

NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10

JANUARY, 1935

NUMBER 1

THE IMPORTANCE OF PERSPECTIVE

BY THE EDITOR

THE full import of Einstein's theory of relativity may escape us, but we all know that times and places and men and things are somehow dependent upon one another to such a limit that their importance is increased or decreased by one another. There have no doubt been just as great soldiers as Alexander, Caesar or Napoleon who lived during periods when there were no opportunities for such geniuses as they to gain the attention of their fellows and of the world. We are all to some extent "soldiers of fortune." But Abraham Lincoln had it right when he said, "I will get ready, and perhaps the opportunity will come." He did get ready and the opportunity came and found him ready. Perhaps some of us were not ready when the opportunity came, and while we went to prepare opportunity passed on. There is more wisdom than folly in that answer given to the statement that fortune calls at every man's door at least once during his life—"When she called at my door I was not at home;" for either we were not at home or we were busy or were unprepared.

But I am drifting somewhat from my principal thought. Principally I am thinking of the beginning of the new year and of the many instances in which it is necessary for the preacher to see the year in its entirety, and every part of it in relation to the other parts of it.

Take, for instance, the preaching program. It is not possible for a preacher to preach on every theme every time he preaches, and it certainly is unwise for him to preach on the same theme every time he preaches. And yet these two extremes of method are not as uncommon as one might at first suppose. Years ago during a course of Bible lectures someone asked Brother R. M. Guy if he thought it wise to preach on a certain theme. His reply was that he reserved to himself the right to preach on any theme from cookery to the final judgment whenever he thought his people required it. And I would add only that the preacher should some time or another preach on practically every important theme—at least he should treat it sufficiently to enlighten and warn his people. And the cycle of the year is about right as a sphere in

which to complete the rounded plan. I say plan, for I think it ought not to be a haphazard matter. Plan now to preach on the various phases of Christian evidences—this will do a thousand times more good than just an occasional quip about monkey men and evolution. Plan to preach on doctrine, experience, ethics and discipline. Preach on soul winning, missions, education and prophecy. Fail not during 1935 to declare unto the people *all* the counsel of God.

Then there is the activity program. Just as soon as we hear that a certain preacher is "a strong Sunday school man," we begin to wonder if he also has an interesting and well attended prayermeeting. We wonder if his morning Sabbath service is one where a mature Christian would get soul food and be helped in his devotional life. We wonder if he has souls at the altar and in the fountain at his regular Sunday evening and other services. We wonder if he raises his local, District and General Budgets, etc. In other words, we instinctively wonder whether he is a balanced or a lopsided preacher. We wonder if he makes good on one line and tries to cover up his weakness on another. And to all of his pleas as to what he has done, we feel like saying, "These ought ye to have done but not to have left the other undone." No preacher, in our judgment, has a right to enter a building program that will sap the resources of his people to such an extent that they will be compelled to fall down on the spiritual activities or to default on their obligations to the denomination.

But I had planned to speak of the financial program as a third item. Truly spiritual and enlightened Christians know that one line of service is incomplete except in its relation to other branches, and they cannot be hampered without being smothered. A certain pastor objected to the coming of the representatives of our own educational institution to raise money in his church, and inside of six months one of his members gave \$25,000 to an independent institution. Another pastor refused to accept his quota of the General Budget and a dozen of his best payers joined together in supporting an independent missionary project, not for one year only, but for a term of years. A whole district may decide to "quit sending so much money away from home," and then the springs of liberality will be dried up and instead of the district and local projects having more money, they have less. Perhaps every pastor would like to have his people practice "storehouse tithing." And according to the interpretation of our last General Assembly, this means to place the tithe into the treasury of the local church. The plan is ideal so far as collecting money is concerned. But there is one thing that must not be overlooked, and that is that it requires a distribution that is fair to the district and denominational tasks as well as to the local requirements. Every preacher knows that the average church board will stand for an increase in local expenditures much sooner than in any expenditures which mean that money is to be sent away. But the preacher must have a conscience, and if he insists that his people make the local church the treasury of the Lord, then he must also insist that the local church be such a treasury in the matter of the Great Commission. The old Moravians insisted that they must give as much for the support of foreign missions as they paid for the support of the ministry at home. Perhaps that is too high for a

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

practical standard; but at any rate, the church that does not "balance its budget" as to its local, district and general expenditures has no right to pose as the treasury of the Lord and ask for *all* the tithes and offerings of the people. And I do not mean to encourage the indiscriminate scattering of the Lord's money by our people. On the contrary, storehouse tithing is the only kind of tithing that will really "solve our financial problems." But I am writing to preachers, and am saying that you should insist (not merely submit to an "assessment") on having such a proportional share of all the denominational support that you can preach and exhort to storehouse tithing and show every man and every woman that the special object of their interest, if it is one of the regular projects of the church, will share better if all stand by with all their tithes than it will if it is left to stand alone.

I do not plan to preach to my readers. Rather, what we say is intended to suggest the advantage of a rounded and balanced program for the new year. A rounded and well balanced preaching plan, a rounded program of activity, and a rounded and properly balanced program of finance in the church. And in the preacher's own life and service there is application of the principle. Prayer, Bible study and the reading of books and magazines and papers should all have their proper place. Concerning books: no active preacher should be satisfied to read less than one good book a week. Then there are sermon preparation and pastoral visitation—the two are one, do not let them conflict or one eclipse the other. Every preacher should resolve to preach better and visit more this new year.

And in closing I suggest that it is the task of the church to help "make bad men good and good men better." This means that the pastor must be an evangelist and a builder. Set in to have a revival this year. And besides a revival, set in to have a more truly spiritual church. And in going in for spirituality, do not emphasize one quality or manifestation only. Shouting and demonstration are good, but they do not conflict with liberality, patience, truthfulness, honesty, Bible reading, prayer, personal evangelism, and the bridling of the tongue. It takes all these to make the saint complete. And it may be you will not see much progress during the first week or month, but by the end of the year, when you are at the best vantage point for a true perspective of your work, may you be able to say that both preacher and people are farther along in the things of God than at the beginning of the year.

EDITORIAL NOTES

It's the same old story—THE PREACHER'S MAGAZINE needs more subscriptions. With this issue we are beginning our tenth volume. Once or twice during the nine years we have suggested discontinuing, but on each such occasion so many have written the publishers protesting, that we have continued on until this good day. Our principal pay is the testimonies of preachers young and old that the MAGAZINE is a help to them in their work. And these testimonies have not been in words only, but also in deeds—in soliciting a subscription from a brother preacher. Will not every preacher see to it that his own subscription is renewed promptly and that, if possible, the subscription of another preacher come along with the renewal? The paper is printed at a financial loss to the publishers, just as a service to the preachers. And this reminds me that the editor will appreciate it if you will, when ordering books or supplies from the Nazarene Publishing House, just indicate the instances when you were induced to buy by notices appearing in THE PREACHER'S MAGAZINE.

I think it would be wise for every pastor to keep a supply of titling literature on hand to give to people who make inquiry, and I do not know of a better line than that furnished by The Layman Company, Chicago, and their prices are so low as to be practically negligible.

It was a painful bit of information that E. Stanley Jones received in a meeting of preachers over in the East when he inquired about the prayer life of the preachers. Only two or three testified that they prayed as much as half an hour a day. A few more testified to praying five minutes or more. And a few did not seem to pray at all. But I have thought a canvass even among our preachers about the amount of their reading would make a sad showing. A preacher gives out so constantly and has so little opportunity to hear others that he ought to be a great reader. Any preacher—unless he has to work for his living in addition to his ministerial work—should find time to read at least one good book a week. And if he is unable to buy, it is usually possible to borrow. And just as sure as it is "pray or backslide," it is "read or die." But the trouble is that these nonreading preachers do not usually take THE PREACHER'S MAGAZINE either—so my exhortations will not reach them.

Now and then there is a preacher who is embarrassed to be dubbed "a book agent." And yet there are few things more important than getting good books into the homes and hands of the people. I have known a pastor who used to send to the Publishing House for a limited number of some new book, have these right on hand at the midweek prayermeeting, give a little resume of the book and ask the people to buy them. This is one way, and Brother Carson down in Peru used to say, "There are a hundred good ways of doing anything." So I hope you will find a way to fill the homes and hands of your people with good reading matter. You will find that it pays in more ways than one. It will make the people easier to preach to.

There is no substitute for passion in preaching. No matter how ready the mind or how well organized the material, unless you are what the early Methodists called "a pathetic preacher" you will not win many souls to God. And this passion can be developed only in an atmosphere of personal prayer and genuine devotion.

Likewise there is no substitute for work—hard work. No matter how brilliant and "popular" a preacher is, nine-tenths of his genius in succeeding in the ministry will be and should be just plain "hard work." It is even possible for a preacher to preach too easily; for in such cases he does not work hard enough to generate heat, and the people share his coolness.

And once more, "there is no royal road" to success in the ministry. Just about all a preacher can do is to pull every string that he can find that looks like it might help a little and among all his activities and with all his plans and under the blessings of God he can hope to get ahead some.

Preacher, enter this new year embued with holy optimism and love for God and men and your work. If you keep enthused you will not fail. But if you settle down to running your car without any oil in the crank-case you will develop so much friction that your machine will go to pieces. And may God grant you a happy New Year and a year of victory throughout the year!

(4)

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The Second Rest

There remaineth therefore a rest to the people of God (Heb. 4: 9).

THERE are many figures and symbols to indicate the Christian experience; some have been dominant in one age and others in another. All present some phase of the experience itself. Among those which used to be in vogue, but are not so prominent now is that of rest, "The Second Rest," as was the form generally employed. When we consider the thought brought out by this designation, there steals over our souls a sense of its appropriateness. Mid the turmoil of the world around about us, what a joy to have peace within! After the conflict of the drive of the old nature and the dynamic motive powers of the new, what a blessedness to have rest!

UNBELIEF THE DETERRENT TO ENTERING INTO REST

The thought of the writer had been upon Christ and upon Moses. He had been drawing an analogy between the two; both had been faithful in the calling wherein they had been called, but Christ was worthy of more glory than Moses for the Creator of all is greater than one whom He created. Then there was another line of demarcation wherein Christ is greater than Moses; Christ was faithful as a son, but Moses as a servant.

Passing from the analogy of Moses and Christ, who were representatives of two different dispensations, the mind turns to the people who received the teaching of each. In the days of the wilderness the people had witnessed many divine manifestations of power over a considerable period of time; they had seen the works of God, but they had proved unbelieving; they had hardened their hearts and in consequence they were not allowed to enter into the rest that awaited them, the land of promise where they might cease from their wanderings and find rest.

Thus as the Israelites of old were prevented from entering into the rest that awaited them because of unbelief, so the Hebrew Christians of

that day were in a like danger. If they were to enter into rest, they must hold fast their confidence firm unto the end (3: 6, 14). They must take heed to themselves lest they like those of old allow unbelief to creep in, causing them to depart from God. To this end they should exhort one another and admonish each other that they may not fall after the same example of unbelief, and they should fear lest a promise being left them wherein they might enter into rest any of them should seem to come short of it (4: 1).

THE ENTERING INTO REST COMES THROUGH EFFORT

The attitude of these young Christians toward the rest that remaineth for them should be that of fear on the one hand lest they should fail in this goal to be attained and effort on the other hand that they might gain the desired end. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (4: 11).

No attainment of grace comes without effort on the part of the recipient. Human nature so gravitates toward evil that every movement toward God takes the exertion of all the will power resident in man and that will power reinforced by the Holy Spirit. The fact is that man alone cannot attain unto righteousness. While there is ever within us a spring toward independence and self-dependence, yet it ever remains true that we are dependent creatures. We are dependent for the first movings and stirrings toward God and salvation, and we are dependent for help in every movement made. As we labor to enter into the rest provided, then does the Holy Spirit come to our assistance.

This thought of effort to enter the rest that awaits us is emphasized by the writer in the word used, "Let us strive earnestly." Faith is a requisite but passive faith unaccompanied by earnest endeavor will not bring to the spirit of man the transformation that it needs. Here we have the coalition of faith and works. Faith is the immediate exercise of the heart whereby we receive the grace of salvation, but antecedent to faith's activ-

(5)

ity lie other processes. Speaking of the fact that "absolute conditionality of salvation resides in faith alone," Lowry goes on to say, "And yet there are certain antecedent works which are as indispensable to faith as faith is indispensable to salvation. They are not faith, but the conditions of faith. They do not bring life to the soul directly, but put life into faith, and faith kindles the vital flame. Some of these preliminary works are prayer for spiritual hunger, renunciation of sin, submission to God, and a consecration of all to Him forever. Such deeds of obedience become the feeders of faith after its germ has been implanted by the Holy Spirit and the Word. They create a climate and diffuse an atmosphere in which faith can thrive and bear its fruit."

Often when the heart is in need of grace there is the tendency to wait until moved upon by some strong conviction of the Holy Spirit to act, but while the Spirit is gracious and in the hardness of our hearts comes to us moving upon us to lead us to grace and salvation, yet how much more worthy would it be on our part, if when we catch the vision of a redeemed life, we would begin in prayer to seek, and how much more richly would be the outpouring of the Spirit upon us for by our own activity we will have increased our capacity to receive?

Continuing to speak on the conditions of faith, Lowry states, "If any man, cold and listless, shall stop and betake himself to continual and earnest prayer definitely for a clean heart, he will find two results coming into his experience with surprising quickness: First a burning thirst for righteousness. Second, a confidence that will develop into a conviction and evidence that the work is done. The process may be a mystery, but the effect will be an undeniable realization that he dies to sin and wakes to holiness and God, with a loathing of all impurity, and a keen and sweet relish for all immaculate things."

Thus to obtain the rest that remaineth for the people of God, there is need of deliberate and determined effort. As we begin to reach forth for grace the Holy Spirit comes with enabling power to appropriate, then comes again with a divine assurance that our prayer has been answered and the desired inward change has been wrought.

THE PROMISED REST IN ITS INTRINSIC NATURE

From the whole tenor of the context it is evident that the rest for the people of God depicted a relationship beyond that already enjoyed. The

context holds forth a warning on the one hand and an exhortation on the other, a warning lest they fall from the state of grace wherein they now stand and an exhortation to go on to a further state of rest. For this reason often do we hear the term second rest. While this special designation is not a specific term of Scripture, yet the thought is clearly inferred.

The rest therefore that remaineth to the people of God is a rest that comes subsequent to the coming of the soul into relationship with Christ. The initial rest brings peace from the sentence of condemnation and rest from a disorganized personality, introducing a new center around which the whole life may be centered. Such a rest has much of glory and blessing in it, but when the first enthusiasm of this newfound treasure begins to subside, forth from the inner depths of the nature there comes up an opposing element, not all is at peace, the rest becomes disturbed by antagonistic forces, there is inward strife and disturbance; by some this is termed a split personality. There is the steadfast purpose to be loyal to Christ, but crossing this purpose is a tendency to thwart its ends and aims, and the soul is torn in civil warfare.

As the message of peace came to the soul under the condemnation of God's wrath and rest came after weary struggling, so over this turbulent condition within there comes an outlook of hope, a promise of rest. It is the rest that remaineth for the people of God.

Entering into the nature of this rest more particularly, we are told, "For he that is entered into his rest hath himself also rested from his works, as God did from his." An analogy has been drawn comparing the rest that followed the close of the creative period when no longer new created forms were brought into existence and the rest that man enters into when he ceases from his works. The fact is that the word in the Greek speaking of the rest remaining for the people of God is not the same word as used in the verses for rest, but in this case means a Sabbath rest.

Thus from the text itself and from the context we have two descriptive phases of the rest that is the heritage of all those who serve God. From the context we learn that man ceases from his own works. He yields himself in complete surrender; the whole tenor of his life from now on is "Not my will, but thine be done." While away from God he followed his own wishes and desires,

(6)

he was self-centered and from this focal point in his life there radiated forth various forms of sin. In regeneration he found a new center of motive power in loyalty to Christ, but underlying was still the pull of self dividing him in twain in the outgoings of his nature, but when once again he seeks for rest he comes to the place where he ceases from all that pertains to self and seeks alone that which is in alignment with the divine will; he ceases from his own works.

Further we learn regarding this rest that it is a Sabbath rest. Developing this analogy we would conclude that the rest is not simply negative in its aspect, a ceasing from self and selfish desires but there is a positive element. The Sabbath brings rest from daily toil and the burdens of life, but a Sabbath properly observed brings with it its hours of worship when the mind turns away from things of sense to those of the spirit. So with the rest within the soul it does not remain in negative vacuity, but is filled with love and worship for Christ the Lord, our Redeemer, and God, the Father. Yea rest of the highest order does not remain essentially in a state of inertness, it has an activity in its workings; a soul under the healing balm of the divine blessing finds in worship rest more truly than one in a state of inactivity.

A rest remaineth for the people of God. The very word rest brings with it hope. How often have we longed for rest? How often have the days seemed long and weary? How great has seemed the burden of sin. How has the sinful nature within our hearts borne us down! Oh, for rest! Then comes the blessed hope that there is rest, rest complete and full. But we must lay aside all our unbelief and rise in faith and confidence. We must strive to enter in using every function of our nature to reach out toward this coveted rest, this rest that comes in as the second wrestling of grace with sin in the heart and life, which brings the whole being in submission and unites the heart of man to fear the name of the Lord. This rest which helps the soul to pour forth prayer and worship as sweet incense from the altar of the heart.

"Canst thou not see
That there remains another rest for thee?
Not this alone
Which comes to all His own—
Which comes to all who hide
Beneath the shadow of the Crucified.

"There is a rest which still He waits to give—
A rest, wherein we all may daily live—
The rest whereby,
As in His death, by faith, we die,
So He will live in us,
And living thus
Will change our death to life—a life no longer
ours,
But His, renewed with resurrection powers.

"Q now receive
The calm, deep peace which comes as we believe
That all the works, and zeal, and strife,
With which we some time sought to fill our life,
Are vain and dead at best:
Thus shalt thou understand, and enter into rest."

—E. H. DIVALL, "A Believer's Rest," quoted from Hastings.

POSTERITY

Each man stands at the center of a vast network of ancestors. Looking back on the past, we see how intimately one life is bound up with millions of others. Even physically it has taken all the generations from the beginning of time to produce us, all the generations of men in their crossing and intermingling to make you and me. It is estimated that no farther back than the Norman Conquest, each of us has 16,000,000 ancestors, from each of whom we have received some contribution of weakness or strength. We, in turn, shall leave some impress on millions of descendants. In a little while our brief lives will be rounded with a sleep, but what of the generations that shall follow who shall be made stronger or weaker by the kind of character which we possess?—*Christian Advocate*.

WITNESSING

A Christian business man invited a stranger to his church on prayermeeting evening.

"Do you know," the stranger later remarked to him, "I had lived in our city seven years before I met you? I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. But you were the first man to invite me to the house of God."

Shame on us professing Christians, journeying toward the land of hope and desire and too indifferent to invite our friends to accompany us!

(7)

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JANUARY

L. T. CORLETT

The Glory of a New Beginning (Phil. 4: 13, 14)

- I. MUST FORGET THE PAST
 1. Battles.
 2. Trials.
 3. Hardships.
 4. Failures.
 5. Joys and successes.
 6. Blessings and victories.
- II. THE GLORY OF A NEW BEGINNING
 1. Opportunity for a new trial.
 2. Opportunity to bring success out of past failures.
 3. The privilege of going to higher pinnacles.
 4. The opening of greater doors of service.
 5. The expectation of larger blessings.
- III. EACH ONE MUST START FOR HIMSELF

Waiting Upon the Lord.

 - I. WHO IS THE LORD?
 1. The One who shall feed His flock like a shepherd (v. 11).
 2. The One who has measured the waters in the hollow of His hand (v. 12).
 3. The One who meted out the heavens with a span.
 4. The One who weighed the mountains in scales.
 5. The One before whom all the nations are as a drop in a bucket.
 6. The One who fainteth not, neither is weary.
 7. The One who commands His children to wait on Him.
 - II. THE MANNER OF WAITING
 1. Rest before Him in expectation.
 2. To remain still until His arrival to deliver.
 3. To attend as a servant.
 4. To have fellowship with.
 5. More than mere acquaintanceship.
 - III. REWARDS OF WAITING
 1. Strength shall be renewed.
 - a. New fuel added.
 - b. Renewal of inner resources.
 2. A lifting above problems and perplexities. "They shall mount up."

3. They shall be sustained—"run and not be weary, walk and not faint."
 - a. Like fertilizer on dead soil.
 - b. Like a fresh dynamo on a weak line.
 - c. Like an extra engine to help make the grade.
 - d. Like the widow's flour and oil that never wasted.

Spiritual Capacities

(Eph. 3: 16-20)

- I. GOD AWAKENS DESIRES THAT HE MIGHT SATISFY THEM
 1. Inspires faith to reward it.
 2. Prompts prayer that He might answer it.
- II. STRENGTH
 1. Man desires it.
 2. God means, wishes and plans to make all strong.
 3. Spiritual strength a universal possibility.
 - a. Strengthens by His Spirit.
 - b. Measure is "according to the riches of his grace."
 4. Man alone keeps himself weak.
- III. TO CONTAIN GOD
 1. Capable of receiving, containing, keeping and appreciating God.
 - a. Capable of possessing spiritual realities.
- IV. SPIRITUAL COMPREHENSION
 - a. Love is the basis of spiritual knowledge.
 - b. Emotions the avenue of religious knowledge.
- V. GOD PLANS TO MEET MAN'S ENLARGEMENT

Some Questions on the Gospel of John

1. Which apostle told Christ that he had left all to follow Him? Peter (John 13: 37).
2. Who is called the Light of the World? (John 1: 9; 8: 12; 12: 46).
3. By whom are we told to search the Scriptures? Jesus (John 5: 39).
4. On what three occasions is mention made of Nicodemus? (John 3: 1; 7: 50; 19: 39).
5. The words "Jesus Christ" are placed together once only in the Gospels. Where? (John 17: 3).
6. Where is our Lord's first recorded act of intercession? (John 17: 15).

(8)

7. In seven words give a very beautiful speech made by a woman to servants respecting Christ (John 2: 5).
 8. In one verse Christ is spoken of as a successor and declared to be a predecessor. Where? (John 1: 13).
 9. Name the person introduced by our Lord to three apostles (Luke 1: 47).
 10. What intimation was given to Peter of the manner of his death? (John 21: 18, 19).
 8. What New Testament evangelist had daughters who were prophetesses? Philip.
 9. What man did Paul say did him much harm? Alexander the coppersmith.
 10. What apostle was given the care of Christ's mother? John.
- (This set of questions was used without being given out beforehand and served as a stimulant to Bible reading.)

Practicing the Presence of God

Thou art near, O Lord (Psalm 119: 151).

- I. IMPLIES A COMPLETE YIELDING TO GOD.
- II. PRACTICING THE PRESENCE OF GOD IMPLIES THE PUTTING AWAY OF EVERY KNOWN SIN
- III. INVOLVES THE CULTIVATION OF EVERY SPIRITUAL GRACE
 1. Think of God.
 2. Listen to God.
 3. Speak to God.
 4. Be in love with God.
- IV. RESULTS
 1. Secret of peace.
 2. Secret of a life of happiness and joy.
 3. Guidance in life's perplexities and wisdom for life's decisions.
 4. Cheer for life's sorrows.
 5. Help and strength for life's difficulties.

God's Call to All

(1 Thessalonians 4: 7 and 5: 23)

- I. ALL CALLED UNTO HOLINESS
- II. SETS FORTH THREE THINGS
 1. What God is.
 - a. Chief hope of the sinner.
 - b. Source of holiness for the believer.
 2. What God has done.
 - a. God has called with an ever-present call.
 - b. Gave a call in person.
 - c. A call with a purpose.
 3. Tells what God will do.
 - a. Will do what is necessary to make the call effective.
 - b. Will sanctify the individual.

VENTURE ON GOD

M. G. BASSETT

TEXT: Deuteronomy 33: 27.

- I. Venture on Him freely and trustingly for:
 1. His love has been proved.
 2. His power and ability have been proved.
 3. His truthfulness has been proved.
 4. His immutability has been proved.
- II. Venture on Him fully.
 1. Body.
 2. Soul.
 3. Spirit.
- III. Venture on Him continuously.
- IV. Venture on Him only.

(9)

Questions on the Book of Acts

(We have had very good response to giving out these lists of questions and having the people bring the answers at the next prayermeeting.)

1. What was the Apostle Paul's first prayer? (Acts 9: 6).
2. On what occasion and where were St. Paul and Barnabas taken for gods? Lystra (Acts 14: 8-15).
3. Whom did the high priest command to be smitten on the mouth? Paul (Acts 23: 2).
4. How many instances have we of the apostles raising the dead to life? Dorcas (Acts 9: 40); and the young man (Acts 20: 10).
5. What Levite sold his land and laid the price of it at the apostles' feet? Barnabas (Acts 4: 36, 37).
6. Define the individual creeds of the Pharisees and Sadducees, as they are in the words of the Scripture (Acts 23: 8).
7. Name one who saw a sight, whereof he was to testify on earth for one short moment and then enter into its full and eternal contemplation. Stephen (Acts 7: 55, 56).
8. Who shook his raiment, and to whom did he say, "Your blood be on your heads"? Paul at Corinth (Acts 18: 6).
9. What preacher, on the occasion of his first sermon witnessed the largest number of conversions on record? Peter (Acts 2: 41).
10. When did two hundred and seventy-six distressed persons, before daybreak, partake of a joyful meal? (Acts 27: 37).

Questions on Bible Characters

1. Who erected a monument in the middle of a river? The priests at the command of Joshua.
2. Who was the last judge of Israel? Samuel.
3. Who was Moses' father-in-law? Jethro.
4. What prophet caused iron to swim? Elisha.
5. What two men went to heaven without dying? Enoch and Elijah.
6. Name the disciple in Damascus who was commanded to go and speak to Paul. Ananias.
7. What man brought Paul before the Christians after his conversion? Barnabas.

"PASSED ON" OUTLINES

(Dr. Chapman. I am sending you two outlines that I gathered from printed sermons preached by Rev. Jonathan Edmondson. The book of sermons from which I take these outlines is the fifth American edition from the fifth London edition, and is dated 1848.

I do not find him dealing with second blessing holiness, and from some of his sermons I judge that he did not preach it, but his sermons are models of arrangement, and I am glad to pass them along.

If you allow them in THE PREACHER'S MAGAZINE will you be kind enough to give him the credit for them and save me from the embarrassing position of having people think that I can preach as well as that?

Yours,

PAUL S. HILL.

P. S. Dr. Edmondson was a Wesleyan minister in the British connection. The book from which I have taken these outlines, "Short Sermons on Important Subjects," had passed through five editions in England before 1830.

BROTHERLY UNION

TEXT: *Behold, how good and how pleasant it is for brethren to dwell together in unity* (Psalm 133:1).

INTRODUCTION—David knew by sad experience the evils and mischiefs of strife. They come from the bottomless pit, but peace and harmony from heaven. Strange that men should want to live like devils. Surely they do not reflect on all the miserable effects of discord. It poisons all our pleasures, torments us wherever we go, is the way to endless torment. Brotherly love sweetens every cup, strengthens and encourages for every laudable undertaking, and prepares for a happy world of harmony and love forever.

I. THE PEOPLE TO BE UNITED

1. Brethren. The sons of one father. This may include all of Adam's descendants, for "God hath made of one blood all nations of men for to dwell on all the face of the earth." Therefore every man, regardless of color or tongue, is our brother. The views of such brotherhood will have pleasing effects in lessening wars and strife in the world.

2. The sons of one father in one particular family are still more closely related. They have resemblance in features, dispositions, habits and customs. Their affections for each other, except when disrupted by strife and contention, are

warm and lasting. They rejoice in each other's prosperity, and exert themselves to promote each others' welfare.

3. But good men are still more closely related. They are the sons of God. They have the same nature.

They have the same interests.

They have the same hopes.

They have the same ends in view.

Their relationships are founded on principles more enduring than nature. Religious affections will survive and flourish in eternity.

This is an important matter and should influence our conduct toward each other through every period of our probationary state.

II. THE NATURE OF BROTHERLY UNION

1. It is not an entire union of sentiment. No two persons ever thought exactly alike on every subject. There may be union amongst the children of God in the great outlines of their creeds. In things absolutely essential to be believed there need be no division or difference of sentiment. On lesser matters we may hold different opinions without disturbing the peace and harmony of God's family.

2. There may be union in affection, where there can be no union of sentiment. On widely different views of things love and good will can be general and ruling principles, as in the case of the poor and distressed. This union of affection is the bond of society. "A new commandment—Love ye one another."

3. Brethren may be united in their designs and purposes. The designs and purposes of good men are valuable.

They unitedly design their own salvation.

They unitedly design the salvation of other men.

They unitedly design the glory of God.

4. Brethren may have a union of conduct. They have the same precepts to guide them.

Same examples to copy after.

Same promises to encourage them.

Same threatenings to excite their fears.

III. THE BEST MEANS OF PROMOTING BROTHERLY UNION

Conceited criticisms, allegorical interpretations, and mystical nonsense drive us from each other, but common sense and true sincerity bring us back again.

Union of affection, design and conduct being desirable we should:

1. Set our faces against whisperers and tale-

(10)

learers. Otherwise we shall soon be in a flame. God's Word forbids talebearing.

2. Banish envy from our hearts. Envy divided the family of Jacob, prevented the union of Saul and David. Let us love and esteem our brethren.

3. Freely forgive injuries. Seek an early reconciliation. Seek to do the offending brother good.

4. Bear with the weakness and infirmities of our brethren.

Who is without weakness?

Do we not need the help and support of our brethren. Then let us be generous and friendly.

5. Consider the necessity of union in the Church of God.

We have the same enemies.

We are all engaged in the same cause.

We are all going to the same place.

6. And lastly let us get more religion.

Love to God and man is a strong tie. Almost all breaches in the church arise from a lack of religion.

(NOTE: Rev. Edmondson could have made this sermon stronger by emphasizing entire sanctification at this point. At least we think so.—P. S. Hill.)

IV. THE HAPPY EFFECTS OF BROTHERLY UNION

Unity in nations, families and churches is a good thing.

It is good to the persons united. In the church it:

1. Promotes growth and prosperity of the divine life.

2. Recommends Christianity to sinners, Jews and heathens.

3. It rolls away much of our reproach.

4. It pleases and honors God.

CONCLUSION—Let us try to obtain and retain this great blessing. Sacrifice much for the sake of unity. We need the support and help that the unity of the brethren will afford.

May the God of peace and love abide with us to the end, and, at the last, may our union on earth be perfected in heaven. Amen.

THE PRESENT STATE OF MAN

TEXT: *All we like sheep have gone astray* (Isaiah 53:6).

INTRODUCTION—Man did not continue long in a state of innocency. Tempted, he broke the law of God, and brought ruin upon himself and his posterity. We, his offspring, have followed his example and from our youth up, "We all like sheep have gone astray."

I. WHEREIN HAVE ALL MEN GONE ASTRAY FROM GOD?

1. In their thoughts. "They have forgotten God that formed them" (Deut. 32:18).

They forget His being and perfections.

They forget His presence and providence.

They forget His goodness, mercy and truth.

They forget their entire dependence upon Him.

They forget the high obligations to love, honor and obey Him.

They forget His justice, His awful threatenings and His fixed purpose to punish sin.

They think only of eating, drinking, pleasure, company, riches and honor. Things of eternal value have little space in their lives.

2. They have gone astray in their affections.

In this respect they continue to go astray. He whom they are required to love is supremely hated. Sinners hate His government and laws, His pure and spiritual worship, and His pious and obedient people.

Nothing can be stronger proof that men are fallen from God than the state of their affections. Their heart is wholly the world's, and there are their affections.

3. They have gone astray in their conversation.

This naturally follows, for out of the heart the mouth speaks.

Were we to listen to the conversation of the most cultured and great we would hear but little, if any, of Christian privileges or duties, future rewards or punishment. They deem it a disgrace to say much for their God and Savior.

4. They have gone away in their conduct.

After all the means that have been used to bring them back they still continue far from the path of piety, justice, mercy and truth. They are proud, self-willed, covetous, full of deceit and cruel. There is not a commandment they do not break, a promise they do not slight, nor a threatening they do not despise. "They are all gone out of the way." "The whole world lieth in wickedness." "They are all together become unprofitable."

II. THE DREADEFUL EFFECTS WHICH HAVE FOLLOWED

1. By wandering from God men have provoked His wrath and indignation against them. How could it be otherwise? They trample His law under their feet. Sinner, where will you stand when He ariseth in judgment? I tremble for thee. Would that thou wouldst tremble for thyself.

(11)

2. Having chosen darkness, the light of heaven is withdrawn from men. They are ignorant of God, of Christ, of the nature and designs of pure religion. They are become fools. Heathen, Jews, Mohammedans, and nominal Christians, they are all strangers to God and vital godliness until the dayspring from on high shall visit them.

3. In this darkness real happiness is lost.

Men talk about happiness and look for it in ten thousand objects but find it in none. Sin and misery are inseparable companions. So are holiness and happiness. No soul of man can be happy without union with God its Creator. He (man) can never satisfy his soul's large desire. Let us not seek happiness in wandering farther from God.

4. Wandering from God has not only lost happiness but produced much misery.

Men are mortal, and they feel a thousand pains in consequence of their mortality. There is much present trouble. The elements, disease and sorrow, their own anger and malice with discontentment murmuring and complaining. There is also the awful certainty of future judgment and eternal fire.

III. ADVICE TO WANDERING SINNERS

1. Seriously consider your estate. Your present state.

You have forsaken your Creator and Preserver. If He does not seek you, you will never seek Him nor find Him.

Will an offended God seek you? What reason have you for hope? Think how hateful to God sin is, and how it has damaged man. Do you think that He will have mercy on you while you still offend?

Jesus Christ is your only hope for mercy. After all you have done against Him there is still hope through the bleeding Lamb of God.

2. Then humble yourself and repent of your sins.

Sin will prove your ruin. God is now seeking you, and is willing to afford you His mercy and grace through His only Son. Do not delay. Now is the accepted time.

3. By returning to God you will regain His favor.

Divine light will shine upon you. Your darkness will end.

You will be happy in this world. Your misery of sin will end.

You will escape the wrath to come.

CONCLUSION—When have you spent a truly happy hour? The pleasures of sin, which you

have pursued, have produced pain. The world has deceived you. Your own heart has deceived you. The devil has deceived you. It is of the Lord's mercy that you are not consumed.

If you desire to return be not discouraged. Draw nigh to God with a contrite heart and He will receive you with kindness. The prodigal found welcome. The publican in the temple found mercy. You will be forgiven and received into the family of God.

God grant it for Christ's sake. Amen.

PRAYER

MRS. H. H. BOLENDER

Scripture Lesson: Eph. 6:10-20.

Text: Eph. 6:18.

Prayer is the greatest privilege divinity has extended to humanity. Divine communion started in the Garden of Eden.

1. There are conditions of success in prayer.
 - a. Contrition (2 Chron. 7:14)
 - b. Obedience (1 John 3:22)
 - c. Faith (Mark 11:24)
 - d. Perseverance (1 Kings 18:41-45)
2. Prayer is sometimes refused because not in accordance with Divine will.
 - a. 2 Sam. 12:16
 - b. 2 Cor. 12:8
3. Causes of failure in prayer
 - a. Disobedience (1 Sam. 28:6)
 - b. Secret Sins (Psa. 66:18)
 - c. Neglect of mercy (Prov. 21:13)
 - d. Instability (James 1:6, 7)
 - e. Self-indulgence (James 4:3)

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?

M. G. BASSETT

TEXT: Genesis 18:25.

- I. Will He not make all things work together for good to them that love Him?
- II. Will He suffer us to be tempted above that which we are able to bear?
- III. Will He not fulfill His promises?
- IV. Will He not answer prayer?
- V. Will not His presence go with us continually?
- VI. Will He not keep us from falling?
- VII. Will He not punish sin and reward righteousness?
- VIII. Will He not finally explain to us why He has ordered our lives as He has?

"The truth is that to ask God to act at all, and to ask Him to perform a miracle are one and the same thing."—JELLETT in "Efficacy of Prayer."

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

Number VI. Habits in the Life of Adolescents

WHAT is the importance of habits in relation to religion among adolescents?

Life is composed of a hierarchy of habits, each so related to the other that the entire personality is practically controlled by a series of interlaced habits. Most of the reactions of people are habitual, and the older one is the more true is this. Youth is a period of habit formation; if good habits are now formed, or molded into the character, the later life will be ruled by such good habits. James, the noted Harvard psychologist of the past generation, wrote that most criminals were made in youthtime. It is now that destiny is settled, and this is through the formation of habits. But few conversions appear outside of the plastic years of habit formation during adolescence. Church attendance, spiritual devotions, the reading of the Bible, leadership activities, are largely a matter of correct habit formations.

Unless now good habits are formed the later life will be at the mercy of evil habits. If good and wholesome habits are not built into the character of adolescence, evil ones will be.

What is the neuronic nature of habits?

There is a natural explanation to the formation of habits. Habits have their basis in the nervous system. Betts defines a habit as "the tendency of the nervous system to repeat any act that has been performed once or many times." Habits are formed because the tissues of the brain are capable of modification. It is the synaptic connections between the nerve cells which make habits possible. When once an impulse has passed over a nerve pathway, through such a connection, then it becomes easier for the same pathway to be used a second time. This is the formation of a habit. From the end-brushes of the axones to the dendrites the current goes and a bridge is formed, and the next current passes over more readily—a habit is made. It is this plasticity of nerve structure as James observes which is basic to habits.

When this structure loses its plasticity new habits are difficult to be acquired.

What is the place of habits in adolescence?

1. Habits are nature's method of economizing time and effort and at the same time they secure efficiency and skill. Habits are automatic, unconscious reactions to a situation. If the youth will form right habits of a moral and religious nature, when a temptation arises, without thinking the habits to do right function, and without the waste of nervous energy the temptation is passed over.

2. Habits increase skill and efficiency. On the physical plane this is true, and it is more true on the level of the moral and spiritual life. Skill in right doing is a matter of the acquisition of correct habits. The process of conversion tends to wipe the slate of the moral nature clean of former habits, and makes it easier for good habits of a higher type to be formed. When the mind is freed from the entanglements of sin, right thinking, correct living become habitual.

3. In the religious realm habits save effort. The mechanic saves energy and eliminates fatigue through making habitual the operations of his machine. Morally energy is demanded in life's reactions; and if religious habits are acquired unconsciously one will choose the right action.

4. Habits make it possible to meet evil, overcome temptation, and the disagreeable.

5. Habits are the foundation of a religious personality. Morally we may form habits of pure thinking, choosing elevating and ennobling companions, or of the opposite. We may habitually obey the voice of conscience, or yield to temptation. Religiously our habits make or break us. Adolescents may form the habits of prayer, of seeking the voice and will of God, or they may turn aside from the pathway of the pure. The habits of adolescence determine their personality, as well as fix their destiny. Naturally the neuronic structure is shaped by an action, and once shaped man is bound thereby.

What is the tyranny of habits?

Habits once formed become tyrannical. Nothing is more touching than to find a youth bound

by the clutches of an evil habit, and desirous of breaking it. With such a tenacious grip habits may so cling to one, until with Paul he is forced to cry out, "Who will deliver me from this body of death?" The psychology of satisfaction is such that once an act is started, the second stimulation must be greater than the former or no satisfaction results. Finally a stage is reached at which it is impossible to find satisfaction. The teacher of adolescence must be most alert to point out such a tyranny of habits.

On the other hand this tyranny can be used to one's advantage. If the habits are those of a religious nature, they will grow upon the youth as the years pass. They become an anchor which will bind the adolescent to Christ and the church.

How may habits be formed?

Much has been written concerning the formation of habits.

1. James was the first great psychologist to give attention to habits. His rules are:

- a. Launch a new habit with as strong and decided initiative as possible.
- b. Never suffer an exception to occur until the new habit is securely rooted in the life.
- c. Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.
- d. Keep the faculty of effort alive in you by a little gratuitous exercise every day.

2. Bagley lays down the following rules for habit formation:

- a. Motivate every new habit. Furnish a motive for it.
 - b. Focalize the thinking upon the habit to be formed.
 - c. Repeat the act with much attention.
3. The rules of Bennet are given thus:
- a. The learner must have a clear idea of the thing to be done; of the reason for doing it; and of the best way of doing it.
 - b. The act must then be performed with attention to the process; with accuracy in details, defects being noted and eliminated at each repetition.
 - c. As mechanical accuracy increases effort will decrease; attention will finally disappear. The goal is automatic action.
 - d. It is essential that the process be invariably the same; that its parts be in the same sequence; that attention be recalled to rectify any variation or inaccuracy which may occur.

How can one break bad habits?

Adolescents are faced continuously with the necessity of breaking habits which are gaining a hold upon them. This is especially true when they become Christians. On the human phase of breaking old habits the famous rule of James cannot be excelled: For every old habit there must be substituted a new one. The effort to break this old habit must be launched with determination never to yield to it again. One cannot taper off. For in this manner the old habit is kept alive, and the former flame continues to burn on. Launch with a decision never again to practice the habit.

There must never be an exception. No breaking-overs are permissible. The drunkard said, "Just one drink, since I am over the habit, will not hurt." The result was that the old habit was on him again.

For the old habit a new one must be substituted. Some new interest must be discovered which will take the place of the old. Benson writes, in his most excellent *Psychology for Teachers*, "The substitution of habits requires a greater expenditure of effort and energy than was necessary for the formation of the original habit. This holds true of habits of thought and feeling as well as those of skill and behavior. If you do not desire a habit, do not form it; if you do not want an act to become habitual do not exercise it."

Is age a factor in habit formation?

Today we are questioning the old saying, "If you let a child run until it is seven, you will never catch it." It is often stated that one cannot learn a new language after thirty, and if learned, it will be spoken with a foreign accent. Though we are pushing the age limit for the learning of new habits higher and higher, still it remains true that childhood and youth are the golden ages for habit formation. The child has a few limited number of nerve patterns, or nerve modes of reaction. But the adolescent has many well-established associations and behavior patterns. These constitute important factors in the mind set, and may interfere seriously with the acquisition of new habits. It becomes difficult to teach an old dog new tricks, not because he is old, as Benson observes, but because he has learned his tricks. Old habits are stamped on the adult nerve system, and are difficult to be changed.

Youthtime is the period of action, habit formation. It is action which aids in building habits.

William James in his famous chapter on "Habit" writes, "We become saints in morals and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation."

What is the relation of conversion and Christian experience to habits?

1. In the breaking of evil habits conversion is the outstanding aid which can come to the assistance of adolescents. There is nothing so effective in habit breaking as to be forgiven one's sins, and to have divine life through Christ in the soul. It has been discovered that there is no habit common to the lot of man, young or old, which conversion does not break. Psychologists of religion are giving much attention to the study of the conversion process because of the fact when conversion is experienced the life is totally changed. From the psychological standpoint in the breaking of habits conversion is adolescents' best hope. It alone is the transformer of character. This is stated in biblical terms, yet true to psychology, "Old things are passed away; behold, all things are become new."

2. Likewise in the formation of habits, the Christian experience is adolescents' best assistance. Religious habits must have their roots in religious acts and in a religious atmosphere. This the Christian experience furnishes. It is utterly impossible from the psychological angle for a religious character to be produced outside of a Christian experience. For the reactions will be in terms of the "mind set" of the individual; and this religious "mind set" comes only from a Christian experience. There are numerous religious habits, such as prayer, a desire to read the Bible, the fellowship with Christians, service for Christ at home or in foreign nations, loyalty to the institutions of the church, which the adolescent must form in order to live a religious life. They can be fashioned only by the aid of a definite Christian experience.

What is the relation of habits to learning?

Life is a series of adjustments to conditions and environments. These adjustments form one's education. This education is formal in school, but in one's life experiences it continues as definitely

as in the schoolroom. The facility, ease and efficiency with which such adjustments are formed largely determine one's success in life. We term the making of such adjustments the learning process. In school this consists of memory, the solution of problems, the development of useful skills, the gaining of fruitful knowledge, etc. In these processes habit plays a most important part. Several vital habits can be noted in this learning process:

1. The habit of study. Life is a schoolroom, and the adolescent will succeed in his or her undertakings only as this habit is formed. This implies application and concentration to the problems at hand.

2. The habit of attention. One common source of failures among adolescents in the schoolroom and in life's workshop is the lack of ability to give attention to the task at hand. Whatever the youth does, he must automatize the habit of doing it well, and with all his energy, as directed by his entire attention.

3. The habit of working through every problem to a conclusion or solution. We fail when our problems are left unsolved. If tasks are left unfinished in the schoolroom, out in life they have grown upon us, and our daily problems are laid down unsolved. In life most problems demand years for their successful solution. For years the author must drudge away at his book before it is completed. This power of sustained attention is a matter of forming the habit in the days of adolescence.

4. The habit of sustained application. Life demands of the youth the power of application, without which there is no true success. In the religious life most failures are due to the lack of this capacity. Character is not formed in a day, nor as James writes is a saint made in an hour. Character is the result of years of development and progress along moral lines. A true Christian character is the product of years of service and years of maturity after conversion.

What is the relation of moral development to habits?

The moral life is a series of right habits of conduct toward others. Certain actions are demanded of youth which must become unconscious, or automatic before moral development is possible. Morality is a growth, for morals are the relations of individuals to each other, and as such are capable of development. Religion likewise has been defined as the relation of the individual to God,

which forms the counterpart of morals. Some of the habits to be formed by youth are:

1. Habits of personal cleanliness and purity. Moral habits with reference to the sex life must be formed early in life; otherwise the growing adolescent will become the prey of an abnormal sex development which lays the foundation for the most gross immorality. This includes habits of clean thinking upon the subject of sex relationships. The foundation for either sexual purity or immorality will be laid during the years of adolescence.

2. Habits of respect to authority. The moral life is bound up with respect to authority, as well as the civic and the religious lives. This means that in the home, the school and the church school the youth must form the habit of respecting authority and obeying orders. The criminal is he whose development in youth failed to result in the formation of habits of respect to such authority.

3. Habits of self-control. Fundamental to the moral life is self-control. Habits along this line in respect to the appetites, passions, anger, in difficult situations and trying circumstances, are best formed during the early years of life. Nature has set her bounds upon which she has written, "Thus far and no farther shalt thou go." To overstep these bounds in any respect means suffering. To be a slave to the appetites means the facing of an early grave. He that gives way to his passions must know that his higher nature will be atrophied. He that is bound to anger is throwing into his system through the ductless glands poisons the most deadly. Self-control, as a habit formed early in life, is the antidote.

4. Habits with reference to duty, responsibilities, etc. The foundation of morality is laid in fulfilling one's duty, meeting one's responsibilities. Upon the adolescent there rest certain duties, which if shirked will later appear in habits of shirking every duty, and thus of undermining the character. There are duties which the youth owes to his parents, to the social organization, to the state, as well as to his God, which if fulfilled will result in the production of a moral character.

What specific religious habits should be formed at this age?

The purpose of all education is the formation of character, and the end of religious instruction is the production of a Christian character. This is the goal of life. The Bible states that to achieve this end one must, in the words of Jesus,

"be born again." Such a work of divine grace is the foundation of the formation of Christian character. The following fruitful habits in the achievement of such a character should be builded:

1. The habit of prayer. The keynote of Christian development is prayer. It is the source of Christian strength. The adolescent will face trials peculiar to his age and can meet them only through prayer. If formed early in life, this habit will continue to function. Some specific time should be set for prayer. This may be in the morning, or during the leisure hours of the evening. But regularity is one essential in the formation of the prayer habit.

2. The habit of Bible study. Prayer and Bible study go hand in hand. The source of Christian inspiration and fortitude is the Bible. This habit will be achieved better if one is systematic in reading the Bible every day. It can be read directly through, or studied book by book, or the great passages can be memorized, or by means of a concordance the doctrines and teachings of the Bible can be studied. But system is fundamental to the formation of this habit.

3. The habit of Christian trust. Faith in God comes as a habit, and one can trust the Lord habitually. Each Christian will demand faith and trust to meet life. Only by trusting the Lord daily for needed grace and the supplying of one's necessities can this habit of trust be acquired. When a sufficient number of actions of a religious nature of the same character have been performed a religious habit—be it faith, trust, prayer or whatever it may be—will result. And a religious habit is as difficult to break away from as is a physical habit.

4. Habits related to the church. These are too numerous to mention. Church going, church school attendance, the support of the church, etc., all come under this heading, and should be made habitual by the adolescent.

5. Habits of Christian loyalties. In this are included loyalties to the institutions of the Christian life, to the beliefs of Christianity, to the activities of the church, etc. Vital to one's Christian life are his habits of loyalty.

What is the practical relation of the laws of habit formation to the Christian life?

Let us apply the laws of James to the habits of the Christian life. Let the habit to be formed that of prayer and Bible reading, and the subject an adolescent just converted.

1. James says that he shall launch the habit

with a decided initiative and a strong desire. Let him thus begin praying and studying the Bible as though his future depended upon it. 2. Next he is never to allow an exception. Some time during each day of his life he is to practice reading the Bible and praying.

3. At every opportunity he is to pray and read the Bible. Never such an opportunity should be allowed to pass by. This means in public and in private, while resting during work hours, or during the leisure hours after work. 4. Then James says that he is to pray and read the Bible each day *gratuitously*, freely, even more than is necessary. Thus, would this habit, or any religious habit be formed.

The same principles will make it possible for any habit to become a part of the personality. One item should never be overlooked—that of practice each day, and never allowing an exception to occur. Practice will stamp the habit on the neuronic structure until eternity will be unable to efface it.

DOCTRINAL PREACHING

PAUL S. HILL

IT APPEARS that the lack of doctrinal preaching is quite largely responsible for the lack of doctrinal thinking on the part of the members of the congregation, and the lack of doctrinal thinking is in turn largely responsible for the many false and erroneous religions that come flooding into the country. We think it is a truism that doctrinal preaching accompanies every lasting revival of God's work and that error increases in proportion to the lack of spirituality on the part of the Church.

Doctrinal preaching is not necessarily dry and dogmatic. There is plenty of room for inspiration and liberty in this kind of ministry, only instead of rambling around with no doctrinal basis this kind of preaching holds steady to the main channel of truth, especially those truths that are fundamental to the experience of salvation.

Some of the religious bodies that are in existence show the possibility of building up a doctrinal type of thinking, or at least they show that certain expressions and terms convey a doctrinal truth, or belief. To accomplish this has taken time, and frequent repetition of the terms used, but evidently some religious leaders think the effort well worth while, for the terms are in evidence, not only among the preachers, but among the members of the congregations as well. These

terms are meant to convey the doctrinal position of the religious body. The use of well defined and frequently used doctrinal terms are evidently useful in holding steady the body of the religious group. Two things are thus shown, first, the possibility of building up such a background of doctrinal thinking, and second, the use of such doctrinal thinking to conserve the doctrinal position of the church.

It is said that a doctrine neglected by the church for one generation is lost. Probably this would be quite true if it were not for the printed page, and the Bible which is the source of all true doctrine. But the need of doctrinal preaching is evidenced by the fact that some do not read the Bible nor the printed page especially in reference to doctrine.

When we refer to the preaching of doctrine we do not wish to be understood as preaching some pet notion nor the mere creed of the church. We mean the Bible doctrines that are necessary to salvation. There is need of clear statements and explanation of these precious truths, and the people will appreciate doctrinal statements when they are based on the Word of God and made with a spirit of helpfulness rather than a spirit of dogmatism.

We understand that Mrs. Eddy stated that she was going to preach the truth without doctrine. But any statement of truth is doctrine. It is doctrine when we say that "A man must be born again" or "Without holiness no man can see the Lord." It is also doctrine when we say that "the Bible is the Word of God," or when we say "Jesus died for all the world." Any truth stated as such is doctrine, and doctrine is of great value in molding the thinking of the Church.

THAT FUNERAL SERVICE

Recently I conducted a funeral service, and after it was over I came home and had to have a season of prayer with myself. It was not a large funeral, just a simple service in the undertaker's parlor. The few that gathered were mostly mature people and evidently used to such services. The one in the casket had been sick for a long time and it was known that she could not get well. Death was expected and some way taken for granted. I read the scriptures and offered prayer, spoke for a few minutes on what I think was a suitable theme, and prayed again and turned the service over to the undertaker.

Probably I would have arrived at home in a

more satisfied state of mind if I had not overheard a conversation between the undertaker and the chaplain of a lodge. Needless to repeat what was said, the import of it was that at a recent lodge funeral the chaplain had done wonderfully well and made a great impression on the undertaker. I was not a bit jealous but I was hurt to think that I had so poorly preached funeral services that I could not make the gospel of Christ impress people as much as the ceremony of a lodge. That was the cause of the season of prayer with myself when I got home.

I suppose that nearly every minister has faced the danger of losing his sympathy with bereaved families. Especially if he is often called to bury the dead. Of all the things that seem to dry up the streams of sympathy from a minister's heart frequent funerals seem to take the lead with me, and if there is any place where genuine sympathy is needed and helpful it is in the cases of bereavement.

If I can have funerals far enough apart I can get along with my fountain of sympathy fairly well, but when they come too frequently then my sympathy dries up, and I have to pray for the grace of sympathy.

Cold, formal funerals are disgusting to God and men. And God help the preacher if they don't disgust him.

THE THREEFOLD MINISTERIAL CONTACT

A minister must deal with God, and with men, and with himself. In this threefold manner his life as a minister consists. Not only one, but all three of these aspects of his life are constantly his, and he must maintain them. If one is sacrificed his ministry will largely fail.

The minister's dealing with God is solemn, deep and at times terrible. Beginning with the call to preach, and on through every phase of his ministerial life he must have contact with God. Not all the instructions in the preaching and ministering business came when the first call was given. Since that first intimation of the life's work that God was thrusting upon him there grows and develops within the minister's heart those things that go to advance the kingdom of God, which things, so far as the minister is concerned, are first within himself.

There must be vital contact with, and communication from God himself in order that a minister may intelligently and consciously be able to do the work that God gives him to do. The

man who does not seek communion with God, who called him into the ministry, in order that he may better know His will, will soon lose his grip on himself and the people.

Not only must a minister have contact with God in order that God may communicate to him, but he must also deal with himself in order that he respond to the divine communication. Questions from God demand an answer. The claims of God on a minister's heart and mind and time and talents, must be met. The clear will of God impressed on the minister's heart must be done fully and without stint, even though it entails seeming loss of position, friends or ministerial standing. It takes all there is of any man to be a minister. It is not always the line of least resistance that carries out the known will of God in the ministry of His Word to the people.

Only as a minister deals with God and with himself will he be able to deal successfully with the people, and unless he can lead men to salvation his ministry is weak. To have power with men is wonderful. To preach so that they are saved from their sins, to bear down on them until they feel the surges of that divine equipment which God gives the ministers, to sway them until they yield to the claims of the cross, this is what true ministers desire. But such power with men comes only from power with God. To seek to deal successfully with men will be idle unless the minister deals with God and with himself. When our ministry is dry and useless we had better have a dealing with ourselves and with God. That is our only hope.

THE MINISTER AS A SHEPHERD

J. F. LEIST

AN AGED man lies dying in a foreign land. His life has been eventful and full, at times even tumultuous. He has basked in the sunlight of prosperity, but he has also seen the time when he had no place to lay his head save on a desert stone. His wealth is very great but he has also felt the pinch of famine. He is greatly honored and respected, but he had once been a wandering outcast and an exile. His death chamber is such as befits a man of his wealth and position, but he remembers many a lonely night when the only roof above his head was the star-studded canopy of heaven.

He knows he is going to die. He has made his funeral arrangements and given instructions to take his body back to his native soil to be buried

in the family cemetery beside his fathers, in a tomb that years before he had made with his own hands. He gathers his children and grandchildren about his bedside. Every one was destined to record his name permanently in the history of the world. One especially had already attained one of the very highest positions of trust and power that it was possible to attain, and even today he ranks among the most honored and distinguished men this world has ever known. With marvelous insight the aged father reads the character of each and ventures a word as to what the future holds in store.

But wealth and honor and position and all that earth holds dear, yea, even life itself, are fast receding. In his words of farewell he must include a final testimony. This he does in tender, simple, childlike words, speaking of the God of his fathers "who shepherded [root meaning of "fed" in A. V.] me all my life long unto this day" (Gen. 48: 15). And again of his favorite son Joseph he says, "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence, [that is,] from the Shepherd, the Stone of Israel)" (Gen. 49: 24, R. V., mar.).

OUR SHEPHERD GOD

Thus the patriarch Jacob, born of a shepherd race and himself a master shepherd, used for the first time recorded in human history the word "shepherd" to describe God in His manifold relationships to men. Devout souls throughout the ages have been quick to grasp the beauty and aptness of the expression. Few will dispute that the most beautiful and comforting song this old world of tears and sorrows has ever heard is the Twenty-third Psalm—couched in shepherd terms. How matchless is the opening, "The Lord is my Shepherd," suited alike to childhood's lisping lips and to archangel's arresting anthem.

How exquisite the thread of shepherd thought continues as the Lord cares for us through this life, and then the thought projects into eternity where the redeemed, who have walked in perfect safety with Him through the valley of the shadow of death without fear, shall dwell in the house of the Lord forever.

There we shall be of the heavenly Bride, the Lamb's wife, and make up that great multitude which no man could number, of all nations, and kindred, and people, and tongues, and we shall join together in singing the song of Moses, the shepherd of Midian and the servant of God; and

the song of the Lamb, whose resounding chorus is, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Still a shepherd Psalm, still a shepherd King, still a shepherd God! Praise His holy name!

The figure of a shepherd and his sheep has been through the centuries and still is today, one of the most familiar of all expressions illustrating God's perpetual love and care for mankind.

THE EASTERN SHEPHERD AND HIS SHEEP

It is scarcely necessary for me to remind you, my brethren in the ministry, that the relationship between the Eastern shepherd and his flock was far different from that existing between the shepherd and his flock as we know it today in our country. With us it is not a shepherd and his sheep, but an owner, perhaps a farmer or a ranchman, and his chattels. The interest is mercantile. A sheep is so many pounds of mutton and wool, worth so many dollars on such and such a market.

But with the eastern shepherd it was vastly different. His sheep were more than flesh and fleece. He knew them by name. He did not drive them, he led them. They knew his voice and followed it. A stranger's voice frightened them and they would not follow it. When the sheep were hungry the shepherd led them to the greenest pastures he could find. When they were thirsty he led them beside the still waters. He was gentle with those who were heavy with young, and he gathered the lambs with his arms and carried them in his bosom.

The true shepherd protected his sheep when danger threatened. He was no hireling to flee at such times and the sheep knew it. The shepherd and his flock lived together, bore hardships together, shared dangers together. As a result there developed a love of the shepherd for his sheep, and a dependence of the sheep upon the shepherd, that it is almost impossible for us to appreciate.

So vital was this relationship between the eastern shepherd and his sheep that Jesus could be perfectly understood when He told the tender parable of the lost sheep, or the ninety and nine, or when He said, "I am the good shepherd." John the Baptist need only say, "Behold the Lamb of God that taketh away the sin of the world," and immediately he was understood.

WHY WERE SHEEP CREATED?

The Lamb of sacrifice had been God's constant object lesson to His chosen people for 1,500 years.

Shepherds, sheep, lambs have been so intertwined in the hearts and in the worship of God's children, ancient and modern, until one almost wonders if God did not create sheep fundamentally for the purpose of helping people understand spiritual truths; and that their ordinary uses for food and clothing were, from God's viewpoint, the incidental uses? It is an interesting thought at least, even though we cannot answer the question.

We know that on no image did the early church dwell with greater fondness than that of the good shepherd, as witness the many gems, seals, fragments of glass, and other Christian relics. It is also frequently found in bas-reliefs on sarcophagi, and in paintings and tracings in the catacombs, some dating back even as early as the second century.

When I contemplate what the eastern shepherd was to his sheep, and what the sheep were to him, I am not surprised that Jesus said, "I am the good Shepherd." All the noblest and best and truest that is found in the true shepherd in his relationship to his sheep, is found in His relationship to humanity, except multiplied a thousandfold. I am not surprised, I say, when I find Jesus presenting Himself as a Shepherd, for the deepest testimony of my heart and life bears witness to the truth voiced by the ancient patriarch. Truly He has "shepherded me all my life long unto this day," and today I can join testimony with David, the shepherd king, saying, "The Lord is my shepherd."

AN AMAZING CALL

But the amazing thought to me is that He has called me to be a shepherd—a shepherd to people for whom He died, and for whom He lives today, and loves and cares. He has called me to be only an undershepherd to be sure, and in a different sense than He is, but a shepherd nevertheless. I do not know how you feel about it, but it positively amazes me. It frightens me. It staggers me. It probes me to the depths of my soul.

On the other hand it encourages me. It spurs me. It lifts my tasks beyond the common round. It allures me. It challenges the best that is in me. It grips me to think that He has counted me worthy to hold such a sacred trust. It draws me to the Chief Shepherd to ask anew, "Am I a faithful shepherd? How can I avoid the dangers of being a faithless shepherd? How can I be a better shepherd?" It is for the contemplation of these questions that we are assembled in this church this morning.

I almost hesitate to attempt an analysis of the shepherd relationships between a minister and his people lest I be like the botanist who tears apart the rose in his attempt to show it to me, or like the anatomist who dissects and destroys life in his attempt to analyze it, or like the plodding prose writer who attempts to clothe in better language the thoughts of a Milton or a Shakespeare. I think it will greatly help us in our attempt, however clumsy it may become, if we follow the outline given in the thirty-fourth chapter of Ezekiel. In the text it is considered from the negative standpoint. We shall consider it from the positive.

GOD SPEAKS TO SHEPHERDS

This chapter contains one of God's most stirring messages to the faithless shepherds of Israel. It begins with these words, "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! . . . ye eat the fat, ye clothe you with wool, ye kill them that are fed."

THE HIRELING SHEPHERD

What more striking language could warn us of God's utter displeasure of the shepherd who performs his task for what he gets out of it? So far as I know, Nazarene preachers are not waxing rich from the salaries they receive. But at the same time I suspect that many of us sit down to a better table than many of our flock by whose money we are fed. Many of us ride in automobiles while many of our flock must walk. It is probably not often that the Nazarene preacher or his wife are the poorest dressed persons in the church. Most of us must admit that our flock does pretty well in caring for us, their shepherds. As Dr. Williams so finely said in our recent Ohio District Assembly, "My church feeds me, clothes me, puts gas in my automobile tank, educates my children, and provides me and my family with the necessities and comforts of life."

A recognition of these facts should be a mighty barrier to guard us from what none of us want to become, a hireling shepherd. They should go a long way in developing in us a proper sense of the responsibility of our shepherdhood toward those who so willingly and sacrificially give of their means, the product of their toil, to release us from the necessity and worry of providing bread and butter and make it possible for us to fulfill our shepherd calling.

THE TITHER'S RIGHTS

Some may say that our people are commanded of God to bring their tithes into the storehouse and that it is their duty to support their preacher. Very well, but the receiver of the tithe, the shepherd, also has a duty. He is responsible to God to administer the strength and time that otherwise would be required to provide a living, to the spiritual welfare of those who pay the tithe. To my thinking no economy of law or grace can justify, or even attempts to justify, the paying of tithes without a proper measure of benefit returning to the tither, through the ministry of the shepherd who is a recipient of a greater or less portion of the tithe. A plain sense of business fairness would demand this. The tither should not, and in most cases at least, will not expect all his tithe to return to him in this manner of course, but he is certainly entitled to a portion of it to be thus returned.

THE SHEPHERD BELONGS TO HIS FLOCK

From this standpoint, therefore, the shepherd belongs to his flock—the entire flock—and yet how often we are tempted to be partial toward those whom we like, toward those who like us, toward those who appeal to us in one way or another, and neglect those of the flock who do not appeal to us, or whom we do not personally like so well, or whom we imagine do not like us so well. Perhaps a little more patient and tender shepherding in these cases would greatly help in overcoming their dislikes and prejudices as well as our own.

The minister who seeks to be a true shepherd will be on the lookout for this subtle temptation. We shepherds are as human as our flock, but knowing the possibility and even the likelihood of this temptation and its dangers, ought to help us in recognizing its approach and in overcoming it. To have our congregation feel that their pastor is the shepherd of the entire flock, and not of a petted few, will be of inestimable value to us in our pastoral work.

FEED MY SHEEP

We pass from the shepherd's relation to his flock to his duties and responsibilities to the flock. It is not uncommon to refer to visiting and calling among our people as though it were the sum total of pastoral work, as distinguished from preaching, administrative tasks and the various other phases of the work a minister is called upon to do. However we find that according to

Ezekiel, a pastor's first duty is not to visit among his flock but to feed them. I am not attempting to appraise the relative value of various phases of pastoral work and thereby deduce which is the most important. I am merely following the order Ezekiel uses.

Strangely enough, however, if we turn to the Twenty-third Psalm, we find the same order used there. We read, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Turning to the last chapter of the Gospel of John, after Jesus tested out the sincerity of Peter's repentance and assured him of his complete restoration, His first command was, "Feed my lambs." (Strange command to a fisherman, but that is exactly what He said.) This was followed by a second command, "Tend my sheep" (R. V.), followed by a virtual repetition of the first, "Feed my sheep."

Notice that the Master said "sheep," yes He included the lambs too, and first at that. He did not say, "Feed my goats," whose proverbial appetite is supposed to include a fondness to chew at anything and everything from old shoes to sugar lumps. He did not say, "Feed my giraffes," who can reach the hay whether anybody takes the trouble to throw it down out of the haymow, or not. The most obvious way in which souls can be fed is through sermons, prayermeeting messages, and other occasions of Bible explanation and exposition. The Word of God is the Bread of Life, essential to the development and maintenance of spiritual health and muscle.

FEEDING WITH CARE

The hireling shepherd did not care what he fed his flock. Neither does the hireling minister care what he feeds his flock. The true shepherd will not want to feed his flock on moldy hay, chaff, or baled weeds. There are many good sermon books, and helps on the market, but there are also many that could easily be classed as moldy hay, chaff and baled weeds. The true shepherd will beware of these. He will select the food he offers with greatest care.

He knows that in no other way can the sheep he already has be kept healthy. Full well he also knows—or will shortly find out—that "taint a knowin' kind o' cattle (or sheep) that yo' ketch with moldy corn." He will do his utmost to feed his sheep with the eternal truths of God in ratios of proper balance, and in the most attractive manner possible.

He will therefore exert every effort to make his sermons and messages clear, simple, childlike, easy to understand and hard to forget. The people that listen to him will be treated to the best feast that he is able to prepare. He will constantly be on guard for the welfare of his flock, ministering to their needs and not always catering to their wants and whims. He will strive to avoid indulging in anything that does not edify. My own opinion is that apart from the Bible itself, the shepherd attitude and the shepherd experience is the greatest aid to sermon preparation that it is possible to find.

TEND MY SHEEP

The second duty of the shepherd as listed by Ezekiel, is his ministry to the diseased, the sick, the wounded, the broken-hearted. Please note also that this is the second function of the shepherd as listed in the Twenty-third Psalm. After food and water are provided, we read, "He restoreth my soul," and again, the second command of Jesus to Peter was, "Tend my sheep," as noted above. Is it mere coincidence that this same order is followed in these three widely separated, independent, major passages? A divine order is strongly suggested.

These kinds of people, found in every flock, presents to the minister some of his greatest opportunities to be a true shepherd. Consider the ministry of Jesus to the sick, diseased, burdened, harassed people of His day. How much of the gospel record is occupied with stories of helpfulness in these cases. George Matheson, that great blind Scotch preacher of another generation, described the twelve apostles of Jesus as "His League of Pity." Not a mere sentimental pity, but a pity that extends itself and crystallizes into actual helpfulness and service.

How often we ministers stand by the side of those who are passing through the valley of Baca (or balsam trees, symbol of weeping or affliction) (Psalm 84: 6), and it is our privilege to point out the refreshing springs of grace and comfort that God always places there, but which the tear-dimmed eyes of the weary and crushed traveler are too often unable to see. "Comfort ye, comfort ye my people, saith your God" (Isa. 40: 1).

WREATHS OF CONSOLATION

For the hour when sickness lingers, when misfortune comes in like a flood, when vision is horizoned with sorrow, when life's brightest hopes are in eclipse, and its fondest dreams have fallen

like broken vessels of clay around the faltering feet, then shall the true shepherd be able to say to that one, "Yea, the mountains may depart, and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed" (Isa. 54: 10, R. V.). What a privilege to know the unfailing promises of God and bind them like wreaths of consolation around the fragments of a broken heart. To be successful here the shepherd must have the blood streak of deep experience. He himself must feel the comforting, sustaining hand of God before he can effectually minister to others.

VICTIMS OF CALLOUSING FAMILIARITY

There is a peculiar danger that we, as ministers, become victims of a callousing familiarity to the commonplace happenings and experiences that harrow the hearts of our people. All around us are the bleeding tragedies of human life. We visit more sick people in a week than most of the members of our flock visit in a year. Many of them dread a trip to the hospital to visit a friend. Many have complained to me that the odor of drugs, of disinfectants, of anaesthetics, sickens them. As a matter of fact it probably frightens them more than it sickens them. Yet to us a trip to the hospital is as common as a trip to the corner grocery. We are called frequently to pray with the dying, and to go where the death angel has lately entered.

Experiences which arrest the ordinary individual because they are unusual are the ordinary furniture of our lives. We become so accustomed to these things, that as Dr. Jowett so aptly says, "The pathetic may cease to melt us, the tragic may cease to shock us, and the visitations which arouse and vivify our fellowmen may lull us into a fatal sleep." We are in danger of becoming professional, mechanical, losing the shepherd touch and hence the shepherd value.

The true shepherd will avail himself of every possible opportunity, in every possible manner he will endeavor to minister to the diseased of mind, the sick of body, and the broken in spirit. He will know when the whole head is sick, and the whole heart is faint, when there are wounds and bruises that have not been closed, neither bound up, neither mollified with ointment. He will know also that there is balm in Gilead for every wound, and that the Great Physician is still carrying on a wide and successful practice in the haunts of misery and suffering.

By personal visitation, by friendly counsel, by encouraging word, by sympathetic hearing, by prevailing prayer, and with an understanding heart he will suffer with them, help them to bear their burdens and to find strength and comfort in time of need. He will also seek the aid of the strong of his flock to help the weak in such an hour, thereby rendering a double service, a service both to the strong and the weak, making the weak strong, and the strong stronger.

(To be concluded.)

THE PREACHER AND HIS MESSAGE

C. P. LANPHER

(Pastor, Patchogue, L. I., N. Y.)

THE caption of this article points us to one of those combinations afforded by the joining of the above named individual with the much used conjunction *and* utilized again and again, sometimes critically and again in a complimentary fashion.

As a denomination we believe in a God-called, God-authorized and God-anointed ministry, with credentials approved on earth and recognized in heaven, and if we ever give place to a ministry other than this no matter what natural recommendations may obtain, we shall have no reason for existence as a distinct people. Any other type of ministry than that of the apostolic character in our churches will unquestionably spell disaster and defeat God's plan for a militant church.

Isaiah voiced God's version in the matter when he declared "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Again the prophet soundeth forth his credentials—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus used these words of the prophet regarding Himself as they handed Him the scroll in the synagogue in the early days of His ministry. Paul emphasizes the same thought when he writes the Roman church saying, "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Surely the credentials of every Naz-

arene preacher must be identical with those of Jesus, Isaiah and the Apostle Paul.

A striking sample of our subject is found in the ministry of the evangelical prophet Isaiah who prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The ministry of Jeremiah can never be forgotten or blotted from the record of God's anointed prophets. Amos and Hosea with their messages to the back-slidden people of God were custodians of truth as applicable to our times as to the day in which they lived and ministered. In lecturing the young preachers at Yale University some years ago, Dr. Jowett said that in our preaching there should be a clear objective, and deplored the fact that the pulpit failed here by its tendency to drift from a definite goal in the message, as though we were out on the ocean sailing with no particular port in view, out for anywhere and for nowhere in particular, consequently many services have the fashion of vagrancy when they ought to be possessed with the spirit of a crusade. In speaking of preliminaries in public worship this same writer says, "Too frequently the reading of the Scripture is something to be got through with. No care is given its choice, no honor is assigned it in the service."

Newman's reading of the Scripture was as great a season as his preaching, and when Spurgeon read the 103rd Psalm in public the effect was striking. It is said of one preacher that the way he opened and closed the pulpit Bible had a subduing impression upon his congregation. These are not little tricks taught by elocutionists, they are the fruits of character. If they are learned as tricks they will add to the artificiality of the service; if they are the fruits of real reverence they will have a vitalizing effect. "In all our preaching," says Jowett, "we much preach for verdicts: We are not in the pulpit to please the fancy. We are not there even to inform the mind or disturb the emotions or to sway the judgment, these are only preparatives along the journey. Our ultimate object is to move the will, to set it in another course, to increase its pace and to make it sing in the ways of God's commandments, to bring men's wills into tune with the will of God."

We are wondering if the method and manner of preaching among other preachers who were eminent in their ability and success in other days will not serve, at least to some extent, as a pattern to us in these days. Variety in our messages

will doubtless be a blessing to our congregations and a spur to wider study in our quest for sermonic material. We all recognize that two things with which every preacher has to deal are the same in all generations: viz., truth and human beings; therefore it appeals to us that sermon themes that were used in earlier days would be just as applicable in our day. Take for example the subjects that John Wesley used in his preaching, would they not apply to our congregations now? Here are a few of them: "THE FALL OF MAN," "THE NEW CREATION," "THE SIGNS OF THE TIMES," "ON PERFECTION," "ON SCHISM," "FRIENDSHIP WITH THE WORLD," on "ZEAL," on "DRESS." The subject of that memorable sermon that Jonathan Edwards preached was, "SINNERS IN THE HANDS OF AN ANGRY GOD," when five hundred people were screaming for mercy to keep them from slipping into an awful hell.

The comparison between Scriptural preachers of today and those of yesterday is or should be of interest to us all. We wonder if the great preachers of other days are being produced today and if not, what is the reason. Surely the occasion demands men as strong in their ministry now as ever in the history of preaching. Take for instance George Whitefield. It was not alone his piety, but there seemed to be a preaching genius about the man that arrested thousands in their course of sin. Other preachers of his day like Rowland Hill or John Nelson rendered a good ministry, but this man Whitefield stands out with his immortal messages. There is one preacher, a Methodist, whom we have always wished we could have heard in the days of his strength. His biographer says of him, "He was very awkward and when nearly grown up was even uncouth, stooped in the shoulders and was so bashful as a young man that he would dodge into by-streets to avoid meeting certain persons. However he was a lover of books and secured a good education. Whether it was spirituality or scholastic ability or the combination of these and other qualities he developed into a remarkable preacher. His name was Matthew Simpson. Let us give a digest of one of his services. It was at Greencastle, Ind., on the campground. The audience was large. The preacher's text was Joel 3: 14, "Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision." In the outset he pointed out what he understood to be the literal meaning and applica-

tion of the text. He proceeded to consider the people before him in groups, in the light of their personal characters as God saw them; the scorner, the hardened sinner, the hypocrite, the backslider, the penitent, and the child of God. He brought them one by one to the valley of decision. Then swiftly changing the scene, he viewed them at the final judgment bar, and in terrible power pronounced the doom of the several classes he had previously portrayed. The picture he drew was thrilling beyond all description, as he portrayed the glorified Christ leading the hosts of God's children from the judgment bar to the gates of heaven, there to gaze and ever gaze upon the unveiled face of Christ, being evermore changed into the same likeness as the soul expanded in its attempts to grasp the infinite beauty, the infinite perfections, and the infinite glory of God. At this point the preacher seemed to lose all consciousness of the presence of the vast, excited crowd hanging upon his words, and with lifted eyes he soared upward, and as with the voice of many waters the multitude of people sprang to their feet with shouts and cries and tears and laughter. In that crowd were the young and the old, the black and the white, the polished student and the ignorant day-laborer all shouting, laughing, crying as their emotions moved them. The speaker was silenced and sat down, but the spiritual influences which he had called into being moved on and on, and for more than an hour the excitement was so intense that all efforts to stop it, even by singing, were unavailing. Dr. Simpson was not adverse to shouting, yet he could not make headway against it when preaching, and was compelled to stop when it began; consequently people stifled their emotions until he was through or in his climax. Prof. Larabee, one of the teachers in the college, says of this sermon that had Simpson been permitted to speak fifteen minutes longer, and with his desire to aid Dr. Simpson by restraining his emotion, that he would have died with the pent up condition inside.

There is unquestionably a contrast between the messages of the pastor and the evangelist. Jesus told the quick spoken Peter to feed His sheep, and without argument here is one of the greatest fields for operation held out to the pastor, and perhaps it is oftentimes neglected. We are more and more impressed with the complexity of humanity with their tides and temptations, their perils and propensities, and there is something that an anointed ministry ought to be able to offer them

that they could find nowhere but in a warm gospel message coming from the warm heart of a gospel preacher. A sermon on encouragement, on faith, on heaven, or the wondrous compassion of Christ may not mean souls at the altar, but it means a new channel of strength to some discouraged soul that was on the verge of giving up. The saints need to be encouraged in these strenuous days by a tender God-touched ministry and the sure reaction upon the preacher himself will be one of the sweet memories of his Sabbath day's work.

One of the failures among God's prophets now and then seems to be to bring a parade into the pulpit of the incongruities which have crossed the path of the preacher somewhere in his ministry. It may be that some sister denomination is dead and a seeming liability rather than an asset in the community, and we feel to attack it heroically. What is the result of such advertisement? We think one result is that it pleases the devil, on the other hand it blesses nobody's soul, though it may feed someone's curiosity. We have sat as a listener sometimes and been abashed at the wholesale display of some ministerial method or man whom we did not know, nor the congregation either, but was being dissected in that service in the house of God, when the people might have been blessed under a warm message of Bible truth that would have blessed them in their tomorrows.

As human beings, it will be impossible not to color our message in some degree by our particular personality, and of course here is one of the ingredients of the preacher's message. Yet may there not be so much of us in the message that there is not much of Christ? St. Paul said to the Corinthian church, "We preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake." Brethren, let us exalt Divinity and keep humanity as much in the background in our preaching as is possible, stressing the attention not upon ourselves or the mannerisms of our makeup but upon Jesus Christ and His enduring truth.

Truth is immortal, it will never die, nor will it be discarded for some other principle however attractive that principle may be to the minds of men. St. John voices this matter by saying, "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth."

We know of no business or process that has the enduring qualities of the message of the God-sent preacher. Nations may crumble and be forgotten in the final wreckage of worlds, but the fruitage of preached truth in the lives and eternal salvation of men will never die. Daniel voiced this thought when he declared, "They that turn many to righteousness shall shine as the stars for ever and ever." May this be the passion and product of the preacher and his message.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

PREFACE

In my literary meanderings through a thousand books, booklets, tracts, periodicals and the like I have extracted here and there various statements that to me were startling.

I did not originally collect these statements with any thought of their publication, hence I did not take time to secure the names of many of the authors. For this I apologize.

Some of the statements I have rearranged in my own language, possibly a third of the statements are the results of my own thinking, the majority of them are the unchanged statements of other men and women.

Presuming that these men and women appreciate the spreading of the truth their own minds have produced and claiming for myself none of the merits of these remarks, but trusting only that these articles shall accomplish good, I invite your attention to what "Someone Has Said."

CHAPTER I

The great work of Jesus was to form a holy Church out of Adam's fallen sons.

If knowledge produces good character and inspires kindly dispositions, then the devil himself would be a saint, for some 6,000 years ago he is recorded to have been subtle.

It is great to heal the sick, or feed the poor, but it is greater to heal the sources of disease and want by turning sinful hearts to purity.

The white of an egg and the poison of a rattlesnake have much in common—so with truth and error, but one means life and the other death.

A half truth is worse than no truth.

Find him who can say the saloon helped him to be a better man.

You cannot adjust Christianity to the times. The times must be adjusted to Christianity.

On nineteen different occasions Jesus sat down and taught one scholar.

Napoleon said God was on the side of the heaviest artillery, but who had it when he invaded Russia?

Let us think more of our duties than of our rights.

Doubt, like faith, is contagious.

Billy Sunday said he would fight the liquor traffic until hell froze over and then buy a pair of skates and fight on ice.

The great truths are blood-stained.

Because some men have gone to one extreme, let us beware lest we go to the other.

The first step into the temple of wisdom is knowledge of your ignorance.

You cannot tell the difference between the skull of a king and that of a beggar.

If you are not convinced you had better keep silent.

If much noise prevails, possibly you are running in low gear.

Tongues run fast when they carry little.

Always strengthen yourself at your weakest point.

Only when a Christian imbibes the spirit of the world is he defeated by it.

Christ alone can save the world, but Christ cannot save the world alone.

One may forsake Jesus by silence as well as denying Him by speech.

An ounce of sympathy today is worth more than a pound of roses when too late.

If Mary was divine, then how could she have lost Jesus?

You cannot die like a saint if you live like a devil.

We are not to be an attorney for Christ but a witness.

Some preach that we are to make a millennium and give it to the Lord when He comes, whereas, He is coming back and will bring His own millennium with Him and give it to us. The Scripture says that we are to look for Him at all times; we cannot do that and entertain the post-millennarian view.

Science demands facts. That all tradition is not false is one fact she often ignores.

Men have made laws but judicial law has been inadequate.

There will be no peace without the Prince of Peace.

The Lord sometimes removes our gifts that we might give our attention to the Giver.

Do not put gifts above grace.

People fight holiness because it lays the axe at the root of sin, plants a hedge of thorns across the path of sinful pleasures and kindles a consuming flame in the house of the worldling's idols.

An African chief said, "I do not wish to learn to read the Book, for I am afraid it might change my heart and make me content with one wife. No, No. I want always to have five wives at least."

QUALITIES OF A PASTOR

By a Pastor's Wife

Mrs. R. C. ROGERS

When Jesus said, "I will make you fishers of men," His words suggested the beautiful analogy between fishers of fish and fishers of men. He addressed men whose years of experience had taught them that to be successful fishermen they must first determine where fish are to be found; second, have the most attractive bait possible; third, land the fish at exactly the psychological moment after he began to bite. Landing fish takes the least amount of time of any part of the fishing game, but requires long and careful preparation leading toward this last victorious moment.

Dear fishers of men, it requires but little time to lift a soul from the waters of despair to the Rock Christ Jesus, but years of preparation and constant attention to the presentation of the bait and strength of the fishing rod.

The particular fisherman under consideration at this time is the pastor. As we sit in the pew and address the pulpit, we pray that our criticisms or suggestions may be constructive, not destructive. They are given in as much earnestness as ever you preached a sermon. In fact, the wifely curtain lectures you pastor-husbands receive, if properly relished, would do you more good than the nice things you coax other people to say to you.

To change the figure, if Uncle Sam were to send you as an ambassador to some foreign country you would groom yourself very carefully. You are sent to represent Jesus, the Savior of the world—would you do less for Him? We recommend that you cultivate the daily friendship of the Brush family and take the mirror test frequently. God looketh on the heart, but men and

even sometimes women are convinced by outward appearance. Better not risk going up town just five minutes for the mail in soiled collar and spotted trousers, you may meet the District Superintendent coming to tell you he thinks you have outgrown Goose Creek church and has heard your name favorably mentioned as pastor of that nice church on Main and Blank in New Town. He probably would lose his powers of speech and get hardening of the heart toward the intended promotion.

May we very gently suggest, also, that you clean your glasses, and, when possible use your handkerchief before entering the pulpit; any kerchief displayed to be on its maiden voyage from the washtub.

Your hearers are peculiarly blessed when you are able to create an atmosphere of worship that lasts throughout the service. We believe longer private and shorter public prayers, less jazz and more real prayer and praise hymns would help. And for the sake of all who are, were, or will be, do have order. We just about have nervous prostration when Johnnie and Sallie and all their first cousins go for a drink; Mr. Take-It-Easy snores; Mr. Show Off and Miss America giggle and write notes. If necessary bribe the ushers to seat mothers with small children near the doors, and do get a ton of tact and two tons of determination to teach people proper church behavior. If your sermons are worth the tears and prayers we expect you to put into them we want to hear every word you say.

We appreciate your speaking in clear, musical, conversational tones, remembering your nose was made for breathing, not for speaking through. The size of the building should determine the volume of voice to be used. Often in a large auditorium only those occupying the front seats can understand the speaker; while in a small one a giant voice, if given full vent will make the walls, seats and songbooks tingle with vibration, not to mention the delicate ear drums of the helpless victims before you.

The pulpit is not a suitable place for 10-yard dashes, prize high jumping and arm exercises. "Amen" and "Glory to God" are terms too sacred to use merely during pauses while trying to think what to say next.

The land is full of good schools and books on English. Incorrect language is unpardonable on the lips of anyone, especially our religious leaders. Dear pastor, you can never appeal to people

of intelligence with ever so good a message if couched in grammatical errors—unless you happen to be a noted character otherwise. We once heard a fellow say, "I fotch your paint home, set it in the shed and kivered it up with a board." That is not so much worse than, "A-pray-in, a-singin," "I seen," "I have saw," "They told he and I"—"Thy speech betrayeth thee."

Preparing and delivering sermons is one of your main tasks, we admit; but your usefulness and influence will be greater if you take a deep interest in all activities of the church: Sunday school, W. M. S., N. Y. P. S., Junior Society, prayermeeting, et cetera. Let the spiritual predominate, of course, but meet your people in a social way. Your presence will be a safety measure in many instances. Your pastoral calls in all the homes mean much more than any estimate worth, weeping with those who weep; rejoicing with those who rejoice; the first to offer sympathy, the first to offer congratulations.

Blessed is the pastor who loves children, appreciates youth and the interest of youth; appeals to people of middle age, or striving period; and respects the aged. "All things to all men," without losing the dignity of your calling. Approachable, yet wisely reserved; practical, optimistic. Instead of telling us repeatedly that the world is on the rocks, the depression is barely begun, all the young people are hopelessly lost; tell us God is still on the throne and if we obey His voice and are kind to one another all will be well in this life and the next.

Be an example in finances, striving to, "Owe no man anything but love" him. This will sometimes mean sacrifice; for oftentimes our ministers are underpaid. Do not continually nag your congregation for money, but teach them God's method of tithes and offerings for supporting His work. Keep all bills connected with the church paid as promptly as at all possible. This is worthy the best effort of the best preacher. Shame upon us that it is considered next to impossible to collect a church debt. No wonder bankers and creditors are dubious when a church committee asks a favor!

"Finally brethren," (and sisters) you may be perfectly groomed; have the best of pulpit manners, splendid singing and public speaking voice; use good English, say, "Praise the Lord" and "Amen" when you really mean it; be the personification of kindness, orderliness and optimism; pay your bills before the collectors come and em-

barrass your wife when there is company in the house; live in your home as you recommend that other people live in theirs; *but*, the end is not yet. Three crowning qualities and by far the most important are:

1. To have a definite call from God to the ministry. One of the most consecrated women we ever knew expected their only son to make a Nazarene preacher. It was her life-ambition. He was far from it and sensible enough to make a surgeon for which he was eminently fitted. Have so clear a call you will feel, "Woe is me if I preach not the gospel."

2. Spend much time in prayer. If you expected to become a salesman, you would first become well acquainted with the head of the firm, learning the policies and principles of the company. Become acquainted with the Head, the Triune God. He will make known to His representative the quality and value of the Living Water and Bread of Life which you are to sell to the multitudes "Without money and without price."

3. Uninterrupted hours of daily study. The angels brought a glorious message to the watching shepherds on those quiet Judean hills: "For unto you is born this day in the City of David a Saviour which is Christ the Lord." Beloved pastor, your message is greater! You can tell of a crucified, risen, glorified Lord. Study till the truth of it fires your own soul, search till you find the best method of passing the good news across to others; for, "It is the power of God unto salvation to everyone that believeth."

TEN COMMANDMENTS FOR THE PREACHER

By a PREACHER'S WIFE

(Mrs. R. C. Rodgers, Placentia, Calif.)

1. Thou shalt have no other critic before me.
2. Thou shalt not make unto me any excuses for thy behavior in the church, or in thy home, or on the streets that are outside thy house. For I, thy wife, am a zealous wife, knowing that the iniquities of the pastor are visited upon the congregation to the third and fourth years after thy resignation.
3. Thou shalt not take the name of thy wife in fun, for she will not hold him guiltless that taketh her name in fun.
4. Remember thy watch to keep it before thee. Six days have we labored and done all our work, but the seventh day is the day of the preacher. In it he wants to tell all he has

thought all the minutes, all the hours, and all the days that are within the week.

5. Honor thy District Superintendent and thy church board that thy days may be long in the church which the Lord and the people have given thee.
6. Thou shalt not kill time in starting and stopping thy sermons.
7. Thou shalt not commit—thyself when silence is wiser.
8. Thou shalt not steal—another's sermon.
9. Thou shalt not bear hurtful rumors against thy preacher brother.
10. Thou shalt not covet thy brother's position, nor his manners, nor his made-sermons, nor his flocks, nor his "sass," nor anything that is thy brother's.

PASTOR'S SCRAPBOOK

A NEW LEAF

*He came to my desk with a quivering lip,
The lesson was done—*

*"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."*

*In place of the leaf, so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."*

*I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."*

*He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."*

—UNKNOWN.

IMPOSSIBLE

Someone has said that a severe holiness; a critical, bitter, sour, envious holiness is an absurdity; an impossibility. True holiness comes from above; therefore it brings a spirit of kindness, gentleness. To be exact, holiness is God's character living and shining out through our lives.

KEEP HOLDING ON

Delays are not refusals; many a prayer is registered, and underneath it the words, "My time is not yet come." God has a set time as well as a

set purpose, and He who orders the bounds of our habitation orders also the time of our deliverance.—Sel.

*Let me look at the crowd as my Savior did,
Till my eyes with tears grow dim,
Let me look till I pity the scattered sheep,
And love them for love of Him.*

—CHARLES INWOOD.

LEFT GOD OUT OF HIS LIFE

Not long since a very prominent man died in Texas. He had served as judge of the Civil Court of Appeals, and had served in the legislature a number of terms. But he died. Another very noted Texan who knew this man intimately said at his funeral that "All his thoughts and ambitions were only for his home, his state and his country." He left God out of his thoughts and plans. I am fearful too many of our leaders are doing the same.

"It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early Church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of the Acts."—JAMES ELDER CUMMINGS, quoted in "The Ministry of the Spirit," by A. J. Gordon.

"Whether our place is at the front, or by the supplies, we ought to be wholly, unreservedly, out and out in the campaign, body, soul and baggage."

THE DIVIDING LINE

Forever here on earth the cross is the great dividing line and on either side are the saved and lost. It will be so over yonder, in the land of clouds, where Jesus will come in His glory—on one side the sheep, and on the other the goats. About the cross of Jesus is settled the destiny of men.—UNKNOWN.

HOW TO TEST AMUSEMENTS

Do they rest and strengthen or weary and weaken the body?

Do they rest and strengthen or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to, or remove one farther from Christ?—Bulletin.

"Christianity is a religion of the supernatural, and, to anyone who is thoroughly in its power, it must bring the presence of a live supernaturalism, and make that the atmosphere of his life. You cannot bring Christ's religion down, and make it a thing of this world. The first truth of the incarnation is the controlling truth of the Christian faith."—PHILLIPS BROOKS.

"Without the Way there is no going;

Without the Truth there is no knowing;

Without the Life there is no growing."

DIRECTIONS GIVEN TO A PREACHER

(Taken from an old Discipline of the M. E. Church published in 1820.)

J. G. DEMOREY

1. Be diligent, never be unemployed. Never be idlingly employed. Never trifle away time. Never spend any more time at any place than is strictly necessary.
2. Be serious—let your motto be "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.
3. Converse sparingly—conduct yourself prudently with women (1 Tim. 5: 2).
4. Take no step toward marrying without consulting with your brethren.
5. Believe evil of no one without good evidence, unless you see it done. Take heed how you credit it, put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one, because your words especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.
7. Tell everyone under your care what you think wrong in his or her conduct and temper, and that lovingly and plainly as soon as may be, else it will fester in your own heart,

make all haste to cast the fire out of your own bosom.

8. Avoid all affections. A preacher of the gospel is a servant of all.
9. Be ashamed of nothing but sin.
10. Be punctual. Do everything exactly at the time, and do not mend our rules but keep them, not for wrath but conscience' sake.
11. You have nothing to do but to save souls, therefore spend and be spent in this work. Observe, it is not only your business to preach so many times, and to take care of this or that society but to save as many as you can, to bring as many sinners as you can to repentance, and to build them up in that holiness without which they cannot see the Lord.
12. Act in all things, not according to your own will, but as a son in the gospel, as such it is your duty to employ your time in the manner which we direct: (1) In preaching; (2) Visiting from house to house; (3) In reading, meditation and prayer, above all if you labor with us, in the Lord's vineyard, it is needful you should do that part of the work we advise and judge most for His glory.

WITH WHOM DO YOU LIVE?

A traveler, passing through a southern forest, suddenly noticed a break in the thick of the trees and near the road discovered a dilapidated old cabin, in the door of which stood an old, ebony-faced mammy. To his question, "Do you live here alone, mammy?" she quickly replied, "Yes me and Jesus."

"Christians are as guilty for not having the Spirit, as sinners are for not repenting. They are even more so. As they have more light, they are so much the more guilty. All beings have a right to complain of Christians who have not the Spirit."—CHARLES G. FINNEY in "Revivals of Religion."

I like THE PREACHER'S MAGAZINE very much. In fact I would not know how to get along without its monthly-visits.—J. H. Jones, Michigan.

I look for the *Herald of Holiness* week by week, and THE PREACHER'S MAGAZINE is a boon to the nation.—A Baptist Minister.

HERE AND THERE AMONG BOOKS

P. H. LUNN

PERHAPS you haven't noticed it but this department has been on a leave of absence for quite some time. This first issue of the new year seemed the logical time to resume activities. For we suppose that at the outset of the new year ministers make new resolutions, set goals for the coming year and in general gird up their loins for better and more effective work. And we hope that one resolution made by many of our readers was to read more books this coming year. I know of some—not many, I'll admit, but more than one—preachers in our ranks who set out to read a book every so often or a definite number during the year. There may be some merit in that plan. We know that the person who sets for himself a goal will accomplish more than he who has no certain stint to finish. Incidentally, at an assembly that we attended this past year, one preacher in giving his report told the exact number of books he had read. And turning to the presiding General Superintendent said, "And Dr. _____ I can give you the title of every one of them." I knew that everything else being equal, that preacher didn't keep saying the same things over and over Sunday after Sunday. I knew that he must have had something fresh and new and interesting. A man just couldn't read all those books and not have it manifested in his preaching.

Well, enough of that, or we'll not get to mention our books. Quite a stack of them has accumulated while the Book Man has had his "lay-off." One book that stands out for its worth-whileness is B. F. C. Atkinson's *IS THE BIBLE TRUE?* (Revell—\$1.25). We know that the question of whether or not the Bible is true is not the most perplexing query that our preachers are called upon to answer. However, unless our observations have led us astray there are an increasing number of young people who are asking this question, even though secretly. And that is one question that the minister of God should be able to answer with authority and convincing effectiveness. This volume may be a great help at this point. It is most comprehensive. It deals with the scientific teaching of the Bible; the history, the miracles, the Pentateuch, the Gospels and whether or not they contradict each other, the morality of the Old Testament, the resurrection of Jesus Christ. All of it climaxing in a final

chapter, "What Is the Place of the Bible in the Christian Life?" I believe that were I a pastor, I would have a well marked copy of this book to lend to my young people. Even those of them with no shadow of doubt in their minds would do well to read the book carefully.

A volume of unquestioned worth is *DISCIPLESHIP*, by Leslie D. Weatherhead (Abingdon—\$1). This book has nine chapters, Surrender, Sharing, The Quiet Time, Fellowship, Guidance, The Will of God, Restitution, Witness, The Burden of God. These you will recognize as the aspects of Christianity stressed by the Oxford Movement. The author however does not discuss them from that point of view. There is in this volume both a mental and a spiritual stimulus.

We must not fail to give at least passing mention to the two popular minister's annuals: *DORAN'S MINISTERS MANUAL* (Harper—\$2) and *THE MINISTER'S ANNUAL* (Revell—\$2). Each of these volumes is a veritable treasure house of sermonic material, illustration, Sunday school lesson summary, prayermeeting suggestions and helps for special days and occasions. It would be difficult to choose between them. This is the tenth annual edition of *Doran's Ministers Manual* edited by that master-compiler, Dr. G. B. F. Hallock. The *Minister's Annual* edited by Joseph M. Ramsey, whose fame is as widespread as his magazine, *The Expositor*, is now in its seventh year. In each volume are represented the best thought and technique of the American pulpit. If I were asked to state a preference I should just casually remark that a preacher who could afford both should easily get ample returns for his investment. On the other hand, if pressed for a choice I should doubtless lean toward *Doran's*, probably for no better reason than its three years seniority which has established it more firmly in my consciousness. Incidentally it has about 120 more pages than its contemporary. And it's just possible that Ramsey's book, having been publicized so widely as a subscription premium, has prejudiced the book-selling part of me somewhat against it. Seriously, here are two worthy volumes. Any preacher who buys one or both will get value received, heaped up and running over.

"Make it the first morning business of your life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand."—JOHN RUSKIN.

WHAT A NERVE

The W. C. T. U., a "feeble folk, yet they build their homes among the rocks," had an exhibit at the Century of Progress Fair, showing the evil effects of alcohol on the human system. The liquor interests protested, claiming that the exhibit was directed against the liquor business.

It is, why not?

What a nerve!

You would think that the repeal of the Eighteenth Amendment has entirely defaced and eradicated all the evils of liquor on the human system and on the social body, and that the only way to get to heaven, health, happiness and prosperity was to take a nose dive drinking your tummy full into a sea of raw alcohol.

The more you think of repeal and the more you think how the amalgamated booze interests put it over, the less you think of human intelligence.

It is as though the combination of lice and fleas had conspired to make the dogs bark at flea soap in the interests of canine happiness.—W. A. WHITE in *Emporia Gazette*.

A DEPRESSION CURE FOR YOUR CHURCH

"Tithing in Hard Times" is the best selling of The Layman Company famous Bulletins on Tithing and Stewardship. This and 31 other Bulletins sent for 20 cents. Sample copy free on post card request.

The Layman Bulletin consists of four pages. Pages 1 and 4 for the use of the local church. They may be printed, multigraphed or mimeod at one impression. Pages 2 and 3 carry any one of thirty-two Tithing and Stewardship messages.

This affords a quiet but effective course in Tithing and Stewardship education. It combines simplicity, effectiveness and economy. It offers a solution for all your church problems.

Send for price list and sample set, 20 cents.

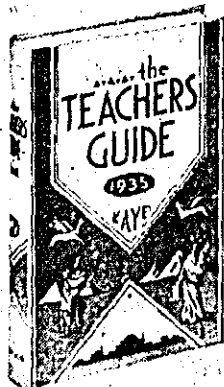
Please mention The Preacher's Magazine, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

S. S. LESSON COMMENTARIES

In advertising these Commentaries we do not unqualifiedly recommend them or endorse everything that may be found in them. We have selected these four volumes because we believe that they represent the best material available outside of our own lesson helps. For emphasis of

the doctrine of holiness and for authority on any disputed point of Bible or doctrinal exegesis we expect our people to use our Bible School Journal or the Children's Worker. The Commentaries listed here are merely recommended for use as collateral or additional material.



THE TEACHERS' GUIDE

New! Up-to-date! Different! A Commentary on the International Sunday School Lessons for 1935: Orthodox, scholarly and practical. The author, Dr. J. R. Kaye stands unqualifiedly for the Divine inspiration of the Bible; for the Deity of Jesus Christ; for the doctrine of the Atonement; for the new birth and for the Miraculous as set forth in the Scriptures.

There are a number of new features in this new work such as the pronunciation of Bible names, the cross references and the correction of mistaken or inadequate renderings of the Authorized Version.

This lesson commentary gives careful attention to the practical application of the Lesson. It emphasizes Biblical and historical settings.

The book has nearly 400 pages well illustrated; thorough in every detail yet sufficiently simple for the teacher without special Bible training.

Price \$1.50, postpaid

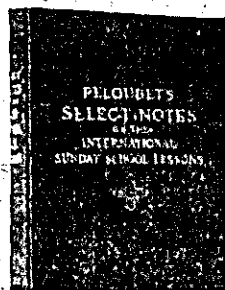
PELOUBET'S SELECT NOTES

The world's greatest commentary on the International Sunday School Lessons. Its suggestions to teachers, its maps and pictures, are comprehensive and thorough. All this matter is presented in a form which can be easily and profitably utilized.

No teacher can afford to be without the information given in this volume.

It is helpfully illustrated by over 150 pictures, several maps and colored full page illustrations.

Price, \$2.00, postpaid



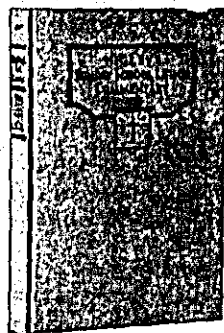
HIGLEY'S

S. S. LESSON COMMENTARY

It presents the lessons in plain, concise, easily understood language that is both interesting and instructive and goes direct to the point without the use of unnecessary words. It is designed particularly for teachers who wish to be faithful to the Word of God and to present the lesson in the "demonstration of the Spirit and of power" rather than "with enticing words of man's wisdom." The editor is a layman, trained in teaching and a veteran Sunday school man of practical experience. His work is checked and approved by a widely known minister and educator.

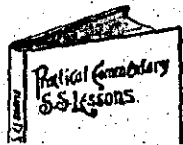
The new lesson commentary now in its second year is meeting with great favor. The book contains 280 pages. Durable bound in cloth boards.

Price \$1.00, postpaid



ARNOLD'S PRACTICAL COMMENTARY

A practical and comprehensive commentary on the International Sunday School Lessons for 1935. Contains Lesson Introductions, Teaching Outlines, Practical Applications, Sidelights from Science, Blackboard Exercises, Questions and Maps, One-Minute Mission Talks; also special suggestions for different age-groups of the Sunday School. 236 pages. Price, \$1.00, postpaid



We can also supply other Commentaries as follows: Tarbell's Teacher's Guide at \$2.00; Snowden's S. S. Lessons at \$1.35; The Gist of the Lesson, 35c.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10

FEBRUARY, 1935

NUMBER 2

WHY SHOULD PEOPLE COME TO MY CHURCH?

THE EDITOR

IF the question were, "Why should people go to church? that is, some church, it would be merely a theoretical question and could be answered by the usual arguments in favor of church attendance. But the question is more discriminating than that, for we have proposed to ask why people should attend the particular church of which I am the pastor. That is, why should they attend my church rather than one or another of several churches which hold meetings in the community? Especially why should anyone pass by one or more other churches and come on down to attend my meetings?—which is what a good many must do if I have a crowd. What benefits are people likely to get out of the services and activities of my church which are really valuable to them and which they are more likely to get here than somewhere else? Well, the asking of these questions should do me good, whether or not I am able to answer them as satisfactorily as I wish.

And approaching the question as our fathers used to do, there are a number of arguments that I think are insufficient. As to my own members, of course I can argue that it is their duty to come and that even if the meetings make no particular contribution to them, they should come on and be "faithful" anyway. This is true, but too frequent reiteration is practically an admission that my program does not sustain itself against competition. Concerning others as well as my members, I can argue that I am doing my best to do them good and they should come out of sympathy for my earnestness. But the truth is there are preachers who are both earnest and efficient, and if I am earnest only, then people are not really obligated to support and assist me merely on this account. The man who walks the tight rope far up above the pavement of the street is both earnest and efficient, but if I do not care for that sort of entertainment I am not likely to contribute very much either of time or money to its support.

It is not necessary for me to go over the ground relating to the service

which the church is expected to render to its members and adherents. This field is rather too familiar. At least I need not go into details. Perhaps it is enough to say that the church is expected to help people "find God," using this expression in the broad sense, and making it to include not only the crises of justification and sanctification, but also "the practice of the presence of God" in the whole scope of the Christian course. And now will people get help in this supremely important sphere by attending my church?

Perhaps I can do no better than to divide this question into its component parts and leave the answers to be filled in by every preacher who reads them:

1. Can I gather about me a sufficient number to make my church a balanced society in which children, young people and neighbors (without much reference to age) will find companionship, as well as fellowship? or will I always have just a "woman's church," or "an old people's church," or "a young people's church," or "a poor people's church," or "a rich people's church," etc., making it impossible for many to find with me the answer to the legitimate demands of the social nature?

2. Can I succeed in maintaining an atmosphere of worship, especially in my Sunday morning services, that will assist busy, work-a-day people in "drawing in the wanderings of their minds" so that they will leave the place feeling like they have been to church and not to a forum?

3. Have I developed an ability to fill my sermon period with things new and old and interesting that will instruct and inspire and make men know that religion is a practical and sensible as well as an ideal thing?

4. Are the services of my church so arranged and conducted that one can take some important part in them without being conspicuous, and get the sense of welcome and adaptation without unwholesome publicity?

5. Have I found a way of making announcements and taking the offering that is effective and yet not tedious?

6. Do I have a program of service that makes place for everyone and gives emphasis to all the phases of the Great Commission, thus offering a channel for the expression of all Christian verities and holy impulses, or is mine but a cult which confines and clogs rather than opens and directs?

A preacher sat in an audience of his own denomination and observed the manner and end of the service. Toward the end he asked himself, "If I lived in this neighborhood would I become a regular attendant upon the services of this place?" And he had to admit that he probably would not do so, for there was a barrenness and a strain and unnaturalness that reminded one of Pharaoh's chariots with the wheels off. Spontaneity, swing, and interest seemed almost entirely lacking. Even a dead ritualistic service is preferable to a dead informal service. In fact there is little room for choosing among the various kinds of deadness. And mere recklessness is a sorry substitute for spiritual depth and power. Or to follow the metaphor, it does not help much when things are dead for them to resist acknowledging it.

Church publicity is a fine thing, and worthy of the preacher's careful attention. But a church cannot run on publicity any more than a train can run on its bell and whistle. Are there really any good reasons why people should come to your church?

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

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

THE DYNAMIC POWER OF THE WORD

"For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and of joints and marrow, and quick to judge the feelings and thoughts of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open to the eyes of Him to whom we have to give an account" (Heb. 4:11-13, Lightfoot's Translation).

THE hope of rest for the people of God had been delineated. A rest wherein they ceased from their own works and found the true spirit of worship where the soul meets God and enters into the communion of spiritual fellowship. Here the soul finds its home; here there is the transformation of the human nature, and here is the process of bringing into conformity the powers of our being. The transformation is an act, the adjustment of the various functioning powers of being requires time. But both are wrought through the rest of implicit trust and surrender to God. The reason for this the writer subjoins in describing the dynamic power of the Word of God and its penetrating influence.

THE WORD OF ACTIVE FORCE

This Word divine given unto us is not simply a statement of belief couched in some rational form; such a molding of truth may be an interpretation of the Word of God, but in itself it is living, having the power of action. Herein is the same attribute applied to the Word that is applied in a preceding chapter of this epistle to God. The Hebrews were warned to take heed lest they depart from "the living God." Then we have the same attribute applied to Christ, springing out of his own consciousness on one occasion and designated unto Him on another occasion. In His discourse after the feeding of the five thousand, he tells the people plainly, "I am the bread of life," and in the first epistle of John the writer speaks of the "Word of life." Not only so, but this is not the only reference which

sets forth the thought of the Word as possessing this dynamic element. In the Gospel of John (6:63) we hear Jesus saying unto the people, "The words which I have spoken unto you are spirit and life," then carrying this thought over St. Peter makes mention of the "words of eternal life" which they have. Moreover Stephen in his defense refers to words spoken on Mt. Sinai as living oracles that had been given unto them. Unlike other pronouncements of teachers of truth and religion the words given by God and Jesus Christ, the Son of God, have within them a dynamic element. They not only hold up an ideal and set standards of high ethical and spiritual living, they carry with them through the ministry of the Holy Spirit an enabling power to attain to those standards when the heart of the individual reaches out in faith.

Not only is the word living, but in its manifestation it is filled with vigor. The English derivative for the Greek Word used here is energetic. The dynamic element works with effectiveness and with intensity. It expresses the characteristic of all life in that it has an inherent activity and in this case it is a stirring inherent activity.

Then there is added the penetrating power of the Word. As Wescott says, The activity of the Word is not intellectual only by moral; it deals with conduct as well as with knowledge. It is shown in the power of the Word to lay open the innermost depths of human nature. It has unrivaled keenness: it pierces in fact to the most secret parts of man, and that not as an instrument merely but as a judge of moral issues. It is sharper than the most formidable weapon of earthly warfare: it finds its way through every element of our earthly frame: It scrutinizes the affections and thoughts of which our bodily members are the present organs.

THE PENETRATING POWER OF THE WORD

With the comparison of the Word to a two-edged sword, there is the suggestion of its ability to enter into the depths of human nature, discerning the innermost utterances of the being and

distinguish between the right and the wrong. This thought is carried farther in the following expressions. Herein says Westcott, "The 'dividing' operation of the Word of God has been understood as reaching to the separation of soul from spirit, and of joints from marrow, or to the separation, in themselves, of soul and spirit, and of joints and marrow. The latter interpretation seems to be unquestionably right. The Word of God analyzes, lays bare, reveals in their true nature, reduces to their final elements, all the powers of man." The Word of God penetrates to the innermost recesses of the phases of man's inner life.

The effect resulting from this inner penetration is expressed in other passages of Scripture. The psalmist stated, "The entrance of thy words giveth light." There is the illuminating power of the Word revealing sin in its true nature, and teaching the mind of man the way of truth. All illumination of the Spirit is through the Word as the instrumental agent. No added revelation is given unto man, but the vivifying of truth already made known is the work of the Spirit and the application of that Word to the hearts of men. If the mind is laid open, then the word goes through and through and illuminates every part. When the mind is closed then the Word of truth cannot penetrate. We speak much these days of a mind set. This state and condition characterizes many, and for this reason the light does not enter. But when the mind throws open all its doors and welcomes the truth as presented to the heart by the Holy Spirit, then does the divine revelation penetrate through all.

But the line of thought is carried still farther saying of the Word that "it is a discerner of the thoughts and intents of the heart." The term used here and translated discerner means more specifically judge. There is resident in man the power to sit as judge and call into court before him all the mental activity that crosses the field of consciousness. Aided in this judgment comes the Word of God with its power to give light. In the translation we have the first term translated thoughts, but it also has reference to the affections, at least that is the viewpoint of some writers while others retain the idea of mental activity rather than emotional. In any case it would seem, if the mental content is to be assigned to the term, that it is thought deflected by emotion or desires, and is to be classified with what is known as wish-thinking. This type of thought is very prevalent among human beings; they de-

sire and then interpret their desires as reality. Sometimes they even acclaim the fact that they are under divine direction when the urge that is driving them on is their own desire. If the heart would open itself without restraint and would bid the tumult of desires to cease, then might the Word penetrate and analyze the condition, revealing how much of human was resident in the motivating force and how little of the divine. Then would we have a closer fellowship with Christ our Savior, and we would save our faith from wreckage by refraining from interpreting our desires as faith; we would eliminate presumption from our faith.

The next word translated intents is a purely intellectual term, and would indicate another phase of mental life which we designate often as the projecting of alibies. The account is given of a certain professor who on one occasion finding that in his class there were only a few present who had signed for his course while for a fellow professor a large number had elected the work, straightway began a process of rationalization whereby he persuaded himself and announced to others that he was needed elsewhere. Had he faced the issue immediately, he would have recognized that underneath his pride had been wounded and jealousy was stirring, but he did not. He developed a false line of reasoning. An open mind to the application of the Word by the Holy Spirit will help us penetrate such alibies and make us honest with ourselves and other people; it will save us from false reasonings.

Thus does the Word of God penetrate through all the intellectual, emotional, moral and religious strivings and urges in the heart. Without this incisive discerning man often goes forth in wrong lines of action, finding blighted faith and disappointed hopes as the result.

REVELATION TOUCHING ALL PHASES OF LIFE

After speaking of the Word as ever active and noting its penetrating power going to the depths of the human heart and analyzing all its thoughts and motives, the scope of the divine revelation is set forth. "There is no creature that is not manifest in his sight; but all things are naked and open before the eyes of him with whom we have to do." Not only man is included under the all-embracing activity of word, but the entire cosmos as well.

When we try to solve the problem of creation and explore the depths of its meaning, while science can carry us far on our journey, yet there

(4)

comes the time when it ceases to function and like the magicians of old in the presence of Moses, it exclaims, "This is the finger of God," that is, it does this if it is true to the inner convictions of the stirring within and also the logic of a reason which tells us that every effect must have an adequate cause. Moreover there is a ground of unity between nature and man, running through both there is the element of purpose.

No naturalistic or mechanistic theory of the universe can account for all of the facts. As we direct nature by our efforts and labors, so is it reasonable that behind all there is a Conscious Mind; this mind knows all the workings of nature. We stand perplexed and baffled; we marvel at the functioning of the works of creation, and with all of the discoveries of present day science, we must go to the Word of God for the fundamental fact of origins. Here we learn of the origin of matter and the origin of mind. We may not be able to tell what matter is or what mind is, but we know through the Word from whence they came, and that is sufficient for our faith. There is no creature or creation that is not manifest in His sight.

*A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavernmen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.—CARRUTH.*

Continuing the thought there is added the fact that not only does the Word give the basic fact for all creation, but when the Spirit moves with the ever living precepts of truth then the inner essence of everything is laid bare, all disguise is removed and things are known in their true nature. When the convicting power of the Word can find its way into the hearts of men, how many theories hostile to the premise of one God and Father over all have taken flight; the hostility and rebelliousness of the hearts from which they spring are made known. They had sauntered forth as children of true intellectual thought, but they retreat as enemies and rebels. If the search for truth is followed by reverent and God-fearing minds, then what different presuppositions would we not have!

The second word in this connection affords food for thought. Some explain it as coming from the custom of the wrestler who seizes the

neck of his opponent and thrusts back the head, but this is rejected by others who claim that it refers to the pressing down of the head and thus is indicative of prostration. Since the latter meaning would seem to be the more acceptable, we might draw our inferences from that. This would lead to the utter prostration of all human schemes of thought, all vain philosophies, all developments of theories of this universe of ours which are without the fundamental premise that the ground truth on which all other truth rests is the fact that there is a personal God, Creator and Father of all mankind in a creative sense. All merely human wisdom must fall prostrate and confess its inability to solve the "riddle of the universe" and the being of man; the Word of God alone has the basic facts, building upon these our edifice of thought may stand.

Thus we find the Word of God an ever active, living force, entering into the intricacies of thought of the human heart, discerning the good and the evil; also this Word gives to us the ultimate foundations upon which all fabrics of thought may rest; here we can place our faith upon a sure foundation. The Word of God is "The Book of Books."

*"Within this ample volume lies
The mystery of mysteries,
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
That read to doubt or read to scorn."*

—SIR WALTER SCOTT.

"It is easy for us to say that the works recorded in the Gospels are supernatural, because the system to which they belong is supernatural. That is true but it is reading backward. The first Christians could not reason in that way. No! The miracles of the New Testament became established in precisely the same manner as any alleged fact is proved today, by the evidence of honest, candid and truthful witnesses who saw and bare record."—A. J. GORDON.

GOSPELING

*"Who steals my purse steals trash,
'Twas mine, 'tis his and has been slaves to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed."—WM. SHAKESPEARE.*

(5)

HOMILETICAL

THE DAYS OF NOAH AND THE PRESENT DAYS

W. M. TIDWELL

IN Genesis 6:11 we read, "And the earth was filled with violence." Then in Matthew 24:37, "But as the days of Noah were, so shall also the coming of the Son of man be." Christ here declares that conditions similar to those in Noah's day will exist as the age closes and we near His return. The 6th chapter of Genesis gives minute conditions of the fearful days just before the flood which Christ called, "the days of Noah." Here we see when men began to multiply upon the earth that wickedness increased till every imagination of the thoughts of men's hearts was evil continually and God was grieved and declared He would destroy man from the earth. Violence was the order of the day.

Now, as we look about us today, if this condition does not exist we confess we are incapable of, in any wise, discerning the times. Automobile accidents and fatalities are increasing at an alarming rate. With more power for the car, and more booze for many drivers, and the daredevil spirit on the increase, it is just what we might expect. Under the hood of every car there is a power equal to anywhere from a score to one hundred horses. Many of these horses driven by booze and lust possessed drivers are very wild and dangerous. It is said that a car driven at sixty miles an hour has the capacity for inflicting danger that it would have if it plunged from a ten-story building 120 feet high. It would require about the same force to stop it that it would if it had taken this mighty plunge from the skyscraper. This gives a little idea of the danger of this iron steed of death. It is reported that in 1917 there were killed by cars, in the United States, 10,195. This fearful slaughter increased until now the fearful toll is 35,000 or more each year. This is to say nothing of the tens of thousands who are maimed or crippled for life. It is said that the annual loss caused by auto accidents is \$2,500,000,000 while the annual cost of public school education is \$300,000,

600 less. About 15,000 pedestrians are killed and 300,000 injured each year. It seems unbelievable but it is reported that during the past fifteen years the fearful toll of human life by cars in the United States has far exceeded all who have been killed in war from the Revolutionary on down including the World War.

We were recently talking to a friend who spent around three weeks at the World's Fair which was designated as the "Century of Progress." It certainly does reveal the fact that almost incredible progress has been made along many lines. Science and inventions have been developed until one stands in awe and bewilderment at the accomplishments of man. But while such wonders have been attained on these lines, as we behold the blatant infidelity, the gross immorality and brutishness into which the world has fallen one is made to wonder if the term, "God-dishonoring apostasy," would not be more appropriate, than "Century of Progress." When multitudes will fight and pay for a scrap of paper or piece of cloth containing a few drops of the blood of the arch criminal, Dillinger, it makes us wonder just where we are.

Anyway violence seems to have been one of the most attractive features of the great Chicago gathering. For instance the "Hell Drivers" in "Death Valley" was one of the most popular attractions. In this valley there was a sandy road, if it might be termed a road, filled with huge bumps and piles of sand and various obstacles calculated to obstruct or wreck a car. Along this way and over the obstacles the cars operated by the "Hell Drivers" plunged at terrific speed. As these engines of death plunged along this way through "Death Valley" and came in contact with these impediments they often would plunge many feet through the air and when alighting roll like a ball.

Then, "King the lion subduer" certainly came in for his share of renown. Mr. King would walk into the lair of fifteen or twenty ferocious lions and tigers which were turned loose upon him. Here in the midst of these wild denizens of the jungle, as they sought to devour him, this

(6)

man would stand, shoot his gun with blank cartridges, and beat them back with his whip and maneuver in such a way as to awe them into perfect subjection.

Then one of the most daring performances was the man who rode his motorcycle through the fire. A great heap of wood in the form of a fence would be set on fire and while it was burning furiously he would mount his iron steed and dash through the flames. It is said he would not eat for many hours before performing this daring feat. The reason was that usually one is required to abstain from food before an operation and he wished to be prepared for any emergency. The act of this daredevil stunt performer is sufficient to put us to shame. He was willing to do this in order to win the applause of men and get a large sum of money, while often we are not willing to pay the price of fasting and prayer in order to win souls and keep them from the lake of fire. But these acts of violence were just what the people demanded. Multiplied thousands would jam these places and stand with rapt attention and seemed delighted beyond expression.

Yes, violence is everywhere. The wholesale slaughter of the last few weeks, in Austria, Germany and Spain are sufficient to make the heart sick. Not only so but the spirit of mob violence is more and more filling our own land. No child of God can either directly or indirectly take any part in this and please the meek and gentle Christ. Wherever we turn our attention it is violence. If we look into the air proud, giant airships may be seen wrecking and hurling multitudes into eternity. Disasters are in the sea and on every hand. The recent Morro Castle with its pleasure seeking throng who had forgotten God, screaming for help, when there was no help was a pitiful sight. Christ said as the age closed there would be "great earthquakes in divers places."

One will be surprised if he will look over the records of such that are taking place with ever increasing numbers and fearfulness. Earthquakes, storms, floods and disasters of every kind for the past few years are unprecedented in the history of the world.

Not only so but Christ said they would kill one another and hate one another. Lloyd George recently declared that "the world is a jungle and the nations are prowling through it snarling and baring their teeth at each other." "Any moment" he said, "a mistaken gesture or misunderstanding may make them spring at each other's

throats." He said, "They are licking their wounds and refilling their veins, but you have an uneasy feeling that the moment they recover their power they may renew the struggle in order to revenge past hurts." He denounced the plan of Premier Mussolini to train the children of Italy in the arts of war saying, "He is going to attune the minds of the children to the prospects of slaughter." The disarmament conference he said, "Is dead as Lazarus with the difference, there is going to be no resurrection."

The Bible declares as the age nears, the end that they would say "Peace and safety." This is heard on every hand today, and yet, while they are saying it where in all the world may either be found? We have been greatly grieved in the recent strikes to see friend arrayed against friend, neighbor against neighbor, parents against children, children against parents, and even husbands and wives arrayed against each other. Wounds were made that will be difficult to heal. Acts of violence were committed, as one man puts it, that will be hard to forget.

As we look at this dark picture we confess if all this had not been foretold in the Word of God we would be bewildered and discouraged. If we were going on a journey and someone gave us a map which gave minute descriptions of the way and clearly describing that we would see as we neared the end of our journey, and as we went on and found the map accurate in every particular, and as we continued we began to see the very conditions that our map set forth that we should see near the end we would come to one inevitable conclusion and that is we are nearing the end of the journey.

Now this is just what God has done. He has given us an unerring map. Holy men of old were moved to write it. It has stood the test of the ages. They have given us a description of the way and very minutely described the conditions that we should see as the age should close. Many details are mentioned all of which are coming to pass before our eyes. Iniquity is abounding and the love of many is waxing cold; evil men and seducers are waxing worse and worse just as was pointed out. Wars and rumors of wars are on every hand, and men's hearts are failing them for fear, just as was foretold. Twenty thousand suicides in our own country each year. Into one volcano in Japan an average of one a day fling themselves. Their hearts fail them and they seek to end it all. Seducing spirits and doctrines of devils abound. Satanic miracles

(7)

seem to be on the increase and will continue till hell's trinity gets charge, during the Great Tribulation, and cause fire to come down from heaven in the sight of men and deceive them that dwell on the earth. Just as wickedness increased in the day's of Noah and the earth was filled with violence so it is at this very moment.

But, praise the Lord, on this very dark background there is a very bright picture. We read that, "Noah was a just man and perfect in his generation, and Noah walked with God." Not only so but he found grace in the eyes of the Lord. And as it was in the days of Noah so it is now. Amid this crooked and perverse generation there are many who are walking with the Lord. And just as Noah entered the ark and was lifted above the destruction and death of the flood, all who are true and walk with God shall be taken to the Marriage Supper and thereby escape the calamities of the Great Tribulation which shall come upon the world. God help us to be faithful, and win every possible soul and whether death overtakes us or Jesus comes in person, we shall hear His blessed, "Well done."

*The days may yet grow darker
The nights more weary grow,
And Jesus may still tarry,
But this one thing I know;
The Lord will still grow dearer,
And fellowship will be,
The closer and the sweeter,
Between my Lord and me.*

*'Tis our dear Lord we wait for,
Our hope! Our joy! Our friend,
Himself we long to welcome,
And just beyond the bend,
Hidden, perchance to meet us,
Before the day is done,
The waiting will be over,
And heaven will have begun.*

"Jesus speaks from within the circle of fellowship with God, to that in man which hungers for God. His plans, His point of view, His objective, are all unique. And it is ours in the liberty of the Spirit to occupy the same plane and address the human spirit on the same level."

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—KINGSLEY.

PRAYERMEETING SUGGESTIONS FOR FEBRUARY

LEWIS T. CORLETT

Seven "So-Greats" of the Bible

1. "So Great" a God (Psalm 77:13).
2. "So Great" Salvation (Heb. 2:3).
3. "So Great" in His Mercy (Psalm 103:11).
4. "So Great" a Death (2 Cor. 1:10).
5. "So Great" Faith (Matt. 8:6-9).
6. "So Great" a Cloud of Witnesses (Heb. 12:1).
7. "So Great" Ships (James 3:4)—Selected.

Examples of Courage

1. Paul an example of Courage through Assurance (Acts 28:15).
2. Abraham, the Example of the Courage of Obedience (Gen. 12:1).
3. The Courage of Persevering like Daniel (Daniel 6:10).
4. The Courage of Venturing Like Peter (Matt. 14:22-27)—Selected.

Seven Powers that Fail Not

(Lam. 3:22, 23)

1. The Lord God Himself Faileth Not (Deut. 31:6, 8).
2. God's Word Faileth Not. (Josh. 21:45; 23:14; Psa. 119:89; Isa. 40:8).
3. His Holy Spirit Faileth Not. In comforting, regenerating, indwelling, sanctifying, teaching, witnessing, sustaining, recreating, renewing, and in carrying out the will and purposes of God in the Church, for the sinner, the believer and the evangelization of the nations.
4. Christ, the Son, in "His Compassion Faileth Not" (Matt. 15:32-39).
5. Faith as a Gift of the Spirit Through the Word, Faileth Not amid the trials of faith and the testings of life. Christ prayed for Peter that his faith fail not utterly, and Peter was restored.
6. "Love Faileth Not" (1 Cor. 13:8).
7. Our treasure in the Heavens Faileth Not (Mark 10:30; 1 Peter 1:4)—Selected.

What Christians Are

1. Regarding Their Salvation, Christians Are: Saints, Virgins, Living Stones, Freemen, Chosen Generation, Church, Temple of the Holy Spirit, Household of Faith.
2. Regarding Their Relation to God Christians Are: Friends, Disciples, Children, Sons or Daughters, Bride, Household of God, Treasure, Jewels, Sheep, Brethren, Christians.
3. Regarding Their Service to God Christians Are: Servants, Stewards, Laborers, Ministers, Ambassadors, Kings, Priests, Royal Priest-

(8)

hood, and Holy Priesthood, Seed, Light, Salt, Branches, Watchmen, Witnesses.

4. Regarding the World Christians Are: Pilgrims, Peculiar People, Strangers.—Selected.

The Vision of the Apostle Paul for Service Depart: for I will send thee far hence unto the Gentiles (Acts 22:21).

1. He was obedient to the whole vision (Acts 26:19).
2. An Enlarged Vision (Acts 26:10-18).
3. An Emancipated Life (Gal. 1:15, 16).
4. An Energizing Power (Rom. 15:19).
5. An Enveloping Love (Acts 26:20).
6. An Enthusiastic Devotion (Gal. 6:14)—Selected.

The Trial of Faith

The Faith of God is worth testing.

1. To Test Its Quality (1 Peter 1:7).
2. To Purge It of Its Dross (Daniel 12:10; 1 Peter 12, 13).
3. To Work in Us Patience (James 1:3; Job 5:17-19; Rom. 5:3, 4).
4. To Prepare for Blessing (Psalm 105:17-19).
5. To Bring Reward in Glory (Rev. 2:10; 1 Cor. 3:13, 14)—Selected.

Five Downward Steps in the Life of Peter (Luke 22:45-62)

1. Peter's Downward Step of Sleeping (v. 45).
2. Peter's Downward Step of Smiting the Servant (v. 50).
3. Peter's Downward Step of Following His Lord Afar Off (v. 54).
4. Peter's Downward Step of Sitting Down among the Lord's Enemies (v. 55).
5. Peter's Downward Step of Denying His Lord in a Threefold Manner (vs. 57-60)—Selected.

Five Precious Things in Peter

1. The Precious Blood of Christ (1 Peter 1:18, 19).
2. "A Living Stone, Chosen of God, and Precious" (1 Peter 2:4).
3. "Unto You Therefore Which Believe He Is Precious." Jesus is Precious because He is the Savior. Because He is his Lord. Because He is his coming Bridegroom.
4. "To Them Who Have Obtained Like Precious Faith" (2 Peter 1:1). Faith is precious because it produces a living influence. Faith is precious because it produces a comforting influence.
5. "Exceeding Great, and Precious Promises" (2 Peter 1:3). The Precious Promises are great because they come from God.

(9)

Why Prayer Fails

1. Because people turn aside to something beside God (Deut. 31:16-18).
2. Because of wrong attitude to sin (Psalm 66:18).
3. Because man's life is not clean (Isa. 1:15-17).
4. Because of something that came in between the person and God (Isa. 59:1-3).
5. Trying to serve two Masters (Matthew 6:24).
6. Lack of a Forgiving Spirit (Matt. 6:14, 15).
7. Improper Attitude in Prayer (Matt. 6:5-7).
8. Because the individual is seeking his own interest and to have his own way (James 4:3).

Is God Interested in Revivals?

(Isaiah 44:3)

1. God promises revivals.
2. God sent the prophet Jonah to Nineveh to warn and they had a revival.
3. He blessed His people always when they put forth a special effort for revivals. Seen under the Judges.
4. The Christian Church was instituted in a revival at Pentecost.
5. God has honored every effort of mankind toward a revival.
6. He promises to give a revival every time His people meet the conditions. (1 Chron. 7:14).
7. God yearns to pour out a revival on the Church today. "Behold I set before you an open door." Prove me now (Malachi 3:10).
8. What God is interested in His children should be interested in.

Arise and Shine

(Isa. 60:1-7)

1. Provisions for shining—"The Lord shall arise upon thee."
2. Need of Shining. "Darkness shall cover the earth, and gross darkness the people."
3. Means of Shining. "The glory of the Lord is risen upon thee."
4. Results of Shining. "Bring light and hope."—Selected.

Conditions Necessary to Sanctification

(Acts 1:3-11)

1. A Revelation. (vs. 3)
 - a. Vision of the resurrected Lord.
 - b. Isaiah's vision led to Holiness.
2. A Waiting. (vs. 4)
 - a. A solemn consideration.
 - b. Not so much of time as of expectation.
3. A Baptism. (vs. 5)
 - a. The same things John the Baptist talked about. (Matt. 3:11)
 - b. The baptism of fire through the Holy Spirit.

4. Power. (vs. 8)
 - a. Spiritual power.
 - b. Power to witness, live free from sin, endure, for service.
5. A Knowledge. (vs. 7)
 - a. Not definitely of times and seasons.
 - b. Clearly and distinctly of the coming of the Holy Spirit.
6. An Assurance. (vs. 8, 11)
 - a. The presence of the Holy Spirit.
 - b. The hope of their Lord's Return.
7. A Life of Witnessing. (vs. 8)
 - a. Start at home and go as far as possible.
 - b. Even unto martyrdom.

Blessedness of the Godly

(Psalm 36:8, 9)

1. Satisfaction—an emblem of a feast.
2. Joy—Under the imagery of a full draught from a flowing river of delight.
3. Life—Pouring in God as a fountain.
4. Light—Streaming from Him as the Source.
5. All of these shall be in abundance from His bountiful Hand.

AN INCENTIVE TO SUCCESS

A. L. DENNIS

SCRIPTURE LESSON: 1 Kings 2:1-5, Text for development, last clause of 2nd verse, *Show thyself a man.*

INTRODUCTION

Show thyself a man, applies to all the human race. We all want to be a success. Here was a man who had made a very successful king. Handing down to his illustrious son the same principles that had proved so useful to him. The admonition was timely, and very appropriate for the younger generation of today.

In order to succeed there are some things that we must not overlook. For the outcome of our life depends greatly upon the foundation. A good foundation, properly builded upon, will result in a useful, fruitful life. A poor foundation, naturally results in a misspent life.

1. The first point of emphasis, in order to make a success is, there must be;

AN OBJECTIVE, or aim (expand).

2. The second point;

WE MUST PREPARE, or preparation.

(Expand—into any calling of life)

3. The third, if we are to be a success;

A WILLINGNESS TO WORK

Work is the price we pay for our existence. Work is the factor that keeps our bodies and minds growing. Success does not come to us on

(10)

a silver platter. It comes through the observance of all the laws of life.

How blessed it is to come up to the close of the day, knowing we have worked to the best of our ability throughout the day, to accomplish some task necessary to our success.

How beautiful to come up to the close of life, and realize the fruits of a well balanced program of living.

Christ in choosing His disciples was pleased to choose "busy men." Not only so in the commercial world, but in the religious world as well. Not only must there be an objective; not only a preparation, these coupled with the willingness to work, furnish a great incentive, but one other point I give you for careful and serious consideration: There must be FAITH IN GOD.

A personal consideration, and recognition of God is the climax to making a success in any vocation of life (Titus 2:11-12, expand).

(This outline used in High School Chapel, Sept. 12, 1934. Delivered in the twenty minute period devoted for such services.)

THE CHALLENGE OF THE AGES

A. L. DENNIS

SCRIPTURE READING: Matt. 7:15-20. TEXT: Gen. 3:9, *Where art thou?*

INTRODUCTION

To challenge is to call in question. All generations have been challenged, from the time of Adam until the present. The dark ages—the Reformation—the beginning of our own America. We think the age in which we live is far advanced over previous ages.

But is it really? How about the next generation or two? What has there been to challenge us from the past? What is there in this generation or age, to challenge the next?

When we are challenged in any particular, it necessarily brings out the following elements in our life;

1. Courage!
2. Conviction!
3. Sincerity!
4. Honesty!
5. Determination!

(Each of these divisions can be enlarged upon with good results.)

The future destiny of man rests with the answer to the challenge. In this age we cannot afford to shirk, the very thought of living brings the challenge to our minds.

(This outline used two weeks before Commencement last May. Used it one time in N.A. P.S. convention.)

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

Chapter VII. The Laws of Learning in Adolescence

1. *What is the learning process?* All those changes made in one's life from birth on constitute one's learning. Such changes become modifications. "Human nature in general is the result of the original nature of man, the laws of learning, and the forces of nature amongst which man lives and learns," writes Thorndike of Columbia University. Hence we can say that the sum total of character is the original nature, plus the learning process, and the grace of God acting in the life.

Learning involves the following steps: (1) A change produced in one's behavior or conduct. (2) The formation of new bonds or neutral connections. (3) Mental activity based on and corresponding to the nervous activity. (4) The formation of definite ideas. (5) Improvement in behavior, results from the formation of clear ideas through repetition. (6) The resultant effect upon the character through the mind or the spirit.

Kilpatrick observes that learning to be complete must (1) enable the learner to grapple with some hindering difficulty and (2) so modify the learner that his subsequent experiences are thereby remade.

The process of learning as outlined by Benson is: (1) capacity for modifiability of neutral connections; (2) a motive to avoid the annoying and to seek the satisfying conditions; (3) A number of trials, with one at least achieving a satisfactory end; (4) the gradual elimination of unsuccessful trials; (5) the selection and usage of satisfactory trials; (6) the retention of the neural patterns of associations, so that in the future the actions become habitual.

2. *What relation do the laws of learning bear to the religious training of adolescents?* In the achievement of character the proper laws of learning are basic. Character is the end of all learning. In general education much study is be-

ing devoted to the laws of learning so as to better facilitate character changes. The interest of religious education in the same laws comes from the fact that we are now discovering that the end of training is not the mere impartation of knowledge *per se*, but it is the modifying or changing of character, so that the highest type of Christian life will be resultant. If these principles are valid in education, then in the more important process of the production of a Christian character they must be necessary. To make learning easier and more certain, which is the end of the laws of learning is to facilitate worthwhile changes in character.

Adolescence is the period of learning, of character formation. Hence we note the unusual interest of religious education in the laws of learning as applied to adolescence.

3. *What are the various types of learning?* There can be noted four general types of learning, which should result from training. (1) The development of motor co-ordination. This is sensori-motor learning, and deals with the formation of physical habits, the learning of trades, etc. (2) The development of perceptual learning, training in the power to perceive clearly, the eye, ear, and the sense organs. (3) The formation of associations between perceptions, the relation of objects and their meanings, etc. (4) The analysis of a situation, or the ability to solve a problem, or to meet a situation.

4. *What are the basic laws of learning?* In the psychological study of adolescence there is no phase of the work more necessary to the teacher than a knowledge of the laws of learning. They have been variously stated by writers in educational psychology.

(1) Skinner, *et al*, state them as follows; in *Readings in Educational Psychology*; (a) Learning is conditioned by the number of attentive repetitions; (b) learning increases up to maturity and then remains constant until the onset of old age; (c) if repetitions are distributed over several days, learning is more effective than if repetitions are accumulated on one day; (d) after a study of new material, there should be a

(11)

rest before taking up some other activity, to allow material to become "set"; (e) learning a selection by the whole is regarded as more effective than learning it part by part; (f) learning is most economical when the rate of repetition is adapted to individual abilities and peculiarities; (g) intention to recall facilitates learning; (h) learning a thing incorrectly makes it more difficult to relearn it correctly.

(2) Benson states these laws under the heading of *Guiding Principles* thus: (a) The greater the number the practices the more permanent will be the results; (b) we learn best those things which provide satisfaction to the learner. (This is the law of interest and effect; (c) One learns more quickly and permanently the material in which a definite meaning is perceived (the law of comprehension); (d) the practice period should be timed so as to produce the best results (with little children it has been found that twenty minutes is a long time for them to try to keep their interest attached to one item); (e) the moment that learning ceases, forgetting begins, thus making it necessary to overmemorize material which one wishes to retain; (f) the learner will make more rapid progress when he is free from inhibitions.

5. *What is the meaning of the learning curve?* The learning curve is a chart showing the rate of development after practice periods in any particular line, say that of learning to use a typewriter, to send or receive telegraphic messages. Characteristics of this curve throw light on the learning of adolescents. In making this graphic representation of learning there is found a gradual increase of ability, but at certain points there are practice periods in which no improvement is made. These stretches on the chart are shown as what are termed plateaus. These plateaus "are flat places in the curve of improvement, periods during which little or no advance is made, though practice be continued with perseverance; after which there is improvement again, as though paths in the brain were gradually perfected, and then suddenly thrown open," writes Thomson.

These plateaus may be due to the nature of the task, the mastering of difficulties in the operation, to boredom, brain fatigue, the lag in interest, etc., after which a new rush of interest and energy makes improvement possible.

The point of application to adolescent learning is the fact that we should realize that many of us are living contentedly on such plateaus, shelve in the upward sloping hill of progress, under the

impression that we have reached the peak or zenith of our powers. The adolescent must be urged beyond every plateau in his learning and increase of skill and ability. Such level places should be warning signals that interest is lacking or that energy needs recuperating.

6. *What is the relation of the will to learn to improvement?* In adolescence the will to learn must be kept at white heat, otherwise as interest fags, and tasks become harder it will be found that the youth loses his impulse to learn and to achieve. Through experimentation with groups of adolescents, with and without this "will to learn," the following conclusions have been reached:

(1) Those with this will to learn improved more rapidly than others.

(2) When incentives to learn were removed learning slowed up.

(3) An ordinary group without special incentives to learn, when given such incentives and the will to learn was aroused, at once showed an increase in the rate of improvement. This stimulus affected their power of improvement.

(4) At the same time those with the will to learn, when the incentive was removed, at once became careless about their work. But when the incentives were again given, the group showed an increase in output and in accuracy. Interest in improvement showed a direct force in the experiments.

The following devices are suggested in arousing the will to learn among adolescents:

(1) It is found helpful if the youth can be shown actual facts and figures that his desire for improvement is necessary for learning.

(2) Learners should be made to feel that the will to improve will be rewarded with success, and is of practical value.

(3) In learning under the stress of this "will" there must be set up some goal or standard of achievement, by which one is able to measure improvement or success.

(4) When the adolescent is made to feel that he is succeeding, and is improving, he is thus assured that the limit of achievement is not reached. Nothing succeeds here like success. It keeps the will to learn alive and this urges on to greater success.

(5) Another incentive to arouse this will to learn is to demonstrate to the youth that others have improved beyond the point attained by him; that others have achieved the goal, or mastered the difficulties involved.

(12)

We are forced to emphasize the importance of keeping alive this ardent desire in the minds of adolescents. More attention should be given to the amount of success or the degree of skill which the youth can and should attain in his type of learning or training. In the achievement of character, the attainment of religious development this same will to learn plays an important role. When a youth associates with others who are impelled by a desire to be upright and pure, he tends to strive toward similar goals. When other means fail in stimulating the adolescent, if the teacher in the church school, the pastor, or parent, can arouse this will to achieve, success will be assured. The task of religious instruction is to arouse this "will to achieve," this desire to be better, or to live a higher type of Christian life.

7. *What are the best rules for study?* Learning is conditioned by study. Adolescence as the period of learning should see the formation of these correct habits of study. Hence the following rules are given for correct study:

(1) Keep in a good physical condition.

(2) Attend to, or remove, any physical defect which will handicap mental activity, such as defective sight, hearing, colds, etc.

(3) Set up the correct external conditions of work, light, clothing, so they will be conducive to study and mental activity.

(4) Form a place-study habit, and a time-study habit.

(5) Begin studying promptly; take on the attitude of attention; work intensely while you work; concentrate completely on the task at hand.

(6) Do not become frustrated by application; do your work with intent to learn and remember.

(7) Seek a motive for study.

(8) Get rid of the idea that you are working for the teacher.

(9) Do not ask for help until you must have it.

(10) Have a clear notion of the aim in view.

(11) Review the previous lesson before beginning the new.

(12) Find out by trial whether you succeed better by beginning with the hardest or the easiest task, when you face several.

(13) Give most time to the weak points in knowledge or technique.

(14) Carry the learning beyond the point necessary for immediate recall. Stress points de-

manding the greatest attention for present and future use.

(15) Make the duration of your study periods long enough to utilize the "warming-up" period, but not so long as to become tired.

(16) When drill is necessary, distribute the repetitions over more than one period.

(17) After intense application, let the mind rest before beginning a new task.

(18) Form the habits of working out concrete examples of rules and principles, also of reviewing every paragraph and page as soon as you have read it.

(19) When you desire to master complex material, make an outline of it; and memorize the outline.

(20) Commit to memory definitions, formulas, dates, and outlines.

(21) In memorizing poems, declamations, or orations; do not break them up in parts; but learn them as wholes.

(22) In committing to memory it is better to read aloud than to read silently, and rapidly rather than slowly. (These rules are adapted from Starch, where in his *Educational Psychology*, he discusses rules for study at great length.)

8. *How can adolescents be trained in thinking a problem through?* The end of education is a disciplined mind, one that observes, forms ideas, reasons, and tests conclusions. It is the mind which meets a problem and thinks it through to a conclusion. Reflective thinking of this type demands the following attitudes: (1) A bold guessing as to the solution; (2) trial and error at finding a solution; (3) skill in devising means of testing the truth of the guesses; (4) willingness to abandon an erroneous guess or an untenable hypothesis.

In religious instruction stress is being placed upon the problem-solving method of instruction. Ofttimes the lesson material is arranged around several well selected problems, which are discussed or reasoned through to a conclusion. In using such problems several steps are necessary: (1) The teacher must aid the youth to define the problem clearly. (2) The teacher should help them to keep the problem in mind in order to avoid wandering or digression in the discussion. (3) Suggestions should be made to stimulate the process of analysis of the problem into its several parts, which may suggest a solution. (4) The adolescent should be encouraged to evaluate suggestions thoroughly, by criticizing all suggestions and by verifying solutions through reference to

(13)

fact. (5) Then the outline of the discussion should be forged and clearly stated.

Problem solving thus becomes training in concrete thinking. Herein is laid the foundation for successful thinking in the future.

9. *What is the connection between interest, motivation and attention in learning?* Basic to all learning is interest, and interest is the result of attention. Three types of attention are noted: nonvoluntary, voluntary and involuntary. Others divide it into passive, and active or secondary attention. Passive attention is involuntary. Active attention is conditioned by effort, which is based upon purpose, desire and intent to learn or pay attention. Nonvoluntary attention is the end of instruction. This consists of paying attention to an object for a sufficient length of time until without any effort whatsoever the object holds the attention.

Out of attention comes interest. Where there is a natural interest in an object, or a lesson to be learned, learning takes place with no effort and very rapidly. Interest differs from mere attention in that it is complex, and consists of old and new forms, and has reference to the future, and not to the immediate present; as attention.

The technical term motivation is applied to learning when some motive, or strong interest, is afforded whereby the learner is nonvoluntarily driven to apply himself to the task. The end of instruction is to so arrange the lessons to be studied that the pupils will be led through some natural interest or motive to master the material. This is called motivation. Many motives can be thus allied to the learning process. Around the natural interests of the adolescents the program can be arranged and thus motivated. Future success, training for life's work, can also be used as motives. In character formation through religious instruction the teacher should seek for motives, or desires, which will arouse interest, and aid in learning.

10. *How can religious instruction be motivated for youth?* In this brief study of the psychology of adolescence our aim is to furnish a tool whereby the religious teacher may develop within the youth fruitful knowledge, skillful religious habits, and correct religious attitudes. This is the development of a Christian character. In this program motivation stands out supremely. How can religious training be motivated?

(1) In the church school there must be an interesting program. This should be a varied program, where old "ruts" are avoided.

(14)

(2) A thorough knowledge of the lesson material by the teacher will help in this motivation. This also demands a mastery of the art of teaching, which comes from wide reading, training and experience.

(3) In each lesson the adolescents must take a part. This is termed "social participation," or "the socialized lesson." Problems must be raised, demanding the attention of the class, which will call for a response on the part of the class.

(4) Religious instruction should be motivated by the creation of a definitely religious, spiritual atmosphere. Herein our aim is not mere education, but it is education plus—plus Christ; a Christian program, Christian interests, and a Christian experience.

11. *What is the relation between mental hygiene and learning?* Education, as well as character formation, is conditioned by mental efficiency and mental hygiene. Several factors relate hygiene to learning.

(1) It has been found that one's efficiency is lowest in the first period of the morning session, and highest in the last. In the afternoon this efficiency drops slightly, and then rises for the next two hours. Continuous work decreases ability, but this can be cured by rest periods.

(2) When mental or physical work is performed, energy is expended. Toxins from the worn-out tissues are thrown into the blood and this results in mental fatigue. Immediately (a) work is decreased; (b) accuracy of action is lowered; (c) the rest of the body feels the fatigue and (d) gradually the resistance of the entire mind is lessened.

(3) Mental hygiene aims at the prevention of mental disorders and the promotion of sane behavior and learning. It desires also to develop wholesome attitudes, habits and interests that make for sanity, happiness and character. (a) It is found that mental disorders are prevalent, with four per cent of the population insane, and fifty per cent of those in all hospitals suffering from mental diseases or disorders. Five per cent of all school children are neurotic, which if persisted in leads to insanity. (b) The causes of nervousness are: a natural tendency to be neurotic; an association with neurasthenic people; unsatisfied desires and impulses; the existence of mental conflicts, produced by false modesty, narrow repressions, improper sex education; inability to reach a conclusion as to which course to follow; exaggeration of one's importance; a monotonous occupation; prolonged emotional ex-

citements, such as worry, grief, vexation; malnutrition; eye strain; short hours of sleep; continued failures in some undertaking, resulting in an inferiority feeling, or complex.

(c) The following treatment is suggested for nervous adolescents: Correct nutrition, remove causes such as adenoids and bad teeth; cultivate a sense of humor, and an optimistic view of life; set up situations in which the youth will forget his condition; make the youth struggle for himself in some undertaking; replace unhygienic habits of sleep, rest and outdoor life; habituate the adolescent to deeds of courage and acts of service; train the youth to seek some type of work in which he is interested; provide opportunities for social and religious intercourse with normal, religious persons; train him or her to confide in the teacher, pastor or parent, rather than to repress thought; and finally supply with some type of interesting activity or work.

For adolescents to grow up under the strain of abnormal nervousness will mean that character will be warped. All conditions which in any way will tend to keep youth from maturing in a normal manner will invariably mean that a well-rounded Christian character will not be produced.

MAKING A MINISTER

PAUL S. HILL

WHAT ABOUT TOMORROW?

IT seems that one of the characteristics of successful preachers and ministers is that strange something that reaches out from the future and grips them with a strange and magnetic force. Sometimes we call it "vision" and sometimes a minister who has it is called "ambitious," but whatever it is, it certainly grips the heart and emotions of many great men.

We do not doubt that God calls His Church and His ministers to the conquest of the future. We know what is in the past, and the push of past history certainly influences us, but none of us know the future, and yet the call of future things most certainly is impressed upon us. We cannot read the future in a book as we can past history, we cannot judge it altogether by past events, we deal with it mostly by those strange and gripping emotions and hopes that we can hardly express.

One of the characteristics of the Hebrew Christians was that they had "tasted the good word of God, and the powers of the world to come."

(15)

This matter of what God was going to do in the future evidently concerned the early Church. And why not? Cannot God lead us into the line of future battle by stirring us toward it as well as urge us to it on the strength of past history? It was this impelling toward the future that thrust out the Wesleys. It gripped and moved Bresee. It will be with the Church as long as there is a future battle to be fought.

The younger men will feel this strange pull toward the events of the future. Just as the ministry of past generations has been shaped for the battles they were called upon to fight, so the younger men of our day feel that pull of an unseen and yet surely coming conflict. These from-the-future convictions will do much toward shaping their ministry. The future is right now impressing itself upon them. Doubtless their ministry will be along lines that are unfamiliar to many of the older ministers of today. They will preach in a condition of world that we do not now know. We must allow them room for their own convictions and the development of their own ministerial souls. God is now fitting them for the needs of tomorrow.

About the future there are some things that we can know. We are sure that the battle will rage around the blood-stained cross of Christ. The atonement is a settled fact in the salvation of men. Satan's attack will be there, and there God's ministers will meet him, regardless of world conditions. This only would we say to the younger ministers, "Seek only the will of God and the glory of His cross."

WHAT KIND OF PREACHING

Rev. Jonathan Edmonson's book of "Short Sermons on Important Subjects" has an introduction by Rev. J. P. Durbin in which he gives a brief history of the different kinds of preaching done by the ministry from the time of Jesus to the eighteenth century. We select portions of this introduction, and pass them on with a two-fold purpose; first to furnish a brief history of the methods and subject matter of preaching in the past, and second, to furnish a background for the thought of this article. Speaking of the preaching of the apostles he says, "After His (Jesus) ascension to heaven the apostles entered upon the execution of the Great Commission given them in the words, 'Go ye into all the world and preach the gospel to every creature.' The topic of their preaching was the birth, miracles, suffering, death, resurrection and ascension of our

Lord, and their object was to show that these fulfilled the conditions of the prophecies concerning the Messiah, and therefore that *Jesus* was the Christ. The experience which accompanied this new faith was often the subject of public confession, as in Paul's address before Agrippa. Such themes and occasions mark the apostles' preaching. It had but little of the character of modern preaching; as the fixing of times, selected texts, distributed topics and previous preparation."

"In the second century public preaching bore nearly the same relation to the Christian worship that it had done to the Jewish in the time of Christ. It consisted of familiar remarks in the midst of the church, upon the lesson read, or upon some event in the life of Christ. And these remarks were frequently made by laymen. The progress of society, for the sake of order, assigned the public instruction exclusively to those who were set apart by ordination to the peculiar work of the ministry, and consequently public preaching became topical, and adapted itself to the state of the Church both with respect to doctrine and experience.

"The extension of Christianity brought it into contact with the philosophical systems of the Greeks and the Orientals, and thus many new topics in morals and theology were raised, and became the subject of keen discussion. The Church required more varied talent and learning, and public preaching assumed a higher and more commanding position. It became speculative and controversial—the simplicity and fervor of the first and second centuries passed away.

"Upon the establishment of Christianity as the religion of the empire, and its almost universal corruption, public preaching well-nigh ceased, and religion consisted of certain mysteries in the hands of the priests. The period of the cessation of public preaching in the Church as part of public worship, has, with propriety, been called the *dark ages*.

"For nearly a thousand years, from the 6th to the 16th centuries there was no public preaching profitable to the people. The topics were ridiculously trivial, such as—Was Abel slain with a club? Of what sort of wood was it? Of what sort of wood was Moses' rod? Was the gold which the Magi offered to Christ coined, or in mass. The origin and history of the thirty pieces of silver which Judas received, etc.

"The conflict between the imperial and papal powers and the increasing superstition of the

church of Rome, called loudly on the churchmen to defend their patrimony, and such trivial themes as are mentioned above gave place to declamations on the authority of the church, the merits and intercession of departed spirits, the dignity of the blessed Virgin, the efficacy of relics, the terrors of purgatory, the efficacy of indulgences.

"It was not until the sixteenth century that preachers resumed their place in the pulpit and began to call the attention of the world to pure and primitive Christianity. They denounced the mass and proclaimed the pure doctrine of justification by faith alone. This was the character of the preaching of the Reformation.

"The establishment of the Reformation changed the topics and style of preaching" (the topics were controversial, the style tedious).

"The public mind became fatigued with dry, theological discussions, and having settled down upon the fundamentals of Christianity, required that these be adorned, and recommended with eloquence, which had become a powerful instrument in changing and directing men's minds."

Such, according to Mr. Durbin, is the history of preaching from the time of Jesus down to the eighteenth century. In addition to this we would like to add the following which we glean from Hurst's Short History of the Christian Church. Referring to the preaching of the apostles, and to the subject matter of their ministry he says:

"The new religion was based upon certain writings, reaching back to the dawn of history, and culminating later in the life of the Founder and in the expositions of His doctrines.

"There was a historical basis for Christianity.

"It dealt with fundamental moral themes.

"The people professing faith in the doctrines never grow weary of them.

"The doctrines developed pure and heroic lives.

"The scriptural cosmogony was more reasonable and consistent than that of Hesiod.

"That the character of Christ was without blemish.

"His death had imparted to His followers a zeal that nothing could arrest."

From what Rev. Durbin has given us in the matter of the history of preaching, together with what Mr. Hurst has furnished in his Church History, it can be safely presumed that there is a kind of preaching, which in the content of its subject and the manner of its delivery has been beneficial to the world. In fact it appears that

if such preaching had not been done the world would be unspeakably worse off now than it is. We may take it for a solid fact that through preaching comes that faith that saves the world.

But it is not enough that we stand aside and view the matter of preaching as a science or art. We must engage in it. We must feel the thrill of its mighty current, and know that we are engaged in the mightiest enterprise that God has ever placed as a responsibility on men. Whatever else we do we must preach the gospel of the Son of God. Any lack of heart fervor and passion will decidedly change our preaching so that it is powerless and unstable. Whatever it is that makes for poor preaching must be avoided. The gospel is not mere platitudes and twaddle, it is dynamic, rugged, masterful, conquering.

There is a relation between the preacher and the sermon. A sermon must have a preacher back of it. A sermon needs a preacher. John the Baptist was a preacher. How can we describe a preacher? He is molded in the mold of God. He towers toward the skies on fire, and grapples with eternal truths. He is rugged with the ruggedness of the kingdom. He is strengthened with might by the Spirit. He is filled with God. And yet he is as tender as a child, and simple as a mountain brook. Tears, shouts, depths of feeling, heights of glory, visions of God and His awful justice, visions of Christ and His bleeding side, buffeting and battles, preachings and prayers, burdens and bereavement, conquest and commands, struggles and strides and a thousand other things must go into making a preacher. Preaching is not a job for a weakling. It is a job for a man filled with the gospel and ready to go to all the world.

It is not enough that the head be filled with a theme, it must be a gospel theme, and the heart must burn with it until it is well-nigh consumed. We all need help. Our hearts need to receive many anointings of fire and glory. May the Lord help us to be preachers of that gospel that saves the world.

MINISTERIAL DOUBT AND FEAR

There is no class of men that can analyze the spiritual condition of the world better than the ministers of the gospel. Especially is this true of the ministers in the holiness churches who are keeping in touch with the affairs of the world. It may be that some who are in the pulpits are still unconverted and consequently unable to perceive spiritual conditions, but the spiritual men in

the ministry are well equipped to tell of the spiritual condition of the people.

This ability to analyze the spiritual and religious condition of the world springs from a two-fold source. First the minister is familiar with his Bible and with church history, and second his own heart experiences a cry to God for great revivals that will turn the tide of iniquity. The statesman may be misled in the matter, the politician is short sighted in reference to spiritual needs, but the man of God, who has been called to the ministry, sees the cause of the world's crime and despair. More than any other group of men the ministers sense the real condition of the world at large. They compare present and past, and predict the future. They are familiar with the general laws that govern society, and are of all men best able to judge the present symptoms of trouble and predict the future of the disease.

And it is this very ability to know the how and why of things in the world that makes place for ministerial doubts and fears. The condition is bad. We ministers know it. The movie is sowing the seeds of crime and the harvest is upon us. The modern home is not strong for God and holiness. The family altars are thrown down. Worldliness has swept over the churches and revivals of real religion are scarce. False religions and false leaders have reared their heads in great numbers. The condition of youth is alarming. All these things and more are world-wide. Every nation is hit hard by sin. The skies are lowering with storm clouds. What a situation! What ground for doubt and fear even among the ministers of God. Many are feeling like Elijah when he ran before the Jezebel of his day, "I only am left."

But the minister of God must not have doubt or fear these days. He has in the gospel he preaches, the cure for the disease. The condition is a challenge to him and to his ministry. The minister must have a faith that lays hold of the great principles of salvation as God has issued them. It is a "great salvation." It is God's remedy for just such conditions as these. No condition has ever gotten beyond the reach of God, and the minister is God's man, standing to minister to the needy. To fail when the condition is bad and the world needs him most is not good ministerial behavior. Greater than the battle of national armies is this great battle against evil, and no man in the position of leader should ever give way to doubt and fear. If a

general grows discouraged the gloom passes all along the line, and the battle will be lost because of doubt. The minister and his church must fight the fight of faith. To carry doubt and fear into the pulpit is to lose the battle before it is begun.

The teachers of prophecy foretell evil days. What of it? The outcome for the truth and the kingdom of Jesus is certain. Why fail to exercise faith in God just because He is opposed and fought against? The battle is the Lord's, and He will win in the last conflict. Why be afraid of the "man of sin," or of some abnormal condition? Just because these things are foretold is no reason why everybody should give up, forsake the fight, hide away in some den, and mope around and cry about the evil days. The minister must stand fast in the faith, and fight for God and truth. If he fails much damage will be done.

Someone has written about the "Church behind closed doors." They were afraid. True they had a glorious gospel to preach, but they were afraid. Christ had been born, had lived, had preached. His gospel, had died to redeem the world, had risen again from the dead. The Church had a wonderful story to tell, but the Church was behind closed doors, afraid, filled with fear and doubt. It took Pentecost to bring the Church out from behind the closed doors, and put her on the street corners and in all the world with the great story of salvation she had to tell. Fear well-nigh ruined her before she got well started, but the power of Pentecost filled the hearts of the New Testament disciples with boldness and faith. The present day minister must have this divine equipment that banishes his fears and doubts. He must be a hero of faith. He must lead the people of God into and through the conflict. He must lead to victory. Holy optimism must be in his heart. Not as a make-believe, nor a frail vision or dream, but as a real faith in the gospel he preaches and the Christ he serves.

It seems that the devil's great objective is the ruination of faith. By faith we are saved. A ruined faith means no salvation. Only faith can bring the victory. If the devil can ruin the faith of the minister it will about ruin his church. The little details of church machinery do not always run smoothly. They are discouraging. How the devil can assail a minister with doubt and fear by bringing against him an array of poor plans, poor pay, poor people, poor times, poor everything. But the minister must surmount all of

them and stand upon the Rock of Ages, and place the trumpet to his lips and issue the call for the forward march to victory and deliverance.

O Lord save us all from doubt and fear and fill us with holy courage.—Amen.

PRAYING IN ORDER TO PREACH

Every minister who has spent any time at all in the preaching business realizes the necessity of prayer in order that his heart may be prepared to preach the sermon. It is not enough that the sermon be prepared, the minister must be prepared to preach it. It may be that the sermon has been preached before, possibly many times, but the delivery of it must be preceded by prayer in order to have it effective. Usually a sermon is "born again" through prayer. It must grip the heart of the preacher as well as fill his head.

Some years ago we heard a very excellent evangelist preach at a campmeeting. Night after night he stood and in a masterly way proclaimed the gospel, but the results of his sermons were small. One night he preached a sermon that was new and fresh. It came right out of his heart. It lacked some of the polish and homiletical arrangement that the other sermons had but the results were better than the average by quite a large margin. Afterward he told us that it was the first time he had ever preached that sermon. He told how in prayer the message had been impressed upon him, and how, though he did not have time to arrange it as well as he desired, he felt the urge to preach it, and was surprised at the results. I had heard this evangelist preach as a young man. It seemed that at the beginning of his ministry every sermon had a power in it that moved men. His altars were well filled, and the seekers got through in a good way. That sermon he preached that night at camp was more like the sermons that were at the beginning of his ministry. His heart had been stirred. There were tears as he preached. I still remember that sermon, and his portrayal of the danger of the drift of a life toward hell because of indwelling sin. The other sermons I do not remember, but this one I still recall.

What was it that made that new sermon, preached under the urge of the occasion, and only partly prepared, more effective? We think it was the preparation of the preacher's heart instead of the preparation of the sermon that made for the success of the sermon.

THE MINISTER AS A SHEPHERD

J. F. LEIST

PART TWO

DRIVEN AWAY

The third type of ministry of the true shepherd is to bring again that which was driven away. "Driven away." How many whose names are on our church rolls, or whose names have been on them, does this describe? Driven away—how? By indifference, it may be even by the shepherd himself, by careless remark, by unchristian conduct of a brother member, by coldness, by aloofness, by temptation, by weakness, by misunderstanding, by opposition, by false accusation—how many more come to mind.

But no matter how driven away, is not this a message to the shepherd to seek the backslider, the one who has been driven or who has wandered away from the fold? In that incomparable pastoral parable of the one hundred (why call it the ninety and nine, were there not one hundred?), does not Jesus leave the 99 and go out to seek the one that had wandered away? Not that we should neglect the 99. The parable does not teach this. The 99 were left in their ordinary place of safety and pasturage.

The wilderness and deserts of the Gospels do not tally with our conceptions of such. John 6: 10, for example, says there was much grass in a place that Matthew, Mark and Luke refer to as a desert. The wilderness of the parable was no wild rocky place, the haunts of wild beasts, but rather wide, extended plains or savannahs, called deserts or wildernesses because men did not live there. Such places were often perfectly adapted to sheep. The point of the parable is that the shepherd sought the lost sheep that wandered away—and sought it "until he found it." Then he tenderly carried it back to the fold.

SIN A CENTRIFUGAL FORCE

The sheep that wanders from the fold may possibly wander back again. Not so with the backslider, at least not in most cases. Sin has a centrifugal quality and the tendency is to wander farther and farther away. Water flying from a rapidly revolving grindstone does not come back of its own force. The sheep, the water, the backslider, must all be brought back. They do not come back of themselves. The membership rolls of our churches and Sunday schools are a continual challenge to the true shepherd. There are

perhaps few rolls or congregations in our Nazarene churches among whom backsliders will not be found. We cannot reach them all, at least most of us think we cannot, but we ought not to excuse ourselves too quickly, certainly not until we have made an honest and worth while effort to win them back.

SEEKING THE LOST

Ezekiel's final word concerning the shepherd's responsibility is to seek that which is lost, that is, the unsaved. Backsliders are of course lost, but the text seems to differentiate between them and the great mass of unsaved all about us. Jesus stated His mission on one occasion as coming to seek and to save that which was lost. The shepherd is to increase his flock. The minister is to find lost men and women and bring them back to God. He seeks the lambs of his Sunday school. He seeks the young people whom the devil is trying to deceive, and in so many cases succeeding. He seeks in fact in all places and among all ages.

The true shepherd is ever and always a soul winner. Like John the Baptist he is ever ready and alert to introduce Jesus Christ as the Lamb of God that taketh away the sin of the world. I rejoice that there is no controversy among my brethren of the Nazarene ministry on this matter. I rejoice also that it is not merely a theory among us but a practice, born of a deep passion.

So many valuable contributions have been made along this line that it does not seem necessary to discuss it further here. Among the many allow me to call attention to J. W. Montgomery's recent booklet on "Personal Evangelism," which sounds a keynote that is much needed in our ministry today. And if you want a really thrilling story of a tireless soul winner, read that of "Uncle John Vassar." Rev. H. V. Miller, pastor of the First Church of the Nazarene, Chicago, is one of the coeditors of the present edition. I advise you however to begin reading it early in the evening or prepare to lose a night's sleep. It is a book of 190 pages, and once you have started you can scarcely lay it down until you have finished it.

THE HEADSTRONG SHEPHERD

Having touched some of the specific responsibilities of the true shepherd of souls, Ezekiel injects an additional word as to why shepherds are sometimes unsuccessful. "But with force and with cruelty have ye ruled them." What terrible words. One is almost glad that the limits of our time this morning forbids us to attempt to de-

velop. and apply such a searching indictment. Better perhaps that each one of us search our own hearts in the privacy of our closet. There may be confessions that only God should hear.

Can we rule with force and with cruelty and preach perfect love to our people? Will they listen to our sermons on holiness? Most assuredly not. Who will be the losers? The congregation? Yes. They will scatter, get another preacher, or they may retaliate in kind. Does the preacher lose? Yes. The old Romans had a saying, *Cutem gerit laceratam canis mordax*—a snapping cur wears a torn skin. We leave the application with you.

Suffice it to say that because of the shepherd's unfaithfulness and wrong attitudes, the sheep were scattered, and the chapter continues with the wrath of God poured out on the heads of the faithless shepherds, followed by an exquisitely beautiful picture of true shepherding. I trust you will study the chapter carefully, and harvest where I have only gleaned.

ALLURING BYPATHS

"The minister as a shepherd." The subject is so big, so challenging that I must apologize for only skimming the surface. I have omitted so much. By what means the shepherd knows his sheep and how the sheep in turn are able to distinguish between the true shepherd and the false, and follow the true. How the shepherd must be fearless, and give his life for his sheep in a hundred ways, as Dr. Chapin pointed out in a recent editorial. How he must make adjustments and reconcile the differences among his sheep. How he must shepherd the new convert, and lead him on into holiness.

So many themes crowd upon us and almost demand recognition. How the shepherd must go before the sheep and not be too impatient if they do not follow as fast as he thinks they should. How he must be an example to them. How he must demonstrate to them a pastoral fidelity that in turn inspires a fidelity on their part, not merely to him but to the Chief Shepherd—a fidelity that will survive the shock of the passing of the pastor to another field of labor. How he can teach spiritual truths through the shepherd's life, his implements, the staff, the rod, the sling. What his own relation as an under shepherd must be to the Chief Shepherd.

All these interesting bypaths invite exploration. We must pass them by, hoping that someone else will be constrained to take them up and give us

the benefit of his study and experience through the columns of THE PREACHER'S MAGAZINE, or some other suitable medium. All pastors do not love pastoral work. All pastors do not seem to appreciate it. Perhaps a deeper study of the pastoral side of the ministry as presented in the Bible would stimulate us all to better pastoral work and a consequent deeper love for it.

Surely we can all see that there is no rattle of machinery to shepherding a flock. Perhaps that is one reason we sometimes dislike it. A neglected task that we dislike soon becomes irksome. The rattle of machinery, however, does not necessarily mark the speed we are making or the amount of work we are doing. Machinery often makes the most noise when out of order or in need of oil. Shepherding and bustling must not be confused. The one will generate boldness and confidence, and lead to victory when we face our congregation on Sunday. The other will yield us only baldness and confusion, and lead to certain disaster and defeat.

SLOTHFUL SHEPHERDS

I can find nowhere in Scripture or in experience where any blessing is ever given, or even hinted, to a lazy, easy-going, indifferent, self-satisfied shepherd of immortal souls. "Woe to them that are at ease in Zion," certainly includes the shepherds. Who troubles to take common roadside pebbles or broken bits of glass to the lapidary's wheel to be polished? We take only diamonds there. They may be diamonds in the rough, but they are made of diamond stuff. A recognition of the value of the products with which we labor should keep us from becoming slothful. Who cares to be a careless shepherd to the whims and fancies of a fickle crowd? We labor toward ends eternal.

My lot as a shepherd may not, will not always be easy. Few of us can have the ideal pastoral field pictured in Goldsmith's "Deserted Village," or be an ideal pastor

"to all the country dear,

And passing rich at forty pounds a year." Nevertheless folks in our cities need pastoral care quite as much as in the quiet village or countryside. The Master's lost sheep are everywhere. Shall we find and shepherd them?

GUARDIAN SHEPHERDS

The world knows me as a pastor of the Church of the Nazarene. My name is advertised on the bulletin board in front of my church. My people

GOD'S FINANCIAL PLAN

A. L. PARROTT

JEHOVAH is a God of order, system and success. He never created a problem that He did not design a specific solution for that particular problem. There are numerous diseases, no doubt in the world today, that medical ingenuity is grappling with meager success, which no doubt could be conquered with simple remedies if they were but discovered and applied.

One of the major problems of the Church of the Nazarene is her financial problem. This is true in connection with our missionary interests. We have the men and women called of God who want to go, but alas, no money to send them. The same could be said of our home mission fields, our educational interests, as well as our church program as a whole. Had we the money to expend the glorious gospel that we believe and preach would reach thousands hitherto untouched by our church.

The failure of the church to properly finance itself is not due to God's negligence or lack of interest but to our unwillingness to accept God's challenge and measure up to the program outlined in the Word of God. It is inconceivable that God would launch the greatest business—the business that involves more minds and more money than any other single business enterprise in the whole wide world—and at the same time have no system of financing that work. We are frank to admit that if storehouse tithing, together with freewill offerings, is not God's plan then God has no plan. God has no part in the ice cream, bazar and pie business in financing His work. Before reaching any conclusion on this very important subject would it not be well for us to study it together for a few moments? I am interested in what the Bible has to say. One of the very first objections offered is that tithing puts us back under law and the law of Moses has passed away. "It gets us back under Judaism," they say. Remember, reader, that there is a vast difference between the law of Moses and the law of the Lord. It is true, the law of Moses has passed away, but the laws of God abide. It is as wrong to break the Ten Commandments as it was in Moses' day. God's laws are as eternal as God himself is eternal and the time will never come when God will not thunder forth to His disobedient child, "Thou shalt not" and "Thou shalt." It is as wrong to kill or steal or commit adultery today as it ever was. God's laws have not been abrogated. Let us notice the

call me their pastor. The minutes of my District Assembly record my name on the roll of those receiving pastoral assignments. The word "pastor" is of Latin derivation and corresponds exactly to "shepherd," an Anglo Saxon word from *sceap*, meaning sheep, plus *hyrde*, meaning herder, keeper, guardian. A shepherd then is a guardian of the sheep with all that the word "guardian" implies in its highest and noblest sense. Do our people have the conception of a shepherd that comes to mind when someone speaks of a guardian angel?

Jacob used the words "shepherd" and "angel" in the same breath, the very first time God was ever referred to as a Shepherd, as noted at the beginning. The two conceptions are not foreign to each other in this instance at any rate. If they are foreign to each other today, whose fault is it?

Am I a guardian of my sheep? My final answer will not be to my congregation that feeds and clothes me. It will not be to my District Assembly which invests me with ecclesiastical authority to perform the functions of a minister. It will not be to my District or General Superintendents whom I love and to whom I am amenable. My final answer must be to Jesus Christ, the Chief Shepherd and Bishop of my soul.

Allow me to express my deepest thanks to the committee, who without my knowledge or consent assigned this task to me. I dislike the exacting discipline of writing, and 99 chances out of 100, would never have attempted to prepare a paper on this subject, had it not been for my anxiety to accede to the committee's request and be of such service as I may.

The contemplation of the theme, and its development into concrete, though imperfect form, has been of inestimable value to me. I trust it will make me a better shepherd of souls. If it has helped you in any way, or if it will encourage you in your daily round of pastoral cares, I shall rejoice, giving my thanks to you who share with me in a common task, and the glory to Him who so sweetly saves and sanctifies me at this moment.

In summing up, may I read the words of warning on which our thought was largely based, the word of the Lord as recorded by the prophet Ezekiel, chapter 34, verses 1 to 16 inclusive.

Note—The above verses are not copied but should be included as part of the manuscript. Please read them as a part of the manuscript before passing judgment.

ORIGIN OF TITHING

There was a law long before Moses received his letters of stone fresh from the hand of the Almighty on Mount Sinai. There was a law against murder or else God could not have punished Cain for slaying his brother Abel as recorded in Genesis 4:8-13. There was a law against adultery or else Tamar, the daughter-in-law of Judah, could not have been stoned to death for committing this sin as recorded in Genesis 38:24. Is it not plausible, therefore, to conclude that this law that God praised Abraham for keeping (Genesis 26:5) had incorporated in it the law of tithing? If not, how did Abraham know how to pay tithes to Melchizedek the priest? (Genesis 14:18-20). If tithing was not taught and practiced in those faroff days, why did Jacob know to covenant with the Lord when He came down on the ladder at Bethel as recorded in Genesis 28:20-22? Then, too, the very fact that the Bible does not mention tithing earlier than Abraham does not disprove such law for Noah is the first man that the Bible calls righteous and Abraham is the first man that the Bible tells us "believed God" yet you know, and I know that Abel and Enoch were both righteous and both believed God. Notice further that

TITHING BECOMES A LAW

"And all the tithes of the land."

In Leviticus 27:30-34 we read, "The tithe is the Lord's: it is holy unto the Lord." "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Tithing thus becomes a law—the law of God. Given by God in the same place and to the same man and for the same people that the Ten Commandments were given. Any student of jurisprudence will tell you that a law once upon the statute books remains a law until it is repealed. When a law is repealed one or more of three reasons prompts such action: first, it may be a bad law and that in itself is sufficient for repeal; second, if the law doesn't meet the demands for which it was passed it may be repealed; third, it may be obsolete, that is, the original cause for which it was passed no longer exists, hence it is repealed. Applying the foregoing reasons to the law of tithing and reach your own conclusion as to whether it has been repealed or not. The law of tithing has not been repealed for no evidence can be found in the Bible to prove that it has and it still remains as binding as the Ten Commandments. Notice further that

JESUS DID NOT DO AWAY WITH TITHING

Jesus said of Himself that he came not to destroy the law but to fulfill the same. In fact, Jesus, instead of doing away with the law, made it more binding. Take for example the law of adultery or the law of murder. Moses said, "Thou shalt not commit adultery," but Jesus making it more binding said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Moses said, "Thou shalt not kill," but Jesus making this law more binding said, "He that hateth his brother is a murderer." Take the law of tithing. Jesus not only taught tithing but practiced it also. In Matt. 23:23 Jesus said, "Ye pay tithes . . . and have omitted the weightier matters of the law . . . these ought ye to have done, and not to leave the other undone." In addition to this direct statement from the lips of our Savior and positive proof that He preached tithing I also call your attention to two groups of circumstantial evidence: First, the scribes and Pharisees were always after Jesus trying to trap him and to falsely accuse him. They harassed him for going to eat with publicans and sinners, they accused him loudly for going through the field and plucking corn for His hungry disciples but nowhere within the lids of the New Testament did we ever hear that crowd that was constantly after him accuse him of not preaching or practicing tithing. To my assistance I now call stern old logic. Watch my major and minor premises and follow me to the conclusion. Jesus was a Jew. The Jews had tithing in their code of laws. Jesus kept the law perfectly therefore Jesus practiced tithing. Follow me into a

HIGHER REALM

The gospel is the law of love. Allow me to repeat, *the gospel is the law of love*. Ah, that is the secret of the whole matter. You can't law folks into doing right even though you put forth great effort. You can't law disobedience out of the heart so Jesus proposes a new method and a new way. Jesus proposes to deal with the problem positively. Jesus proposes to take out of the human heart every trace of selfishness and fill it with divine love until that soul will do right, not because of the law and fear of hell, but because he or she loves to do right. It is the Christian's meat to do the will of God. The only way in which Jesus does away with the law is by fixing you up until you are law abiding from love's point of view. You keep the law not because of "hell's penitentiary" but because you

want to do right. This leads me to say, that if every person on earth were genuinely sanctified, and the devil were dead, there would be no need for law any more. That is why a sanctified man or woman can pay tithes and give and shout all at the same time. Give me a crowd of Holy Ghost filled people and I will present to you a crowd that will pay and suffer and give and shout and "get heaven down" all at the same time. This is the acid test to holiness. You say, "I am a Christian and I don't sacrifice, yet I get blessed." Yes, that may be true, but you are a baby and a baby can have a good time even if its mother is a corpse. I do not want to go to the judgment in swaddling clothes neither do I want my works to be of the hay, wood, and stubble type that are burned up. I want to be a real soldier of the cross. To be out from under law and under grace is to be farther up the road than one who was and is under law so the only conclusion left, my friend, is that "your righteousness exceed those who were under law." In other words, to get released from the law of tithing is for you to give more than a tithe and if you will keep books on it and do that no one will accuse you of not being a tither.

OTHER REASONS

This program is reasonable. The tithe is the minimum, the starting point. There will be offerings, many of them and whole-hearted, conscientious tithers are always good givers.

I argue further that it works. It will not atone for our blunders, foolish reckonings and presumptuous sins. If the church is burdened with debts, and bills and interest then there isn't anything left to do but to suffer and bleed and fight for there is no royal road out of a sinkhole; but if we are in such a hole we need not despair. Jeremiah got out by means of ropes and rags. But on the other hand storehouse tithing together with freewill offerings will, in the main, balance the budget.

It is right because it takes the glory from the individual and gives it to God and the church where it rightly belongs. It takes much more religion to slip a \$100 bill into an envelope and quietly drop it in the plates as the ushers pass than it does to stand up in the crowded building and give it before the people; but it is far more pleasing to God.

Then, too, it will largely do away with drives and heave offerings and give the time to worship and salvation. Many people have been run

away from our beloved Zion because of our hard, long drawn out, auctioneer method of raising money. This latter method should not be wholly eliminated for two or three times a year these "heave" offerings should be taken that we might gather up the twelve baskets full that remain so that nothing be lost. But it should be the exception rather than the rule for money raising. Drives are necessary because of our disobedience but it always did seem strange to me that fully consecrated people should have to be "driven" into doing right. Amen.

STOREHOUSE—WHAT IS IT?

This question has been asked by thousands of conscientious people who were perfectly willing to walk in the light when it came. Now since I am a Nazarene I am going to deal with the question from the Nazarene point of view. In our church we have three departments: the general interests, the district interests and the local church. All of these interests must be financed if our work is to continue. Every Nazarene has a moral as well as financial obligation to help support these three departments of our church. The ideal way is for the three budgets to be fixed at their respective amounts all of which should be done by the respective representatives of the various departments and then the congregation go in to raise these in full and pay them monthly. This is the ideal way. If for valid reasons these three budgets cannot be paid in full then they should be paid proportionately. If the full tithes and reasonable offerings will not meet these needs then there is something wrong with the amounts—they are too large and should be adjusted. If the above mentioned method is followed conscientiously then the local church becomes and is the "storehouse" and there the tithes should be taken. If each department is not properly cared for and those who are in charge of these various departments are the judges in the matter, then the church in its threefold aspect becomes the storehouse. That is to say, the general church, the district and the local church all under those circumstances become the storehouse. It is wrong for any one of these departments to take more than its share and "God will not hold him guiltless who taketh that which belongeth to another department." After all is said and done, brethren, I conclude by saying, "Our job is to be fishers of men, and if we will catch them with the old-fashioned bait of rugged gospel truth they will, like the one Peter caught, have the money in their mouths. "I go fishing."

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE ONE—THE VALUE OF PUBLICITY

Church publicity—is it worth while? Can we get along without it? Will the pastor succeed who ignores it? The answer to these questions will be found in the fact that an overwhelming percentage of the ministers who succeed in this newspaper age are men who give the matter careful attention.

It is not in the same class as preaching ability, or unction, or some of the other vital mental and spiritual qualifications, but it is a great asset to the man who knows how to harness its favorable aspects and put them to work for his cause, and at the same time avoid unleashing unfavorable and unwelcome phases of publicity.

I believe I have a right to speak with a little authority on this subject, for I have been associated with newspapers for a number of years, both as a reporter and as a publicity seeking preacher. I have sought to get the newspaper man's viewpoint as well as that of the church. I have had some rather lucky opportunities to gain experience in the field, including the job of publicity manager for a loyalty campaign sponsored by all the churches of a given community. This campaign will be described more fully in a later article because it illustrates several phases of publicity.

Two years ago I conducted a course in Church Publicity at Pasadena College. I was able to secure as one of the special lecturers for that course, Mr. Jack Phillips. Prior to his present position as editor and publisher of the *Brea Progress*, one of the liveliest weekly newspapers in Southern California, Mr. Phillips was connected with the advertising staff of *Printer's Ink*. To the initiated, that means he was associated with the trade journal of printers and publishers, a magazine occupying a unique position of leadership in its field. Because he sees the matter of publicity from the dual angle of the country editor and the sophisticated advertising man, his observations are pungent and pithy, and yet cover a wide range of experience. It is because of this fact that I wish to give the substance of several of his statements a prominent place in this introductory article:

Mr. Phillips said that there are two outstanding things to advertise, tangibles and intangibles. Tangibles would include such obvious material products as baked beans, soup, automobiles, etc. Intangibles would include in general, any type

of service. Insurance is probably the outstanding example of systematic national advertising of an intangible. Here is nothing that is concrete like washing machines or cameras, yet the insurance companies have consistently advertised their product on the high level of service. If the insurance companies can do this with their appeal to what might be called "physical intangibles," how much more desirable that the church shall publicize its "spiritual intangibles."

He further said that since service to the community in the richest sense of that term, is the greatest thing the churches have to offer, then one of the first requisites of successful church advertising is to know what service you are really rendering to the community and stress that service on your advertising. Furthermore, advertising will never make a thing successful, or sell it to the public for any length of time if it is unworthy of being advertised. Advertising cannot work a miracle. If you could not be a success without advertising, then you will not be one with it. Advertising only gives your elements of success a larger opportunity for success through a wider range of sale.

Mr. Phillips went on to say that any church would be profited by laying out a thorough-going advertising campaign, even if it never wrote a single news story or spent a single dollar on paid publicity. For the very fact of analyzing its program in order to find out what it was offering to the public would cause it to strengthen its program and increase its service to humanity. He said that one of the first tasks of a church seeking to enlarge its scope should be to see if it has anything really worth while to offer the larger circle it seeks to interest.

He said that no church ought to knock its competitors, to do so is not good advertising ethics, but it has a perfect right to stress its "bonus." One company offers as its "bonus" soap that floats. Another company's "bonus" is oven-baked beans in preference to any other type of baked beans. Coming to the intangibles, one insurance company stresses as its "bonus" its extra health service. Every church ought to particularly stress as its "bonus" that in which it is different in a worthwhile way. He challenged us to name our Nazarene "bonus" and the class responded with various phrases expressing second blessing holiness. Then we were told that if that was our "bonus" it was the thing we ought to stress in all our publicity, not always by direct statement but at least by inference.

(24)

Coming as the viewpoint of a worldly wise newspaper man this ought to cause some Nazarene preachers to revise their advertising methods, for we are convinced that much publicity has been based on the idea of hiding our "bonus" instead of advertising it.

In the above paragraphs I have tried to give the general tenor of Mr. Phillips' arguments. Some of his more specific and technical hints will be embodied in later articles. I have not been able to quote his exact words as I did not take a stenographic report of his lecture.

It is my purpose in the articles that follow to discuss the various phases of church publicity, giving them about the respective amount of stress that their importance merits.

In my first articles I shall take up the writing of news copy. We will look at the mechanical preparation of copy; how to write a good news story, the deadline, some don'ts and some do's, and we will try to define what constitutes news.

This will be followed by an article on "Newspaper Display." Advertising embodying such subjects as the use of white space, the shape of ads, the styles of type, materials used, and the value of cuts.

Following this we hope to discuss signs. This will include permanent as well as temporary signs, and also posters. The outdoor bulletin board in various forms will receive consideration.

Church lighting will be discussed, special attention being given to Neon signs, based on information received from technical experts in this field.

If the editor's space and the reader's patience holds out thus far, we will continue with the field of Church Bulletins, Circularization, and Novelty Advertising. Last of all, we will try to analyze. What to Advertise, discuss the serious question of "Financing an Advertising program," and touch on that vitally interesting publicity field, the radio.

In closing this article let me give an example of how an alert eye for publicity brought unexpectedly happy results. In a revival campaign in my church I used an advertising plan that involved several factors. I secured five hundred novelty balloons with the church name and location, the pastor's name, and an invitation to the services, imprinted upon them. These cost me \$8.50, as I remember. Then I printed four thousand announcements of the meeting on neat little cards. I printed these on my Multigraph so they cost me only about \$4.50. Then on Thurs-

day before the meeting started on Sunday, I inserted an ad in the newspaper. This ran on the front page of the second section. In addition to being distributed on Thursday evening to subscribers of the paper, this second section was distributed to every house in town on Friday morning as a Shopping News. The ad, a two-inch, two-column box, made up to represent a merchant's special offer, cost me \$2.00 by virtue of a special rate for this page, and read as follows:

FREE BALLOONS FOR BOYS AND GIRLS
The Kitty-Kat kind that always land on their feet.

Come to the Nazarene parsonage, 611 West L St. and receive your free balloon on Friday or Saturday. All you have to do is to give away ten cards announcing.

Special Revival Services
With Rev. John Mandiler
Russian Baritone.

at the
CHURCH OF THE NAZARENE
Neptune and L Streets

The youngsters came in droves and the advertising campaign was a success. But I was eager for every little piece of publicity I might obtain for the meeting. So I wrote the editor a nice letter telling him how well the ad had worked. I was thoroughly sincere in my appreciation of the splendid work of the ad, but in my mind was also the thought that he might run the letter as a story on the editorial page, and thus we would gain an extra news story of the meeting two or three inches long, in an unusual place in the paper. The meeting closed without the letter appearing so I decided my little piece of strategy was a failure.

But two or three weeks later I opened my evening paper to find an ad, five columns wide and the full depth of the page, displaying a reproduction of my letter full size, with the name of the church very prominent and my own name also in bold face type as its author. Not content with this, the publisher printed replicas of the ad, and pasted them all over his windows, and sent copies of it by first-class mail to every prospective display advertiser in town.

So my little flier in appreciation brought publicity and white space that would have cost several hundred dollars if I had been compelled to pay for it. Not every attempt at publicity can have as happy an ending as this, but there are

(25)

many times when a little more alertness and a better appreciation of news values and newspaper technic would bring surprisingly beneficial results. If the following articles will help some preacher to a better understanding of the principles underlying church publicity, they will have served their purpose.

THE TWO RESURRECTIONS

W. M. TIDWELL

IN REV. 20: 5 we read, "Blessed and holy is he that hath part in the FIRST resurrection." Both spiritual and physical death are the results of sin. God said to Adam, "In the day that thou eatest thereof thou shalt surely die," or, "In dying thou shalt die." The moment Adam and Eve sinned they died a spiritual death, the result of which was physical death. "By one man sin entered into the world and death by sin" (Rom. 5: 12).

But, while it is a fact that all must die, except those who are living and ready to go when Jesus comes, it is just as truly a fact that all, at some time, shall be raised from the dead. The word resurrection (re-surrection) means to survive or live again. Of course, it is the body that is to be resurrected. Man is a physical and spiritual being. Death is simply the separation of spirit and body. "The body without the spirit is dead." But while all are to be raised, the Bible is perfectly clear that all are not to be resurrected at the same time. All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation. But while all are to, at some time, hear His voice and come forth, God declares that there is to be, as we will see more fully later, exactly one thousand years between the two. In Rev. 20: 4 we have a statement relative to (At least the martyred saints of the Great Tribulation) the first resurrection. Then in Rev. 20: 5 we read, "But the rest of the dead lived not again till the thousand years were finished." The first resurrection will include all the dead in Christ. These will be raised when Jesus comes and calls them to the Marriage Supper. Paul said "Every man in his own order (Class, band, time). Christ the first fruits, afterwards, they that are Christ's at His coming" (1 Cor. 15: 23). Also in 1 Thess. 4: 16 we read, "The dead in Christ shall rise first." Also it seems clear that not only this mighty throng, but also those who have gotten the vic-

tory and retained it, and have been martyred, during the Great Tribulation, under the fearful Beast or Anti-Christ rule, will be raised and join them and thus have a part in the first resurrection.

All of this innumerable host will be holy and happy. Of course all holy people are happy. Holiness is the prerequisite for happiness. Christ said they would be equal to the angels, and could not die any more, being children of the resurrection (Luke 20: 36). Of course the first resurrection. When the Christian dies his body returns to the dust from whence it came and the spirit to God who gave it, there to remain till the first resurrection. On that glorious day the body will be raised, and Christ will bring the spirit with him (1 Thes. 4: 14). Spirit and body will then be reunited and glorified. Wonderful day when the trump shall sound and the dead in Christ shall be raised and glorified and the living, who are ready, shall be changed in a moment, in the twinkling of an eye, and together meet the Lord in the air never through all eternity, to be separated from Him. Never to grow old, never again to feel pain or sorrow, and cannot die any more. No wonder John shouted, "Blessed (happy) and holy is he that hath part in the first resurrection!"

But now it is with great sadness that we turn from this blessed picture of the "Resurrection of the just" to the sad account of the second resurrection, which is the resurrection of the wicked unto damnation. There is no such expression, or thought, in the Bible as "The General Judgment." This is used by those who hold the unscriptural view that the righteous and wicked will rise and be judged simultaneously, the righteous being taken to heaven and the wicked cast into hell. The facts are, there is no judgment for those in Christ, except as to the distribution of rewards at the Marriage Supper. But while there is no "general judgment" there is a last or final judgment. This is the judgment for the wicked or the "Great White Throne Judgment" described in Rev. 20: 11-15.

The first resurrection, as already stated, takes place at the rapture when Jesus comes and takes His bride to the Marriage Supper. Then after He comes from the Marriage Supper, to the earth, and reigns one thousand years, the second resurrection will occur. After this (The Millennium) John tells us he saw a Great White Throne and Him that sat on it, from whose face the earth and the heaven fled away (Rev. 20: 11). Then he said he saw the small and the great stand before

(26)

WHAT IS CHRISTIAN STEWARDSHIP?

E. J. FLEMING

IT has always been the teaching of those who held to the doctrine of entire sanctification as a definite experience that the reception of this grace was preceded by an entire consecration.

It was assumed that, since the person had been redeemed by the Blood of Christ, regenerated by the Holy Spirit and adopted into the family of God, he had been brought from a state of spiritual death and separation from God to a state of life and union with God. Therefore, he was in a position and properly qualified, as one alive from the dead, to make a definite, entire consecration of his ransomed powers and all that his ransomed spirit possessed to God for God's service.

Stewardship assumes that, first of all, God is the Creator of all life and material things. Man is a creature of His creation, though he be very far removed from the original righteousness. God has rights in man as created but sin in man causes man to reject those rights of God. Every sinner is steward of a life with all its possibilities for good and will be brought into judgment for his stewardship. But that life is under the dominion of sin and Satan.

Christian stewardship assumes that one of the first things a redeemed soul will do is to recognize the ownership of God. That recognition will be on the basis of creation but more keenly on the basis of redemption. He cries, "I am not my own, I am bought with a price" (1 Cor. 6:20; 7:23). And one of his first thoughts will be to glorify God in all things. Recognition of God's ownership and man's stewardship are fundamental in the redeemed soul. This recognition extends to life and all its powers and faculties, and includes material possessions.

Consecration says that all these are to be placed in a condition of devotement to God. In too many instances, we fear, the implication has been one of patient submission, a sort of yieldedness to the inevitable in life whether it be active service or patient endurance of the ills of life. Too often this results in being almost anything but aggressively active for God.

Christian stewardship assumes that recognition of the relation of divine ownership and human stewardship must result in definite acknowledgment by specific acts of acknowledgment. If God owns my life and makes me the steward of it, my recognition of that trust must be ac-

(27)

God. The sea gave up the dead which were in it, that is their bodies, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. Of course, it was the spirits of the wicked, who went there at death, which death and hell delivered up. At this time, the books which contain the individual records of these poor benighted ones, were opened. But not only were the books opened, but another book was opened, which is the book of life. But the question might be asked, "If this is an exclusive judgment for the wicked why this book of life opened?" The answer is not far to seek. This "other book" is God's register which contains the names of the redeemed. May we see to it that our names are in that Book! "Lord, I care not for riches, neither silver nor gold, I would make sure of heaven, I would enter Thy fold. In the Book of Thy Kingdom with its pages so fair, Tell me, Jesus, my Savior, is my name written there?" There will doubtless be the "moralist" in that throng of Christ rejecters. In the "books" there might not be found overt acts of sin and he might claim an injustice was being done him. "But no, his morality is not enough. His name must appear in God's register of the saved. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 14, 15).

Just as the spirits of the redeemed were brought from heaven, and their bodies from their graves, at the marriage supper, just before the millennium and glorified, to live with Jesus while an incomprehensible eternity rolls on, just so the spirits of the wicked shall be brought from hell and their bodies from their graves and reunited, to exist with Satan and the damned forever and forever.

May the Lord, by grace divine, enable us to be ready when He shall come or call, so we shall have a share in the first resurrection, and shall never experience the horrors of the second resurrection which is the resurrection unto damnation!

"Sound, O sound the gospel message,
Ere shall close the day of grace,
Lest ashamed and empty handed
Thou behold thy Savior's face.

"See, the evening shades are falling,
Use the moments as they come;
Soon we'll hear our Savior calling
Us to glory, rest and home."

knowledge by my use of my life in some capacity for the glory of God and the good of my fellowmen. If God is the creator-owner of powers of personality with which He has entrusted me, my recognition of that trust must be followed by my definite use of those powers for the glory of God and the good of my fellowmen. If God is the creator-owner of all material substance as represented by property or money with which He has entrusted me, my recognition of that trust must be followed by a suitable acknowledgment. Christian stewardship teaches that the proper scriptural minimum acknowledgment consists in devoting one-tenth of income to the work of God, and holding the balance as no less a trust. It teaches that *time* is a trust and that the proper acknowledgment would devote a portion of time to definite Christian work and hold the balance of time as no less a trust.

Consecration says "Lay your life on the altar." Stewardship asks, "What are you going to do with it?" Consecration says "Lay your time on the altar." Stewardship asks, "What are you going to do with your time?" Consecration says "Lay your money—property—on the altar." Stewardship asks, "What are you going to do with your money?"

Christian stewardship insists that the "talents" with which our Lord capitalizes us shall be "put to the exchangers" and "traded with" that our Lord at His coming may "receive mine own with usury." It is not satisfied that we lay our talents on the altar in a pious meditative mood; but that we use them definitely and continuously for God. It is insistent upon the "turnover" of the capital in trust. It demands action.

Life is filled with opportunities. We are to embrace these opportunities. Some for our own good, some for the good of those dependent upon us, and some for definite Christian accomplishments. We must use opportunities for study, for making gain, for aiding our loved ones. But no less must we embrace opportunities to witness for Christ, seek to win men to God, and many other forms of spiritual investment, in which we can glorify God and bless our fellowmen. Every principle of stewardship is opposed to "idle capital," "frozen assets." It demands "trading," activity, improvement, use. It glories in "kingdom gains." It seeks spiritual dividends.

One has said "Stewardship is holiness in action." That is well stated. Holiness that is not active is dead. Dead holiness will corrupt the

soul. It is only a husk, a shell. True holiness is alive, alert, active. Study the book of Acts for its liveliest manifestation.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

CHAPTER TWO

God has a time set in the life of every sinner when He will cease to endure that sinner's rebellion.

There were no complete Christians till Pentecost and there can be no complete Christians with the cessation of Pentecost.

The seducing world despises the apostate disciple whom it has seduced.

God never builds a fence around our upward possessions.

God made man without his consent but He cannot save him without his consent.

The same Christ that says, "Repent ye," also says, "Receive ye the Holy Ghost."

Let us forget others' faults and confess our own.

God has no need of your learning, much less of your ignorance.

Money is that commodity of life that will purchase everything except happiness and secure a passport for every place except heaven.

Some people have more regard for holy days than holy deeds.

If the average rich man could take his gold with him, it would only melt.

Some people have nothing but praise for their minister and the offering plate proves it.

The one business the saloon has helped is the undertaker's.

Little sins get in and open up the doors and windows for big sin to enter.

God requires no impossibilities.

A house going preacher makes a church going people.

"As by the light of opening day

The stars are all concealed,

So earthly glories fade away

When Jesus is revealed."

Christ's disciples must either flee the world or follow it.

To the great man nothing is small, to the small man nothing is great.

He who throws mud gets his own hands dirty.

Whosoever will find himself at the top must be willing to lose himself at the bottom.

Never believe what you feel if it contradicts God's Word.

The more like Christ you are the more war you will provoke.

Heaven's language is "give." Earth's language is "get."

A good conscience is to the soul what good health is to the body.

The Church is God's agency in the world and every layman, preacher and officer is a representative.

When they hung Christ on the cross, He uttered not a word at which an enemy could laugh or a lover could regret.

He who has half a mind to do right only half does it.

Wherever the gospel of Christ has gone, it has been the signal for the emancipation and redemption of womanhood.

It takes a crucified messenger to carry the gospel of a crucified Savior.

A Christian is someone who always makes you think of Christ.

The contention for the cause of prohibition is no new thing.

Solomon (1000 B. C.)—"Look not upon wine when it is red. . . . At last it biteth like a serpent and stingeth like an adder."

Buddha (550 B. C.)—"Drink not liquors that intoxicate and disturb the reason."

Xenophen (300 B. C.)—"Temperance means first, moderation in healthful indulgence and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Pliny, the Elder (79 A. D.)—"There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given us the most salubrious drink with which all other animals are satisfied."

Chaucer (1340)—"Character and shame depart when wine comes in."

Shakespeare (1600)—"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

Abraham Lincoln (1842)—"Liquor might have defenders, but no defense."

Gladstone (1842)—"The ravages of drink are greater than those of war, pestilence and famine combined."

Cardinal Gibbons (1915)—"The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."

Thomas A. Edison (1930)—"I still feel that

prohibition is the greatest experiment yet made to benefit mankind."

You cannot do one thing you think is wrong without hurting your conscience.

Take the same advice you would give to others under like conditions.

"My friend, do you know why the work you accomplish fails either to give pleasure to yourself or others? It is because it is not cheerfully done, and therefore appears discolored."—ANON.

THE PASTOR'S SCRAPBOOK

I. L. FLYN

IT COSTS TO GO TO HELL

God is not going to let a man go to hell easily.

Besides the price God paid in redemption, it will cost the individual a tremendous lot.

Conscience will goad and sting the sinner. The Holy Spirit will reprove and warn.

God will send disease and suffering to arouse the unforgiven one to the inevitable cost of continuing in sin.

Reverses will come, loved ones will be taken away.

Storms of God's wrath will be poured out similar to awaken and convict the impenitent.

It will cost the family and friends much anguish to realize the man died unforgiven.

The cost will be death—a never ending hell. Jonahlike the sinner will acknowledge his punishment just.

THE MOTHER OF JESUS

Beside the cross in tears

The woeful mother stood,

Bent 'neath the weight of years,

And viewed His flowing blood;

Her mind with grief was torn,

Her strength was ebbing fast,

And through her heart forlorn

The sword of anguish passed."

MUST BE COMBINED

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality.—WILLIAM PENN.

I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon.—BISHOP THOMAS WILSON.

FRIENDSHIP

Gold cannot buy it,
 Poverty try it;
 Thrift may not cheapen it,
 Sorrow must deepen it;
 Joy cannot lose it,
 Malice abuse it;
 Wit cannot choke it,
 Folly provoke it;
 Age cannot strengthen it,
 Time only lengthens it;
 Death cannot sever
 Friendship forever;
 Heaven's the true place of it,
 God is the grace of it.

—Presbyterian Standard.

THERE MUST BE

Perfect repentance,
 Perfect faith,
 Perfect obedience,
 Perfect consecration,
 Perfect resignation,
 Which brings perfect love.—JOHN FLETCHER.

I know not why you should be content with being half a Christian, devoted partly to God, and partly to the world, or more properly to the devil. Nay, but let us be all for God. He has created the whole body, soul and spirit. He that bought us hath redeemed the whole; and let Him take the purchase of His blood.—JOHN WESLEY.

THE FRUIT OF THE SPIRIT

Love is God living and working out that which He has worked in.
 Joy is love overflowing.
 Peace is love resting.
 Longsuffering is love enduring.
 Goodness is love working.
 Gentleness is love submitting.
 Faith is love believing.
 Meekness is love suffering (without murmuring.)
 Temperance is love governing.—ANONYMOUS.

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And He showed them in His own life the example of a man praying, and guided, strengthened and upheld by prayer.—R. E. SPEER.

A PRAYER

Not that there be less to bear,
 Not that there be more to share;
 But for braver heart for bearing,
 But for freer heart for sharing,
 Here I pray.

Not for scenes of richer beauty,
 Not for paths of lighter duty;
 But for clearer eyes for seeing,
 Gentler hands, more patient being,
 Every day.

Not that joy and peace enfold me,
 Not that wealth and pleasure hold me;
 But that I may dry a tear,
 Speak a word of strength and cheer
 On the way.—UNKNOWN.

Deserted Universalist churches and Unitarian buildings; dot many a hillside in New England. Why do not modernists try their hand at refilling these churches instead of being so zealous to revive Universalist and Unitarian doctrines while holding on so desperately to orthodox pulpits and churches? They would be untrammelled in those old churches and could try out the practical character of their religion there. Will they do it? Never!—Cynosure.

AN EASTER QUESTION ANSWERED

"If a man die, shall he live again?" (Job 14:14). This is the problem of mortality.

1. Science answers: He may live again. Harvest follows seed time. The miracle of spring is perennial. Life is begotten out of death-throes.

2. Philosophy answers: He hopes to live again: His unrequited longings demand satisfaction; his unfulfilled purposes call for vaster scope, and his expanding personality seeks to measure itself upon the scale of infinitude. But philosophy presents immortality with an "if."

3. Ethics answers: He ought to live again. There are wrongs to be righted, penalties to be paid, and prizes to be won. Mortality multiplied by itself, and added to the zero of its failure, never will produce eternal rights. Therefore, he ought to live again. But ethics is inconclusive.

4. Jesus Christ answers: He shall live again. I have tasted death for every man. I have righted the eternal wrong. I have paid the final penalty. I have won the perfect prize. I have revealed what otherwise would be unknown; I have solved the problem of mortality. I have brought life and immortality to light. I am the resurrection and the life.—Selected.

HERE AND THERE AMONG BOOKS

P. H. LUNN

A series of brief devotional messages—twenty-nine of them—by Vance Havner, are entitled, *BY THE STILL WATERS* (Revell—\$1.00). These messages are right to the point, simple, and characterized by keen sympathy with the burdens, difficulties and temptations to which we all fall heir. Here are suggestions for radio talks or prayermeeting addresses. Human interest anecdotes and apt illustrations abound but in each case the anecdote or illustration is subservient to the spiritual truth that is being presented.

The W. A. Wilde Co. has added two volumes to its series of Bible knowledge books. The first is *OUR BIBLE* (\$1.00) by A. W. Kelly. The plan followed in this volume is excellent. It covers each one of the sixty-six books of the Bible, starting out with a brief synopsis of a book and following this with questions and blank spaces for answers. The answers are given in the back of the book. For older children and young people, especially, this book is of real value.

The second volume, by Harriet Patterson, is entitled *HOW TO UNDERSTAND YOUR BIBLE BETTER* (\$1.00). The first chapter, "The Bible in Everyday Life," is a glowing tribute to the Bible and a plea for a better acquaintance with it. Chapter II is a discussion and analysis of "A Bible Masterpiece—The Twenty-third Psalm." "Letters in Your Bible" is the title of the third chapter. Here the author discusses Old and New Testament epistles. Some very interesting facts are disclosed in this chapter. Chapter IV is a study of "Four Men of Vision" in which the four grand men of the Bible—Abraham, Moses, Isaiah and Paul are presented. In the fifth chapter, "The Bible Speaks," we are reminded of the various vehicles through which the Bible speaks

to us—through art, music and literature. The concluding chapter mentions in quick succession a number of famous Bible characters, men and women, with brief comments on their lives. This book especially in the hands of young people should lead them to a deeper appreciation and greater love of the Book of books.

That indefatigable and ever interesting writer, F. W. Borcham, has recently produced his twenty-eighth book of essays entitled *THE IVORY SPIRES* (Abingdon—\$1.75). If I get the author's thought, there are millions of things that point unerringly to higher, better and nobler realms just as the ivory-hued spires of Innisdale Church in far off Australia "point mutely to the loftier altitudes and rarer atmospheres from whence their vestal purity proceeds." Strange though it seems to this Bookman, not every reader is intrigued by Borcham but for those who appreciate the unusual in anecdotes and experiences from life and those who thrill to nicely turned phrases, there is only one Borcham in the field of religious essays. In spite of his fantastic chapter titles, Blind Man's Buff, Grigians, The Stolen Goose, The Pirates' Lair, The Factory Girl's Holiday, The Newsboy, and others equally as whimsical or grotesque Dr. Borcham never fails to conclude with a pointed spiritual truth. Who, for instance, could imagine any turn or twist by which a Scripture quotation and a subsequent brief homily could be evolved from a subject such as "Stray Dogs"? Yet that chapter is one of the most worthwhile in this volume. I have said that every preacher should read one volume of Borcham—just to discover him and to ascertain whether or not his style and method is appealing. One volume will tell the story for there is a homogeneity about them all. Any Borcham devotee would recognize a page from one of his books without any identifications.