist*.

THE BEST CHURCH ADVERTISING

The very best church advertising is that which is done voluntarily and spontaneously by the people who attend the church services. If they are deeply enough impressed with the value and importance of the church services they will be telling it, telling it, telling it to everybody who will listen.

Next in importance, I think, is the regular weekly church bulletin mailed out to all the members of the church, to those who are on the list of prospects for membership, and to such friends as may be chosen.

The next most important form of church advertising is the secular papers. I have always

found them willing to take notices of coming services. I am sure that a great deal more use can be made by our village and small town churches of the weekly county paper than seems to be done. Every church can have weekly announcements in some paper about its own work.

I would put last in importance special cards, placards and handbills, except in the case of some special meeting when the other means of advertising would not reach the people in time for the service.

I certainly do believe in the value of church publicity. It may be overdone in a few extreme cases, but the other thousands should not allow this to intimidate them. They should conquer all hindering causes and sling the work of the church to the breezes that everybody may know something is going on.—M. E. Donn, in *Church Administration*.

THE FAMILY ALTAR

In these days of decaying moral standards and when the prevailing influence in the world is toward sin and louseness in righteousness there is vital need of emphasizing the place of religious influence and instruction in the home. One of the greatest safeguards against evil practices has been the maintaining of an intensely spiritual family altar. It is feared that this great institution which has proved so helpful in other days is being ignored in these days. One can visit in the homes of holiness professors for a period of days and the family is never called together in worship or for prayer. The pastor may take advantage of the popularity of such days as Mother's day and Children's day to emphasize the place of religion in the home and especially to stress the need of a time for family worship.

The Influence of a Christian Home

The Christian home usually makes a most profound impression. It is said that those who enter the Wesleyan ministry in England are expected to relate their experiences of conversion. At a conference held in Cornwall a few years ago there were eighteen candidates, and the experiences related were the highest tributes that could be paid to the influence of a Christian home. Only one of the eighteen did not refer directly to the benign influence of godly

parents, and that one was converted at the age of ten years. Here are a few typical of the many:

Thomas Heppell said that his parents' example and advice were always of the best, and he owed far more to his father and mother than tongue could tell.

Walter James Ashton said he owed everything to the systematic Bible teaching and prayers in a godly home. He could not recall the time when he did not love Christ.

Charles Borman said that from his birth he had been surrounded by religious influences, and the prayers of his godly mother had been an anchor to his soul both sure and steadfast.

William Henry Phipps well remembered one Sunday evening at Truro, when his father had prayed in his study with his children and urged them to give themselves to Christ.

Ernest Davis Green thanked God for the very best father and mother, who taught him to love and serve God, not so much by what they said, but by the way in which they lived.

Archibald Lauder had been surrounded all his life by those influences that make for righteousness. To his father and mother, next to God, he owed all of spiritual good that he possessed.

Richard H. Colwell related how that for ten years there had hung in his room the photo of his father, and it had been to him one of the mightiest inspirations of his life. It was by the side of his father's grave that he gave himself fully to the service of God.

Thus the striking influence of a Christian home on the lives of the children.—C. E. CORNELL in *Herald of Holiness* (1923).

The pastor who emphasizes this family altar feature may do well to direct the attention of his members to the department now appearing in the *Herald of Holiness*, called "Our Daily Devotions." Daily Bible readings are provided together with a verse to be emphasized, also a very choice quotation having some bearing on the daily theme. Since every Nazarene home should take the *Herald of Holiness* this may help the family in providing a family worship service of merit.

Who Wants a Revival?

"I will not let thee go except thou bless me." Who wants a revival? Do you, comrade? God wants a revival. All heaven and all men

whose hearts are in sympathy with God want a revival.

If you want a revival, what are you willing to do to pay for it? Are you willing to deny yourself and give yourself to earnest, thoughtful, wide-awake prayer, and prolonged, persistent self-sacrificing, patient labors for it?

Are you willing to eat a light meal before going to a meeting, so that with a lighter body and a clear mind you can watch and pray for souls?

Will you get to bed more promptly and get up earlier so that you can pray earlier in the day for souls, and so get your mind stayed on God that the whole day shall become hallowed and so shall be a time of preparation for intelligent, devoted revival effort at night?

Will you stir up your love and be a bit more tender in your home and among the people whom you meet?

Will you bear a bit more patiently with the things in others that displease you?

Will you obey Jesus and get the beam out of your own eye that you may see clearly the mote of your brother's eye? (Matthew 7:1-5).

Will you read the Bible and good books more and the newspapers a bit less so that your mind and heart may be full of God's thoughts and so prepared for revival work?

Will you wish more earnestly, tenderly, believingly? Will you believe more steadfastly, and "Fight the good fight of faith"? Will you say with Jacob, "I will not let thee go except thou bless me"?

Soul winning is not always easy work. You must wrestle with God in prayer, and you must wrestle with sinners in close personal dealing, and you must wrestle with sleepiness and sloth and indifference in yourself if you want a revival.

And what you do, do now. Begin today to deny self, to pray, to labor, to believe, as though Jesus were at the door.—COMMISSIONER SAMUEL L. BRENGLE, in *California War Cry*.

DYING WORDS

OF ATHEISTS

Gibbon—"All is dark and doubtful."

Voltaire—"I am abandoned by God and man; I shall go to hell."

Mirabeau—"Give me more laudanum, that I may not think of eternity."

Tom Paine—"Stay with me, for God's sake; it is hell to be left alone."

OF CHRISTIAN MARTYRS

Stephen—"Lord Jesus, receive my spirit," and "Lay not this sin to their charge."

Paul—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown, which the Lord, the righteous judge, shall give me at that day."

Polycarp—"He that gave me strength to come to the fire will give me patience to endure the flame without you tying me."

Ignatius—"I die willingly for God."

Cyprian—"Thank God for freeing me from the prison of this body."

Justyn Martyr—"We desire nothing more sincerely than to endure torture for our Lord Jesus Christ."

John Huss—"In these flames I offer to thee, O Christ, this soul of mine."

OF OTHER CHRISTIANS

Chrysostom—"Glory be to God for all events."

Luther—"Into thy hands I commit my spirit; God of truth, thou hast redeemed me."

Bunyan—"Weep not for me but for yourselves. I go to the Father of our Lord Jesus Christ, who no doubt will receive me, though a sinner."

Matthew Henry—"This is my dying saying: A life spent in the service of God and communion with him is the most comfortable life anyone can live in this world."

Toplady—"I believe God never gave such manifestations of his love to any creature, and suffered him to live."

John Wesley—"The best of all is, God is with us."

Thomas Scott (commentator)—"Satan is vanquished. Nothing remains but salvation with eternal glory."

Andrew Fuller—"My life is such that I am not afraid to plunge into eternity."

Caroline Fry. (missionary)—"This is my bridal day, the beginning of my life. Oh, if this is dying, what a mercy."

John Elliot—"The Lord Jesus, whom I have served, like Polycarp, for eighty years, forsakes me not. Oh come in glory. I have long waited

for Thy coming; let no dark cloud rest on the work of the Indians."

David Brainerd—"I shall glorify God with the angels."

William Carey—"I am confident in the promises of the Lord and wish to leave my eternal interests in his hands."

FACTS AND FIGURES

By E. J. FLEMING

The United Presbyterian states that the Presbyterians have fifty collegiate institutions in the United States, with total assets of \$85,000,000; and that the question of combining some of these institutions in the interest of conservation and efficiency is being considered.

There is a movement on in Mexico to establish a national church, the outgrowth of which is the Orthodox Mexican Apostolic Church, now claiming about two million members.

Tuberculosis has a very strong hold upon the situation in the Philippine Islands, causing about 12 per cent of the deaths of Philippine people. Out of a population of thirteen million, it is said that five hundred thousand are afflicted. The Philippine government has appropriated \$100,000 with which to combat the disease.

The Federal Census of Religious Bodies in the United States presents the following interesting statistics:

"Fifty-five per cent of the adult population of the United States are church members. Of the church membership, 61.5 per cent is Protestant, 30 per cent is Roman Catholic, 6.6 per cent is Jewish. Other bodies, including Mormons and Eastern Orthodox, total 1.9 per cent. There are 232,000 churches in the country maintained by voluntary gifts, as against 256,000 public school buildings maintained by public taxation."—*Evangelical Messenger*.

(Note.—Inasmuch as government maintained institutions are supported by the taxation of real estate, incomes, personal property, commercial business, and commercial licenses of several sorts; and inasmuch as those who pay such taxes are ethically protected from competition with untaxed institutions, is it not right to maintain that churches, being nonprofit organizations and properly maintained by voluntary gifts, should not enter into competition with individuals and com-

mercial concerns by adopting commercial methods of raising money?)

The American Red Cross announces that the Relief Fund for the drought regions in the states has already passed the ten million dollar mark. The Chairman of the Red Cross says, "Never before has our society faced so great a task of relief. On March 1 our chapters in 850 counties in 20 states were giving food, clothing, and other types of relief to 2,000,000 persons." He also adds that 621 carloads of foodstuffs had been donated to the Red Cross in states affected by the drought.

The question of national wealth is always most interesting. It was reported that in 1929 the national wealth of the United States had reached \$361,800,000,000, and that the national income amounted to \$84,000,000,000. The per capita wealth was \$2,977, and the per capita income was \$692. With not fewer than 75,000 Nazarenes in 1929 in the United States, that means that they had an income of \$51,900,000, the tithe of which would reach the outstanding total of \$5,190,000. The fact is that the grand total raised that year for all purposes, including what was raised by the churches in Canada and the British Isles, was \$3,703,243. This would show a deficit of \$1,486,757 in tithes alone. It may not be proper to assume that the average income of the 75,000 Nazarenes was equal to \$692. However, we cannot help but raise the question: What would be the result if every money-earning Nazarene in the United States, Canada, and the British Isles were to pay tithes for one year, plus freewill offerings that would be received over and above the tithes? We have heard it stated repeatedly from many different sources that if all the people of any denomination would consistently pay tithes and make offerings in addition to tithes as liberal as their circumstances would allow, all the needs of the church would be supplied without high-pressure methods. If this be true, what blessings we must be missing if we fail to make it possible!

We often wonder what contribution missions is making to the uplift of any land. The United Presbyterian says, "The service rendered in India by Christians includes 55 colleges, 346 high schools, 571 middle schools, 11,414 primary schools, 108 training schools, and 203 schools of a special character." Were it possible to fully summarize the results flowing from this one line of missionary endeavor, what surprises might await us!