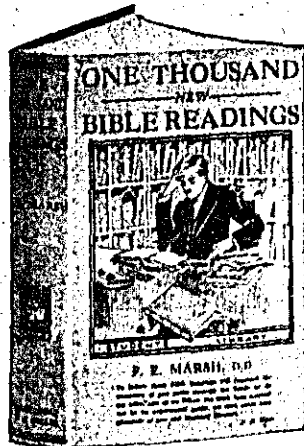


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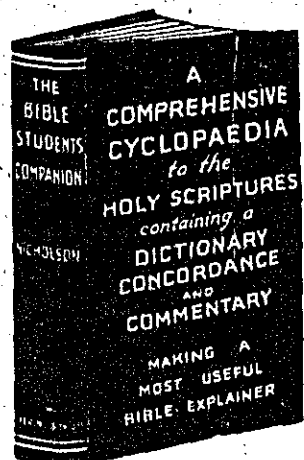


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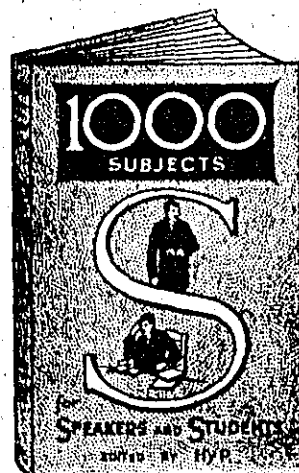
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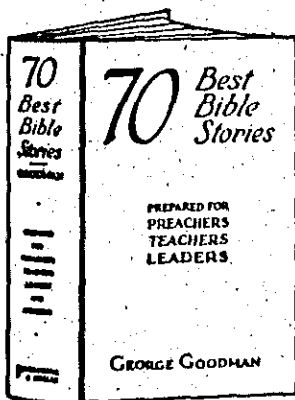
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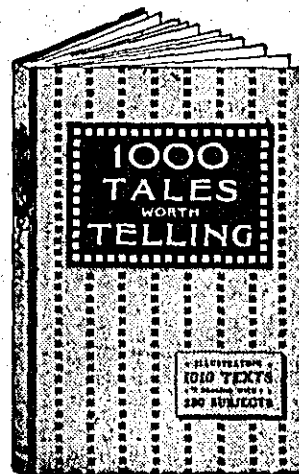
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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## DRIVING DIRECTLY TOWARD THE GOAL

By THE EDITOR

PERHAPS all our readers know that the editor is at this time engaged in a foreign missionary tour. It will therefore not be strange to them for him to say that his own preaching has been undergoing a decided strain and test during the last few months. The necessity of preaching through an interpreter is within itself cause for special consideration of what the preacher is trying to say and do. If he has been in the habit of embellishing his sermons with poetry, at once his "style" suffers, for poetry must just be left out—the interpreter cannot make it rhyme. If he has been used to quoting many scriptures accurately he must now either content himself with quoting just "in substance," or else he must give the interpreter time to look up the references and read the scriptures, for it can scarcely be expected that the interpreter can quote accurately from memory. Then if he has been "playing on words" of similar sound or similar meaning he must quit that too. And even his illustrations which deal with American life and customs or with recent inventions or occurrences must be pruned or eliminated. In fact his message must be pared to the quick and given just in its essential form.

And much of the limitations above mentioned have to be observed even in the British West Indies, where the English is understood. At least the preacher here must have his objective well in mind and must begin soon to drive for it; for the people to whom he preaches here cannot be expected to follow a sustained line of argument very far or to guess at his suggested meanings.

But I am not thinking of offering suggestions to those who go to preach on the mission fields. Rather I am thinking that we would all be better preachers if in preaching to our own people we should know our purpose and goal a little more definitely and drive toward it a little sooner and a little harder.

Perhaps we have been too much influenced by the demand that we "preach good sermons." Perhaps we have been affected by the appearance of listlessness and indifference on the part of many of our hearers. Or perhaps we have failed to think and pray until we are clear on the "object" as well as the subject of our preaching. I do not know just how much we may have suffered from these various causes. But I do know that it is a great advantage for the preacher to be clear in what he is to say and why he is to say it and in his knowledge of the end which he hopes to reach by this particular "preach" which he is about to give.

When the preacher is forced or forces himself to eliminate all that does not directly contribute to his fully defined purpose he will find that the problem of the long sermon is solved; for he cannot preach long under the circumstances. But he will find that he has definite need of more material and more clear cut ideas. But I am convinced that he will the more often attain his purpose and goal. If for no other reason because he works more intelligently to that end.

### EDITORIAL NOTES

There can be no doubt that there is at this time a world-wide industrial and economical depression. But always such times are better for the cause of true religion than periods of prosperity and extravagance. These are not good times for launching big building programs or for undertaking projects which require the raising of extra sums of money. But they are good times for gaining the attention of the indifferent and for leading God's own people into deeper devotion and prayer. Let us all specialize on spiritual matters for the next months to come. Those who are disappointed in stocks and bonds and in crops and herds will more readily listen to our story of true riches.

Now and then someone will suggest that the mourner's bench is not the end, and that we must give more and more attention to the processes and programs of the church and of the Christian life. But the trouble is such suggestions savor of haziness of purpose and goal. Let us stick right to the sentiments of the Great Commission and center on the work of bringing men to the saving knowledge of Christ and into the grace of entire sanctification. There will be growth and enlargement if this definite goal is approximated. Let us not be afraid to "count numbers," let us be ashamed to count them only when they are too small. So long as you can have seekers at the altar and record definite conversions and sanctifications you are on the right road.

I have just been reading Dr. Kuyper's, "To Be Near God," which is a series of one hundred and ten meditations on a single sentence in Psalm 73:27, and have been impressed by this great Dutchman's ability to sustain a mystical vein for so long a time. And it occurs to me that here is a weak place in the average preacher—we do not train ourselves to sustain a thought or emotion for sufficient time to enable us to secure the fullest advantage therefrom.

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## DEVOTIONAL

### CHRIST THE INCOMPARABLE TEACHER, THE ONLY SAVIOR, THE ONLY BEGOTTEN SON OF GOD

By A. M. HILLS

NOTE: I find the following among my sermon notes gathered years ago and never used. I quoted much from the address of someone who had thought deeply on this subject. For some unaccountable reason I did not record the name of the author to whom I was indebted, and now I have forgotten his name and lost his article. But this material is too much needed in our day to be lost; and with this acknowledgment and apology I pass it on, mine and his, as a tribute to the only and incomparable Savior!

*For of him, and through him, and to him, are all things: to whom be glory forever. Amen* (Rom. 11:36).

*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions; or principalities, or powers: all things were created by him and for him . . . and he is the head of the body, . . . that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell* (Col. 1:16-20).

*And I, if I be lifted up from the earth, will draw all men unto me* (John 12:32).

*Who is over all, God blessed forever. Amen* (Rom. 9:5).

*Neither is there salvation in any other* (Acts 4:12).

SOME of these verses suggest comparison. In all things Christ has the pre-eminence. Neither is there salvation in any other. Yet we are hearing a vast deal in these days about comparative religions, and professors to teach them. And the world also has been treated to a congress of religions. It is all very well if people have curiosities to be gratified; or need some intellectual tonic, or mental gymnastics to keep them in good condition for the conflict on hand. There may be some loose definitions of the term religions which in a general way will make it include any kind of idolatrous worship that ever cursed and degraded man. James Freeman

Clark wrote a book about "The Ten Great Religions." Somebody else in the same vein might have written one about "The Twenty Great Religions."

It seems to be the purpose of much of this kind of writing to detract from the honor of Christianity by showing that other systems of thought teach much the same religious truth, and produce nearly the same results. Or, at any rate, there is so much wholesome truth in the race religions, that it is impudent in Christians to seek to push Christianity upon the rest of the world. The implication is that we ought to let the heathen alone and suffer them undisturbed to think as they please and worship God or the gods as they like.

This appears very pretty and plausible and broad and nice. It feigns charity and a liberal mind, and a generous judgment.

But let us observe:

1. *This is not Biblical or Christian teaching.* In a very obvious sense Christianity refuses to be compared with any other faith. It is not one religion among many others nearly or quite as good, that are competing for the adoption of mankind; it is the only religion, the one absolute religion. It acknowledges no rival. It claims the whole field for itself.

This may seem narrow, exclusive, intolerant. Yes, and Jesus has been branded as narrow and St. Paul, the greatest man of the Christian centuries, has been pronounced a bigot. But Jesus and Paul will bear the arraignment very comfortably. And could Peter speak from the skies, he would say again what he said to the rulers of Jerusalem: "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved"—the name of Jesus Christ. It may be called a stupendous assertion; but it is *stupendously true*.

We are beginning to understand that all the idols and temples of the world bear mute but pathetic testimony to the human instinct for God and worship. God has not left Himself absolutely without witness in any human heart.

In spite of human wickedness, men grope instinctively for God—the living God. *But it is still eternally true that Jesus is the one way to Him.* And so it comes about in spite of all our pleasing theories, that Christianity stands absolute and alone, the one only religion that can satisfy the religious needs of men.

II. *We may notice why Christianity possesses this unique superiority over all other faiths of the world.* Various explanations have been offered which do not explain. Max Mueller finds the distinctive characteristic of Christianity in the doctrine of the Fatherhood of God. Goldwin Smith finds it in the fact that of all religions, Christianity is the only one that can be said to be truly catholic. J. Freeman Clark finds the distinctive characteristic in the fulness of its life. Other faiths have but fragments of truth and the life is correspondingly limited. Bishop Boyd Carpenter thinks the essential elements of religion consist in "dependence, fellowship and progress, and Christianity supplies these far more than any rival faith." Others, again, find the religion of Jesus chiefly superior in its ethical teachings, the ethics of Christianity being positive, and the ethics of other systems for the most part negative.

Now all these distinctions may be valid and useful and true; but none of them give the main reasons for the pre-eminence of Christianity. Let us venture to name some of the real reasons.

1. Christianity contains all the truths of the other systems, and vastly more, and with no mixture of error. All truth—the fullness of truth—the divine plenitude of truth is in Christianity alone. No one cares to deny that there is a modicum of truth in all the non-Christian faiths. There must have been, or they would not have held such persistent sway over the nations. But whatever truth there was, was one-sided and mixed with error.

For instance. "Hinduism," to quote another, "is the truth of God's immanence, His presence in the world." In Mohammedanism is the truth of God's transcendence, His sovereignty over the world. In Buddhism is the truth of the transitoriness of all earthly things and relationships. And in Confucianism is the truth of the sacredness and significance of life, and its duties and relations. These are great and necessary truths. But Christianity has them all with no admixture of error.

But notice the difference. By other religions these truths have been distorted into error. In Hinduism, God's immanence has run into pantheism, and God has been identified with all the moral evil of the world as well as its good.

In Mohammedanism God has become fate, but not Father. In Buddhism life itself becomes an evil. And in Confucianism heaven becomes a speculation without moving power over the soul.

And positive evils have been attached to or have sprung out of these faiths. In Hinduism there are caste, and child-marriage, and the idea of the evil of widowhood, and the obscuring of moral distinctions by pantheism. In Mohammedanism there are slavery, polygamy, war fatalism and a heaven of lust. In Buddhism there is the idea of the evil of life, of all sentimental purpose, and longing, both good and bad. In Confucianism there has been concubinage, and such conservation as bound men fast to the past. In its spirit worship there is fear and cruelty.

But Christianity contains all the truths of all the religions without their errors. And that is only a partial statement of its excellence. It contains a great body of positive doctrines not found in the other faiths; its doctrine of the Triune God as one, and pure and loving, and fatherly, and spiritual; its conception of holiness and its beauty, and of sin and its horrors; the forgiveness of sin through faith in an atoning Christ, and the resurrection, a fact unique and original in Christianity; its exalted conception of childhood and womanhood; its spotless character of Jesus.

There are evils in Christian lands, too dark and horrible; but Christianity is against them all. They exist in spite of it, not on account of it. But the worst evils of non-Christian lands flourish in the name of religion, and are sanctioned in their sacred books. "In the West," said Sir Andrew Frazer, "our religion is better than we are; but in the East men are often better than their religion."

2. We may observe further that Christianity is based on the person of its founder. J. Freeman Clark in his book, "Ten Great Religions," asserts that some religions slowly unfolded out the life of the race. He calls these ethnic religions. Others proceeded from the personal influence of some inspired soul. These he calls prophetic religions. The prophetic religions he

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calls immeasurably superior to the ethnic religions in dignity, purity and power. Amongst the prophetic religions he names Judaism, Buddhism, Zoroastrianism, Confucianism, Mohammedanism, and Christianity. "Now it is perfectly true that each of these great historic faiths owed its beginning to a great creative personality. But there the resemblance between the others and Christianity ends. Judaism, Buddhism, Zoroastrianism, Confucianism, and Mohammedanism are each the work of a master mind; but not one of them is based on the person of its founder. The essential elements in all these religions consists in the precepts they inculcated, the doctrines they taught, the instruction they communicated. But not one is based on the teacher himself. Judaism is absolutely independent of Moses. If it had been given to the world by Aaron or Caleb or Joshua, or Hobab, the result would have been the same.

Whatever virtue there is in the Buddhist system would remain though Gautama were forgotten. Mahomet may be entirely removed from Mohammedanism; yet its virtues and vices would be precisely the same. All of these faiths are quite independent of their founder, and it matters little what his person or character was.

But it is wholly different with Christianity. It was not only founded by, but it is based on Jesus. You cannot separate Him from the faith He taught. Leave Him out and everything is gone. Reduce Him to the size that infidel criticism has made Him, and the religion at once would be impossible. Remove the personality of Christ and Christianity itself becomes like the evaporated morning dew. As Prebendary Row of England puts it, "Christianity differs from every other religion of the world in that its inner life consists not in a body of moral precepts, or of dogmas, or of ritual, or of philosophy, but in a personal history."

3. All the peculiar spiritual value of our religion is connected with the person of Christ. Christianity professes to bring a revelation of God to men, to offer them salvation, and to provide them with an inspiration sufficiently strong to lift them over obstacles, and carry them through difficulties, and enable them to endure trials, and fulfill all the great demands of the Christ life. But this revelation and inspiration, and salvation are all inseparably bound up with the person of Christ.

The revelation, too, is made in the character

and life of Jesus. Whatever truths the other religions had came from God, revealed in nature and the intuitions of men. Peradventure, God even spoke to the founders. He spoke in words. But in Christianity the revelation is complete and embodied in a life. "Other teachers expressed the truths of revelation, JESUS WAS THE REVELATION HIMSELF" "the brightness of the Father's glory, the express image of his person." This was no accident. It did not just happen to be so. Jesus understood it perfectly. He held up Himself just as God did. Back in the wilderness God said to His ancient people, "I am the Lord that healeth thee." So Jesus forever held up Himself as the Hope and Savior of men. His greatest revelation was not *what He said*, but *WHAT HE WAS AND WHAT HE DID*. HE HIMSELF WAS GOD'S everlasting affirmation of truth. His persistent self-consciousness amazed men, as *He forever preached Himself* without apology. *His greatest and most startling utterances ALWAYS CONCERNED HIMSELF.*

A few specimens of His matchless teaching will show it. He came into constant contact with an overburdened, hopelessly struggling, toil-worn, jaded humanity, and He cried to them. "COME UNTO ME, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

Did He find men groping about the mazes of sin, really wanting to find access to a sin-pardoning God, and saying, "O that I knew where I might find him?" to all such He said, "I AM THE WAY, no man cometh unto the Father but BY ME."

Did He find men wrestling with great problems of providence and life, and studying the conflicting theories of men, till they questioned, "What is truth?" He kindly answered them, "I AM THE TRUTH."

Did He find men morally crushed and bleeding and broken, and despairing of life either here or hereafter? He tenderly said to them, "I AM THE LIFE."

Were His disciples eager to have a fulness of spiritual life? He responded, "I came that ye might have life, and that ye might have it more abundantly."

Did they inquire about the conditions of great fruitfulness in His service? He answered, "I

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AM THE TRUE VINE, YE ARE THE BRANCHES. . . . ABIDE IN ME, AND I IN YOU, as the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit; for WITHOUT ME YE CAN DO NOTHING."

Was there a home of sorrow, from whom a loved life had gone to the unknown beyond, where the bereaved hearts were asking for the return of one whose eyelids had closed in final sleep, and whose loving words no longer stirred the silent lips; and they were sighing, "O for the touch of the vanished hand; and the sound of the voice that is still!" And their dazed minds were asking the old, old questions, "If a man die, shall he live again?" and, "Is there any resurrection and life, and meeting beyond the tomb?" To such Jesus said, "I AM THE RESURRECTION AND THE LIFE; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in ME SHALL NEVER DIE."

Did His disciples, like Moses of old, want an assuring vision of God? And did Philip, their spokesman say to Him, "Lord, show us the Father and it sufficeth us?" "Jesus, saith unto him, 'Have I been so long time with you and yet hast thou not known me, Philip? HE THAT HATH SEEN ME HATH SEEN THE FATHER; and how sayest thou then show us the Father?"

And so, look where you will, on whatever subject you please. You observe the same blessed truth, writ large and plain, that the blessed Lord came not merely to preach a gospel, but, to be a gospel for the world. He came not merely to tell us about God, but to be God, before our very eyes.

Salvation. What of that? The most terrible fact in the world, and the most universal, is the fact of sin. Wherever man is found, he invariably has this sad burden of conscious guilt. No adventurous voyager, or ambitious explorer ever found one little tribe that was not trying to get away from the consequences of sin, and somehow propitiate offended deities. Any religion that has any true claim to our attention must deal with this problem successfully, or go down before it. This is the crucial test of all religions.

One who has made a critical study of comparative religions says, "The only two religions which frankly recognize the fact of sin and seek to

deal with it are Buddhism and Christianity. They are both redemptive religions. They both offer to the world methods of deliverance—plans of salvation. But there the resemblance ends. When we examine their respective plans of salvation, we find Buddhism is separated by a whole universe from Christianity. Max Mueller has said that all other religions teach salvation by works; while Christianity teaches salvation by faith in a person. That is the radical difference between the Buddhist and the Christian plan of salvation. The Buddhist plan is salvation by self-control—by the observance of rules, by the discipline of a lifetime. One of their hymns says, "To cease from all wrong doing. To get virtue. To cleanse one's own heart." This is the religion of the Buddhas.

The Christian plan of salvation, on the other hand is salvation by TRUST IN A PERSON. "Believe on the Lord Jesus Christ and thou shalt be saved," is constantly reiterated. This appeal is based on the assumption that "Jesus has done something for us, that we could not do for ourselves," and because of what He did for us, pardon, salvation, deliverance is offered in His name. Cherish what theory of the atonement you will, the unmistakable teaching of the New Testament is that in some wonderful way the death of Christ is the ground and procuring cause of our salvation. As a hymn puts it:

*"He died that we might be forgiven;  
He died to make us good;  
That we might go at last to heaven;  
Saved by His precious blood."*

This was the message with which the apostles went forth to take the world. They stood before the learning of Alexandria, and Tarsus, and Ephesus, and the culture of Athens and Corinth and Rome, not with a new philosophy or a new system of ethics, but with the Gospel of the personal Christ and Him crucified, faith in whom brought deliverance from the guilt and corruption of sin. They preached the gospel of a Divine Person that centered in a cross. Whether a stumbling block, or foolishness they preached it, and gloried in it. And countless multitudes of sin-burdened souls, believed in this atoning Son of God and were saved.

4. Notice the superior motive power of Christianity. Other religions might extol good morals, and carefully commend a pure life. But both the teachers and their pupils went forth

to live the same old life of sin. Prudential maxims, and moral precepts were unable to cope with the evil desires of the body, and the corrupt passions of the heart. And so all the other religions failed to lift the world.

But here Christianity specially commends itself to the heart of the race. It offers an inspiration and a motive power adequate for the control of every life. And what is it? *It is the soul's passionate love for Jesus Christ.*

Every religious faith must have its dynamic. Its commands must be accompanied by compelling motives, their sweet reasonableness, or rewards and penalties, or hope of gain, something to reach the mind and move the will.

"Gautama preached a life of discipline and contemplation, and trusted to the rewards of virtue to win converts to his faith. Mahomet imposed his system upon his desert followers, but trusted to the promise of unlimited delight in a sensuous paradise to gain adherents. But none of the founders of religions ever dared or dreamed of saying, "Keep these virtuous precepts for love of me." But this is exactly what Jesus did. He lifted up a higher standard of moral and spiritual living than they all. And then said to humanity, "DO THIS FOR MY SAKE." "If a man love me, HE WILL KEEP MY WORDS; and MY FATHER WILL LOVE HIM, and WE WILL come unto him and make our abode with him." He deliberately trusted the grateful love of His followers for their Saviour as the highest motive to duty. He revealed a heaven to gain, and a hell to shun, but the motive of all motives was LOVE FOR HIM. His call for disciples was, "Follow Me."

And for very love the millions have followed Him. For deathless love of Him the Marys brought their alabaster boxes of precious nard and poured upon his head and feet; and the noblest women of the race have been lavishing their treasures upon Him these two millenniums since. The most constructive intellect of the first century declared: "THE LOVE OF CHRIST CONSTRAINETH US." And the noblest minds of the Christian centuries have yielded to the same constraint. It was this same love for Him that sent the apostles and martyrs to the stake and the lions. It was this that cheered David Brainerd as he lay on the ground in the wigwams, and coughed and spit blood and prayed himself to death for the Indians. It was this that sustained Adoniram Judson, as he suffered incredible hard-

ships, and lived for months in a lion's cage. It was this motive that caused David Livingstone to die on his knees praying for Africa; and this that sent Williams to a life of heroic service, and a death of martyrdom among the islands of the Pacific. "LOVEST THOU ME?" was the test of Peter's religion, and it is the test of ours and every man's.

Dr. John Watson says: "This passion for Jesus has no analogy in comparative religions. It has no parallel in human history. But it has proved itself a sufficient inspiration."

It has been the secret of the holiest lives the centuries have witnessed. It has been a force sufficient to uplift the lowest, so that the weakest and basest and meanest of mankind have been transformed into heroes and saints by the constraining power of the love of Christ.

5. It is a joy giving religion. See Illustration—"Religion without songs."

III. We learn from this what is and must be the great theme of all effective preaching. The person of Christ is the essential thing in the Christian faith. And He is the one power that can draw the world. Heartsick men, disgusted with all other nostrums are still looking to Christian ministers and saying, "Sir, we would see Jesus." The apostle started his longest pastorate in a cultured city, and he said, "I determined to know nothing among you save Jesus Christ and him crucified." He wrote ahead to the people of Rome, before he arrived, saying, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." He knew that everything those wicked cities needed for their redemption was found in Him. "Give us your Christ," said the people of Japan to Henry Drummond; and it is the cry of the world. So preach Jesus, the revelation of God; the atoning Savior, by faith in whom only we can find life. Preach Jesus, the inspiration of every true life. Jesus who baptizes with the Holy Ghost for a clean heart. Preach Jesus, who said, "I, if I be lifted up, will draw all men unto me."

Dr. Phillips Brooks, when in England, preached before queen Victoria. When he reached home he was asked; what sermon he preached on that occasion. He replied, "I have but one sermon, that is Christ." No wonder he drew the people! Christ was the only Savior this world ever had that could make Lady Macbeth's hand white

# EXPOSITIONAL

## THE PROPHET AMOS—PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

### The Third Sermon—Chastisements for Sin Unheeded, Chapter 4

"Prepare to meet thy God, O Israel" 4:12 b.

CONTINUING the sentence of doom, there was intermingled evidence that by various catastrophes sent upon the land the Lord had sought to cause Israel to return and worship before Him, but with hardness of heart they had failed to heed the warnings. God in mercy and in grace seeks to stay the wanderings of His children as they go astray and by judgments bring them back to Himself, but so often they only deepen their impenitence and turn farther away from the love that would seek them.

Before indicating these judgments that had befallen Israel the prophet addresses the women of Samaria. In the many oppressions that had been inflicted on the poor of the land, they had had their part. As the sympathy of woman is more easily stirred than that of man so likewise when this grace is absent and obduracy takes its place, the indifference to suffering and need seems to commensurate to the intensity of sympathy when ordinarily expressed. Seeing the luxury loving women of Samaria, given to intemperance and a dissolute life, the prophet accosts them as the "kine of Bashan." They were like to the fatted kine of that verdant pasture land. But though thus sitting in ease and uttering their mandates to their lords, "Bring, and let us drink," yet the time would come when like fish they shall be drawn forth from the security and still going waters with hooks. Then shall they be dragged through the breaches of the walls and in despair they shall cast themselves forth, glad to be out of the horror of it all.

"O luxury  
Bane of elated life, of affluent states,  
What dreary change, what ruin is not thine?"—  
DYER.

Turning from the invective against the women, Amos in his wonted insight into the superficiality of the modes of the day, social and also religious, in irony denounces the abundance of their sacrifices. In stentorian tones he calls out to them, "Come to Bethel, and transgress; to Gilgal, and multiply transgression." This severe denunciation of their worship arose no doubt from thoughts stirring in their minds and finding expression on their countenance as he upbraided the women. Why should they who brought to Jehovah their sacrifices be subjects of such doom? In return came the incisive reply that their chief centers of worship were only places of sin and transgression. While it was true that they brought their sacrifices every morning and moreover they came with their tithes every three days, yea furthermore they brought tribute of thanksgiving and freewill offerings, yet withal there was lacking the true element of worship in it all. They took a delight in doing thus, in keeping the ritualistic observances, but they failed in the greater matters of the law. Their worship was for display and self-glory. They knew not the true element of worship.

*"The holier worship which he deigns to bless  
Restores the lost, and binds the spirit broken  
And feeds the widow and the fatherless."*  
WHITTIER.

With these thoughts as a preface, Amos, the prophet, delineates the seven chastisements which had come upon Israel for her sin and transgressions. In accordance with the view previously expressed by Amos, all catastrophes were regarded as coming immediately from the hand of God, and moreover they were intended to be corrective. On another occasion Amos had asked, "Is there evil in the land and the Lord hath not done it?" While today we do not necessarily feel that a famine in the land or an earthquake is an indication that the wrath of God is being poured out upon the inhabitants of that land, yet it has been said that "the instinct is sound which in all ages has led religious people

(8)

to feel that such things are inflicted for moral purpose."

First in the series of chastisements sent upon the land had been famine. This has extended throughout the land, in their cities and throughout all the domains. They thought that the gods whom they worshiped sent them the fruit of the land, but despite the fact they had lavished their altars with sacrifices and offerings, yet "want of bread" had filled its borders. Even so they discerned not the purpose of the chastisement, and they did not return wholly unto Jehovah.

Following the famine there had been a scarcity of rain, and that too at the most critical time of the year, "three months before harvest." The harvest came to maturity in the midsummer, and for its proper fruitage there must needs be the "latter rain" in April or preceding. If the rain failed at this time then the blades of wheat springing up from the ground were parched, the crops failed, and moreover the cisterns were not filled with the usual supply of water for the intense heat of the summer. In this case also it was the more evident that the hand of God was upon them, as they viewed the phenomenon, that there was rain in one place and not in another. Accordingly then those in the drouth districts when the need for water became dire staggered in their weakness and exhausted to another place which was more favored to obtain water. But despite all this they heeded not the warning, and did not turn their hearts in fulness of worship unto Jehovah.

Continuing the enumeration of the various evils that had beset the land the prophet now unites three together; there has been blasting and mildew, and then also the palmerworm has done its devastating work. At times a strong east wind would blow, known as the sirocco, and with its withering heat would blast the grain, and then again the mildew or blight came which caused the ears of grain to turn a pale yellow and thereby not maturing. Then when these were not sufficient to destroy the vegetation of the land, the palmerworm or locust swept in upon the gardens, the vineyards and olive trees. Whenever they passed over the land, they left little in the way of green life behind them. But even with all these misfortunes they returned not again to Jehovah.

From the devastating powers that had fallen upon the produce of the land the doom settles

down upon valuable possessions such as horses which were few in the land of Palestine and therefore highly prized, and not only on the dumb beast did the judgment rest but also upon even their young men. The pestilence had come upon them as did the plagues fall upon the Egyptians in the days of Moses, then, moreover their young men had gone forth to battle and had fallen by the sword. So great had the slaughter been that the stench of the camp nauseated them. But withal they failed to heed the warning and did not turn their hearts to the worship of the God whom they had forsaken.

Finally another catastrophe had overtaken them more inclusive in its general overthrow than any of the preceding. An earthquake had spread its terror upon the land. They had been overthrown as Sodom and Gomorrah. As Woffendale describes the scene, "They seemed insensible, but the solid ground beneath them trembled with unwonted motion. The houses above their heads fell in utter confusion. Some of the inhabitants were buried in the ruins or smitten by the lightning. Others who narrowly escaped were like brands plucked out of the fire. Some were overthrown like the people in Sodom; but few, like Lot were rescued from the danger. Yet notwithstanding these terrible judgments and displays of divine anger Israel did not return to God."

Since all these chastisements had failed, there awaited Israel a greater and more outstanding judgment. Of this we do not learn anything further. The intimation is given us that it is looming large in the distance, and the inference is that it will far exceed any of the previous catastrophes. So because this is so, the warning and exhortation is given, "Prepare to meet thy God." "The words," says Eiselen, cannot be interpreted as an exhortation to repentance, except in the sense in which "every prediction of disaster was in itself an exhortation to repentance! They are addressed to the whole nation; but Amos, when delivering this discourse, evidently no longer expected national repentance. They are rather an appeal to prepare for the worst. However, this does not exclude the possibility of repentance on the part of isolated individuals."

*"Would a man 'scape the rod?"  
Rabbi Ben Karshook saith,  
"See that he turn to God  
The day before his death,"*

(9)

"Ay, could a man inquire

When it shall come!" I say,

The rabbi's eye shoots fire—

"Then let him turn today!"—BROWNING.

The imperativeness of the command to prepare to meet God is the more enhanced when we ponder over the attributes of Him who gives the warning. Here Amos rises for a time to the grandeur of conception of the prophet Isaiah. Who is He that utters His voice? It is the One who formed the mountains. Just as a potter fashions the clay and molds it as he wills so Jehovah hath formed and shaped the everlasting mountains. Yea, moreover, He created the wind. The verb indicates a primary act of creation, a bringing into existence and entity by powers above the ordinary. As an object of creation, the wind is, says Pusey, the "finest, subtlest creature, alone invisible, in this visible world; the most immaterial of things material, the breath of our life, the image of man's created immaterial spirit, or even of God's uncreated presence, the mildest and the most terrific of the agents around us." But more impressive still in thinking of God and His wondrous powers is the fact that He knows the thoughts of man. The secret intents of the soul He understands. He looks down into the depths of the heart and knows the inner workings. He could discern the hypocrisy of the Israelites in their worship. He knew the wickedness of their hearts. Moreover Jehovah could change the heyday of their glory into the gloom of night and despair. The morning light could become as thick darkness. Were they resting in the present prosperity of their time? One act of deity and all would be vanished. Moreover the high things of earth, the high places would God tread upon to bring them under. All who exalt themselves, He will bring down. "Such was He, who made Himself their God, the Author of all, the Upholder of all, the Subduer of all which exalted itself, who stood in a special relation to man's thoughts, and who punished. At His command stand all the hosts of heaven. Would they have Him for them, or against them? Would they be at peace with Him, before they met Him, face to face?"—PUSEY.

Thus to Israel with its wanton women, with its show of worship, with its hardened and impenitent heart which had resisted the call of God through many a plague and catastrophe, came the summons to meet their God. Out on

the horizon was gathering a greater judgment, coming from Him who is almighty and all-powerful.

When we seek to gather texts from this chapter, if we wish to dwell upon social evils of the day, we could choose verse one, and then for subdivisions we could use the trend toward the love of luxury, the accompanying tendency to crush the poor, and the intemperance of the day, all these being present among the women of our nation as well as the men. Again we might use the refrain that is often repeated at the close of the account of the chastisements, "Yet have ye not returned unto me, saith the Lord." We could form as a theme, The different calls given to the wanderers from God, the call from loss of property, the call from loss of loved ones and the call from personal danger. As divisions for this same text, Woffendale gives, "Man is distant from God, God seeks to bring man to himself. Man is often chastised without returning to God." Then with the statement, "A firebrand plucked," Woffendale gives: "(1) A scene of danger. (2) An account of mercy. (3) A present uncertainty. Once in danger, now rescued. Will you continue where you are, or escape entirely to refuge?" One of the most familiar texts is found in this chapter also, "Prepare to meet thy God." There are many ways of outlining this text. We will suggest one, the solemn event that awaits us all, the need of true preparation, the result of failing to prepare. Finally for a text we might choose the last verse and dwell upon the attributes of God, His might and power, His knowledge of the heart of man, and His control over the fortunes of man.

"On human hearts He bends a jealous eye."

### A TRIAL OF FAITH

A Methodist bishop in the Northwest tells of a conversation he once had with a Wyoming man touching certain difficulties of the latter's religious tenets.

"Bishop," said this naive Westerner, "I do not refuse to believe the story of the ark. I can accept the ark's great size, its odd shape, and vast number of animals it contained; but when I am asked to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness, I must confess that my faith breaks down."—C. E. CORNELL.

## HINTS TO FISHERMEN

By C. E. CORNELL

### A Noted Traveler's Observation

Dr. Michail Dorizas, explorer, athlete and college professor, who has traveled the world over, especially the wildest and remote corners of the universe told his many thrilling adventures in the American Magazine. Summing up in answer to questions Dr. Dorizas says:

The most hospitable people in the world are the mountaineers.

The politest people in the world are the French; they are the best cooks.

The most contented people in the world are the Mohammedans.

The most beautiful women found anywhere, are found in the little South American country of Uruguay. America and England have the most old maids.

The Japanese are the most cleanly people; the Mongols are the dirtiest.

The most melancholy people in the world are the Russians.

The Albanians are the most diffident, and the Greeks the most democratic.

The most fearless men, as a class, to be found in the world are English officers.

The Americans are the most generous and the most prosperous.

### The United States Army Goes to Church

According to the Chief of Chaplains of the United States Army, the average citizen is a less constant church attendant than the average regular soldier. The records show that every member of the Army attended church services thirteen times during the last year. There were 18,000 services, 1,777,018 worshippers. The Army is to be commended.

### Moderate Ministerial Prevarication

I omitted the uglier word "lying," in the caption, because it is too harsh to use in connection with any minister. However, not a few preachers have fallen into an unfortunate habit. A habit that can easily be broken if one so desires.

After preaching their sermon, they say, "Now just a word in closing." Giving out the impression that they were nearly through. The preacher then launches out and extends his remarks from ten minutes to a half hour. The majority of the audience wonder when he will stop, and have forgotten much that he has said. The preacher fails to keep faith with his people, and thereby loses the interest of his people. The last twenty minutes of his sermon after he has advertised "a brief word," is usually a repetition of what he has formerly said.

Brethren, keep faith with your people. When you say "a brief word" make it brief, stop when you get through, you will leave a better taste in the mouths of your flock. A word to the wise is sufficient.

### Profitless Pursuits

Men and women follow all kinds of callings. One runs an alligator farm, another delights in rattlesnakes and another peddles and sells fish-worms. A man spent 30 years training a herd of common fleas. They intelligently obeyed his voice and promptly performed many stunts. Their performance was really remarkable. A Chicago professor asserted a number of years ago that he believed that monkeys had a language and that they communicated among themselves. Here is his story. Trace on your globe the spot where the ninth degree of west longitude crosses the second degree of south latitude. There, just under the equator, in the heart of the French Congo jungle, a white man, Professor R. L. Garner, of Chicago completed a self-imposed sentence of seven years in almost solitary confinement.

Scientists were all from Missouri when Professor Garner announced a number of years ago that monkeys conversed with intelligence, and that he could understand some of their remarks. "Mere monkey business!" scoffed the wise ones, and so "monkey talk" became a pet slang that has been used for a number of years. But Professor Garner stuck to it. Twelve years of close observation, including one hundred and one days spent in a cage in the jungle surrounded by

chattering monkeys, had convinced him before he spoke. His investigations have confirmed his opinions; and now, after more than a quarter of a century, most of the time spent in the African jungle, he is convinced that monkeys talk a language.

Professor Garner claimed that he had differentiated twenty-eight idioms of simian speech, many of them polysyllabic. Of these he said he had mastered the meaning of nine. He could translate them when he heard them.

But suppose, after the better part of a lifetime, he could mimic a monkey perfectly, and that he could understand monkey talk; what good is there to it? Who is going to Africa to find monkeys to talk to? So with scores of individuals who have a hobby and ride it most of their years, there is finally nothing to be gained. Why not spend a lifetime in a profitable pursuit? Why not study to be holy? Why not give attention to unsullied character? Why not study the art of soul-winning? Why not delve in the great philanthropic and missionary enterprises of the world? There are many profitable pursuits of merit and blessing to mankind. Why not select one of these?

### Preparation

When a preacher puts off until Saturday the preparation of his Sunday sermons, he is dangerously near defeat, as more than likely something unforeseen will happen Saturday and the preacher will have no time to prepare for the Sabbath day. His bread basket is empty and he has nothing to set before his people. His long-suffering flock must subsist upon dry-as-sawdust scraps, and go home with their spiritual appetite unsatisfied. There is but little excuse for a preacher to fail to make ample preparation to feed his flock. The preaching is more important than anything else; there is no substitute. It is sorrowful indeed to think of the meager preparation that is made by the average preacher.

A preacher ought to begin the preparation of his sermon on Monday morning and carry it with him all week, watching for illustrations and material to put into it. Then he ought to take ample time each week for thought, meditation and prayer. "Open your mouth and the Lord will fill it," not so, except with wind. If the preacher gives out anything worth while, he must have something to give out. There is no substitute for an empty head.

(12)

### Died in Harness

"He died in harness, poor chap."

"Yes, and, by the way, did you ever notice how much like a harness life is? There are the traces of care, lines of trouble, bits of good fortune and breaches of faith. Also tongues must be bridled, passions curbed, and everybody has to tug and pull through."

### Two of a Kind

I.

A fool there was and he hitched his star  
(Even as you and I)  
To a second-hand bus all mud and tar—  
We called it a joke that had gone too far,  
But the fool, he called it his motor car  
(Even as you and I).

II.

"A fool there was, and he saved his rocks,  
even as you and I; but he took them out of the  
old strong-box when a salesman called with some  
wildcat stocks, and the fool was stripped down  
to his socks, even as you and I."—*Fort Williams  
Times-Journal.*

A guide had been showing a party of visitors round a great picture gallery, and when they had been through all the rooms, he said, "And now, ladies and gentlemen, if any one would like to ask a question, I shall be happy to try to answer."

"Well," said a woman, "can you tell me what brand of polish they use to keep these floors so shiny?"

### Joyless Years

"The years draw nigh, when thou shalt say, I have no pleasure in them" (Eccle. 12:1-7). Too many say that, as old age draws nigh. Too many are likely to say that of their years all through life. "I get no enjoyment out of life," they say. "Nothing ever happens. I have no chance. I can't seem to get on. Life isn't really worth living."

When we talk this way, or when, what amounts to the same thing, we think this way, we are daring to find fault with God.

No life need be joyless. It is our fault if we are not happy. It is our fault if our years are not full of interest. If we can say of any part of our life, "I have no pleasure in it," it is because God is not in it. For where He is, there is blessedness.—*Sel.*

# HOMILETICAL

## A MAN IN CHRIST

TEXT—"I knew a man in Christ" (2 Cor. 12:2). There are seven characteristics of a man in Christ.

1. He has his sins pardoned (Col. 2:10-13).
2. He is cleansed from inbred sin (1 John 1:5-9).
3. He is filled with the Spirit (Ephesians 5:18-20).
4. He bears fruit to the glory of God (John 15:1-8; Gal. 5:22-23).
5. He is a soul winner (1 Cor. 9:16-22).
6. He renders Christian service (Matt. 20:28; Gal. 6:10; James 1:27).
7. He prevails in prayer (John 15:7; 2 Cor. 1:20).—*Selected.*

## THE OLD PATHS

By LEWIS T. CORLETT

(Jeremiah 6:16)

### I. LIFE IS A JOURNEY

1. Everybody must take it.
2. There are seeming conflicting paths in this journey.
  - (1) Cross roads, parallel roads, paths turning off at different angles.
  - (2) Sometimes perplexing to know which to take.

### II. WHAT IS THE OLD PATH?

1. Not antique or not useful but a path that has existed from the beginning unto now.
2. Not worn out, but the contrast of the eternal with the transient and passing.
3. Not to go back to former generations with their customs, habits and manner of life but to search for the same principle that helped them to live right.
4. Jesus says, "I am the way" (John 14:6).

### III. WHERE ARE THE OLD PATHS?

1. Near—"Stop and see."
  - (1) The path of rectitude and righteousness is so close that any person can see it from where he is.
  - (2) The path of salvation is so close that any person can start on it from where he now is.

### IV. HOW CAN A PERSON FIND THE OLD PATH?

1. Consider, ask, look, inquire.

2. The thought is that it is slightly hidden to the passer-by but those tired of the way they are traveling can stop and see it.
3. Only those who search for God and salvation ever find them.

### V. THE OLD PATH IS A PATH OF SATISFACTION AND HAPPINESS

## A SEPARATED SAVIOR

TEXT—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13).

### INTRODUCTION:

This lesson is taken from the Day of Atonement of the Levitical ceremony, when the sacrifice that was to take away the sins of the nation was borne outside the camp and consumed with fire. Ordinarily the priests ate the meat of the sacrifice, but this was the sin offering. Christ's suffering outside the gates of Jerusalem is used as a representation of that sin offering. He is our sin offering. It is implied that,

I. IT WAS NECESSARY FOR CHRIST TO "SUFFER WITHOUT THE CAMP TO SANCTIFY THE PEOPLE WITH HIS OWN BLOOD"

### 1. His suffering without the camp.

- a. It meant separation. This is implied in John 17:19, "For their sakes I sanctify myself, that they also may be sanctified."
- b. As a sin offering. "To sanctify the people with his own blood." We are sanctified by the blood, not by any act aside from the sacrificial death of Jesus.

### 2. In suffering without the gate He bore the reproach of the cross. "Cursed is every one that hangeth on a tree" (Gal. 3:13).

### II. IF WE ARE TO BE SANCTIFIED WE MUST "GO FORTH THEREFORE UNTO HIM WITHOUT THE CAMP"

1. This is done in the act of consecration. We separate ourselves from everything with which God is not pleased and separate ourselves entirely to Christ.
2. There is no sanctification without this separation. "Come out from among them" (2 Cor. 6:17).

(13)

### III. IN THIS SEPARATION AND SANCTIFICATION WE BEAR HIS REPROACH "Bearing His reproach."

1. It is not our reproach. Not the reproach of the sanctified. It is *His* reproach.
2. How may we bear His reproach?
  - a. In our living.
  - b. In our conversation.
  - c. In our adorning (1 Peter 3:3; 1 Tim. 2:9).
  - d. By bearing the cross (Matt. 16:24).
3. The reproaches of Christ are great riches (Heb. 11:26).
4. Bearing His reproach should make one happy (1 Peter 4:14).

### MORE PICTURES OF THE MASTER DRAWN BY PROPHETIC PENS

By BASIL W. MILLER

TEXT: "Behold the man" (Jno. 19:5).

#### INTRODUCTION

In our city, Pittsburgh, there is yearly held an International Art Exhibit, to which the artists of the nations send their pictures to compete for the prizes. Young artists come long distances to view these famous paintings. But in the Bible far greater pictures are deftly drawn by prophetic pens of the Savior than any of these. Let us then gaze upon some of these:

1. *The Man with the Drawn Sword* (Joshua 5:13-15). Here Jesus is seen as a militant leader of the army of the righteous. Thus He marches on to conquest and to victory. It is a sword of battle which He flashes—and it is an unsheathed sword until the victory of heaven is ours. This is the favorite of militant Christians, marching to war.

2. *The Suffering, Bleeding Lamb* (Isa. 53). Here the prophet-artist presents Christ as a Lamb, led to slaughter, dying for us. The picture herein given is the favorite one with sinners; it is their hope in the night of darkness; when the portals of death are near sinners have thrown their last gaze upon it and lived.

3. *The Shepherd* (Psalm 23). Here the artist deftly paints the Master as a shepherd. In it is tenderness, loving compassion. Pity bursts from His eyes; a smile of glory wreathes His countenance. Cool springs, refreshing waters, pastures green for the soul; a bountiful table; the anointed head, the beauty of abiding in His temple forever. This is the universal favorite in the gallery of sacred art. When the eyes are faint, and the head is tired, and the heart is weary, and the heat of the journey grows op-

pressive, the soul of man turns to the Shepherd picture.

#### CONCLUSION

Of all pictures drawn by the pens of men, those of Jesus are the most inspiring to battle, the most inviting to the sinner, and the most consoling to the oppressed.

### THE BEAUTY OF HOLINESS

1. The Beauty of Holiness is the beauty of Purity.
2. The Beauty of Holiness is the beauty of Harmony.
3. The Beauty of Holiness is the beauty of Devotion or Consecration.
4. The Beauty of Holiness is the beauty of Humility.
5. The Beauty of Holiness is the beauty of Love.
6. The Beauty of Holiness is the beauty of Christlikeness.
7. The Beauty of Holiness is the beauty of Perfection.—*Selected.*

### THE TESTIMONY OF THE LORD

By J. W. BOST

TEXT: *Thy testimonies are very sure; holiness becometh thine house, O Lord, forever* (Psa. 93:5).

- I. HOLINESS BECOMETH GOD'S TYPICAL HOUSE (The Temple)
- II. HIS GREATER SPIRITUAL HOUSE (The Church)
- III. HIS SMALLER SPIRITUAL HOUSE (The Believer)
- IV. HIS ETERNAL HOUSE (Heaven)

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### The Triumph of Truth

I remember talking with an old man once: "Ah," said he, "sir, the geology will quite ruin man's belief in the Bible." But where is geology now? Instead of opposing the gospel, it furnishes many powerful confirmations of the facts of revelation. Each one of the sciences, in its imperfect condition, has been used as a battering-ram against the truth of God; but as soon as it has been understood it has been made a pillar in Zion's outworks. Fear not, O son of God, that the perversions of men of science can damage your cause. Lying tongues we shall condemn. O infidelity! abortion of the night! thou hast been condemned a thousand times. Thou art a Pro-

tean creature, changing thy shape as ages change. Once thou wast a laughing, idiotic plaything for Voltaire; then a bullying blasphemer with Tom Paine; then a cruel, blood-drinking fiend, fit mate for Robespierre; anon, a speculating theorist with Owen; and now a worldly, gross, secularizing thing for impious lecturers and profane admirers. *I fear thee not, infidelity; thou art an asp, biting at iron, spending thy spleen, and breaking thy fangs. My friends, did you ever walk the centuries, and mark the rise and fall of various empires of unbelief? If so, you will seem to be on a battle-field, and you see corpses, you ask the names of the dead, and someone replies, that is the corpse of such a system, and that the carcass of such a theory; and, mark you, as surely as time rolls on, the now rampant style of infidelity will perish, and, in fifty years, we shall see the skeleton of an exploded scheme, and of its admirers the epitaph will be, "Here lies a fool, called of old, a secularist."* Now, what shall we say of Mormonism, that haggard superstition of the West; or of Puseyism, the express image of Popery; or of Socianism and Arian heresies, or of 9ntinomian abuse? What shall we say of each but that their death-knell shall soon toll and these children of hell shall sink back to their birthplace in the pit. . . . Shout, O heavens, for the Lord hath done it; sing, O ye inhabitants of the earth, for the promise is accomplished and every opposing tongue is condemned.—SPURGEON.

#### So Near, but Lost!

When that ill-fated ship went down long years ago, the *Royal Charter*—a ship in its time corresponding to the *Titanic*, that was wrecked a little while ago in midocean—when the *Royal Charter* was burned, that strong ship had toured the waters of the world, and had on board a distinguished company of passengers, and they were to land finally on their return voyage at Liverpool, and great preparations were being made in Liverpool to welcome them home. Many of the passengers were Liverpool citizens, and homes were being put in order, and indeed the whole city was being put in order to welcome the returning and cherished passengers. And yet on that last night, just a few hours before they reached Liverpool, the ship caught fire, and despite all the efforts to save it, the ship sank to the depths of the sea, nearly all of the passengers drowning with the sinking ship. Only a few

escaped to tell the terrible story. The morning came, and all Liverpool was agog with interest to welcome the people, not knowing of the sinking of the ship, and then the few survivors came ashore and told the awful story of the people. Then the story had to be carried to the homes in Liverpool. Dr. W. M. Taylor, one of the first ministers of his generation, tells us that he was commissioned to carry the story of the sinking ship to one of his families, and to tell the little wife that her devoted husband and the father of her children would come back to his earthly home never again. The minister said he went on such a journey with his heart in his throat, and when he reached the home and rang the bell, a little flaxen-haired girl came and welcomed him laughingly, and merrily said, "Dr. Taylor, papa is to be here, and Mamma is getting him a fine breakfast, and you will stay, and I will run and tell Mamma." And she scampered away to tell her mother, and then the mother came in and gladly bade him welcome, and said, "O you have come at the right time! Husband is to be here in a few minutes." And then she started back. She said, "What on earth is it, Dr. Taylor? What has happened? Do not keep me in suspense. Why do you look like you look?" And he took her hand in his and said, "Little woman, I am the bearer of evil tidings. The ship has gone down, just a little distance from the shore, down to the depths of the sea, and your husband is drowned there with the rest." She looked at him a moment, he said, and her face turned pale with the whiteness almost of the snow, and rigid like a stone, and then she uttered one piercing cry and fell unconscious at his feet. This was her cry, "O God, he got so near home, and yet will never come!" —G. W. TRUETT.

#### The Sin of Unbelief

Recollect Zechariah. He doubted, and the angel struck him dumb. His mouth was closed because of unbelief. But, oh, if you would have the worst picture of the effects of unbelief—if you would see how God has punished it, I must take you to the siege of Jerusalem, that worst massacre which time has ever seen; when the Romans razed the walls to the ground, and put the whole of the inhabitants to the sword, or sold them as slaves in the marketplace. Have you ever read of the destruction of Jerusalem by Titus? Did you never turn to the tragedy of Masada, when the Jews stabbed each other rather

than fall into the hands of the Romans? Do you not know that to this day the Jew walks through the earth a wanderer, without a home and without a land? He is cut off, as a branch is cut from a vine; and why? Because of unbelief. Each time you see a Jew with a sad and somber countenance—each time you mark him like a denizen of another land, treading like an exile in this our country—each time you see him, pause and say, "Ah, it was unbelief which caused thee to murder Christ, and it has now driven thee to be a wanderer; and faith alone—faith in the crucified Nazarene—can fetch thee back to thy country, and restore it to its ancient grandeur." Unbelief, you see has the Cain-mark upon its forehead. God hates it; God has dealt hard blows upon it; and God will ultimately crush it. Unbelief dishonors God. Every other crime touches God's territory; but unbelief aims a blow at His divinity, impeaches His veracity, denies His goodness, blasphemes His attributes, maligns His character; therefore, God, of all things hates first and chiefly, unbelief, wherever it is.—SPURGEON.

#### Just As I Am

Many unsaved souls imagine it is difficult to come to Christ. And this, at first, was the thought of Charlotte Elliott, the author of "Just as I Am, Without One Plea." Shortly after she became an invalid, with a helplessness lasting fifty years, Dr. Cesar Milan visited her father and talked with her about her soul's salvation. At first she rudely resented this, but afterward repented and asked him how she might find the way to Christ. He replied, "Dear Charlotte, cut the cable. It will take too long to unloose it. Cut it. It is a small loss anyway. You must come to Christ just as you are." And so, just as she was, she came and found the "peace that passeth all understanding," enabling her to bear her illness with bravery.

Twelve years later, while everyone about her was busy preparing for a bazaar, she was burdened with the thought that as an invalid she was utterly useless herself, and brooded over this thought through the long hours of the night. But the next day her faith prevailed; and, remembering the words of Dr. Milan which brought about her conversion, she took her pen and wrote the wonderful hymn, beginning, "Just as I am, Without One Plea." Later in the day Mrs. H. V. Elliott entered the room to tell her how the bazaar was progressing, and while there she read

the hymn and took a copy of it. The great hymn was thus given to the world; and out of her helplessness Charlotte Elliott wrought a blessing to many souls that have been guided into salvation and wonderfully strengthened by her hymn.—C. F. PRICE.

#### The Eye of God

God sees you constantly. You are sometimes watched by man, and then your conversation is tolerably correct; at other times you seek retirement, and you indulge yourself in things which you would not dare to do before the gaze of your fellow-creatures. But recollect, wherever you are, God sees you; you may lay yourself down by the side of the hidden brook where the willows shelter you, where all is still, without sound—God is there looking at you! You may retire to your chamber, and draw the curtains of your couch, and throw yourself down for repose in midnight's gloomiest shade; God sees you there! I remember going into a castle some time ago, down many a winding stair, round and round and round, where light never penetrated; at last I came to a space, very narrow, about the length of a man. "There," said the keeper, "such-and-such a one was shut up for so many years, a ray of light never having penetrated; sometimes they tortured him, but his shrieks never reached through the thickness of these walls, and never ascended that winding staircase; here he died, and there, sir, he was buried," pointing to the ground. But though that man had none on earth to see him, God saw him. Yea, you may shut me up forever, where ear shall never hear my prayer, where eyes shall never see my misery; but one eye shall look upon me, and one countenance smile on me, if I suffer for righteousness' sake. If for Christ's sake I am in prison, one hand shall be upon me and one voice shall say, "Fear not; I will help thee." At all times, in all places, in all your thoughts, in all your acts, in all your privacy, in all your public doings, at every season, this is true: "Thou God seest me."—SPURGEON.

#### THE SILENCE OF JESUS

Luke 23:9, "He answered him nothing"  
 Silence amidst untoward circumstances.  
 Silence that provoked His enemies.  
 Silence that was triumphant.  
 Silence that meant more than speech.

## PRACTICAL

#### HOW TO GET MORE READING DONE

By BYRON H. MAYBURY

**M**ANY a mind is starved. When a preacher's mind is starved, his sermons will be emaciated and lean in thought. Speaking of the preacher's make-up, the thing that will do more to build up his mind and sermon content will be reading. Observation of life will supply some content, but there is nothing like the tonic of reading, general reading, reading in every field of human thought and experience to broaden the preacher's sympathies, to enrich his mind, to engage his fancies, to enhance his imagination, and to store up his memory with nuggets of truth for future reference.

A preacher needs to pray. He needs to study the Word so that he can rightly divide the Word of truth. He cannot be an effectual preacher without the unction and aid of the Holy Spirit. But on the merely human side of his job the prime requisite is reading. Confidence is essential to the pulpit. Nothing will give a man greater confidence than a full mind. He may be ever so slow as a speaker, yet when his mind is loaded to the brim with the results of a wide reading, the very overflow of his thoughts will aid him to his task.

Books are wonderful things. To many they are like flowers, to be admired, smelled and cherished. But the preacher must be like the bee, going from flower to flower, sipping out the honey of truth, and storing it away in the hive of his memory for future use. God ordained that the Spirit should aid the preacher by "bringing all things to his remembrance." The preacher who has stored his memory with nuggets of the truths of science, of history, of biblical content, etc., will be a more ready agent in the hands of the Holy Spirit, than the one whose reserve stock is limited, and that stale, and oft used. As God works through men, those who are the better equipped and who are constantly seeking to enhance and increase their capacities and ability will be the greater used of God. Hence, anything that will help us to increase our reading range,

and enable us to cover more ground in the limited time most of us suffer under, I am sure will be welcomed.

Most of us waste much time in reading, reading more slowly than we are capable of reading. A study of a random group of twenty adults, when reading silently to themselves at their ordinary rates, showed that their reading speeds varied all the way from 2.5 to 9.8 words per second. Theodore Roosevelt managed to be astonishingly well-read even during his busiest period in the White House, because he knew how to read. A slow reader can teach himself to read more rapidly without loss of effectiveness of understanding of the content read, or in the flavor of the author's style. Experimental evidence does not bear out the traditional belief under which most of us were brought up that slow readers make up for their slowness by more thorough comprehension.

Now the purpose of reading is twofold. First, to get the thoughts, or facts; and then, to get the author's style and purity of diction. For the latter objective I would say that not every author is an authority on desirable English. If you desire to read for the sake of improving your diction, etc., then go to the classics, and when you read, since you are not reading for the thought, take your time, read each word, preferably aloud. Fifteen minutes a day of such reading will certainly be profitable. Be sure that the book you read is not for its purity of language. About the best book one could read for this purpose is the Bible, Shakespeare may be added. Lincoln showed the result of close acquaintance with these masterpieces. His position today as a writer of pure English is too well known and established to need any explanation here.

The fact is, however, with most of us that our reading is done for the sake of gaining information. This is why the preacher who is wide awake and growing mentally as well as spiritually, is delving into every field of human learning and thought, and not merely confining

his reading to just the religious field. Of course, there is the danger of becoming secular minded, and this danger should be carefully guarded against.

By pursuing a general line of reading, the mind will often be refreshed, and the imagination exercised. The more reading that can be done, the better. Thus the wider, the range, the fuller the mind, the greater the power stored up in the memory, the more we have to draw upon as occasion demands. There are ways in which we can develop a faster method of reading that will enable us to cover this wider range desired. Of course we have in mind now methods that will help our reading for information, and not for style or diction. These latter must be sacrificed for speed, but the results of this speed will compensate for their loss. There are many books a preacher would like to read, but will never be able unless he learns how to do more reading. Here are a few simple suggestions that have been recommended to busy people to increase their speed of reading.

1. The first thing is force yourself to read more rapidly than feels comfortable. This is important. You will be bothered at first by not grasping the matter as is your usual wont. Disregard this, and it will soon right itself with practice.

2. Then, make as few stops or eye "fixations" in each line as possible. Don't read necessarily every word. Let your eye swiftly take in snapshots of the sentence, and piece them together in obtaining the meaning. I have always sought to get the main thought expressed of a paragraph by glancing at the leading sentence at the opening of the paragraph, and by glancing down through it, to the final sentence, and in this way got the drift of the whole in less time than it takes to tell; e. g., take a newspaper article, it is not necessary to read every word to get the "gist" of the news, but a glance down the column will give even a casual reader all he needs to know for general purposes. Don't fixate on the first word in a line, or even the last word thereof. Practice will soon prove to you the effectiveness of this method.

3. Sweep the eye forward, establish a regular rhythm of eye-movement adapted to the length of line and subject matter of each book you read. Habit will enable you to feel yourself swinging into this rhythm. Professor Buswell

of the University of Chicago said, in this connection, "In the eye-movement record of a mature reader it will be seen that the eye progresses across the lines with a rhythmic swing, making approximately the same number of fixations per line, with few or no backward movements. In contrast with this, the immature reader moves forward a few fixations, then backward to refixate upon some word which was not clearly recognized, then forward, and soon back again in the reverse direction." But as I have said, we should not try to get every word, but school ourselves to snapshot the meaning of the sentence as a whole. This can be done after some practice without missing any essential thing therein.

4. Do not pronounce the words as you read, or even allow your lips to move silently, as this slows up reading.

Test yourself, and see if you are not making substantial progress. You will soon find that you will be reading more books, than you ever thought possible.

It will be well to discriminate among types of reading. Cultivate the knack of shifting gears according to the grade of reading at hand for the moment. Unless you are an unusual person you can afford to speed up your reading of all types of subject matter. Read your newspaper more quickly than you would history, or some other such heavy subject. Books of sermons should make quick reading. Of course, one has to use his judgment in this, for it is not possible to just dance lightly through everything. It would be foolishness to try to go dashing through some books. But what we are getting at, is, that by forming quicker habits of reading, by training our perceptions to keener and speedier action, we will thus be able to do more reading in the general fields of human wisdom than could ever be possible for us by using the slow word for word method.

In closing we would say, that if at first you don't succeed, try, try again. Perseverance is the secret of success. The colored man defined "perseverance" as meaning, "Firstly, to take hold; secondly, to hold on; thirdly, and lastly, to never let go." If you have an earnest desire to do more reading, in a general way, remember that by continuing to improve your way of reading so that you can scan a page for a moment, and be able to tell what the writer is driving at

you will acquire a habit that is rare among men, productive of more good than will be first realized.

BRADFORD, PA.

## THE LOUDEST LOUD SPEAKER

By JOHN F. COWAN

THE microphone of the moral and spiritual world, that talks louder than any other voice, and is heard, heeded and understood by more people, is *character*. Character needs no tinkling bell to call attention to it. "You act so loudly that I cannot hear what you say."

Character is the source of action, conduct. If you would discover what chemicals are hidden in the earth, go to the nearest mineral spring and taste the water. Your tongue will tell you whether it is sulphur, or alkali, or alum, or salt, or iron, or lime. A cup of Shasta Springs water, with a little lemon juice dropped in, will fizz and bubble like a soda fountain.

So people who couldn't psychoanalyze us, or read our minds, can *taste us* and know accurately of what spirit we are within. There is nothing that so advertises Christ, as Christian character. One ounce of the genuine article is worth a ton of sermons. "See how those Christians love each other," was the test that assayed the early disciples. There's no gainsaying, or discounting the sun when it is shining on you, glowing, warming, vitalizing.

One David Livingstone can do more to establish Christianity than Constantine's army. One Saint Francis of Assisi sweetens centuries like lavender in linen. One General Booth compels a cynical world to change its mind. One Frances Willard makes thousands of girls wish they had been named "Frances."

Sterling character through and through, that acid can't discolor, is a more convincing argument for Christianity than letters of fire written in the sky.

That kind of human character is more contagious than smallpox. Robert Ingersoll raved that he could have made a better world because, he alleged, he would have made health catching, rather than disease; have had orchids more widely planted than thistles; made liberty more common than slavery, that spread from one slave ship to all New England.

He was too blind to see that liberty is more

catching than slavery, because of the character behind it. The *Mayflower* has been more potent than all the slave ships. I read in my morning paper, "Women of Angora (Turkey) given the vote." England caught the germ from America, and Turkey and China from America and England.

Milton tried to persuade Charles I to permit liberty of the press, but the monarch warned him not to unloose a doctrine so seditious and dangerous to thrones. But Milton surreptitiously printed, "A Plea for Liberty of the Printing Press," which fell into the hands of Sir Henry Vane, who brought it to Boston where it kindled the spark that flamed in the American Revolution, which was a sheer triumph of character—not of arms.

The French Revolution was an extension of the same compelling character, caught by contagion.

Yes, character works more miracles than science, or capital. You've seen that demonstrated in your neighborhood. There's a man who says little as to what he believes, or intends to do, but in his quiet, cheerful, neighborly, self-forgetful, helpful way just goes ahead and does kind, unselfish deeds such as his eighteen-carat Christian character prompts him to. He does it for the same reason that the sun radiates heat—it's a part of himself and he can't help being radiant.

There's another neighbor who is gifted with much more voluble speech, who always has a plausible theory for everything, and who gets to the front and oracles like an angel. People may exclaim, "Oh, what a wonderful knowing man he is!" But you note that when there is trouble, or disaster, or loss, or suffering, or danger, people don't flock to a human gas-bag to get comfort and courage. They are looking for a warm, true, wise heart. And as surely as the iron filings fly to the magnet they go to the man whose character has registered A-1, and has inspired respect and confidence.

Genuine character is like genuine gold that gives our currency value. During our Civil War, when our supply of gold ran low, and we had to suspend specie payments, prices in the North doubled and trebled because there was not enough gold back of our paper bank bills. And in the South it took a wagon-load of Confederate bills to buy a pair of boots.

Christian character, that acts more than it talks, is the gold reserve of society. There is no

substitute that can give confidence, stability, and real value to other things. J. Pierpont Morgan once said that character was the best collateral on which he could loan money. What a man really is, and what his character impels him to do, is the ball-bearing on which society runs. One man with a solid gold character speaks louder in history than a regiment of pinchbeck imitation men whom a drop of acid turns to brass.

"Uncle Bim Gump" is represented as asking a jeweler to get him the highest-priced diamond in the world, as a present to "Heaven Eyes." That jewel is Christian character.

### DEFINITE PREACHING BRINGS DEFINITE RESULTS

By REV. JAMES CAUGHEY

Compiled by Dr. H. Orton Wiley

A FEW years ago two ministers, whose method and whose success in preaching were the antipodes of each other, were one day conversing together. It had long been a matter of surprise to the unsuccessful preacher how it came to pass that the other could always produce such a powerful excitement among the people wherever he went, the good effects of which he could not deny; many sinners having become reformed and truly religious under his preaching, as if by miracle. During the conversation, he pleasantly expressed his wonder at the achievements of his friend, and alluded slightly to the absence of any such thing in connection with his own ministry. He received the following reply: "Our objects in preaching, my brother, are quite different. I aim at the conversion of sinners to God; but you aim, it would seem, at nothing of the kind; and how can we expect similar effects, when we aim at results so widely different?" Seeing the good-natured man pleased with the remarks, if not deeply convicted of their truth, he continued, "Here is one of my sermons; preach it to your people, and observe the effects." The sermon was accepted, as it probably saved him the trouble of preparing one for the coming Sabbath. In the simplicity of his heart, he entered the pulpit and, at the proper time, began the sermon. He had not proceeded far with the discourse before it began to move the congregation; but, having his eyes confined closely to the document,

he did not at first discover the effect. When sinners became alarmed, he felt embarrassed; but continued the sermon to the end. Upon descending from the pulpit, he was met by a sinner in great distress, inquiring, "What shall I do?" The unhappy preacher was thrown into confusion, and began to apologize, "O I am sorry, I have hurt your feelings; indeed, it was not my intention to do so!"

How is it possible such a man could have a revival? or enter into one and carry it forward, should it commence under his ministry? Had that man, ere he began to preach, drank "the wormwood and the gall," from the bitter cup of repentance; had his soul been carried through all the stages of a troubled and penitent conscience till, by faith in the blood of atonement, he had experienced remission of sins; had he then been prompted, by love to the souls of perishing sinners, and impelled forward to preach the gospel to them by a consciousness that necessity was laid upon him, with a "woe is unto me if I preach not the gospel"—had this been the case, his heart would have leaped for joy to behold a weeping congregation; and when this conscience-stricken sinner came, inquiring what he should do, the answer would have been forthcoming, and the sympathizing minister would have been on his knees too, supplicating God in behalf of the condemned one.

But the man who has never felt the evil nature of sin, nor tasted its bitterness, nor suffered the agonies of the "new birth," can have but little sympathy with the sorrows of a penitent, nor is it to be expected that such a man will preach clearly, energetically, and successfully, the doctrines of repentance, faith and conversion. He can have little heart to do so. A poet has well described the preaching of such:

*"The clear harangue, and cold as it is clear,  
Falls soporific on the listless ear;  
Like quicksilver, the rhetoric they display  
Shines as it runs, but, grasped at, slips away."*

I admit that a man possessed of some acquaintance with theology, of considerable learning, ready utterance, of an "ingenious and metaphysical turn of mind," and capable of some thrilling strokes of eloquence, which he would show off equally well were he lecturing upon any of the sciences, may sometimes be drawn out farther than he had intended in preaching the peculiar doctrines of the cross.

He may be let to utter some bold and stirring

thoughts upon the subject, which may fasten upon the consciences of some flagrant sinners, in the audience; and may even excite very uneasy sensations in the minds of his more intelligent but unconverted hearers. But, should any of them weep aloud and, through the violence of their feelings, cry out, "Men and brethren, what shall we do?" or come to him, in the usual distress of penitential sorrow, privately, for advice, the man would be thrown into confusion, and be "at his wit's end." Grant that he has a particle of moral honesty in his soul, will he not be compelled to confess his own incapacity to explain to the inquiring penitent the way of faith?

Had that man's heart been right with God, he would be in agony for their conversion, weeping and praying for his guilty brethren, as did the holy prophet: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy."

### A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY\*

By L. A. REED

Part I

EACH generation is expected to stand upon the shoulders of its predecessor. Each generation has had and will have more required of them than all the preceding, which is as it should be, for they are building upon the experiences of those who have trod the path before them. Judgment will reveal the startling fact that God will require of men a reason for not being what they might have been. If these preliminary sentences are true, and one would hardly have the temerity to challenge them, then they are increasingly true of the pastor and his mission. We must build upon the experiences of others. This generation of preachers should be an improvement upon the past generation. To personalize it; this year of your ministry should be a better and fuller year than any of the preceding. Why shouldn't it be? You have all of your experience to profit by and also the experience of preachers for 2,000 years at your fingertips to profit withal.

This growing responsibility of the pastor increases to gigantic proportions when he realizes that he is living in the most brilliant age of the world's history. People have more facilities at their command and are more cultured and more learned than ever before. The youth of our land

especially show more of a marked advance in their knowledge than all previous generations. We are increasingly responsible as this age is so marked in its advancement, to be greater men and women; greater in vision, zeal and action; greater in moral worth, vital piety and holy example; greater in every phase of human existence, as it is related to physical, mental and spiritual processes.

As pastors we are leaders in society. The community does not look upon the office with the respect that it did twenty-five or fifty years ago. They called the pastor, the parson. This is not a term of ridicule but comes from the fact that they once called the pastor "the person" of the community. The new liberty and freedom, which sometimes has grown into license, has lessened the estimate of the pastor in the eyes of the people, but the remnant of this reputation which is left, especially in the rural districts of the nation, should be cherished as a valuable treasure, and fostered into a positive influence for the church.

This can never be so unless the pastor grows intellectually and keeps up with the times, sufficiently to know the problems of the people, and to accurately direct them in the solution of the same. There is no excuse nowadays for an uneducated ministry. If one has not the means to go to college and feels the call of God upon him to preach the gospel, there are other ways of becoming educated than through the classroom and under professional tutoring. There are multiplied thousands of books at one's disposal; correspondence courses are available for a few dollars; our church offers a course of study which, if mastered, gives one a fair theological education. Of course if one can go to school he should, but if he can't, he should not allow this loss to become an insurmountable obstacle. He should not capitalize his ignorance.

I have heard Nazarene preachers who boasted that they had not gone farther than the sixth or seventh grade, and then in rather a pugnacious spirit would say, "Bless God, all you need is the Holy Ghost; then you can open your mouth and the Lord will fill it." These men are a great hindrance to the work of our church. The Lord doesn't seem to answer their prayer to have their mouths filled with wisdom and blessing. Every one of us should endeavor to bring honor to our church and calling. We should embrace every opportunity available to us to make us

more efficient preachers and pastors. We should endeavor to be keenly alert to the problems of our age. We must not rant and rave against the present generation. We must be positive in our attitude against the sin of our age and its evil practices but we must also kindly and lovingly show people a way out of their troubles and dilemmas. Diagnosis is one thing but the cure is another. Our cures which we present to the world are totally and purely spiritual, but they must be supported by courtesy, wisdom and kindness, and might I add, poise?

A pastor is responsible for possessing a clear call to the work which he feels he must do. Our business is not a profession. It is the King's business. Unless you are called to do it, you might better do something else. We have often advised young men that if there is anything else they can do and still get to heaven, then they had better do that thing. If my call from God is so real that my eternal destiny would be jeopardized by my refusal, then I have a basis upon which to proceed with the work of the ministry. It must never be that ministers in our church have professionalized their position. The heart and life is gone then, and all their efforts are merely perfunctory. This is far more important to the minister than we think. Especially in the time of trial and temptation, when all the props seem to have been swept from under us, and it looks as though our efforts would result in failure, we can point back to our call from God and remind Him that we are merely His ambassadors, and it gives us a claim on His help, and invariably he either sends us more grace or gets us out of our difficulties. Thank God, I believe that He still calls men into the ministry with such a positive, spiritual method, that there need be no doubt about it.

\* (Paper read before the Preachers' Convention of the Kansas City District, held at Carthage, Mo., March, 1931.)

### UNCTION

By H. J. HART

Uction, what a mysterious word. A word which represents a spiritual phenomenon so necessary to one doing the work of the Lord. Much may be said regarding this mysterious anointing. But even the most virile mind cannot fathom its depths. Yet the most humble servant of the Lord may know the full sweep of its power, and understand more about it than the most learned pulpiteer.

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Uction is that which "advances the waves of glory instead of retarding them." How many times preaching, testimony and prayer seem to drive God's presence from a service; chiefly because someone who takes part endeavors to perform without the assistance of the Holy Spirit. It matters not how eloquent the speaker, how fluently may flow the words of prayer, or how well the testimony of the witness may be stated, unless there is an accompaniment of the Spirit's anointing the hearts of men will remain cold and unresponsive.

Without unction, "the forum is as potent as the pulpit," human philosophy as effective as the Bible; oratory as powerful as preaching; the politician as great a force for good as the preacher. It is unction that makes the preacher an evangel of saving truth, the mouthpiece of God. Uction lends light, force and fire to the uttered Word. It draws the anvil of the Word. Uction is the hammer that breaks the fine brass; the bellows which fans the smoldering coals to whitest heat.

Uction in the heart of the preacher inspires spirituality in the congregation. Uction in the pews inspires a greater effort on the part of the preacher. If there was more praying and less criticizing, more reading of God's Word and less of the current literature of the day, more conforming to the standards of God and less to the fads and fashions of the age; more seeking after the mind of God than to please the people, there would be a greater spiritual life in the church.

If the ministry would influence a skeptical, sinful and blaspheming generation, which is saying, "Where is your God?" its preaching must be interpenetrated with divine presence and power. If the Word of God is to be the mighty, soul-saving agency it must be preached in the demonstration of the Holy Ghost and power. "Would the heart be brought into that condition of tenderness, of purity, of force and light, that is necessary to secure the highest good," says Mr. Bounds, "the preacher must be anointed."

Brethren, we must have that heart-healing balm, that heart-searching force, that pungent, penetrating, radical, sin-reaching, sin-curing power in one message to dying men. There is a dire need of more of the supernatural in the ministry of the cross. Let us never preach again without knowing God is speaking through us.

### APPRECIATION

By W. G. SCHURMAN

WE HAVE been delighted with the response with reference to our articles appearing in the Preacher's Magazine. We have received so many kind words from the preachers telling us of the help they have received, and it really does us good. I have had some experience this spring broadcasting over the radio. I know there are literally thousands upon thousands of people who listen in, but only hundreds report to say anything about it. I guess it is the old story of nine being cleansed, but only one returning to give glory to God. I suspect Jesus gave us that parable so that we would not get discouraged over the response received in our efforts to do good. But the many letters of appreciation we have received make us feel it is worth while, and the riddle in the April number has brought letters from the Atlantic to the Pacific and from the North to the South. Got a letter yesterday from Maine and a letter from the state of Washington, and then from in between these two extremes there have poured in a number of letters giving the answer or asking for the answer.

I listened to the Radio Chaplain, Rev. W. B. Hogg of the Paul Rader Tabernacle, yesterday morning. He said there are no doubt one million people who listen every morning to him at the "breakfast brigade" hour, and he was offering a souvenir to everyone who would write in requesting same. He said that while he reached millions of people, only thousands responded, and I was made to think again of what Jesus said when one of the lepers returned to give glory to God. He said, "Were there not ten cleansed, but where are the nine?" But we must not be weary in well doing. Jesus preached one of His best sermons to one person, and that was a woman, and a woman meant much less in His day than she does in ours, for the gospel of Jesus Christ has placed her by the side of man as his equal, but wherever the gospel is not preached she is always inferior, or at least considered so. But the woman to whom Jesus preached was a bad woman—yet outside of the Sermon on the Mount, I think there is more related of His address in speaking to her than on any occasion where He had larger audiences. This suggests the value of the soul.

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### FIGURES

Jesus once said, "What shall it profit a man if he gain the whole world and lose his own soul," the implication being that a soul was worth at least as much as a world. I got to thinking about this one day and looked around for a basis on which to work, and found that the estimated wealth of the world was 900 billion dollars. To take this amount of money and pile it up in the form of silver dollars, one on top of the other, would make a tremendous monument. Bunker Hill Monument is, I think, less than three hundred feet high. I walked up its steps years ago when I was much younger than I am now, and then descended, and my legs were so tired I could hardly stand on them. Three hundred feet up in the air is a long distance when you have to travel it step by step. I think the Washington Monument is 555 feet high. That is pretty near twice the distance up in the air that the Bunker Hill Monument is. Eiffel Tower in France, is 1,000 feet high and was, until very recently, the highest building in the world.

Well, as I said, I got to thinking about how high a monument this 900 billion dollars would make, if piled one on top of the other in silver dollars. I suppose a silver dollar is 1-16 inch thick, so that to pile this money in one tier would make a monument a little over 50 billion inches. Twelve inches to the foot, would make 4 billion feet high, and 5280 feet to the mile would bring it to seven hundred thousand miles in silver dollars. I suspect none of us will ever have a monument built to our memory that height. Yet Jesus said that every soul we win to Him is worthy of a 700,000 mile silver tower. Brethren, that is worth working for.

Brother, preacher, when tempted to feel that your work is in vain, take the devil to the base of those towers and tell him to look at it. If that doesn't stop him, take him to the top of the tower and tell him to look down. That ought to make him pretty dizzy. Then remind him that that is only one soul. I know it is safe to say that we have seen 10,000 souls bow at an altar of prayer during our ministry. Multiply this monument of 700,000 miles height by the 10,000 souls and you have a monument seven billion miles in height. That is something so stupendously greater than any man could ever achieve by worldly fame, that I think the poet was right when he said, "It pays to serve Jesus."

Thank God for the privilege of working for Him and winning men to Jesus Christ. Then think that those in turn will go out and win others, and when God goes to place the crown on their head, they will say "No, I don't deserve it. Had it not been for Rev —, I never would have found the Lord." Take my own case. Imagine my standing at the bar of God to receive my reward in that day. Jesus will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Ruler suggests kingship. He goes to place the crown on my head. I say, "Not so, Lord, had it not been for Joe Webber, the 'cyclone evangelist,' I never would have found the Lord." They bring Joe Webber forward and I hear the Lord saying, "Brother Webber this crown belongs to you," but he says, "Not so, Lord, had it not been for my good mother who brought up a devout Catholic, though its teachings did me no good, handed me a New Testament and told me to read it and be guided by it." They call for Mrs. Webber, and the Lord says "Mrs. Webber, this crown belongs to you," and she says, "Not so, my Lord. A priest to whom I confessed my sins, when I told him I was void of peace, after some conversation, handed me a New Testament saying 'Tell no man but read the things contained therein and walk accordingly.'" They call the father forward, and say "This crown belongs to you," and he says "Not so, my Lord, but a good mother who told me that she was constrained to believe that there was something wrong with our system of religion, and that she had found more peace in reading the Scripture than performing any of the rites of the church, and bade me read the same and be guided by it, made me feel that the just shall live by faith." They send for the mother of this priest and say, "This crown belongs to you," but she says "Not so, my Lord," and goes on to tell how she came into the light, and so it reverts back, and back, and back to Calvary, to the bleeding victim hanging on the center cross, and then methinks all of these soul-winners will fall at his dear, blessed feet and sing in unison:

*"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."*

#### SNARES FOR THE FEET OF THE PREACHER

I am made to believe that for every hour of the day the devil spends in tempting the ordinary Christian, he puts twenty-three hours in on the preacher. I ran across a fine sample, just recently, whom God had called and set aside to preach the Word. He had met with more than ordinary success as a soul-winner, but was evidently at that time going through a period of financial depression. He told me that the remuneration had been so unsatisfactory that he had devoted some of his time *on the side* to promoting a certain scheme whereby men could invest money and get big returns quickly. It was old stuff to me. When will a preacher or evangelist learn that he has no time for anything else but the work of the Lord? There is no "on the side" for him. Jesus is very jealous of the preacher upon whom the ministry has laid holy hands and set apart to the sacred work of preaching the Word of God.

I have seen so much of it, that I am worried when I hear of a preacher or evangelist making investments in anything, especially when it divides his interests and takes up the time that should be devoted to the saving of souls to making money. Who among the Nazarenes have not heard of Florida land and rolling mill stock, and pure water, and rotating engines, etc., etc.? Who has ever heard of a preacher making money by that method? We have heard of their walking the floor at midnight wringing their hands, and praying in agony of spirit that God would save them from the threatened disaster, and if the same amount of energy and effort and earnestness had been put forth in the saving of souls, it would have made them a flaming fire. I am beginning to seriously doubt whether a preacher can invest in anything that has for its thought the making of money. I am not dogmatic about this; I do not say I am right, but if there is a preacher who has ever made good in any of these schemes and still maintains his zeal for saving souls, I would appreciate it if he would write me for I do not want to make any wild, unfounded statements, but I am sincere when I say that I think John Wesley was right when he intimated that a preacher could not die rich, and make the world believe that he was a consecrated, devoted follower of the Lord Jesus Christ. O my brother preacher, beware of the man who tries to interest you in any scheme of

investment that will detract and take your attention away from your God-given work.

#### SUCCESSFUL MINISTERS

I was reading the other day where the brethren put the apostle Paul in a basket and let him over the wall to escape the crowd whose ire he had stirred in preaching some rigid gospel truths, and in my imagination I listened to those same preachers giving their report at the preachers' meeting about Evangelist Paul. One pastor said, "Well, this man came to our town and we conducted a meeting in the open air, but evangelist Paul made some very unfortunate remarks, or perhaps I should say, some unwise statements about Jesus Christ. He insisted that He was the Son of God. Now brethren, had he said He was a son of God, there would have been no trouble. You know we are all His children, but I am inclined to think that Paul was contentious, emphasizing the word 'the.' THE Son of God. Now, brethren, I do not believe it is important enough to contend for such a little point. 'A' is an adjective, 'the' is an adjective, and had Evangelist Paul preached in Damascus that Jesus was 'a' son of God, we might have had a goodly number join the church, but when he was so insistent that Jesus was 'the' Son of God, many of the best people in town ceased to come to our services, and indeed, they went about to expel him from the city. He has no doubt given our work a black eye that we will not get over for some time."

Now, my friends, you let some evangelist come to your town, and have him stir up the community so you have to sneak him out at night, covered up in a basket, and you would hardly feel like reporting the meeting in the columns of the Herald of Holiness, and yet it might be that that man was a real ambassador of the cross. I do not know that the names of any of these disciples are given in the record, but everybody today knows the name of Paul. Perhaps we are just a little too fearful of stirring people up. I grant you that we can sometimes stir up a tempest in a teapot over some nonessential thing that is not of much import, but when it comes to important or fundamental truths, I believe that we should contend for them earnestly.

I do not believe as some good brethren seem to believe, that the difference between our teaching of entire sanctification, and many who seem to teach a deeper work of grace, is merely a question of terms. I'll tell you, sir, the pastors

of the old line churches are few and far between that will either welcome you or endorse you in your preaching of the destruction of the old man. It perhaps would not be good ethics for me to give some personal experience in these columns, but I suspect, as a pastor, I have preached in many more churches than some of my brethren in the ministry, apart from the evangelist, and don't you be fooled for a minute, in thinking that they endorse your teaching, or accept your doctrine. You can preach a higher work of grace, or a deeper experience, or more religion, or the infilling of the Spirit, the baptism with the Holy Ghost, but when you bear down on the fact that the incoming of the Holy Ghost destroys the old man and cleanseth from all sin, they are not going to shower you with bouquets, let me tell you that.

I am not sure but that it would be a healthy situation to be able to preach so as to stir up a little opposition and enmity. Jesus Christ said, "I came not to bring peace but the sword," and I am not by any means a "peace at any price" man. I believe that the Communists and the Bolsheviks are preaching disarmament, and encouraging the work of the pacifists (so-called) to have our nation disarm and then to find us unprepared for some of their evil schemes. I was captured and enamored with this theory years ago before the war, but all of their boasted refusal to take up arms amounted to nothing when the real issue came, and God knows the sacrifice of our American manhood to bring into submission the very people who had previously been crying out no war! no war! disarm! world peace! Our gospel is not a gospel of compromise. In the early days of Christianity the Roman empire was perfectly willing to accept the Christian religion as one of the religions, and our God to have an equal footing with other gods, but the Christians insisted there is but one God; many Christian warriors shed their blood, not because the Roman authorities objected to his worshiping his God, but because he would not also sacrifice to the Roman gods. We must be careful and preach our gospel in love, but we must preach it uncompromisingly. We should be the last to give offense, but remember that offenses must come. Truly "he that winneth souls is wise."

#### THE TABERNACLE OF GOD

In reading over some of the types and shadows of the Old Testament recently, we were

struck with the thought that Moses prepared the tabernacle just as God told him to do and the record says that "when Moses finished the work, then fire fell." The occasion for building the tabernacle was because God had said, "I want to dwell among men, therefore build me a tabernacle according to the pattern that was given thee in the mount."

"Ye are the temple [or tabernacle] of God," and "God dwelleth not in temples made with hands," but if we prepare this tabernacle just as God tells us in His holy Word, then the fire will fall. I consider this very significant in the teaching of consecration for entire sanctification. When Moses finished the work, and built the tabernacle exactly as God had said, "the Lord whom they sought suddenly came to the tabernacle."

When Solomon built the temple on the same order, but on a much larger scale, the record says, "When he finished the work the Lord suddenly came to his temple," and when you and I prepare this tabernacle for the *incoming* of the Holy Ghost, and do exactly as He tells us, not substituting our own wisdom for the "thus saith the Lord," but following the divine directions, just as sure as our name is what it is, God will suddenly come to His temple. We can hold people to it; we can declare on the authority of God's Word it is so; we can demonstrate it by folks who meet the divine requirement, and we can prove it negatively by the fact that folks who do not conform to God's plan never receive a satisfying experience. God is faithful; the Bible is true; our job is not to prove the Bible true but to preach its truth and God will confirm it by a thousand witnesses. Go to it! You have got a job that angels might well covet. As the pastor of the Buena Presbyterian church of Chicago said at the Englewood Preachers' meeting some months ago, "Brethren, you have the greatest job ever given to man—keeping folks out of hell." Let us preach it with authority; preach it without fear or favor; preach it from our own pulpit; preach it from any other pulpit where we have an opportunity; preach it to the man or woman seeking deliverance from sin; preach it to anyone and everywhere, and see God confirm His truth with signs following, namely, men seeking God for pardon and cleansing.

## PSYCHOLOGY FOR THE MINISTER

By BASIL W. MILLER

### Chapter 3. The Minister a Social Psychologist

SOCIAL psychology has for its particular field of study groups of people, instead of the individual himself. It is the application of the principles of psychology to society. Man lives not alone, but he finds himself a member of various groups of people. His actions from birth to death are colored by the influence of those with whom he associates. The mob well illustrates the influence of the group upon the individual. One loses his identity in a mob, and does things in its environment which he would never permit himself to do otherwise. This is also represented by what business men term "mass salesmanship," where groups are gathered *en masse* for the purpose of being financially exploited. Under the power of the group sales resistance is broken down, and each tends to do as the group does. (A later chapter shall deal with this most interesting item of mob psychology.) The interest of the social psychologist is in man as he is acting in contact with his associates in groups, mobs, crowds, society.

#### MINISTERS' USE OF SOCIAL PSYCHOLOGY

Above all classes of men the minister should be interested in social psychology. His duty is to control the action of the group, to move men, within the church and out of it, to change the character of man's actions with reference to other men and to God. Each Sunday he faces either a *crowd* or a *congregation*, wherein there is either diversity or unity of opinion. He must know how to handle intense situations when differences of opinions arise as to modes of procedure. In leading men to decide for Christ he should be most adept at the use of appeals, motives, sentiments, suggestions, which will help urge this most vital step to be taken. He must mold diversities of beliefs and types of activities and desires for employment of various techniques of worship and polity into a solid unity. He must know how to handle a group, a congregation who are opposed to his desires, his messages and his appeals. This after all is the field of social psychology. The more the minister knows about the social nature of men, and is able to use this information, the better he will succeed in this magnificent calling.

#### MAN'S SOCIAL NATURE

Man has been defined as a "social animal." He is not an individual whose freedom of action is absolutely complete. But in his natural make-up, the nature with which he is endowed, he must live with others, and must be largely controlled by their activities. His thinking is colored by that of his fellows; and his life tends to seek the same level as theirs. Customs which have grown up during the past centuries, and conventionalities under which we live, are but the crystallized influence of the group upon the individual. In the church we term it tradition, which means that the individual in his worship, his beliefs, and in the methods of building his church activities, is under the dominance of the present social group, and that of the past.

Every man must live in the herd, or the crowd. He is unable to get along without his fellow-men. Man, because of his inborn tendencies, wants to live, think and act like others. This instinct is called "the herd instinct." Man loves to please the group, and normally enjoys its approbation. This social nature forms the basis of the work of the minister when he comes to controlling the lives of men in his church and community.

#### DIAGNOSING THE MINISTER'S PUBLIC

Let us come immediately to the heart of our problem from the angle of the minister. He must know his public, if he desires to change it, or to satisfy its demands. Habit-systems of the various classes of people largely control their actions. One finds the conservative New Englander, the aggressive Westerner, the droll, easy-going and speaking Southerner, and the hustling Northerner. And to try to force the aggressive program in church activities of the West upon the conservative, slow-moving East spells havoc in the work of the minister. The true-blue Southerner looks at life with too much of the attitude of "letting things take their course" to satisfy the desires of the eager Northern congregation. The minister must study the background of his people, the homes from which they came, their training, their present reading, interests, both vocationally and socially, and then fit his work and adjust his preaching to these differences.

There are occupational differences which control congregations, and to which the minister is forced to bow. The farming congregation in

those sections where life is a mere drudge is different from that where farming is a matter of prosperity. There are also the middle class of industrial workers, the office, or "white collared" class, then there is that group above this, executives, managers, etc. Then comes "the idle rich," with which but few of our ministers come in contact, save in the wealthier city congregations. Each class has builded into its habit-systems individual characteristics which the minister must study, and to which he must adjust his work.

Then there are racial groups. We speak of the "hard-headed Germans," the "vivacious Spanish," the "conservative Swedes," etc. Each group represents different characteristics with which the minister must deal. We also find intellectual distinctions. In some sections illiteracy is the rule, with but few of the people having more than a bare knowledge of reading and writing. Then there are the college groups, or churches, where students are found. Between these two extremes are all the shades of development. The minister's task in these various groups is that of making himself one with his people. If he seems too intellectual, he is "preaching over their heads." If on the other hand he does not reach their level, his preaching becomes "crude." In each case "he is not the man for the place."

This is the minister's greatest problem, that of knowing his public, their prejudices, tastes, emotional distinctions, etc., and of meeting these demands with a program which is suited, and will satisfy. When the minister can do this, then he has found his place. This can also become true in the broader denominational life. Some churches are intellectual, among other denominations the emotional is stressed, and still others strike the happy medium. Emotional congregations will be satisfied only with emotional preachers. They will not be remade—they defy any radical program which will transform them. "Radical denominations" such as the "Burning Bush," the Pilgrim Holiness, the Free Methodists, the Nazarenes, etc., will be satisfied only with radical preachers. This sentiment was expressed recently to the writer by a minister in a most radical, or even rabid denomination or sect, when he said, "But, my brother, one cannot be too radical."

As a social psychologist, more interested in application than theory, technic than cold principle, the minister must diagnose his public, his

congregation and his community, and build his program in terms of its mental, vocational and racial background.

#### MEANS OF SOCIAL CONTROL

The minister has at his hands various means by which he can control the group life, or to say it in another way, win his point. After all the work of the preacher can be summed up in two things, the winning of men to Christ, and building the program of the Church, which is the instrument in spreading the tidings of redemption. He must carry his message to others, and he must persuade others to accept this message, or to receive his Savior. The means of social control which are applicable to the work of the Church have been outlined somewhat as follows: Rewards, praise, flattery, persuasion, advertising, slogans, propaganda, gossip, satire, laughter, commands, threats and punishment. In the broader work of controlling the group such means have been employed. But for the minister at times they have a peculiar connotation. They carry a different idea from that usually found. Every one finds a place in the work of the kingdom. Let us go through these and note their use by the servant of the Master.

#### THE SOCIAL POWER OF REWARDS

There is no question that one of the easiest methods, and one of the least used, by which men gain their point is through rewards. They can be of two classes: (1) Those which are easily attained, and (2) the more difficult. Every nation has its rewards which it gives out to those deserving them. We have our "medals" struck by Congress, the Victoria Cross, etc. The Church is learning that proper rewards given at the correct time will stimulate interest and arouse enthusiasm. Many of the larger companies give bonuses for special services. Some institutions give "special mention," a certificate of honor, etc. It has been found that these rewards touch the entire interest of the individual provided they are of sufficient worth and value from the moral standpoint.

The minister will find that it pays to remember every worthy service by some type of mention. Some of the leading pastors of the nation write letters of congratulation to each person who does anything of worth or note for the church. It might be that the organist, the soloist, the superintendent of some organization did some task exceptionally well. The minister by

rewarding, through a letter or mention in the bulletin, or in the services, draws the person to himself and his program, and tends to control that person.

#### PRaise AND FLATTERY

With the use of rewards is connected praise and flattery. Every teacher and each wise parent soon learns the power of praise. Leaders of popular community "sings," pastors in working with the public, and especially "outsiders," praise them for their good work in raising money, assisting in putting over a community drive, or a contest, etc. This praise and flattery can be through personal contact by conversation, or in public services, or in the printed bulletins, by letters, by posters of thanks, etc. Of course there remains the work of inscriptions and memorials to those who have rendered efficient service to the church. The various great churches of the land bear "tablets" inscribed to the memory of those of the past. By the use of praise the minister answers the call within everyone of a desire for recognition, and a desire for response to some action.

#### THE ART OF PERSUASION IN GROUP CONTROL

It is at this point that the minister's success hinges. His duty is to persuade men to come to Christ, to support the work of the Church and its program. In this work of persuasion two elements enter, the work of the public preacher and that of the private speaker or friend. As we shall point out in the chapter on the psychology of public speaking, the gestures, and the tone of the voice go far in assuring success. Whether in public or private the smooth, soothing, untrusty voice reaches the emotions sooner than any other. It is this spring of the emotions which feeds actions. If the minister wishes to move men or congregations he must touch their emotions. This can be done by appealing to the tender, to memories of the past, to friendships and to sympathies. Without these emotions aroused there will be no persuasion.

Persuasion and pleading go hand in hand. In legal terminology pleading is the art of persuading the judge or jury by argument or supplication. The minister becomes the master pleader when he is facing an audience and is presenting to them Christ as their Savior. He will employ every art known to move men. The music, after his emotional appeal, will soothe, the invitation will be tender, and the attack will be drawn out. It should be the culmination of all the powers and resources of the man and the congregation

thrown together in the last few moments to arouse the emotions of those who are unconverted, and to persuade them to accept Christ.

Not only is there the public persuasion of the unsaved to yield to the Master, but the minister finds many times when he is forced to "sell" a new idea to his congregation or to the community. The same pleading will be employed here as before. Men's reserve against a new policy or program can be broken down as easily as their indifference to Christ, provided we employ the same tactics.

In the use of persuasion we can appeal to various motives or emotions to win our point. Some of these may be outlined thus: (1) The appeal to fairness; (2) the awakening of the sense of responsibility; (3) the appeal to pride; (4) to sympathy; (5) to one's prejudices; (6) arousing desires and fears; (7) the awakening of a challenge.

#### THE USE OF SLOGANS

In the field of social psychology we are recognizing that slogans form a large part of the program of affecting and controlling the public. In war times we well remember the appeal of "Get Germany," "The World Safe for Democracy," "Over the Top," etc. In athletics our universities get such slogans as "Beat Chicago," "Down Pitt," etc. In our church work we cannot forget, "The evangelization of the world for Jesus," "The Whole Bible for the Whole World," "The Church with the Friendly Spirit." There is an appeal in such slogans, and in many of the churches throughout large cities one sees these slogans scattered everywhere, in the newspapers, on paid display ads, etc. Across the country has flashed that catchy evangelistic slogan or title, "The Glory Barn." Hundreds have attended such revival services just because of this title. Let us note some of the rules to be followed in forming slogans:

(1) They may be in the form of a rhythm, such as Liberty, Equality, Fraternity, "Proven by the Test of Time," etc. (2) Alliteration is often employed, such as "Men and Millions," "Foods of the Finest Flavor." (3) Antithesis and alliteration are often found together, such as "Sink or Swim," "The Golden Rule Against the Rule of Gold." (4) Plain affirmation is necessary without any arguments, such as is often found in business ads. Eastman Kodak Company uses this, "If it isn't an Eastman, it isn't a

Kodak." "Eventually, why not now?" (5) Brevity is absolutely necessary in a slogan. Some writers think that the slogan should run from three to six words. It must be something which is easily remembered, and can be read at one eyepan.

LeBon, a French writer on the psychology of suggestion and the emotions says, concerning the use of slogans, "Affirmation pure and simple, kept free of all reasoning and proof, is one of the surest means of making an idea enter the minds of crowds. The more concise an affirmation is, the more destitute of every appearance of proof and demonstration, the more weight it carries. The religious books and legal codes of all ages have always resorted to simple affirmation. . . . Affirmation, however, has no real influence unless it is constantly repeated, and as far as possible in the same terms. It was Napoleon, I believe, who said that there is only one figure in rhetoric of serious importance, namely, repetition."

Every minister on each piece of literature sent out should feature some slogan which will be distinctive of his church, and its work. This constant repetition will make an appeal to the community that will not soon be forgotten.

#### PROPAGANDA AND INFLUENCING THE COMMUNITY

Propaganda is purely promotional advertising, and can rightly be employed in religious work. There is a type of propaganda which is wrong, and as has been said, "It is the creation of public opinion by the spreading of misinformation." This type of propaganda is entirely for the benefits and interests of those who scatter it, and not for those to whom it is addressed. The usual method employed in propaganda is through (1) the printed page, (2) selected pictures and posters, and (3) gossip. Ofttimes we read ads in the papers of our large cities which are solely to mislead the readers. Then again there are passed from door to door papers, circulars, etc., in the nature of propaganda. The Christian Scientists, the Mormons and Seventh Day Adventists are great at the art of sending papers, booklets, given away or sold, and also of having representatives visit from house to house to scatter their beliefs or propaganda.

To apply these principles to the work of the Church: (1) Every church should scatter to its community from house to house promotional circulars, advertisements, "urgers" to get the folks to attend church, (2) Also the church should mail or distribute to every home in the city or

community papers of the denomination, booklets about the history, the success, the doctrines, and advantages of the work of that particular denomination, or that local church. For us who are Nazarenes the little booklet about the church, its history, creed, progress, etc., forms most excellent promotional work. Then special issues of the denominational paper, which in our case is the *Herald of Holiness*, should also find its way into every home of the community. Or if the pastor keeps a selected list of friends who may be inclined to come to the church, this group should receive this literature. Then the promotional work through special advertising of revivals, unusual services, etc., should likewise be placed in the newspapers, scattered to the homes, and mailed directly to the pastor's selected mailing list.

The final form of propaganda should be "from mouth to mouth," the form termed in psychology, gossip. Unless the church and its friends begin to "talk" the promotional ideas, and to scatter the propaganda, failure will result. We will leave the discussion of advertising to the chapter on the psychology of advertising, but suffice it to say much of the work of advertising falls under the heading of propaganda, especially when interpreted as promotional work. More men are made and unmade, more businesses are builded, and more churches are enlarged in their program through the means of advertising than any other.

#### SOCIAL CONTROL IN OUR COMPLEX AGE

The church finds it more difficult each day to make a place for itself and its program in this complex age. On every hand competition is keenly felt. Once the church was the "social center" of the community; but today this place must be given to "parties, dances, movies," etc. Once the church was the educational center, as well as the religious, of the community. But today the schools have taken this place. It was once the only place where amusements by way of employing spare Sunday hours could be had. But today it is the last place for one to seek relaxation from the duties of life, and to spend a few spare hours. On every hand the churches seem to be surpassed. When it comes to advertising, we cannot compete with the movies, with business, with playhouses, the dance halls, etc. It is impossible for us to go into the "amusement business," and compete with the shows, movies, theaters.

But there is a place for the church in the control of the social group. It must be found in the fulfilling of its highest mission, that of furnishing a place where the gospel of peace, the story of the Savior, can be proclaimed. Our control, employing the best means possible, must be through affecting individuals, bringing them to the Master and thus reaching the heart of the group. By its message, and through its members who have accepted "the great redemption," the church can hope to elevate the moral standards and to raise the status of the community conscience. Then the church must be the spiritual center of the community. This is its one supreme task. We are heralds of "the great redemption," announcers of the kingdom of God on earth. Ours is the task of furnishing a moral refuge for the hearts of men. When we have filled this place in the group, when we have been an organization filled with God's glory, scattering throughout the community this one message, then the community will feel our power. Socially, no age is too complex but the church can "compete" with any organization of any type, when it stays at the one duty of being God's representatives. Whatever else we may do, this is our supreme opportunity.

NEW YORK CITY

#### PORTIA

(Merchant of Venice)

The quality of mercy is not strained,  
It droppeth as a gentle rain from heaven  
Upon the place beneath; it is twice blest;  
It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown;  
His scepter shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth set the dread and fear of kings:  
But mercy is above this sceptered sway:  
It is enthroned in the heart of kings,  
It is an attribute of God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. Therefore Jew,  
Though justice by thy plea, consider this,  
That, in the course of justice, none of us  
Should see salvation: we do pray for mercy  
And that prayer doth teach us all to render  
The deeds of mercy.—SHAKESPEARE.

(30)

#### FACTS AND FIGURES

By E. J. FLEMING

The Congregational, the Christian and the United Brethren churches have united their work on the Island of Porto Rico under the name The Evangelical Church of Porto Rico.

The new church has thirty-six native organized local churches with a total membership of 3,518, besides seventy-four, other points where services are regularly held. They have seventy-seven Bible schools with 6,292 members; forty-two Young People's Societies with 1,587 members. They raised \$13,416.23 for all purposes. It required \$57,000 additional to finance the work, which amount was furnished by the board of the three United States churches. There are fifty church buildings valued at \$457,300.

Much interest is being manifested in the will of Miss Ella Wendell of New York by which a theological seminary in China, having less than forty students, was bequeathed \$17,500,000. No doubt there will be considerable shrinkage before the estate is settled, but the Chinese school has received an unusual financial boost.

By impounding the waters of the Osage River by a huge hydro-electric dam at Bagnell, Missouri, a lake 125 miles long has been created. The project cost about thirty million dollars and will have a capacity of 268,000 horsepower.

If the faith of men in human and natural projects were matched by the faith of the church what capacity for Christian accomplishment might be developed by harnessing the power released in answer to prayer and the development of consecrated lives.

Well meaning Christians sometimes ask, "Is there need for foreign missions any more?" India has a population of 330,000,000, of which 2,300,000 are enrolled as Protestant Christians. In all China there is but one missionary to every 70,000 persons; one Christian mission to each 30,000 persons. Among 400,000,000 persons do 618,000 Protestant Christians indicate that the missionary need has been met in China? Of Africa's 147,000,000 people less than two per cent have been reached by the gospel. Latin America has but one Protestant missionary to every 37,000 people. There is still need for Christ among many millions.—*The Watchman Examiner.*

New York is to have the largest natural park in the United States. It is situated in the Adirondack Mountains and has a total area of 4,604,000 acres. This will no doubt afford much innocent outlet for wholesome pleasure.

It is interesting to note that the employees of the Ford Motor Company have invested \$19,944,195 of their savings in the company. It is possible that more than one-fifth of the employees are investors. Stockholders are usually satisfied laborers.

The "Los von Rom" movement in Austria, from Romanism to Protestantism, continues to increase steadily. The movement counts 122 parishes with 277,396 members. In Bohemia, Moravia and Silesia there are 69 parishes and 130,000 members. In the last ten years 112,245 Roman Catholics in Germany have become Protestant and 67,542 Protestants have become Catholics.—*The United Presbyterian.*

During 1930 American tourists spent more than \$5,000,000,000.

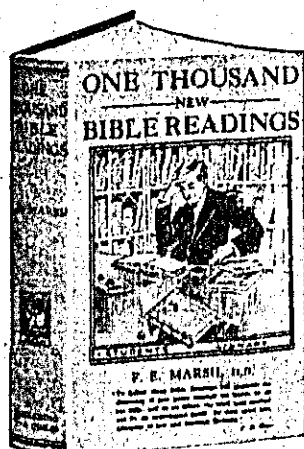
During 1929, according to the Christian Observer, the American people spent for luxuries: over \$1,000,000,000 for cigarettes. Over \$275,000,000 for perfumery and face paint. Over \$650,000,000 for jewelry. Over \$700,000,000 for candy. Over \$1,000,000,000 for ice cream and soft drinks and \$90,000,000 for chewing gum.

#### A PICTURE OF THE HEATHEN WORLD

Bishop Randolph S. Foster one of the greatest men Methodism ever produced, once gave a sad and vivid picture of the heathen world. "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children! It is the heathen world—the people seen in the vision by the prophet—who sit in the region and shadow of death; to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning."

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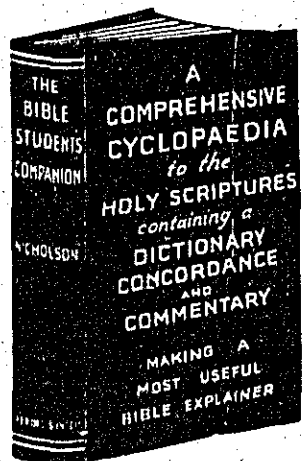
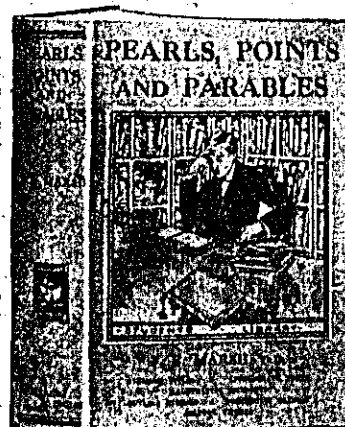


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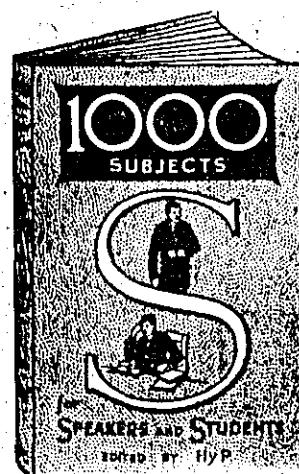


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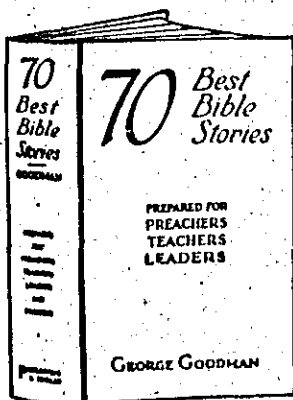
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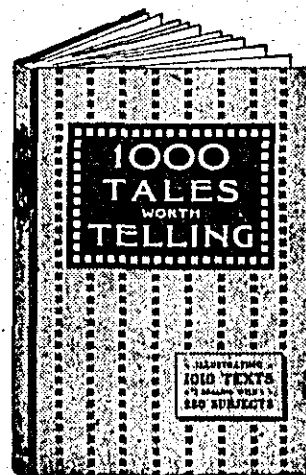


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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## PREACHING TO OUR AGE

By THE EDITOR

**D**R. FORSYTH in "Positive Preaching and the Modern Mind," says: "We must all preach to our age, but woe to us if it is our age we preach, and only hold up the mirror to the time." And I think this distinction is fundamental. The temptation to preach one's own age is ever present and sometimes it is quite forceful. Then there is also a temptation at times at least to preach some other current age to our own age. Just as with some any thing that is past is bad or at least of small value, so with others whatever is past is holy. There is evidence that for a number of generations just behind us older people have been saying ever, "It was not so in my day." And it is true that it was not so in their day, but the generation that was passing when they were in their prime condemned the new generation then just as we condemn it now.

But we must not preach *age* at all. We must preach the gospel of Jesus Christ which is independent of age. The fashions and styles of men (and women also) are ever changing. But sin and man's great needs remain the same, and salvation is timeless as to limitation and adaptation. And Jesus Christ Himself is the same "yesterday and today and forever."

In preaching or prophecy there is always the danger that the preacher will work himself into the conclusion that the gospel is not adapted to this age—or, which is the same thing, that this age has put itself beyond the reach of the gospel. Then there is the opposite danger which tempts the preacher to settle down into the conclusion that civilization and invention are regeneration and that the world is redeemed because it is wiser and makes better adaptations. And whether a preacher commends his age or condemns it, he cannot help his age much if he simply preaches the age. He must preach to his age, but he must not preach age or era either pro or con.

On many hands we hear it that there is an increasing demand for expository preaching, and that intelligent people show more lasting interest

in the "Bible preacher" than in the spectacular orator who gets his material out of the newspapers and current magazines. And where this is the case it is a testimony to the wonderful adaptation of the Bible to each succeeding age and generation. In fact Bible readers have to remind themselves ever and anon that the Bible is an "old Book." Otherwise they are likely to conclude that it is of recent origin and that what it says has special application to what is going on today. And every age from Paul to now have felt the same way about it. Let us preach to our age by all means. But let us preach the gospel of every age to our age.

### EDITORIAL NOTES

A brother who has preached thirty years in Latin America was telling me how the people describe the different types of preachers. He said that when a preacher appeared who spoke slowly and uncertainly and in lack of warmth, the people were in the habit of saying, "Es una mosca muerta—" he is a dead fly. Pretty hard on dry preachers, don't you think so?

It is necessary that the effective preacher shall be in reality the voice of the Church, and he must think of himself as such. We have heard much of late about a preacher's freedom, as though this were of greater importance than the people's lives and service. To the Church the preacher is a voice speaking forth. To the world the preacher is a missionary. And the preacher who represents nothing more than his own poor thinking and personal freedom is but half a preacher at best. He must speak for the Church to the world.

We were observing a Sunday school in Trinidad. A veteran missionary said to me aside: "The trouble with our people here is that they do not train themselves in matters of self-control. Their habit is to take the easy way. If they want a drink of water they simply go and get it. They have not learned the advantage of self-restraint and self-discipline. They let mere desire become their guide and they have deteriorated under such a system." And then I could not help thinking of those "modernistic" Americans who would have us think that they reach their highest pleasure and development by simply following their bent. They would call us childish and dumb for practicing temperance and observing prohibitions. They would make a motto out of "back to nature" and make us excellent by substituting license for liberty. But as one who is spending some months observing and appraising the unrestrained form of life I am fully convinced that the best life, whether vegetable, animal or spiritual is found only in the "straight and narrow way" of self-restraint and self-denial. The broad way is always the way of death and destruction.

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## DEVOTIONAL

### THE REASON OF EXCUSES

By A. M. HILLS

*And they all with one consent began to make excuse (Luke 14:18).*

**S**ALVATION is represented as a feast, a time of joy, and social fellowship. It means that salvation is a happy, joyous experience and not a lonely, gloomy affair.

The first invited guests all began to make excuse: (1) I have bought a field. (2) I have bought five yoke of oxen and I go to prove them. (3) I have married a wife. They were all foolish excuses, and not the real reason. So when people stay away from the feast of salvation, they may fill their mouths with excuses. Probably none of them are the real reason.

#### 1. LET US NOTICE SOME OF THE CURRENT REASONS WHY MANY ARE NOT SAVED

1. The most common reason is the love of some sin. Multitudes are conscious of their burden of guilt. They are ill at ease. They have no rest, and no peace. They cannot remember their past, or reflect on their present, or look forward to their future with any comfort.

They would fain have deliverance from their record and from themselves. But whenever they think of it, one fact forever stares them in the face—they must give up their sins. "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" (Isaiah 55:7). "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations" (Ezek. 14:6).

Moody preached once on the "Prodigal Son." After the service a man said to the worker, "He described my case exactly. I am that prodigal son." "Would you like to come to your Father's house?" the worker asked. "I would," he replied. "Will you?" was the further question. But the man answered, "No, I will not. I am caught in the meshes of a disgusting sin." And so when brought face to face with a loving Savior and the feast of pardoning love, he turned

away for a disgusting sin. Many will turn down salvation because of some habit in their lives.

2. The love of pleasure is keeping multitudes from God. How many feel their need of Christ, and are moved by the Holy Spirit to seek Him. They see the worth of religion. But the Spirit reveals to them that if they become the Lord's they must abandon their sinful pleasures, cards, or dancing, or theaters, or gambling—and they flatly refuse to do it.

A young woman asked Dr. John Hall of Fifth Avenue Presbyterian church, New York, "If I become a Christian must I give up my dancing?" "Yes, if Jesus asks you to, you must do it," was his answer. And she replied, "Then, if I must choose between Jesus Christ and dancing, I will hold on to my dancing and let Jesus Christ go." What an awful choice! Multitudes are acting in the same way.

3. Unholy ambitions are keeping many from Christ. They wish some kind of a career, and they think that religion would be an impediment and a hindrance.

In a revival meeting at Fort Wayne, Indiana, many were praying for a young lawyer. One night he stood up in meeting and said, "I will settle it tonight." But his political ambitions led him to say, "No." He became Secretary Hugh McCullough in Lincoln's cabinet, but God never called him again.

4. The undue love of money is keeping many from Christ. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (1 Tim. 6:9). It was the undue love of riches that kept the rich young man from following Jesus; and it was the love of a few pieces of silver that caused Judas Iscariot to betray the Savior.

5. Fear of man is keeping many from Christ. People are afraid to stand in meeting to indicate that they are serious. They are afraid to stay to an after meeting for fear their friends will see them. They are afraid to confess Christ for fear shopmates or companions will laugh at

them. Husbands are afraid of their wives, and wives of their husbands. I would rather be laughed at for coming to Christ by a few people here for a little while, than to be laughed at by devils for a million ages in hell for not coming to Him.

6. An unwillingness to forgive is shutting another multitude from God and salvation. Someone has done us a real or fancied wrong. We cherish a bitter ill will toward him. We instinctively know that we cannot get forgiveness from God while we have that state of heart. How can He forgive us ten thousand talents, if we will not forgive our fellow-servants a hundred pence. At Sunset Camp there was a woman who sought at the altar nine days before she could forgive the woman that had stolen her husband. A woman was in the inquiry room at Cleveland two hours, and was making the excuse, "I can't forgive." Someone asked her, "Are you willing for God to take the ill will out of you?" She said she was. They started to pray, and her knees had hardly touched the floor before she was blessed. What an awful thing to go to hell just for the sake of hating someone!

7. A stubborn self-will that does not want to bow to God. There was a fourteen-year-old girl in Grand Rapids in my meeting. I coveted her for God, but she refused to yield. I asked her Sabbath school and day school teachers why? The answer was, "Because her mother has never taught her to bow her will to any authority. She was never subdued." That is training a child for hell.

8. Pride is keeping another great class away from God. Pride of morality, or imaginary goodness. You will remember the story of the prayers of the Pharisee and the publican. The Pharisee, proud of his imaginary goodness thanked God that he was not like the publican, but received no blessing. But the publican, in his humility, was blessed of God. Many people are too proud to confess some sin, or too proud to join the ranks of common people at the altar.

A woman asked Mr. McNeil, "Must I seek salvation just like my coachman John?" He replied, "Yes, madam, if you ever get saved at all, it must be just as your coachman John." "I won't have it then," she answered hastily. There is no special box entrance into heaven for the aristocrat. There are many people too proud

to go to the inquiry room, or the altar with common sinners.

## II. THE OFFERED PRETENDED EXCUSES ARE INVENTED

Will they excuse you? Will they be accepted at God's bar? Are the real reasons worthy of you? Will it pay you to hold to your sins, and your evil pleasures and your ungodly ambitions, and your love of money, and your fear of man, and your unwillingness to forgive, and your stubbornness, and your pride, and reject Christ? Will they amply reward you for the loss of an infinite and eternal salvation?

If not, then throw them all away, and seek salvation, now! Have these excuses the slightest value? Will they avail anything at the bar of God? He gives in advance His divine estimate of their absolute worthlessness. "Thou art inexcusable, O man, whosoever thou art" (Rom. 2:1). Why?

I. From the nature of sin. God is so holy and so infinitely good that it is inexcusably wicked to sin against Him! Yet with infinite patience and forbearance He has provided at great expense to Himself a feast of free and uttermost salvation from all our sins. He even begs us to accept His mercy and let Him blot our sins out of the book of His remembrance forever.

## III. CONSIDER THE WICKEDNESS AND THE MADNESS OF SUCH A PRAYER

"I pray Thee have me excused." A worse desire never came into a human heart! A more dreadful prayer was never prayed! Excuse me from what? "O Lord, excuse me from the pardon of sin. Let my guilt be ever upon me and all my sins dog me like so many sleuth-hounds to my coming doom. Let them track me and chase me like tireless fiends, and drag me unforgiven to the bar of God and torment me forever. Let me know no pity, reconciliation or mercy while ages roll!

"O Lord, let me never see the smile of thy reconciled face. Let the lightnings of thy wrath smite me and the darkness and the tempests of thy frowns be upon me. Let the fires of thy holy indignation and thy burning anger kindle upon me, and consume me world without end!

"O God, excuse me from the sanctifying work of the Holy Spirit. Let me hold on to this black, deadly, damning depravity that is enmity against God and will not let me serve Him in peace. Let me grieve the Holy Spirit until

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He leaves me to my doom without God and without hope forever!

"O God, excuse me from heaven. Let me wander in eternal night and the smoke of my torment ascend forever and ever!"

That is what this prayer means that is so wicked and so insulting to God. Depend upon it, O soul, if you keep on praying this prayer God will give you up and answer you to your own damnation!

# EXPOSITIONAL

## THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

### The Fourth Sermon—A Call to Seek the Lord (Chapter 5)

*Seek ye me, and ye shall live (5:4b)*

BEFORE giving the call to seek the prophet prefaced his message with a dirge refrain, a wail over the condition of Israel, a lamentation as one would utter over a departed friend. Personifying the nation as a virgin and using the peculiar meter that was customary for such outbursts of grief, he exclaims:

*"Fallen, no more shall she rise,  
Virgin of Israel!  
Flung down on her own ground,  
No one to raise her!"*

So vivid is the coming doom that although it is still in the future, he pictures it as having come to pass. He sees the virgin of Israel fallen upon the ground, wounded so grievously that she cannot rise herself, and moreover there is no one to help her. Then passing from the figure of the virgin we have the coming calamity described under another form; a city of considerable size that could furnish a thousand men for battle shall have only a hundred left, and the smaller town that could give a hundred men will have only ten remaining.

With the thought of this catastrophe hovering over Israel, Amos' heart is stirred, and turning from the delineation of doom that has hitherto been such a dominant note in his sermons, we have a call to repentance. "There break forth," says Smith, "the only two promises which lighten the lowering darkness of the book," and Eiselen observes, "He would have been unfit to act as a

messenger of Jehovah had not the contemplation of this fate moved him to compassion and aroused a longing that the terrible calamity might be averted. In the anxiety of his heart he bursts forth in a new exhortation, hoping that perchance, he may yet succeed in bringing at least some to repentance, and thus avert the doom."

Thus moved upon the prophet exhorts, "Seek ye me, and ye shall live," that is, the word of admonition comes that if they will seek Jehovah not in the ritualistic service alone but in a spirit of obedience and love, then the pending calamity will be averted. They were to refrain from seeking their idol sanctuaries where their chief objective was to participate in the festivals, not to worship Jehovah. These sanctuaries with the people shall fall captive at the hands of the enemy. Again the prophet repeats the exhortation to seek Jehovah, and appends the warning if they fail to do so mercy may turn to wrath and indignation and break out like fire upon them, consuming them, for there will be no one who can quench the fire of God's wrath.

*"O just Judge, to whom belongs  
Vengeance for all earthly wrongs,  
Grant forgiveness, Lord, at least,  
Ere the dread account be past."*

To whom is such an exhortation addressed? To those who have made the administration of justice to be filled with bitterness to the down-trodden and have trodden under their feet principles of equity and justice.

With the admonition to seek the Lord comes another passage like the one in the preceding chapter which describes to us some of the attributes of deity. In the symbolical worship of the calves at Dan and Bethel which had now become degraded into the grossest idolatry, the idea of God in His essence and attributes had be-

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come confused in men's minds. "Israel had probably," says Pusey, "so mixed up the thought of God with Nature, that they had lost sight of God, as distinct from the creation. And so Amos after appealing to their consciences, sets forth God to them as the Creator, Disposer of all things, and the Just God, who redresseth man's violence and injustice." We are told first of the might and power of Deity in that the constellations of the heavens are the work of His hands, then we learn of His compassion and love, for from the greatest extremities of life, the very 'shadow of death' He can deliver and turn darkness into night. On the other hand, however, the bright prospects of the day may be turned into the darkness of night when God withdraws His light because of the presence of sin and iniquity. Furthermore judgment may be meted out as in the days of Noah waters were poured out upon the earth. The One now speaking to them and entreating them is Jehovah, the God who revealed himself unto Moses, the self-existent One. He it is who hath power to bring destruction down even upon those who are strong and overthrow the mighty fortress.

*"Lord of all being! throned afar,  
Thy glory flames from sun and star;  
Center and soul of every sphere,  
Yet to each loving heart how near!*

*"Our midnight is Thy smile withdrawn;  
Our noontide is Thy gracious dawn;  
Our rainbow arch Thy mercy's sign;  
All, save the clouds of sin, are Thine!"*

—OLIVER HOLMES.

From the thought of the call extended to Israel, from the thought of the power and compassion of Jehovah, the prophet reverts again to the transgressions of the people. They abhor the judge who in the exercise of his duties reproves wrong and injustice and they abhor anyone who seeks to stand for the right. They treat the poor with excessive cruelty, and over and above the tax which was customarily paid to the nobles they demanded presents from the poor peasants which, if withheld, would incite the nobles to anger and the confiscation of all their grain. With all this income they built for themselves houses of hewn stone and planted pleasant vineyards. Nevertheless doom was awaiting; they would not be allowed to drink of those vineyards. The reason was that their transgressions had become many and their sins had been multi-

plied, sins which consisted in the very iniquities mentioned, afflicting the righteous man, taking bribes and perverting justice so that the needy could attain his right. Because there is such evil in the land the man who is prudent from the worldly standpoint, the man who is worldly wise will be silent, he will not arise in reproof; he will seek to conserve his own interest by not uttering his voice against the evils. Here we may have a tacit contrast drawn between the men of the day who looked with complacency upon such evils and the prophet Amos who under the hand of God was pouring out his message of condemnation.

With this invective against the sins of the day the prophet once more extends the call to repentance. They are to seek good and not evil. Then shall they live, and moreover in deed and in truth Jehovah will be with them. They have claimed continually that Jehovah was with them, a vain claim, but if they would hate the evil and set their heart's affection upon the good, there is still hope that Jehovah may be merciful to them. Yea they must also seek to follow principles of justice. This was the last call for Israel given by the prophet Amos. When the note of hope appears again it is projected into the future. Henceforth the sentence of doom is unmitigated.

Feeling with his heart that the people had passed beyond the reach of mercy, the prophet continued as if the call to repentance were rejected and depicts the conditions that shall prevail when judgment shall be meted out to Israel. Because of their sinfulness and impenitence they will cry out in despair and lamentation in all places where the people are wont to gather together. He who is working in the fields will be called to join in bewailing the general calamity, and those who are professional mourners will be bidden to come also; even out in the vineyards there shall be outbursts of grief.

Following this call of the populace to mourn, the prophet, couching the sentence of doom in a woe, directs the prediction against a popular conception. "All popular hopes," said Smith, "expect their victory to come in a single sharp crisis—a day. And again, the day of any one means either the day he has appointed, or the day of his display and triumph. So Jehovah's day meant to the people the day of His judgment, or of His triumph: His triumph in war over their enemies, His judgment upon the heathen. But Amos,

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whose keynote has been that judgment begins at home, cries woe upon such hopes, and tells his people that for them the day of Jehovah is not victory, but rather insidious, importunate, inevitable death." Their distress in that day shall be like unto a man who in fear flees from a lion only to meet in his pathway a bear, then escaping again returns to his home only to be bitten by a serpent. In that day they shall be beset by dangers on every hand. They have expected that the day would be one of light and glory for them, but it would be the darkness of midnight without one ray of light to break its murky gloom. Such would be the day of Jehovah.

Having dealt with this popular expectation of the day of Jehovah which would bring to Israel glory and triumph and proclaiming that such hopes were fallacious and such a day would bring only dismay and anguish, Amos next denounces the ritualistic services of the time. Here again we see a line of thought found in Isaiah. The popular worship was an abomination to Jehovah. Their feasts which they took such delight in were objects of hatred to Jehovah and he would not recognize in any way their solemn gatherings. Even though they did bring the regular sacrifices commanded in the law, the burnt offerings, the meal offerings and the peace offerings, yet He would not receive them. They did not represent true worship. Moreover the music which accompanied the offerings was an offense unto Jehovah. In the sound of the voice and in the music of viols there was no melody of heart fellowship with Jehovah, it bespoke the revelry of the idolatrous feasts. The great fundamental reason why all such worship was rejected lay in the fact that in the lives of the people equity and justice were lacking and before their offerings could be acceptable to the Lord they must right the wrongs and establish righteousness in the land.

Continuing the invective against sacrifices the prophet asks the question, "Did ye bring unto me sacrifices and offerings in the wilderness forty years?" The reference would appear to be to the time that they wandered about in the desert land under a penal sentence, and since the sacrifices and all the ritual of the tabernacle worship were intended for those in communion and fellowship with Jehovah, there would necessarily be a cessation of its services. This question would likewise infer that. When the sentence

of wrath and condemnation was upon them they had no true right to the ministrations of the tabernacle. What did they do in those days? They rendered worship unto gods that they had made. They carried those gods with them and paid them honor? Separated from Jehovah they worshiped idols. The tacit inference is that thus was it with Israel in the days of Amos. They had broken fellowship with Jehovah; they had no inherent right in the offerings and sacrifices. They could only worship the gods which were wrought from their own fashioning. This being the case, the doom was inevitable, they would be led captive into a far distant country. Jehovah of hosts had spoken this and the sentence would not be reversed.

*"It often falls, in course of common life,  
That right sometimes is overborne of wrong,  
The avarice of power, or guilt, or strife,  
That weakens her and makes her party strong.  
But justice, though her doom she do prolong,  
Yet at last will make her own cause right."*

—SPENSER.

In reviewing in our minds the chapter, one of the outstanding truths contained is that worship is futile unless it has as its concomitant principles of justice and equity, that is, religion without ethics is vain. This should be stressed in giving a talk on the chapter as a whole.

In seeking for sermonic material, a very workable text is found in the fourth verse, "Seek ye me, and ye shall live." This may be divided in different ways. The interrogative method may be used, as: Why? How? When? or we may use declarative divisions: The true way to seek the Lord; Seeking the Lord means the forsaking forbidden desires; The promise given to those who seek the Lord. Another text that might be used on occasions is that in verse thirteen, "Therefore he that is prudent shall keep silence in such a time." A theme could be: A time for silence, then subdivisions might be developed as the exigency may demand such as: Prudence bids us be silent when there is the stress and strain of misunderstandings, When we do not know what is best to say, When words will be misconstrued. In the use of this text, however, we should note the difference in our application and the use in the context. As a worldly man is silent at times to serve his good, so a Christian needs to be silent at times to serve the kingdom. In verse eighteen we might choose the last part

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as a text, "It is darkness and not light." Then a theme might be couched in an interrogative form. To whom is the day of the Lord darkness and not light? To the false professor, to the transgressor, to the one who has rejected many calls of love.

### Depths

"The ocean is deep and the sky is deep, but profounder than all other depths is that deep of the soul, where God gives counsel and companionship to my need."

## HINTS TO FISHERMEN

By C. E. CORNELL

### Little Windows to Peep Through

Master your circumstances, do not let your circumstances master you.

Grit, Grace and Gumption are three admirable qualities. Cultivate them.

To make your mind behave itself is a noteworthy achievement.

There is a vast difference between "not able to sin" and "able not to sin."

Cultivate purity, it ennobles and enriches the life.

Christ is the supreme "uplifter" of the entire world.

You will not be able to lug a lot of self-importance through the pearly gates.

Sin in the heart is like fever in the blood, it indicates an unhealthy condition.

The shouts of a good man reverberate in three worlds, earth, hell and heaven.

Measure yourself by this apostolic statement: "Being reviled; we bless; being persecuted, we suffer it; being defamed, we entreat."

The pursuing of an unnecessary habit is a sure detriment to moral character.

Self-sacrifice always brings a blessing to those who practice it.

Hastiness of decisions quite often provokes regret and calamity.

Moral character receives a stab by any immoral practice.

Christian courtesy is not an "overworked" habit. It's a splendid quality however.

Do not be niggardly with your compliments. A compliment worthily bestowed, is like a ray of sunshine—healthy.

Do not charge the Almighty with your mistakes and inconsistencies. He bears enough already.

Cheerfulness laughs many a cloud away.

In the early days many dreams came from God. Now they nearly all come from an over-

loaded stomach of corned beef and cabbage and apple pie.

Doubts make a comfortable bedfellow for unbelief to lie with.

Mark this: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 15:12) Beware!

### A Business Man's Means of Escape into a Christian Life

The late Sir William Hartly, eminent in the British business world as a manufacturer of conserves, and in another field as a princely giver to the philanthropies and schools of Primitive Methodism, once made this confession of his principles of stewardship:

It has long been my conviction that a business man needs some definite means of escape into the larger life of the higher world and that nothing compares in that regard with the decision to devote to humanitarian work a definite and growing share of the total income.

I sit on my money; I don't let it sit on me. To distribute my money is a harder and more anxious task than making it.

The greatest event in my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's portion has been the greatest joy of my life.

If a man has to fight with the devil over every shilling or pound he gives away, he will often

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be worsted; he will imagine he is giving far more than he really is. With my system the struggle comes only once and you know exactly where you are.

The real, deep, lasting and genuine happiness of my own Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner and how much more satisfactory it must be to give Him just in the proportion He gave to me.—*Christian Advocate, N. Y.*

### Suggestive Subjects and Texts

The curse of evil speaking (James 4:11).

A steadfast hope (1 Peter 1:13).

The sin of rebellion (Isa. 65:2).

Standing fast in the faith (1 Cor. 16:13).

The curse and danger of riches (1 Tim. 6:17).

Abounding in love (1 Thess. 3:12).

What is eternal life (1 Tim. 6:12).

The inestimable reward (Isa. 65:4).

A balm bestower (Lam. 3:32).

A generous giver (Rom. 8:32).

Overcoming the grave (Psa. 49:15).

Trustfulness without worry (Matt. 6:34).

### Ten Reasons for a Family Altar

These reasons are taken from a leaflet put out by the Family Altar League. They are as follows:

"Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

"Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

"Because it will make you conscious throughout the day of the attending presence of an unseen, Divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

"Because it will sweeten home life and enrich home relationship as nothing else can do.

"Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

"Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

"Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

"Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

"Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

"Because the Word of God requires it and in thus obeying God we honor Him Who is the giver of all good and the source of all blessing."

### A Young Woman with a Devil

(For a Sunday evening evangelistic Sermon)

Text, Matt. 15: 22-28.

This woman truly represents a sinner deeply conscious of the misery of his soul.

"Have mercy on me." How proper this prayer for a penitent. Many excellencies in it. (1) Short. (2) Humble. (3) Full of faith. (4) Fervent. (5) Modest. (6) Respectful. (7) Rational. (8) Relying only on the mercy of God. (9) Persevering.

One of the finest lessons in the Bible for a penitent or a discouraged believer. Be not discouraged, there may be a little delay, when one is properly prepared to receive the blessing, it will surely come.

Imitate this faith.

### Some Lessons from Jacob

1. Voice without feeling.
2. Religion for sinners.
3. Wrestled to down him.
4. Lame take the prey.
5. One Jew who had enough.
6. Peace in 28th chapter, power in 32nd.
- First and second blessings properly so-called.
7. Change of name.
8. Sanctification has a mark—limp.
9. Prevailed over angel by his yielding, so by human strength shall no man prevail.

### Memory

"Thanks for its benediction. Today in the crash and confusion of the city I shall think of a pine tree, standing in the silence of the Laurentian mountains, and peace will come to my tired nerves in gracious benediction."

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# HOMILETICAL

## IN THE SPIRIT ON THE LORD'S DAY

By A. H. EGGLESTON

TEXT: *I was in the Spirit on the Lord's day* (Rev. 1: 10).

### I. WHERE MANY PEOPLE ARE ON THE LORD'S DAY

Some are joy riding, pleasure seeking, working, etc. Scarcely if ever at church. Some come to church but are not "in the Spirit on the Lord's day," for their minds wander to home duties, to work, to plans for the coming week, or visiting, or pleasure seeking. Where were you on the Lord's day?

### II. WHERE JOHN WAS ON THE LORD'S DAY

So far as Satan was concerned John was in exile, "for the word of God, and for the testimony of Jesus Christ" (Rev. 1: 9). He might have been deploring his present condition—he was banished, in tribulation. He might have been complaining, or become "sour" over his lot.

He might have asked, "What's the use, anyway? Things are against me." But instead, He "was in the Spirit on the Lord's day." Present circumstances did not imprison his spirit.

Where were you on the Lord's day? Were you hindered by circumstances, or were you "in the Spirit on the Lord's day?"

### III. WHY JOHN WAS IN PATMOS AND "IN THE SPIRIT ON THE LORD'S DAY"

So far as Satan was concerned John was banished "for the word of God," etc. He was being persecuted.

In God's plan John was on Patmos for "the Revelation of Jesus Christ" (Rev. 1: 1). John needed this revelation

1. For himself.
  2. For the Church.
  3. For all generations—for you and me.
- Where were you on the Lord's day? You need the revelation of Jesus Christ brought through worship "in the Spirit."

1. For yourself.
2. For your neighbor.

### IV. THE RESULTS OF BEING "IN THE SPIRIT ON THE LORD'S DAY"

1. John heard from heaven (Rev. 1: 10).
2. John saw into heaven (Rev. 1: 12).
3. Jesus Christ revealed Himself to John (Rev. 1: 13-15).

4. John told others of this revelation (Rev. 1: 18, also 1: 4).

He was blessed and he blessed others.

CONCLUSION—Why we should be "in the Spirit on the Lord's day."

1. We need to hear from heaven.
2. We need to glimpse the heavenlies.
3. We need fresh revelations of Jesus Christ.
4. We need a testimony that will bless and in turn bless others.

WHERE WERE YOU ON THE LORD'S DAY?

Sermon Suggestions

THEME—THE GARMENTS OF THE SOUL

TEXT—*Put on thy beautiful garments, O Jerusalem, the holy city* (Isaiah 52: 1).

- I. THE GARMENT OF PRAISE  
"The garment of praise for the spirit of heaviness" (Isa. 61: 3).
- II. THE GARMENT OF HUMILITY  
"Be clothed with humility" (1 Peter 5: 5).
- III. THE GARMENT OF CHARITY  
"Above all . . . put on charity" (Col. 3: 14).

### THE GREAT "THREE SIXTEENS" OF THE NEW TESTAMENT

Learn the entire verses. They are important, and easy to remember.—Arranged by Rev. E. W. Thwing.

1. God's SPIRIT (Matt. 3: 16).  
The Spirit of God descending like a dove.
2. God's GIFT (John 3: 16).  
He gave His only begotten Son.
3. God's NAME (Acts 3: 16).  
Through faith in His name.
4. God's TEMPLE (1 Cor. 3: 16).  
Ye are the temple of God.
5. God's RICHES (Eph. 3: 16).  
According to the riches of His glory.
6. God's WORD (Col. 3: 16).  
Let the Word of Christ dwell in you richly.
7. God's PEACE (2 Thess. 3: 16).  
The Lord of peace Himself give you peace always.
8. God's MYSTERY (1 Tim. 3: 16).  
Great is the mystery of godliness.
9. God's INSPIRATION (2 Tim. 3: 16).  
All scripture is given by inspiration of God.
10. God's LOVE (1 John 3: 16).  
The love of God, He laid down His life for us.—*The Christian Fundamentals Magazine.*

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## BUDGET BALLAST

By WILLIAM G. HESLOP

### STUDY ONE

I. *"Thou shalt call his name Jesus: for he shall save his people from their sins"* (Matt. 1: 21).

1. The name Jesus means Savior.

Jesus is Salvation. He is the Salvation of God. He is the Savior of the World.

No other religious teacher ever dared to proclaim himself the Savior of the world. There has been, there is, and there can only be one Jesus, one Savior, one Jesus Christ. He is unique in every way. There is only one Savior and there is no salvation in any other (Acts 4: 12).

Apart from Jesus Christ there is no Savior and no salvation "He shall save . . . from their sins."

2. The minimum of salvation is salvation from sinning.

"He stooped to bless, and stooping raised us; And the tenderness which looked in pity On a world of sin long years ago, Still waits in love to call the nations in, Till all shall know How man may rise to Him in holiness Because He stooped so low."

II. *"They shall call his name Emmanuel which is, God with us"* (Matt. 1: 23).

Jesus equals Savior, and Emmanuel equals God with us. The coming of the world's Savior was the theme of the prophets. This world's Savior was to be God himself. God with us. God with us. God with us.

No other religion promises loving fellowship with God. The gods of the heathen are afar off and cannot help their crying millions of devotees. The heathen know nothing of salvation from sin or of fellowship with God.

Salvation from sin and sinning and fellowship with God are peculiar to the religion of Jesus Christ. These two truths alone are of sufficient weight to make every Christian a

Going rowing lowing  
MISSIONARY

"Are you afraid to die?" said a visitor to a man as he lay on his death-bed. "No," said the dying man, "I'm not afraid to die, but I'm ashamed to die. God has done so much for me and I have done nothing for Him."

Someone has wisely said, "To be appointed to render a special service to man is to receive a special favor from God."

III. *"Man shall not live by bread alone"* (Matt. 4: 4).

## MAN

Man is more than bone and muscle and nails and hair. Man has a body, but he is a soul. The soul cannot feed on rice or meat. The Chinese, Japanese and Koreans cannot live on rice and dried fish and sea-weed any more than the American or English can live on meat, potatoes and ice cream.

Man needs God. Man needs God's Word. Man cannot live without the Word of God. Notice, it says, every Word of God. This includes holiness, sanctification, the second grace, healing, etc. We believe it to be the whole business of the whole Church to give the whole gospel to the whole world.

The only gospel that can satisfy the hearts of the heathen is THE FULL GOSPEL.

"Tell your people how fast we are dying, and ask if they cannot send us the gospel a little faster," were the gasping words of a dying Indian woman to a missionary. "O ye that live, behold we die," is the heart-rending cry of heathendom.

"What if your own were darkened,  
Without one cheering ray,  
And you alone could show where shone  
The pure, sweet light of day?  
Would you leave them there in dark despair  
And sing on your sunlit way?"

IV. *"Thou shalt worship the Lord thy God and him only shalt thou serve"* (Matt. 4: 10).

God is a jealous God. For His own glory and our good He has definitely forbidden all idolatry. All worship but the worship of the true and living God is idolatry. All service to other gods is slavery.

True life, real worship, and worthy service is impossible apart from Jesus Christ.

Let us ponder over these things in the light of eternity.

1. There is no salvation apart from Jesus Christ.
  2. There is no fellowship with God apart from Jesus Christ.
  3. No man truly lives apart from Jesus Christ.
  4. All men everywhere are in abject slavery and idolatry who do not know the true God and His son Jesus Christ.
- "O let Thy life my heart constrain,  
Thy love for every sinner free,  
That every fallen soul of man  
May taste the grace that found out me,  
That all mankind with me may prove  
Thy sovereign, everlasting love."

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## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

## Native Soil

When Dr. E. F. Walker made his home in the state of Indiana, he had a couple of palms which were growing in large flower pots. During the warm summer weather the palms would be placed out on the lawn; but when the cold winter days approached they were brought into the shelter of the warm indoors. They grew to be a few feet high, and then seemed incapable of further growth. Finally the time came when Dr. Walker decided to move to California, and when the trip was made the palms were shipped along with the goods. Once in California, they were set out-of-doors permanently, for California is one of the many natural homes of palm trees. Under these proper conditions they began to grow until they became tall trees, things of beauty. So are the Christian graces of the justified life dwarfed and stunted by the inhospitable soil of the unsanctified heart. Give them a purified heart in which to live, and they will bear an abundant fruitage and become things of genuine beauty.

## The Price of Rejection

Dr. C. G. Chappell relates the following incident of a meeting held by an evangelist some years ago in a city in Kentucky: A girl was converted in this meeting. She was in the early bloom of young womanhood. She belonged to a wealthy and prominent family. Her mother was not a Christian. The girl wanted to join the church and the mother objected. The preacher went to see the mother and prayed with her and pleaded with her. She said she wanted her daughter to have her coming out dance soon and therefore she should not join the church. And the preacher left that home with a heavy heart.

Three years later the evangelist was holding a meeting in a neighboring town. A long distance call came asking him if he would not come and conduct the funeral of Nellie, the girl who had not been allowed to join the church. He went. The undertaker said it was the request of the mother that the preacher ride with her and her other daughter to the cemetery. The journey was made in silence. The remains were being lowered when the mother ordered the undertaker to open the coffin again. All the crowd was requested to stand back. They moved some

fifty feet away. Then leaning on the preacher's arm the mother showed him her daughter. And lying upon her breast was a little armful of shame.

That was all. The grave was filled and on the way back home the penitent and heart-broken mother found Christ. She said to her daughter, "Mary, I have found Jesus. I have found the salvation that I rejected three years ago." And Mary answered, "No, Mother, you have found salvation, it is true. But it is not the salvation that was offered you three years ago. Your salvation then would have included the salvation of Nellie. Now it means only the salvation of yourself."

## The Transparent Soul

It is a matter of great interest to visit plate glass works, and inspect the casting tables on which the heavy plate glass used in store windows is cast. Each table is about twenty feet long, fifteen feet wide, and from seven to eight inches thick. The rough plate is commonly nine-sixteenths of an inch thick, but after polishing it is reduced to six, or seven-sixteenths. All casting tables are mounted on wheels, which run on a track made to reach every furnace and annealing oven in the factory. The table having been wheeled as near as possible to the melting furnace, a pot of molten glass is lifted by means of a crane, and its contents poured quickly out on the table. A heavy iron roller then passes from end to end, spreading the glass to a uniform thickness. This rolling operation has to be done by expert hands quickly, as the boiling glass, when it comes in contact with the cold metal of the table, cools very rapidly. The glass is then passed into the oven. When it is ready to be taken out of the oven, its surface is very rough. In this condition it is used for skylights and other purposes where strength is desired rather than transparency. But when intended for windows it has to go through an experience of grinding, after which it is smoothed and polished. Transparent souls are made in the same way. Men must be melted down in the heat of the furnace of trial; must have a heavy roller run over them, leveling their pride and ambition; must be annealed in the oven of perfect submission; must be ground and polished by daily exercise in Christian duties, that at last the soul may be so transparent that whoever looks upon it shall see the face of Jesus Christ.—LOUIS ALBERT BANKS.

## Responsibility

During the rebellion Congressman Dixon, of Rhode Island, was sent to represent a meeting of the governors of the Northern states, to confer with Abraham Lincoln and urge upon him a more vigorous policy in the conduct of the war. Mr. Lincoln listened to all that Mr. Dixon had to say, and then replied, "Dixon, you are a good fellow, and I have always had a high opinion of you. It is needless for me to add that what comes from those who sent you here is authoritative. Still, in justice to myself, you must remember that Abraham Lincoln is the President of the United States. Anything that the President of the United States does, right or wrong, will be the act of Abraham Lincoln, and Abraham Lincoln will by the people be held responsible for the President's action. But I have a proposition to make to you. Go home and think the matter over. Come to me tomorrow morning at nine o'clock and I will promise to do anything that you, by then, have determined upon as the right and proper thing to do. Good-night."

Mr. Dixon left the White House feeling very large and important. He set himself to work to decide the policy of the President of the United States. Many suggestions occurred to him, but, one after another, each was dismissed as for some reason out of the question. He worked at it all night, but was just as undecided in the morning as to the policy he was to impose upon the President. He did not go to the White House that morning. Indeed, three weeks went by before he saw the President. Then it was at a reception at Secretary Seward's, and Mr. Dixon tried to get by in the crowd without attracting attention. But the long arm of the President shot out, caught Dixon and drew him to one side. "By the way, Dixon," said Mr. Lincoln, "I believe I had an appointment with you one morning about three weeks ago." Mr. Dixon did recall something of the sort. "Where have you been all these weeks?" asked the President. "Here in Washington," said Mr. Dixon; "but to tell the truth, Mr. President, I have decided never to keep that appointment." "I thought you would not when I made it for you," was Mr. Lincoln's only comment. No man can escape the responsibility of his own conduct. Every individual soul is as responsible to God for what he does as is the President of the United States. A man must stand or fall on his

own choice and his own conduct. He cannot excuse himself by shifting the responsibility upon somebody else.—LOUIS ALBERT BANKS.

## Sick of Sin

Dr. J. R. Brown, speaking of Professor Henry Drummond's evangelistic effects, says, "There was an ethical inexorableness that withered all cheap notions of salvation." A young medical student had come under Drummond's spell. The student already had his arts degree. But though the great student worker made the message so plain, the seeker seemed incapable of the simple faith essential to the walking with Christ. At last Drummond knew that there must be something wrong in that young man's life. So one night the teacher took the young man's arm and walked with him across the park and got his story. He had cheated in his final examinations. He had fooled every proctor and professor in the examination hall. He had gotten his degree dishonorably. What could he do now? They talked till midnight. Then the student agreed to go to the senate the next day, tell what he had done, and take any consequences that might follow. Drummond went with him. His old examination papers were brought from the lumber room, and he was asked to show on what parts he had cheated. Credits for these parts were immediately deducted and when the last dishonesty was revealed, it was discovered that he had just credits enough to warrant them in leaving him his degree.

Dr. Drummond hated sin above all things. After a meeting he was discovered worn and haggard and distressed, leaning on a mantel looking into the fire, and when asked what the trouble was, replied, "I am sick of the sins of these men. How can God bear it?"—DR. AQUILLA WEBB.

## Making Life Count

A fourteen-year-old lad was working in an iron mine in Nova Scotia when an explosion of blasting powder occurred. He was picked up torn and bleeding, his eyesight gone, and his legs broken. One day his pastor read him a letter which he had received from a missionary telling how much a missionary vessel was needed to ply between Sydney, Australia, and the lonely mission fields in the South Sea Islands. "Why don't they build it?" asked the poor sufferer. "There is no money," was the answer. The next time

the pastor came to see him, the lad was eager to tell about a plan he had thought of to raise money for the ship. "There are 20,000 Sunday school children in Nova Scotia, New Brunswick, Cape Breton and Prince Edward Island," he said, "and if every scholar had a collection card enough money could be raised to build it." The plan was referred to the Board of Missions and approved, and at the end of the year sums rang-

ing from five cents to one or two dollars had been sent in sufficient number to pay for the *Dayspring*, the first of the many "missionary ships" in the southern seas. You will be glad to know that a wonderful operation restored the sight of this boy, and when the boat was launched he was able to join in the singing and cheering of the thousands of children who watched it glide into the sea.—*Selected*.

## PRACTICAL

### A CONCEPTION OF A NAZARENE PASTOR'S RESPONSIBILITY

By L. A. REED

PART TWO

ALL the plans of our church fail or succeed just as they are dealt with by the pastor. The pastor is the pivot. He is the axis around which the church moves. Any legitimate program which the general church wants accomplished can always be done, if the pastor wants to do it. Of course this is if all things are equal. Some local emergency might hinder temporarily, but he will master that situation in an effort to solve the problem which his church presents to him if he is interested enough in it. There is the keyword. That is the secret—his interest.

His interest cannot be centered in one phase of his work to the detriment of two or three other phases of his ministry. His first interest must be evangelism. He must be a soul winner. He is responsible to give the gospel to those in the circle of his influence. He cannot save the world, but he can do his part in the little world in which he works. This is the heart of our movement. Every Sunday, especially every Sabbath night, should be devoted to intense evangelism. We have determined to keep this spirit in our own local church, regardless of results. He should be zealous to have one or two evangelistic efforts in his church each year. It should be his endeavor, if possible, to obtain preachers and evangelists for these special efforts who he believes are better preachers than himself; who have a burning passion for souls. It is not the protracted meeting we want, but a mighty out-

pouring of the Holy Ghost in revival power, setting our people on fire with evangelistic fervor, and this program can never be realized unless the pastor leads it. However he must not sacrifice his own ministry by allowing evangelists, supplies and visiting pastors and officials to always be filling his pulpit and lying down on the job himself.

His zeal will also be manifested by the way in which he attacks the problem of foreign missions and the financing of this great work. Money is the acid test with the pastor as well as the layman. No pastor can succeed in the church who for any cause neglects missions. The District Superintendents believe this. When they have a man recommended to them, one of the first questions they ask is, "Has he raised his budgets in other places?" They want a man who will get money for the salvation of souls the world over, and one can generally judge the pastor's worth by what he does along this line. If a pastor has no intense zeal for foreign missions, then he should either go to the altar and get a new experience which would give him the missionary vision, or hand in his credentials. Our church is essentially a missionary church. Every branch of it before the union in Chicago had its missionary activities in the various parts of the world and cherished them. We must maintain this same zeal. I knew of one pastor in a certain district who was always whining about his missionary budget. He had never paid it in full. Finally the District Superintendent told him that unless he raised it at once he would put a pastor in his place who would raise it. Needless

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to say that man reported his missionary budget was raised in full. Our people are interested in foreign missions. If you kill that interest, you kill one of the mainsprings of blessing and religious fervor. There is also an opportunity here for the pastor to obtain some support outside of his church membership. Hundreds of people everywhere are interested in missionary enterprises who would gladly help support ours were they approached on the subject. Personally, I am proud of the missionary work of the Church of the Nazarene, and not ashamed to present its claims to any person.

By experience we have found out that the pastor and people who are systematic in their giving are the ones who do the best for missions. The church that takes a "big" offering only when a Macedonian appeal comes from headquarters is not doing the job. A stated budget should be adopted by the pastor and his board. This budget should be divided on a percentage basis, and on Monday morning the treasurer should divide his funds on this percentage basis. If it meets the budget demands, well and good, if not then it might be balanced up by an excess on the next Sabbath. These deficits should then be cleaned up monthly. These percentages should be checked out weekly or monthly. It is these checks coming into headquarters regularly that support our missionary interests and not sporadic bursts of giving, which some of our brethren are prone to foster. A loyal pastor will urge his people to practice storehouse tithing, and then will practice it himself as an example to his people and his treasurer and to the satisfaction of God. It is marvelous what excuses preachers can give for taking funds from their tithe to be used for their own convenience. Let us be honest with God, just like we expect our lay brethren to be.

### SOME WORTHWHILE QUOTATIONS FROM THE LATE W. J. BRYAN

Compiled by H. J. HART

The conservative is necessary to keep the radical from going too fast, and the radical is necessary to make the conservative go at all.

How puny is the work of man when brought into comparison with majestic nature. His groves are pigmies when measured against the

virgin forests. His most noble temples, how insignificant when contrasted with the masonry of the hills. What canvas can imitate the dawn and sunset? What inlaid work can match the mosaic of a Royal Gorge in the Yellowstone?

Nero lighted his garden with human torches, little thinking that the religion of those he burned would in time illumine the world.

There is a piece of masonry in Windsor Castle, England, representing Queen Victoria leaning on the arm of her royal consort. He has one arm about her, and with the other is pointing upward. The sculptor told an eloquent story in marble; a story of strength coupled with tenderness, of love rewarded with trust, of sorrow brightened with hope. He told the story so plainly that it was scarcely necessary to chisel the words, "Allured to brighter worlds and led the way." And I, if I be lifted up, will draw all men unto me.

Take the seeds from a watermelon, dry them. You will discover it takes five thousand to weigh a pound. One watermelon weighs forty pounds. But one seed placed in the ground warmed by the sun, moistened by the rain, takes off its coat and goes to work. It gathers from somewhere two hundred thousand times its own weight forces its raw materials through a tiny stem and constructs a watermelon. It covers the outside with green, inside the green fabricates a layer of white and inside the white makes a core of red, and places at regular intervals abundance of black seeds, each seed capable of doing exactly the same performance this particular seed did, and so on through the succession of production. Where does this seed get its building power, its colors and flavoring extract? How does it build a watermelon?

When two persons, drawn together by the indescribable ties of love, enter marriage, each one contributing a full part and both ready to share life's struggles and trials as well as its victories and its joys, when these mutually helpful and forbearing start out to build an American home, it ought to be the fittest type of heaven

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## PART II. METHODS OF PROMOTING A REVIVAL

By REV. JAMES CAUGHY

Compiled by DR. H. ORTON WILEY

### I. Do Revivals Always Begin in the Same Manner?

REVIVALS do not always begin and proceed in the same way. I witnessed a revival several years ago when they did not call penitents forward to be prayed for at all. The truth was preached to the people in a very pointed manner, and after each sermon the congregation was requested to kneel and pray to God as the necessities of their souls demanded. The work of God broke forth in power, and witnesses were raised up on every hand that Jesus Christ had power upon earth to forgive sins. We were compelled however, to take such a course on account of having so few brethren to help in vocal prayer.

A revival commenced in a certain place by the following means: Two or three pious young men agreed to meet in the chapel, at a certain time, to pray for a revival. They had never seen anything of the kind; but almost the entire population were "lying in the arms of the wicked one," and they considered this a proper and scriptural method for their rescue. Their minds also were greatly distressed on account of the low state of religion. The society had dwindled down to a few; and it was so long since the place had been visited by an outpouring of the Holy Spirit that the leaders knew little, if anything, about a revival, and of course felt indifferent as to such a divine manifestation. The young men continued to hold their meetings. Their timidity forbade them to ask a light (for their time of prayer was in the night), but they knew that darkness and light were both alike to a prayer-hearing God. In that dark chapel, night after night, did they pour out their souls in prayer for the inhabitants of the place.

Two months had nearly passed away, and sinners appeared quite as indifferent as ever; but they were not discouraged, and continued their meetings. About the close of the ninth week, on the night of a public prayermeeting, two young men, hitherto careless and wicked, were in great distress, and disturbed the few present with their sobs and groans for mercy. This was a new thing, but not sufficient to impress the old pro-

fessors. They were upon the eve of a glorious revival, and knew it not. The people were dismissed, and no further attention paid to the incident. The praying youths, however, had prayed and wept too long to be indifferent; but there was no meeting for public prayer till the following Thursday night. Said the person who related the circumstance to me, and who was one of the party which composed the secret prayer-meeting, "Oh! it appeared to be a month till the next meeting." The official men, in the meantime, foreboding some disturbance, became "nervous," and exceedingly afraid of excitement. Thursday night arrived and the place was crowded. No one could tell why there was such an unusual stir; the secret was with the young men. Information reached the preacher stationed on the circuit. He came and recognized it at once as the beginning of a great work of God, and entered into it with zeal. He adjourned the meeting into the chapel. The official members followed, curious to see the results, but in a short time God touched their hearts and opened their eyes, and they were compelled to exclaim, "Surely God is in this place, and we knew it not." It was not long before scores of converted souls were added to the little society.

An account of a revival now lies before me, which occurred in another denomination. The minister of that church, whom God has greatly honored for his faithfulness, in giving an account of the revival, states that his church got into a very low, desponding condition, and matters became so gloomy that he was upon the point of asking a dismission. Unlike some, he could not sit down at his ease, knowing that his labors were not blessed, careless whether poor sinners were saved or damned. No! he could not bear the thought of staying any longer in a place where he was conscientiously convinced he was useless. The time of extremity was God's opportunity. One Sabbath night the Spirit of God arrested a young man. He desired to see the pastor, and opened his mind on the subject of his distress. A meeting for prayer had been appointed for that week; and when the time for beginning the prayermeeting arrived, to his astonishment, the place was crowded. A large number of persons were there, deeply distressed on account of their sins.

From that hour the revival advanced in power; and according to the last account I heard, the

number converted and added to his church was above sixty souls, and many more were expected to unite themselves to it.

## HOW TO ENRICH OUR PREACHING

By BYRON MAYBURY

WE READ the other day of a pastor who was calling at the home of one of his parishioners, and while waiting for the mother to come, he chatted with the bright little boy of five who came rushing in to him. This boy was full of interrogation points, which came from him freely. Among the many questions he fired at the pastor was a most direct one, when he asked, "What do you do—what do you work at?" The pastor said "I try to preach some." The boy kept his eye fixed sharply on him, and queried, "Well, can you do it?" "I assured him," the pastor said, "that we were not often satisfied with even our best efforts." An expression of impatience crept slowly over his fine young face as he blurted out, "Why don't you preachers get good and ready some time and really preach?" While the pastor was trying to fix up a passable answer, the good mother came in, and as he said, "The subject was changed, to my relief." Then this pastor asked a group of ministers, "What would you preachers have done with that awful question from that bit of boy? We wonder if the big folks don't sometimes stumble along the line of this little fellow's query. Candidly, brethren, why don't we all really preach better than we do?"

This is the question which we have been pondering over, and we have thought as a result of our meditations of a few ways in which we as preachers may improve our preaching. As preachers of the Word of God to needy men below, realizing the responsibility resting upon us to do our best, realizing that God has ordained that through the foolishness of preaching men should be saved, realizing the importance of preaching effectively at all times, and realizing that only as we are successful at our job will those who hear us be helped to God, and to a knowledge of their need, I am sure that each one of us is interested in any suggestion that would help us to improve, not only our methods, but also our matter and manner of preaching.

Recently, we read a short sketch of Henry Ford's struggles for success. We were struck

with his never-satisfied spirit regarding his accomplishments in the production and improvements of his famous car. Regardless of the achievements gained, or the progress made, he never was satisfied, but continued his experiments and investigations, ever seeking ways and means to reduce the costs of production and to shorten the time of manufacture of, as well as to improve in every way, the car that bore his name. The attainments of yesterday to him were not the criterion for the tomorrows. Whatever he managed to do better, only encouraged him to believe he could do better still.

I thought that if a man could do that in the interest of worldly gain how much more we as preachers of the gospel should do in the interest of eternal things, and especially when we consider how precious the souls are with whom we have to deal. We have no small task. The physician carries a tremendous responsibility involving life and death when he enters the sick-room, the lawyer is weighed down with the burden of human life, or property in his hands as he enters the courtroom to plead, and no less is our responsibility as we stand before men to declare unto them the issues of life and death, not only for time, but for eternity. We carry a solemn burden, which involves men's property, as well as their life, their liberty, and their happiness.

God has given unto us His Spirit to help us in our work. Without His help we would but fail, for preaching is not lecturing, nor orating. Both can be done without divine aid, but preaching to be effective, must be done in the Spirit. While this is truth, yet on the human side it is very possible for improvements to be made, that will enhance the effectiveness of the preacher in the hands of God. I would like to notice a few things whereby we may enrich our preaching. The farmer enriches his soil in order to increase the quality and quantity of his crop. We believe that the following suggestions, if properly followed, will help to increase the quality and fruitfulness of preaching.

A study of the meaning of the words of a text in their original language, in connection with the use of the King James Version of the Scriptures will more than repay the effort put forth. It would be just the thing if every preacher had a good working knowledge of the Hebrew and Greek. But since the rank and file do not have this knowledge, that is no reason why they could

not make good use of helps that will enable them by a little diligence to dig out the hidden meanings of the words nestled in the text they desire to study, and perhaps enlarge upon.

For this purpose there are two works available, and suitable for the use of any preacher who can read English, even though he may not be able to read the Hebrew or Greek text. These are Strong's Exhaustive Concordance of the Bible, and Young's Analytical Concordance. Some like one, some like the other. Strong's is less complex.

By taking the main words of a text, and tracing them back to their original words in the Concordance, remarkable shades of meanings will be discovered that do not appear in the English translation. If you will look up the word "feeling" in the New Testament, you will notice that it is used only twice therein, in Ephesians 4:19, and in Hebrews 4:15. Each of these words is different in the Greek, although both are translated "feeling" in our translation, which is correct. But oh, what a world of meaning is behind them both. I preached on both texts recently, and in looking up these words I certainly got some big nuggets underneath that I never would have gotten, by merely picking up the surface gold. Desiring to whet your appetite, I am not going to indulge further in explaining the above words, but look them up, and enjoy the chase for yourself.

Let me say this much, if you want to enjoy yourself, get a copy of one of the above suggested books, and take a text, write down the main words, and then search out their meanings, and jot them down, and then write out your own literal version employing the same tenses, etc., as given in the Authorized Version.

Your people will enjoy what you will have to bring them, in the way of word meanings from the original text. Your preaching as well as your reputation for preaching with your people will be enhanced by this study. If using your marginal readings furnishes interest and new meaning, how much more a deeper study will increase this interest and revelation.

Then, another way of enriching your sermons is by a more frequent use of Webster's Unabridged Dictionary. There are many words in the text which if looked up in the English Dictionary for their Latin root meanings, and other derivatives, as well as for their varied uses and meanings given in the English, will become

veritable gold mines of truth and springs of refreshing thought. Such a study would enable the preacher to bring a fuller and clearer thought to his hearers, as well as enable him to bring it with more authority, for Mr. Webster is looked up to in this regard, and to have him on your side, is to reinforce your argument. Besides, such a study will give the preacher a clearer understanding, and thus enable him to bring his thought out clearer to his hearers.

Then, again, scarcely anything can take the place of a knowledge of Bible manners and customs, etc., to furnish the necessary backgrounds for sermons and truth. Few preachers are privileged to visit the Holy Land for a study firsthand of scriptural scenes and customs, but there are helps that every preacher should avail himself of, that would enable him to become so familiar with the backgrounds of biblical events that when he gets up to speak on any text or subject requiring a working knowledge for proper development or interpretation thereof, his congregation would know (if he had never been to the Holy Land) that he had been diligently studying, and knew what he was talking about. Knowledge is power, and to know the Bible and its orientalisms, etc., will give to its master power that cannot in any other way be secured.

A few of these antiquities about which knowledge should be gained in order to have the ability to treat on many biblical texts and subjects include the climate, seasons, and geographical features of the Holy Land; its nature history, as to trees, plants and grains, and its animals, etc.; its dwellings and household furniture; its occupations, such as pastoral life, husbandry, handicrafts and professions; its dress, meals and entertainments, and social life; its domestic habits and customs, such as marriage and betrothals; its slaves; its diseases, funeral customs; its games; arts, government, punishments, and military affairs, religions and a hundred and one things, not only of interest to the Bible student, but of importance to correct biblical interpretation.

There are several helps that give light along this line, such as any good Bible Dictionary, and some Commentaries, "Biblical Antiquities," by John Nevin, D. D., published by the American Sunday School Union. I do not know whether any recent edition of this book has been published. "Topics For Teachers," by James Gomper Gray, published by Revell Co., is a fine book, a veritable library in itself. There may

be other books that cover the same ground as these mentioned above, but I do not know about them.

I uncovered some splendid information recently regarding the wells of the East that helped me in introducing a sermon on re-digging old wells, such as Jacob had to do. This kind of information is available, and if properly utilized in a sermon not only makes it more interesting and educating to the people, but enables the preacher to bring out more effectively the truth contained in the Word.

Then, a proper and proportionate use of serious and humorous illustrations, not only serves to light up the point and make it plainer, but also quickens the interest and sustains the attention of the audience. Of course, humor, like condiments, must be used properly. Too much pepper, for instance, does not set off any dish, and I am sure that one reason why humor in the pulpit has been frowned on so much is because that it has been indulged in unadvisedly. Too much humor, of course, like too much sugar, salt, or any other spice, spoils the effect desired.

However, a speaker who does not know how to incorporate a little humor, a little human interest into his speech, is missing more than we can tell of here. A story with a tinge of humor in it, used to point a moral, many times just gets off a message, wins and holds the hearers, and enables the speaker to get his message across to them as he would not have been able to do had he not been able to get their attention from the first. And it is a sure fact that truth is made clearer by the using of illustrations. We know of some preachers who seldom use an illustration of any kind. Then we know of some who use them to make up the entire body of their sermons. I am not prepared to say here which is worse. But I will say, that the preacher who seldom uses an illustration of any kind is failing to utilize one of the most important means of imparting knowledge, and getting his message home, so that it will stick as a sand burr to the hearts and minds of his hearers, and in thus failing in this is really limiting the work the Spirit would do through him.

Illustrations of every nature, serious or otherwise, drawn from life, from history, from science, or any source, are like windows in the walls of the sermon. The average hearer is not as well read, nor as deep a thinker along religious lines as is the preacher and unless due allowance is

made for this, and efforts are made by the preacher to picture many of the hard, knotty points he desires to get across, to the unimaginative minds of many of his hearers there are many folks upon whom the best thought will be wasted. So to enrich your preaching, learn to judiciously use illustrations. For myself, I have made it a business of gathering in my library every available worthwhile book of this nature, as well as jotting down every illustration I hear for keeping. And the best way I have found to make a story mine and to put it on the end of my tongue, is to try it on my family, or on a few friends. By telling it a time or two, it becomes easy to recall and to relate on occasion. President Wilson always tried out his stories on his family first, and if they clicked there, he added them to his repertoire. Put more light in the sermon and there will be more life in it, too.

Then again, another way in which the sermon could be enriched would be by its being better planned, and more thought out, with an end to clearness of thought and expression. Too many sermons are more or less hashed up and not thought out. Only a well planned sermon will pan out well. In order to be able to have a well thought out sermon, one that will be to the point, that will have punch, power, pith and persuasion is to ask oneself this, "What is the purpose of this message; what do I hope to accomplish through the help of the Spirit in bringing it?" How many sermons have been preached because a sermon was scheduled to be preached can never be estimated, sermons without purpose, save the purpose to bring some message of truth for the occasion, hoping that good may come therefrom. And oftentimes good does so come. But when a sermon is preached with a definite purpose in view, the spirit of the preacher and his efforts are keyed in tune to that purpose, and as definite praying brings definite results, so does definite preaching bring definite returns. That the people who have to listen would appreciate less hash, less rambling by their preachers, goes without saying. That a sermon will be richer from the human side of its make-up, when prepared and delivered with more thought and purpose also goes without saying. And that we owe it to the Lord, and His Spirit, who tries to help us do our job better, to be at our best, and to do our best at all times, is likewise true.

In other words, a preacher who preaches with purpose will be a preacher who will feel his sub-

ject and feel for his hearers. Being full of his subject and considering his hearers, he stands before them with no thought in mind but their welfare and their edification. Every word is weighed, and every thought is presented with the object of blessing and helping the souls he is addressing. When the preacher is moved in himself by the message he will bring about a kindred reaction in his hearers as a result. Feeling pulpits generate feeling pews. Cold pews are the result of cold-hearted, letter-preaching pulpits. If every preacher would be careful to enter the pulpit keyed up for the occasion, fired up with the burden of the message for that hour, how different would the results be therefrom. Think it over, brother.

We would like to add that nothing helps to give purpose to preaching like prayer and holy meditation. The praying preacher will be the purposeful preacher. Purpose will be born in prayer, and will grow in meditation. And when purpose backs every word and action it freights them with power. The devil doesn't care what a fellow preaches, as long as he is purposeless in his preaching. He knows that the preacher who is burdened with a certain purpose to carry out in his preaching is going to be more effective and do more damage to his kingdom than the one who is more or less aimless in his preaching.

Last, but not least, the capstone of all methods of enriching our sermons, as suggested herein, is living a blameless and exemplary life among those to whom we preach from time to time. My father often said, "The life of a minister must be above reproach." He is like a town clock—if wrong, many others will be wrong. It was said of one man who had great ability but questionable morals, "It is a shame when he is in the pulpit, that he ever comes out; and it is a shame that when he is out of the pulpit he ever gets in it again." The best of preaching will be nullified by unwise or inconsistent acts or words on the part of the preacher.

The preacher needs to feel his own message; he has no pastor to admonish, advise and encourage him; he must preach to himself, while preaching to others. If the gun is heavily loaded there will be some "kick" felt by the one using the gun. That the Lord does speak to His messengers through their preaching to this most of us can testify. Uncle Buddie said once when I heard him, that when he preached he always preached with his fingers toward the people,

but with his thumb pointing toward himself. This is always a good way to preach, as it never sets well for a preacher to get on a high horse and look down upon the people in a condescending manner, as though to say, "You need this, I don't." It may be all very true, but nothing is ever gained thereby. Jesus let the humblest sinner feel his compassion and kindness and consideration.

Desiring earnestly to serve God better, and to be more effectual in our work as ministers of the Word, let us seek in every way to make our calling a more perfect one, so far as our feeling is concerned. The sharper the axe, the faster the chips will fly, and the sooner the tree will fall. As men seek to excel in earthly things, let us seek to excel in heavenly things. There is nothing wrong in men desiring to be better men and better workers, so long as their motive is for the glory of God and the salvation of souls and the advancement of the work of God. Therefore as there is plenty of room at the top, let us one and all seek to do better work as preachers, and we will become better preachers.

BRADFORD, PA.

### FINANCES

By W. G. SCHURMAN

**A**BOUT the time the preachers of the Chicago Central District get this contribution, they will be very much interested in financial matters for it is the close of the year. It is a time when many pastors will be at their wits' end to know how to come up to the District Assembly and report everything paid in full. We used to hear it preached, years ago, in the holiness movement, that when folks got the Holy Ghost, the financial condition of the church would take care of itself, and we would not have to resort to suppers, fairs, festivals, bazars, pageants, minstrel shows and such like. Even now we can hear ringing in our ears the "Amen's" of the people as the evangelist would make such a sweeping statement, but if what the evangelist said was true, then there must be a lot of people who have never received the baptism with the Spirit, for we still have our financial problems. This leads me to say that we never had any difficulty, in all the years of our ministry, with the people of the church until we bore down on the money question.

The year we raised the mortgage on the church

of \$13,000 we had 16 votes for a change in pastor and sincerely, without any bluff, I think I can count the 16 people. When the tellers read the report of the vote, someone stood up and voted to make it unanimous, but we refused to put the question. We said "No, these people have a right to ask for a change of pastor if they desire," and to my mind, it gives a wrong impression to the public to say that a man is unanimously elected when he is not.

### RECALL OF PASTOR

The question of the voting on the pastor each year has been the occasion for a considerable amount of thought on the part of the writer. I do not know how many will agree with me now as to what I am about to say, but, personally, I believe that nine times out of ten, if not ten times out of ten, the District Superintendent can send a pastor to a church that will better fit the need of that congregation than they can vote for themselves. On the other hand, I think our system of voting every year is one of great benefit, and that is, it is sort of a safety valve, or gives the church the privilege of expressing their disapproval of the present administration. I am told that agitators on the streets of London have freedom that America knows nothing about. Soap-box orators stand on the corners and preach to hundreds who listen, denouncing the British government, but the policemen never interfere with them. "John Bull" seems to feel that if they can speak out their mind without being suppressed it sort of relieves them, or at least it gives vent to their feelings, and they feel better after their tirade on the government. To suppress it would be to have it break out in some other, or worse, form. I think our system has something of that beneficial effect.

It is interesting to see the number of people who will come out to a meeting the night they are to vote on the pastor who seldom come any other time, and even though they know they can't vote him out, they feel a measure of relief in saying at least, "Well, we did not vote for him anyway." Now if the pastor will keep religious and not try to make out that everyone who votes against him is a backslider, or a man who has lost his religion, but will try to get him to co-operate with him for another year, and treat him just the same as he would anyone else, he will probably get by. But if the pastor is small enough to feel that it must be an indica-

tion of loss of grace for anyone to cast a vote against him, and I am not saying this may not be so in some cases, he will have learned to have disciplined himself and to exercise his divine love for the people who are against him, and this will do him a world of good. For twenty years we never had more than three votes cast against us any time that we can recall, but when it got up to around 16 and 18, we just said, "Now there must be a reason." Our folks believe tremendously in the doctrine of the second work of grace. There are probably a few men who would vote against a preacher for pressing this truth on the people, but they are few and far between, but if you want to stir up opposition in your church and disclose the god of the church, you insist that 10c out of every dollar belongs to God, and bear down on the fact that God never minces matters, but calls the folks who refuse to tithe by their right names—thieves and robbers—and believe me! you are going to have some trouble on your hands.

This will, perhaps, wake us up to whether we are as fearless in preaching an unpopular truth, as we are in preaching a truth that is accepted by all of our people while perhaps denied by outside folks or the members of other churches. In the midst of it, we must not forget that Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" (Matt. 5:43, 44). In the 46th and 47th verses Jesus gives specific command against a pastor dividing his congregation. "For if ye love them which love you, what reward have ye? do not even the publicans the same. If ye salute your brethren only, what do ye more than others? do not even the publicans so?" Surely the implication here is that we are to love the folks who do not love us, and prove to them the truth of the doctrine we preach.

Personally, we do not pay much attention to the quantity of votes that are against us but rather the quality. I have heard pastors say that they put out a fleece like this—"Unless I get a unanimous call back, I will not accept." That is not fair to the people who pay and pray, and have petitioned you to remain. Why should you or I, my dear pastor, be affected by forty or fifty folks if that forty or fifty represent people who seldom ever come to a Wednesday night prayer-meeting except to vote against the pastor, or give practically nothing to support the church, or

who, in the last analysis, do not represent the life of the church, if hundreds of others who pray and pay and petition you by their votes to remain, desire you to continue.

We must not be too thin-skinned over this voting business. On the other hand, if half a dozen men, who finance the church, are concerned for her spiritual welfare, and feel that a change is desirable, I think the pastor should listen, and his resignation be actuated by the desire and wish of such. Think this over now for yourself and see if I am not right.

Someone recently said to me that they thought it spoke well for me to be continued as pastor of First church, Chicago, for fourteen years. I remarked that "Why is it we always seem to give the pastor credit and have little to say about the church?" How about the church keeping me for fourteen years? And this leads me to say that First church, Chicago, is the easiest church to serve in many ways, I believe, in our whole constituency. No better set of folks ever lived, and any preacher that could not get along with the "powers that be" at First church, Chicago, I do not think could succeed any place. I have observed this, and I want every preacher to watch and see if I am not right—that the church that loves its pastor and stands by him, every other problem seems to adjust itself, and the church that does not co-operate with its pastor has little chance of growth or of having a place in the sun. Too frequent changes are not good for any society, I care not what denomination it may be. I know there is danger of a pastor wearing out his usefulness and staying too long, but there is ten thousand times more danger of the church, in this restless day in which we live, desiring a change before God wants a change. Here is where Israel made her great mistake. Samuel's sons were not of the caliber of Samuel. Therefore, instead of the folks pleading with the Lord about it, they asked a king like other nations. God gave them their desire but they paid for it as Israelitish history plainly declares.

#### TWO KINDS OF PASTORS

I was talking with a preacher recently and we discussed the virtues of pastoral visitation. He said there were two kinds of preachers; one who did little if any pastoral work but put his time in on his books, and then when he went into the pulpit folks made a path to his door.

He said the other type of preacher was the man who was not a great pulpiteer but was a great pastor, visiting his people, entering into their joys and sorrows, becoming a part of their life and attracting people to his services because of the sympathetic nature he possessed. He said that both men could be successful. We discussed it at considerable length, and I came to this conclusion—that it was certainly a very commendable ambition to be able to attract strangers to our services and be willing to pay the price by close attention to study and prayer, and then asked him if I were right in my theorizing, that the need of the Church of the Nazarene was not primarily great pulpитеers, but great pastors.

He was a prominent man in our movement, and had occasion and opportunity to study the worth of a pastor, and he said that in his candid opinion, even if some men could be great preachers, he believed that our work would profit more by having a larger number of great pastors than a greater number of pulpитеers, and then illustrated by some men who were not pre-eminently great preachers, but kept the pews full and the budgets paid and the church harmonious because they loved their people and visited them frequently, and were real pastors. Personally, I think he is right. I know that when we take on a visiting streak and make eight or ten calls a day on people who have not been habitually attending the services, three-fourths of them will be out to the next prayermeeting or the next Sunday service. In fact, I am going to make that the great work of my ministry this year. I am planning to drop a lot of detail work and put my time in on visiting, not only our own membership but members of the congregation, and people whose addresses are given me to follow up. I hope to give First church, Chicago, one whole year of conscientious pastoral visitation, and see what it will bring. I think I can do that. I am equally confident I can never make a great preacher. Therefore, my only hope is that I may possibly succeed in being, if not a great pastor, a true shepherd of the sheep.

I am convinced in my own mind that Satan is continually setting traps for the unwary feet of a pastor that he may involve him and get him implicated in something that will take up his time, attention and strength that should be de-

voted to shepherding the sheep. Just recently I was approached by a good man who wanted to interest me in an investment that was guaranteed to pay perhaps 1,000 per cent within a year. Seriously, brethren, I am surprised that any of our ministers in this day and age of the world, could be led away captive by any scheme that would demand investment of money or time in any secular enterprise, no matter how promising, and give his time to the promoting of that enterprise when he should be devoting his interests to the church of Jesus Christ.

Years ago, when I was a young man, the bicycle craze struck the country in which I was living. The older pastors, perhaps, will recall that the first bicycle came out with a hard rubber tire. That was followed by what was known as a pneumatic tire. The Rambler bicycle came out with an inner tube, like we now have on automobiles, and a clincher tire, a device similar to what we now have on the automobile. The foreman in our shoe factory at Nashua, N. H., became an agent for the Rambler bicycle, and was so carried away with it, and devoted so much time to it, explaining it to prospective customers, that W. D. Bracket, the owner of the factory for whom I worked, went to him, personally, and said something like this—"We appreciate your ability as a shoemaker, and as foreman of our making room, you have given good service. We like your work, but we do not feel that any man is big enough to devote any of his time to the promotion of the Rambler bicycle and give us what we demand of a foreman. Therefore we have come to the conclusion that you will either have to sever your connection with this firm, or give up your interest in promoting the bicycle." Mr. Corning, for that was his name, came down to the machine where I was working and told me what they had said to him. He said he believed he could run the room and give perfect satisfaction, and at the same time, devote some of his mechanical ability to the new style bicycle, but he said, "Though I hate to give it up, I am convinced that they are right, and while it makes me mad, I am going to drop the Rambler agency and devote my whole time to the factory. In the last analysis, they have a right to demand this for I am working for them and they have a right to my time and my ability."

Now, I am sure, brother, you can see the philosophy of this argument. Can I make my appli-

cation? No preacher who has been honored with the sacred calling of the ministry has any spare time for anything else. He has no business to be indulging in anything on the side that eats up his energy, wears out his body, and tires his mind. The Church of Jesus Christ challenges the physical, mental and spiritual in every man. To win souls for Jesus Christ, get them saved from sin and fitted for heaven is a task that angels might well covet if they could successfully carry on such a work, but only man can do it. It takes a real man, a consecrated man, and all there is of a man to succeed in this great work.

I am always fearful when new propositions and wonderful investments are offered or participated in by the ministry. I have seen so many make shipwreck of their usefulness, and alas! sometimes, I fear make shipwreck of their souls. Will we ever learn that the ministry whom God has called, and upon whom holy men have laid hands, has no other job but to keep folks out of hell, and fit folks for heaven? I do not know what Presbyterianism, Methodism, Congregationalism, and other religious bodies have met with along this line, but I have lived long enough to see the wreckage in the holiness movement caused by the Stratton Rotating Engine, Rolling Mill Stock, Florida Land Deals, Pure Water propositions, Glare-shield fortune makers, and such like to give me the shakes every time I hear a minister of the gospel promoting or a Christian worker showing interest in such schemes. I believe few, if any, have been purposely dishonest, but I do know that hundreds and thousands of dollars have been worse than wasted by men whose only thought, probably, was to get money to promote the cause of holiness, but instead of helping the cause, have materially hindered it for years to come.

Brethren, we beg of you, if anyone comes to you with some scheme to invest your hard-earned money with the promise of quick returns, consult the bank where you do business as to the advisability of investment. Keep away from it as you would a contagion. I am so sure it is the devil's scheme to rob you not only of your money, but your peace of mind, and perhaps your faith in the religion of Jesus Christ, as I am that I am writing this. A close observer will note that no one man is successful in promoting the cause of holiness, and at the same time, promoting some "get-rich-quick" scheme. They just don't go together.

## THE PASTOR AS A PASTOR

**S**URELY this caption is suggestive of sublime things. If an angel were to write on the theme "The Angel as an Angel" or a missionary on "The Missionary as a Missionary," undoubtedly both themes would give a vision of startling interest. No calling, whether it finds its field of enactment on the earth or in heaven, transcends in its privilege and responsibility the God authorized office of the Christian pastor.

The word pastor is derived from the Latin word *pasceré*, *pastum*, meaning to pasture, to feed. In its primary significance it means a shepherd, one who has the care of flocks or herds, a guardian or keeper. Perhaps the pastoral office never presented just the aspects that it does today, in that this holy office has not been immune from the detrimental changes that have stricken the church generally. Had we as Nazarene pastors been upon the field a half century or more ago, we doubtless would have found a greater similarity between our labor and that of other communions, than exists today. Now, a pastoral call outside of our denomination, does not necessarily imply that the minister shall pray before he leaves the home, while in the old days the habit may have been common, preachers of Bible doctrine and a sound gospel were numerous in all denominations. Competition of a proper character for the real pastor was probably never more limited than it is today.

In reading the scriptural admonition of St. Paul to Titus concerning an elder or care-taker of souls, one gets the idea that the apostle primarily places a premium not upon pastoral methods or pleasing personality, but pre-eminently upon the real character of the one who aspires to this holy office. He says first he must be blameless, that is, his conduct and deportment, as a Christian must be above merited censure or reproach, again he must be the husband of one wife. A third demand is that the real pastor must have faithful children, where even the accusation of being unruly cannot be justly placed against the offspring of the parsonage. This will oftentimes mean a proper dispensation of prayer and hickory, the combination that Eli the priest failed to use in his household and consequently the harvest in his boys was a sad one. Then again the pastor is warned by the apostle not to insist on having his own way (not self-willed). He must be a holy man, a hospitable person, and one who is temperate.

St. Paul again emphasizes to the young preacher Timothy that a bishop or pastor must rule his own house well, "having his children in subjection with all gravity" for, he says, "If a man know not how to rule his own house how shall he take care of the church of God?" Doubtless the keeping of this admonition has been a real asset in many a pastor's life and failure here in the proper discipline of a pastor's children has paved the way for failure in the pastorate.

The proper kind of a pastor will doubtless be pre-eminent as the ideal of his immediate family, and should this not be so? How well we remember as a young married man when caring for the household of our own pastor in the absence of himself and wife, to hear the eldest daughter remark on a Sabbath, "I would rather hear my father preach this morning than anyone I know." While in parsonage precincts, prestige, popularity and discipline should prevail, should there not be an equal respect in the community and realm of everyday living, for the pastor. Care must be taken about finances and for a pastor to fall down here opens a just avenue of criticism that no amount of good preaching in the pulpit can offset. The proper pastor will be an example to his flock in carefulness in financial matters that will not tend to ruin his influence. Again he will be a leader in liberality to his local church, never asking his people for a brand of giving that he does not first demonstrate himself. If he expects his church to bring their tithe into the church what right has a pastor to spread his Lord's tenth all over creation? There is another feature of pastoral life that may be worthy our notice, and that is the matter of absence of the pastor from pastoral duties for any lengthy period. Surely the church is considerate that will grant a pastor a full month's vacation from his church and in supplying his pulpit while he is absent; they have reached the acme in church courtesy, but for a pastor to extend an absence from a church to more than one month, is not this, my brethren, tempting fate? Of course Moses was away from his flock of ancient Israelites nearly seven weeks but he was not away for his own pleasure, not holding a meeting for some neighboring parish, yet as noble as were his purposes and even leaving his associate pastor in charge, he found the whole outfit woefully backslidden when he came down off the mount and developing difficulties in an orphaned congregation run pretty true to

form today when the pastor is absent too long. A helpful book upon the subject of the pastor is that book by Bishop Quayle of the Methodist church entitled, "The Pastor-Precacher." He magnifies that open door of possible pastoral success by saying "that part of a preacher's motto may be 'study,' but another part of that toil must be the motto 'visit.'" No man can be too busy to visit and when a man says that he is, he is possibly "fooling his brains with his mouth." Dr. Cuyler tersely says "After all, the chief power of a Christian minister is heart power." "And when we have grappled the affections of our people to us, they will bear any amount of close, searching truth and rebuke of their personal sins without flinching." This eminent preacher tells how he once opened a pulpit broadside against a certain sin which would have inevitably driven a certain pewholder outside the doors, if he had not previously got a strong hold on him by pastoral attention in time of trouble. "Conscience," says Dr. C., "often requires a plain-spoken minister of God to put a severe strain on the tether that binds him to his pastorate; at such times it is a happy thing for him if that tether is securely fastened to a hundred or more family altars and firesides." A certain member of Robert McCheyne's church spoke of his old pastor with the deepest love and reverence but the chief thing that he remembered after forty-six years was that McCheyne, a few days before his death, met him on the street and said to him kindly, "Jimmy, I hope it is well with your soul." "How is your sick sister? I am coming to see her again shortly." That sentence or two had grappled a church member to his pastor for over forty-two years.

"Pastoral work," says Dr. Cuyler "is a thing to be learned by practice, just like making a hat or conducting a lawsuit. Books will not help you much, but a genuine heart love for Christ and a personal sympathy with human souls will make you successful. If you do not have these two essentials you have mistaken your calling and had better get out of the ministry."

Dr. Cuyler spent forty-four years in the ministry, thirty of these being spent as pastor of Lafayette Avenue church, Brooklyn, and the valedictory message that he gave that church upon his resignation is one of the most touching things in pastoral literature.

Bishop Quayle in his treatise, "The Trivialities of Preacher's Craft," introduces a number of

paragraphs under this heading. He says "He, the pastor must be absolutely on time at his appointments, never behind time, he must be as accurate in his schedule as a fast mail train, to be dilatory, just a little late, is an unforgivable misdemeanor in a minister." "Many a minister," says the bishop, "makes a gross mistake in the selection of hymns for his Sabbath service. No congregation will estimate the hymns above the estimation which their pastor places upon them. If he gives not weight to this beautiful section of the Lord's day program neither will they." The true shepherd of a flock will preach to the people but never at them. The bishop tells of one minister who said he did preach, but in reality he abused the people. He would have been a better man had he not been in the ministry because he would have been hammered into being a gentleman had he not been protected by his calling. Any preacher can catch the cheap cheer by being ungentlemanly toward those who pay him his salary and the cheap hanger-on will greet the preacher with, "Well, this city has one man who is not afraid to speak the truth." A man can say anything from the pulpit which should be said for the guidance and enlargement of his members and speak with a kindness of heart which betokens the vitriol he has for miscellaneous use. There is much that is interesting in the charge given by Jesus to Peter as he questioned the fidelity of this impassioned follower, to Himself. Peter may have seemed more in his element as a wave-walker or a sword manipulator but the calling that Christ gave him which was to evidence his love for the Master, was that of a pastor or feeder of sheep.

Where is the sight more splendid than the picture of a contented flock led and fed by a skilful shepherd. David magnified the office of a real pastor in his Shepherd psalm as he spoke of the satisfied sheep, of the green pastures, of the still waters, of the absence of evil, of the prepared table, of the anointed head and the cup that runneth over. To be a dispenser and provider of such a spiritual menu as this is the God-given prerogative of every real under-shepherd. An eminent pastor writing upon the subject, "Preaching or Preacher," says, "A preacher is to give himself. He is here for the enrichment of the world. A man is an estate; and at death should any of the estate be left on hand the man is by so much a failure. The angel at the gates of life will make this inquiry of

every corner, "Did you spend all your estate?" And blessed is the man who can answer, "I have nothing left." Jesus had nothing left. Empty as a drained cask, this is Christ's program for life, not to hunt ease but to hunt travail, not to count costs but to boldly venture all. What about preaching? The word "preach" was unused before Christ came along the road and had stopped to tell his story to mankind. Is preaching the art of making a sermon and delivering it? No, that is not preaching. Preaching is the art of making a preacher and delivering that. A cunning mosaic of varied truths, put together; is this a sermon? No, preaching is the outrush of the soul in speech, therefore the elemental business in preaching is not, with the preaching but with the preacher. There is little trouble to preach if only there be a preacher. Preacher-ing not preaching is the task.

The world of people is not much concerned in diacritical marks. The little shibboleths over which some make so much, they care for little, or nothing at all but God, where He is and what He is, and man, and whether God and man meet and aid the soul in its struggles. These big things men do care about. Their hunger prods them toward the Infinite. God's muscular arm, stark naked, hand pierced and open, unafraid and eager, and toward such an arm men will grope in their night and battle in their day. The preacher that shows that, his preaching will be an apocalypse.

Perhaps one of the greatest failures in our lives as pastors, if there be failure anywhere, is failure in our devotional or prayer life. An oft-quoted statement tells us that Luther, the busy reformer, spent three hours a day in the closet of prayer. Doubtless here was the great secret of his success and the pre-eminent reason why his name has gone down in history as a chosen vessel, sanctified and meet for the Master's use in his day and generation.

Spurgeon says, "Of course the preacher is above all others distinguished as a man of prayer." He prays more than ordinary Christians, else he is disqualified for the office he has undertaken. If a preacher become lax in sacred devotion, not only will he need to be pitied but his people also.

"The pastor as a pastor." Not the pastor as a preacher simply, or an organizer, a mere administrator of church affairs; his office may include all these activities, yet pre-eminence on any one or more of them may not enable him to meet

God's ideal for him as a pastor, neither does their sum total spell success as a scriptural under-shepherd of the Lord.

"The pastor as a pastor." What an objective, involving not primarily personal success in the office, but helping to regulate as no other calling, the temporal and eternal welfare of immortal souls. Presidents and potentates of nations in their exalted offices may deal with the secular and temporal affairs of humanity, going down in history as the champions of world causes and occasions, but the Christian pastor faithfully fulfilling the demands of his office is not dealing in mere temporalities but in the affairs affecting souls for weal or woe, hell or heaven, eternal light or eternal night.

O brethren, may we magnify this office of a pastor, not by acquiescence to book standards or high-spun theories of the calling, but by the convincing argument of everyday efficiency until our parishes and people will rejoice that our life-activities ever led us their way and the eventual approbation of our Lord and great Over-Shepherd in the final accounting day when God takes us home to Himself.

\* This article was sent in without the author's name attached.—Editor.

## DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHEDDY CORLETT

### PLANNING A PREACHING PROGRAM

"Now, what shall I preach next Sunday?" has been asked repeatedly by some pastors who have not learned the advantage of planning a preaching program. They know there will be two more sermons expected from them, that is, unless some visiting preacher should happen to come along, if so he will no doubt fill the pulpit. With what results are methods of this nature followed? Usually the pastor preaches within a limited sphere of sermonic material, the congregation is not led to broader thinking and to deeper spiritual truths, and within a few years the pastor is looking for another church. No pastor can grow materially in his own mind and heart who follows this haphazard plan.

The pastor should establish goals for his preaching program just the same as other enterprising leaders set goals for accomplishment in

their line of work. "But," one argues, "I must depend upon the leadership of the Holy Spirit for my message." All true ministers of the gospel must do the same, we are shorn of our power entirely unless our messages are urged and indited by the Spirit. But it is also true that the Holy Spirit is dependent upon the capacity of the vessel which he must use. The thinking and observing pastor will be more greatly used of the Spirit than the one who idly waits until the last days of the week to seek Him for a message for Sunday morning, or for Sunday evening. Also it is true that Spirit leadership need not be confined to the week before the message is to be preached. The greatest desire of God through the Spirit is to lead His children on in spiritual pursuits, hence He can assist the pastor in the preparation of an extended preaching program. He knows the needs, He knows the pastor's capacity, He can lead up to a wonderful climax of achievement over a period of months if the pastor is willing to wait before Him to get His pattern for the work to be done. God who gave Moses the pattern for the tabernacle while up in the mountain, is still able to give His chosen leaders the pattern for His church today.

### Arranging the Program

The pastor should spend much time in prayer beseeching God to give to him the wisdom necessary, and to direct his thought in the arrangement of a preaching program. Seek definitely the leadership of the Holy Spirit in the whole matter. Then proceed to arrange a program for an entire year. This is done by many of the most successful pastors in the church world. Get a calendar and mark down the Sundays of the months by dates. Make space for both morning and evening themes for each Sunday. If revival meetings are previously arranged for mark out this time on your calendar. Mark out the time for vacation, district assemblies, or other days on which you may reasonably expect to be absent from the pulpit. Then arrange for

### Special Days

There are numerous days on which the pastor should preach on special or appropriate themes. These should be noted on this calendar. These are: New Year's Sunday; Easter; Mother's Day, the second Sunday in May; Pentecost, the seventh Sunday after Easter; Children's day, usually the first Sunday in June; Rally day, usually the first Sunday in October; Thanksgiving Sun-

day, the Sunday before the last Thursday of November; Bible Sunday, usually the first Sunday in December; and Christmas Sunday. There are also different patriotic events which may serve as a means for emphasis for themes which are necessary: the birthdays of great leaders such as, Washington, Lincoln, etc.; Independence day, Memorial day, Armistice day. Or if a labor message is thought advisable the Sunday preceding Labor day—the first Monday in September—serves as an excellent opportunity to emphasize this theme.

### Communion Services

It is the requirement that all Nazarene ministers observe the sacrament of the Lord's Supper at least once each quarter. It is by far the better rule to establish a certain Sunday in the quarter when this sacrament will be observed and to place this on your preaching calendar. It may be placed as the first Sunday in the second month of the quarter, or at any appropriate time.

### Missionary Services

Some of our most successful pastors follow the plan of having regular missionary services at which time they preach on missionary themes. Occasionally a missionary speaker is brought in for that service, but it has been found more advantageous to have the pastor emphasize this theme. The impression gathered by the congregation is that the pastor is vitally interested, sufficiently to prepare messages on the theme, so they assume the congregation should also be interested. Some successful pastors preach a missionary message once each month, others twice in a quarter which is about once in six weeks, and to others a quarterly missionary message seems to be sufficient. A pastor may gather valuable data for these missionary messages from such magazines as The Missionary Review of the World, The Other Sheep, and from special missionary books; such books as "The Desire of All Nations," by Smith; and "The Preacher and His Missionary Message," by Corey. Other books may be found in your local public library, or may be suggested by your Foreign Missionary Department. The pastor in arranging his preaching program should determine how many of these missionary messages he desires to preach each year and place them at suitable places on his calendar. It will be profitable to have one or more Home Mission messages among these in-

stead of devoting the entire series to Foreign Missions. Attractive themes will be gathered as a pastor studies along these lines.

### Stewardship Themes

The General Stewardship Committee of the Church of the Nazarene especially asks that February be emphasized as Stewardship Month. Whether each Sunday is devoted to the theme of "Stewardship" or not, it is well for the pastor to give some time to this vital and necessary element in Christian living. Different suggestions may be gathered from material issued from headquarters or from books which may be purchased. A list of these will be furnished on request from your Publishing House.

### Expository Messages

By arranging a program of this nature the pastor can suitably plan for different series of expository sermons. There is nothing that will interest your congregation in the Bible more than expository preaching. Perhaps it will be well to plan for three series of expository messages during the year. Take two books from the New Testament and one from the old Testament from which to develop these messages. These expository messages need not give in detail the message of these books, but may rather give a brief summary of certain sections of the book which may serve as an incentive to have your listeners study the book. We suggest a book entitled, "How to Prepare an Expository Sermon," by Knott, as a valuable aid in a series of this kind. There is no type of preaching which will enable a pastor to grow in his own knowledge of the Bible better than expository preaching, and the pastor who does more of this type of preaching can usually stay longer and have a more successful ministry than the one who ignores it.

### Special Series of Sermons

Many pastors have found their ministry profitable when they have preached special series of messages. There are a variety of different themes which may be emphasized in this manner. Special doctrinal subjects may be developed in a series and at times may create unusual interest on the part of the membership of your church. One thing must be avoided in preparing a series of sermons, that is, do not make your series too lengthy. Usually no more than six connected messages should be given, three or four are bet-

ter. Some pastors have preached on the doctrinal statements given in the church manual. When this is done it is wise to divide these doctrines into sections, giving them a section at a time. Others have profitably taken some of these doctrines and preached a series on one doctrine; the doctrine of "Entire Sanctification or Holiness" has been used in this way. Also some have preached a special series on the Holy Spirit, or a subject such as "The Spirit-filled Life" may be used for a series along this line. Others have preached on special Lenten themes, or series of messages on the cross just preceding the Easter time. No doubt it is wise not to have too many of these series in one year's preaching program. In the preparation of a series of this type it is well to secure several books which in a general way deal with the themes to be presented and study these. Gather your subjects which you wish to preach upon and then gather your material from your reading, your experience and from your knowledge of the needs of your congregation.

### Evangelistic Messages

Most successful pastors follow the idea of preaching especially for the edification of the people in the morning messages and that of evangelism in the evening services. No church will develop a deep devotional tone where the messages are all intensely evangelistic in nature. Nor will the pastor be able to stay for an extended period of ministry if he confines his preaching to strictly intensive evangelistic lines. There is a sense in which all his ministry must be evangelical, but not intensely evangelistic. In the preparing of a preaching program for a year perhaps it will be well just to write "Evangelistic" for many of the night services, depending upon the immediate occasion to furnish you the theme and message. But in the majority of cases you might insert some special theme to be emphasized. Some pastors have found it very profitable to preach on Bible characters in these evangelistic services. There is nothing which gives better opportunity to locate people in their needs than preaching sermons on biblical characters. Any preacher interested in a series of evangelistic services of this type will find numerous books published on Bible characters. Many of them are now found in the various "Dollar Libraries." A series of several messages on "The Second Coming" serves well for evangelistic purposes. These messages may be divided into; "Signs of the

Times"; "Facts of Christ's Coming"; "The Nature of His Coming"; and "Preparation for His Coming." Another interesting series can be arranged by taking a few of the parables of our Lord. Numerous parables lend themselves to an evangelistic message. Some have preached a series of evangelistic services from the different conversations Jesus had with individuals, such as, with Nicodemus, with the woman of Samaria, with Zacchaeus, and with Simon the Pharisee. Another interesting series can be arranged from the questions asked concerning Jesus, such as: "Whom do men say that I am?" "To whom else shall we go?" "What think ye of Christ?" and "What shall I do with Jesus?" Another series may be arranged on "Vital Bible Questions in Human Experience," using the following questions: "How can a man be born when he is old?" asked by Nicodemus, "What must I do to be saved?" and "If a man die shall he live again?" A series of seven sermons may be arranged from the messages to the seven churches given in Revelation. Another series may be arranged on "Matters of Christian Belief," using themes like these: "Why I am a Christian"; "How I know God"; "What Jesus Means to Me"; "The Bible My Light." An interesting series of sermons may be arranged on "Studies on the Tabernacle." Really there is scarcely any end to such series. Do not try to run a series of sermons on all these suggestions during one year.

### The Advantages of a Program

The advantages to such a program are numerous. It gives the pastor something definite to work toward. It enables him to arrange a constructive plan of ministry and as well gives him opportunity to develop himself along definite lines. He will be reading constantly. Perhaps he will find suggestions or seed thoughts in the early part of the year which he will be able to use perhaps for six or nine months hence. He marks the place where these suggestions may be found near the theme to be used, so he has the advantage of all his reading during the year at the time he starts preparing his message. It saves him from the harassing experience that some pastors go through during the early part of each week because they do not know what to preach on next Sunday. It makes for efficiency in every department of the preacher's life. There is nothing that can take the place of definite planning in any line of work. After a pastor

has worked out to his own satisfaction whatever program he believes God would have him to follow during the year, it is well for him to write, "Subject to change without notice," at the bottom of his program. Many times his program is changed, but it is surprising to note by surveying the work of past years how much of the program has been followed in detail. Don't say it can't be done until you've tried it for one year at least.

(NOTE: All the books suggested in this article may be purchased from the Nazarene Publishing House, 2023 Troost Avenue, Kansas City, Mo. Books to assist a preacher in preparing his message and in doing his work are always available here.)

### WORD PICTURES IN THE NEW TESTAMENT

There is an interesting and most profitable set of books now being published under the above title, written by A. T. Robertson, Prof. of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Dr. Robertson is considered the foremost American New Testament Greek scholar. This work is intended for the intelligent New Testament student who does not know Greek. The author's comments are "now lexical, now grammatical, now archaeological, now illustrative." It shows the "word-pictures" by which the writers of the New Testament revealed the message and personality of Jesus and the story of the gospel. "Here is an illuminating work, showing as far as may be, the exact shade of meaning in the words of Matthew, Mark, Luke, and the Acts; and he throws sidelights on the text from contemporary customs, habits and history. The minister who studies intelligently and diligently these volumes, seeking all the time the Spirit's guidance, will get a new, vivid and dynamic view of the New Testament message." It is the best of its kind since Vincent's "Word Studies of the New Testament," which are now outclassed by this new work. There are three volumes now published; Vol. I, Matthew and Mark; Vol. II, Luke; Vol. III, The Acts of the Apostles. These sell for \$3.50 each at Nazarene Publishing House.

### LET US TAKE DOWN THE BOOK

We are living in precarious times; strenuous times; hard times; times fraught with anxiety and distress; perplexity and despair. Let us

therefore take down the Book. Blow off the dust, clear away the cobwebs, open its pages, and let God speak to us. It is His Word.

It has been our sad experience in recent days to attend some of the leading churches of various denominations, and listen to the preachers making vain endeavors to solve the problems of the day. In many cases there were eloquent discourses, fine rhetorical phrases and well-rounded periods, a fine display of knowledge in scientific and philosophical research, but there was something lacking. There was no "Thus saith the Lord." People came away from those services with a feeling that it had not been exactly good for them to have been there. A feeling that, while the mind had been occupied for an hour, now the hard facts of daily life must be faced—and the perplexity had not been relieved.

Men are trying to discover a method of eliminating crime, and they are baffled by the stupendous task. They turn to sociology and psycho-analysis, and believe they have at last reached a solution of the problem. Then there is an outbreak of crime more serious than any they have heard of, and they discover that all their plans are worthless. They turn and stare blankly into one another's faces, wondering what to do next.

Nations are seeking for a solution for the problem of government that will bring peace to the world and eliminate the possibility of strife, but just when they think they have a court that will render justice to all, jealousy, greed and passion spring up in some quarter, and the world is stunned by the result.

We are groping for a way out of the slough of economic and social despond, but as soon as we set one foot on a hummock, the other sinks into the mire, and there is little or no progress toward solid ground. We are wandering about in a wilderness of political perplexity, but as soon as we think we have found a path leading out of it, we discover ourselves in a worse tangle than before.

Let us take down the Book from the shelf—God has written to us. No, it is not a treatise on political economy! nor a compendium of sociological methods, neither is it a handbook of scientific research—it is the message of the living God to His world. It is a Book of light.

"Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light."

If you read it merely to find out the date of

the reign of Cyrus, king of Persia, or to speculate concerning the supposed division of the prophecy of Isaiah, you will miss the message. When you receive a communication from a friend, and it is of great importance, do you stop to speculate as to the reason for the abrupt change from ink to pencil; do you try to discover why the pen "went dry," why it was not refilled, and whether or not ink was available? No, you read the message first and act upon it, then perhaps you wonder about the other things, but it does not alter the facts which your friend has communicated to you.

The heart of man is the same today, as when God caused holy men of old to write His message through the Holy Spirit. Man has the same desires and ambitions, same passions and pride, same love and hate, same doubts and fears, same sin and need of salvation. The moral nature of man is the same today as when the Lord God commanded His prophets of old to take down His word as a written record.

In the Book you will discover God's method of dealing with sin and the provision He made for our redemption. "If any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new." You will find that God has established a precedent in His dealings with the nations and peoples of old, as recorded in the Old Testament. As He delivered them who obeyed Him then, He will deliver those who obey Him now.

In the Book you will find that God's message to you will dispel all doubts; all fear will be removed; and there will be a feeling of security, because if you accept the message you will put your complete trust in the strength, power and wisdom of the Father.

In the Book you will find that Jesus—who is God incarnate, is the Light of the world, and that in Him there is no darkness at all. And you will find that when He comes into the life, the social problem will not be such a bugbear, and crime will be abolished. When He comes into the life, man will be on the way to overcome some of the causes of economic depressions, yes, when Jesus comes back again, the problems of nations, of legislation and government will be easy of solution.

In the Book you will get light on the economic, social and religious difficulties of mankind.

Study the Book—God has a message for you. —CLYDE A. C. WILLIAMSON, in *The Presbyterian*.

## FACTS AND FIGURES

By E. J. FLEMING

The Southern Presbyterian church reports that the deficit in foreign missionary receipts of \$245,505.30 on March 31, 1930, was cut down during the ensuing fiscal year to \$207,016.79. But during the year ending March 31, 1931, it was further increased by \$152,206.50, so that on the latter date the total deficit was \$359,277.29. Their total receipts for the year were \$1,030,492.37. The home missionary receipts were \$462,648.00; a decrease over the preceding year of \$59,732.00.

The Southern Presbyterian church set out last year to raise three million dollars for the purpose of funding the prior service of its ministers. During the first year cash and pledges amounting to \$818,142.22 were received from 17,340 members. A canvass was made for funds in 767 churches and additional offerings were received from 251 other churches. The good work continues.

The Relief Department of the Southern Presbyterian church during the last fiscal year added 195 ministers, 270 widows, 51 orphans (from 38 deceased ministers' homes), and 7 lay workers, representing altogether 51 homes. The total amount disbursed was \$184,320.75. The maximum appropriation was \$600.00; the average \$361.41. During the year death claimed twelve ministers, ten widows, one orphan and one lay worker.

The State Crime Commission of New York finds that racketeers' returns represent an annual

turnover of twelve billion to eighteen billion dollars. That is \$96 per capita, based on the latest United States census. Nearly every business in New York pays tribute to this antichrist.

The British and Foreign Bible Society reports that it circulated 4,694,493 Scriptures during 1930. A decrease of 611,534.

The American Bible Society circulated 4,177,025 Scriptures during 1930. A decrease of over one million.

The National Bible Society of Scotland circulated 3,031,618 Scriptures. A decrease of 53,066.

The total for the three societies was 11,903,136. A decrease of a little more than two million as compared with the previous year.

The fighting strength of the nations has just been made public. It is as follows: Soviet Russia, 1,812,000 men; England, 780,000 regulars, but not counting the dominions; Italy, 773,000 men; France, 583,000 men; the United States, 565,000 men; and Germany 285,000 men. —*The Watchman Examiner*.

The Scotch are not the only thrifty people. From recent reports we learn that 8,000,000 persons in the United States are investors in building and loan associations, and they have to their credit \$4,000,000,000. There are 58,000,000 depositors with savings accounts in American banks, and nearly \$30,000,000,000 to their credit. Life insurance policies in force in the United States now total about \$112,000,000,000. —*The Watchman Examiner*.