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AT WHAT AGE IS THE PREACHER BEST?

OPPORTUNITY has been described as liquid which flows continually and which can be stayed only by being used. But men also refuse to remain the same—preachers as much as others. Years do strange things for preachers: sometimes they improve him, sometimes they retard him; but always they make him different. And for this reason a preacher is always better for some particular field or task than he used to be or than he will be later. It is customary for churches to think that a pastor who served them successfully once can do so again, and for a preacher to think that he can go back to a former field and do as well as he did before. But it is always dangerous to go back. Few second pastorates, especially if they are separated by a period of years, are really successful.

When the preacher is young and unincumbered he can live on a small salary and endure hardships and stand against difficulties, led on by his hope of a wider field. But later that same salary would discourage him and that same field would lose its romance. It is the same salary and the same field in each case, but one time the preacher passed them going up and the other time he is passing them going down, and the direction one is headed makes more difference than the rung of the ladder he is on.

But our point is that every age in the preacher's life is the best age for some field and for some service. This should be recognized by the preacher himself so that he will not always despise his present estate. It ought also to be recognized by churches so they will not think a preacher too young or too old for useful service. There are extremes, of course, but every preacher should be ashamed if he comes to years without having served an apprenticeship on something akin to hard scrabble, and yet he should beware of permitting himself to become a dreamer too soon, so that he will think to go back and do his former work again. Like men in other callings, we must do our best as we go along, and then we must go on. Today is our best day for something and if we have obeyed God all along we may rest in the thought that we are in our present field by God's ordering. There must be no weak dreaming of the past nor impatience of the future. But there must be justification of the past and preparation for the future by a devotion to our present task.

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EDITORIAL NOTES

Dr. Scotford in "Mating Ministers and Churches" says, "Preaching is the minister's most distinctive method of bringing truth to bear upon life. His pulpit should be his throne. The man who is interesting on Sunday will be forgiven much on Monday. The signs of the times point to a renaissance of preaching. The emphasis upon parish administration is passing. In the words of a Methodist official, 'The ecclesiastical engineer is in for some rough sledding during the next five years.' The demand of the churches is increasingly for 'good preachers.'"

Dr. Scotford, while admitting the evil of the tendency of preachers to move and of churches to ask for a change, suggests on the other side of the question that few pastorates of more than ten years are a complete success. And he says that the smaller the church the more frequent the need for change, because of the intimate relation between the pastor and the people of a small parish. He suggests that the pastor should leave as soon as he runs out of definite programs. When he feels that he has taken the people about as far as he is able, he should move on while everything is still going well. He should avoid leaving when the church is in the trough of the waves. He should not leave in a hurry. He should have a definite plan when he leaves and should be sure to leave for somewhere. He should by all means not leave in a fit of despondency and leave reflection upon the church which has allowed him to go. Perhaps there is nothing better in the summary than the suggestion that when we run short of definite program, which is really just the new word for vision, we should move on. Some men are through just as soon as the church is properly housed. But whenever it is, he is wise if he knows when the time arrives and acts on his own initiative.

Yesterday a beloved brother who served an apprenticeship in another denomination from the one in which he now labors was telling me about a "pastor's pass book" which he was taught to use. This book contained the names and addresses of all the members of the church, along with enlightening notes about the various families and members of the families—where they lived, the best way to reach their places, best time to call and other such matters. This book also contained a list of the special obligations of the church, financial and otherwise, and other such information as the pastor would certainly need. This book was passed on to the successor whenever there was a change in pastors and it enabled the new man to begin his work with a good amount of information. I have wondered if pastors in any denomination in which frequent changes in pastorates occur would not do well to produce such pass books and pass them on to their successors.

A preacher who has been going through a fearful drubbing on account of financial difficulties called to see me. He went over the question of his brethren's treatment of him and various other phases of the matter. When he finished, I said, "I believe you are going to win out. Any man who can pass through as many genuine difficulties and disappointments as you have passed through and then be as sweet-spirited under his brethren's reproof as you have been, and still are, will certainly come out into the light." The preacher who runs into debt is always taking a fearful chance of getting out of the ministry, and he usually adds to his complications when he attempts to help himself by undertaking secular business ventures. If he must do something to supply meat and bread, let it be nothing more than tent making for someone else. But most of all, when the preacher is reined up by church authorities because his business conditions are a hurt to the cause, let him pray and take his correction patiently. Of course some will not be as sympathetic as they might be, but it all started through some fault in the preacher's own affairs and the least he can do and win is to take his buffeting patiently. Even the faultless are exhorted to take it patiently when they are misjudged and mistreated, how much more then should one take the consequences of his faults unmurmuringly? Nevertheless, the patient, enduring man will finally wear his trials out and will himself come out into a wide place.

DOCTRINAL

THE SABBATH IN SCRIPTURE AND HISTORY

By HORACE G. COWAN

The Lord's Day

THE Lord's Day is the scriptural name of the first day of the week, otherwise called Sunday and the Sabbath. This name is found but once in the Bible, viz., Revelation 1:10. But its application to the usual day of Christian rest and worship is sustained by a multitude of witnesses. It is in a class with "the Lord's Supper," which name occurs but once in the Scriptures (1 Cor. 11:20), but for the scriptural authority of which there is abundant evidence.

Sunday is derived from Dies Solis, the day of the sun, the Roman name for the first day of the week. Objection is sometimes made to the use of the name Sunday, because of its "pagan" origin; but if Sunday is to be rejected on that account, all the other days of the week, the names of the months, and all other names in the English language which have been derived from the Latin or other ancient languages of Europe should be discarded also. What has been in use for two thousand years or more as designations of days, months, etc., are harmless in an age when they have no other meaning.

The Sabbath is not used in the Bible to designate the first day of the week, except it be by a rendering of the Greek in various passages (Matt. 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, and others), which is entirely legitimate, but is not accepted by the best authorities. The phrase *mia toon sabbatoon*, literally, "one of the sabbaths," is rendered in the King James and the American Revised versions, "the first day of the week," the word *day* being in italics to denote that it is not in the Greek. In harmony with this rendering Westcott and Hort and Robert Young give *week* as the equivalent of *sabbata* or *sabbaton*, that is, "from sabbath to sabbath." But others have translated the Greek in the texts referred to as "the first of the sabbaths," with apparently very good reason. "In Biblical or Old Testament Greek, 'sabbaton' is never used to express week.

Or stating the truth differently, in Old Testament Greek 'sabbaton' is never used as a substitute for 'hebdomas.' To state the matter still differently, 'hebdomas' in its various forms is the *only* word used in the Greek Old Testament with which to express *week* or *weeks*" (*Sunday The True Sabbath of God*, by SAMUEL WALTER GAMBLE). Italics his.)

"To prove that the day of our Lord's resurrection from the dead was made and named the first of the Sabbaths, as being the restoration of the relative primeval Sabbath, and first by pre-eminence, as being commemorative of the grand certifying fact on which the scheme of redemption is pivoted.' This last point is the special subject of this book, whose keynote is: 'The day on which Christ rose from the dead is never called by any other name than Sabbath, save in the one instance in the Revelation.' The following extracts will indicate the line of argument: 'The first record to examine is Matt. 28:1: *Opse de sabbatoon, te epiphoskouse eis mian sabbatoon, elthe Maria he Magdalene*, etc., 'At the end of the Sabbaths, as it began to dawn [the observing reader will notice that there is not only a change of day, but a change also in the beginning of the day] toward the first of the Sabbaths, came Mary the Magdalene,' etc. The Accepted Version reads, 'In the end of the sabbath, as it began to dawn toward the first day of the week,' etc. Is this a true translation? . . . The principal reason assigned for the present reading is that it is a Hebraism. . . . It is true that from Sabbath to Sabbath is a week, and equally true that from any other day to the same day again is a week. But *Sabbath* never in itself means week. . . . The Septuagint follows the Hebrew with severe fidelity, using *hebdomas* for *Shabua*, week. . . . On the other hand, when the Sabbath is referred to as the Sabbath, the proper name—*sabbaton*—is employed. Witness one hundred instances of its use. . . . In all these numerous instances—which include the entire number except the three easily explained in a preceding place—Sabbath in the Hebrew is rendered by Sabbath in the Septuagint. Ought not such exactness of discrimination be-

tween *hebdomas* and *sabbaton* to end dispute? We now have the first day (more strictly, day one) of whatever is meant by *sabbatoon*. This word is the genitive plural of Sabbath. I think that we have seen that Sabbath never means *week* in the Hebrew Scriptures or in the Septuagint Greek. *Sabbaton* (Sabbath) is used, singular and plural, sixty-eight times in the New Testament. Singularly enough it is rendered *week* only nine times, and these, all save one, in connection with the day of the resurrection." (*The Sabbath—What? Why? How?* by REV. M. C. BRIGGS, quoted in *The Sabbath for Man*).

The Lord's Day was so called because it was the day of the resurrection of the Lord Jesus Christ from the dead. It was the day upon which Mary Magdalene and the other Mary, Salome and other women came to the sepulchre with spices to anoint the body of the Lord, and found the stone rolled away from the sepulchre, which was empty, except for the discarded graveclothes and the watching angels. The angels said to the women, "Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

The fact of the resurrection need not be proven here: after the death of Christ on the cross it is the central fact of the gospel, and was the great theme which the apostles and other early preachers announced to a hostile and unbelieving world, and which won multitudes of both Jews and Gentiles to faith in Him "who was delivered for our offences, and was raised again for our justification." The powerful Jewish hierarchy, and the still more powerful Roman empire conspired to put Jesus to death, and to persecute His followers, "being grieved that they taught the people, and preached through Jesus the resurrection from the dead." But the forces which crucified the Christ and laid Him in the tomb, sealing the tomb and posting a guard that there might be no deception concerning His rising again, have long since perished from the earth, while the glad tidings that "the Lord is risen indeed" have reached the utmost bounds of human habitation, and an empire of believers the number of which Judea nor Rome ever dreamed has been gathered from every tribe and nation.

The application of the term Lord's Day to Sunday is disputed for the following reasons: (1) That it is nowhere said in the New Testament that Jesus actually arose from the grave on the first day of the week; His first appearance to the women and to His disciples was on that

day, but none of them saw Him rise, so that the exact day and hour of the resurrection are not confirmed by eyewitnesses. Notwithstanding this the Church for nineteen hundred years has believed that Sunday was the day of the resurrection, and the testimony of the fathers from about the close of the first century that the resurrection was celebrated on Sunday is conclusive that it was so held by the early Christians. (2) That the phrase in Matthew 28:1, "In the end of the sabbath, as it began to dawn toward the first *day* of the week," admits of the resurrection taking place on Saturday evening. This is the argument of those who maintain that the crucifixion occurred on Wednesday; to establish their claim that Jesus must have been in the sepulchre for seventy-two hours, they insist upon the resurrection at about sunset on Saturday evening, taking into account the beginning and ending of the Jewish days at sunset; therefore, "as it began to dawn toward the first *day* of the week," must have been, it is claimed, late on Saturday evening, or near sunset.

This is an example of founding a doctrine on a single passage of Scripture; no other gospel writer uses the expression above quoted, but in regard to the movements of the followers of Jesus toward the tomb, and the discovery of His resurrection, say, "early in the morning," "while it was yet dark," "at the rising of the sun," and this on "the first *day* of the week." At whatever hour Jesus actually emerged from the sepulchre, the resurrection was a fact to His disciples only when the morning of the first day had dawned. Even if *epiphosko*, translated "began to dawn" in Matthew 28:1, means the approach of a new day, and that day began at sunset, it is admissible that there may have been quite an interval between the descent of the angel to roll back the stone and the coming of the women to the tomb, so that, as some commentators render the Greek, there "had been a great earthquake" previous to the arrival of the women. The latter were not eyewitnesses to the act of the angel as he rolled away the stone, and did not feel the tremor of the earth in the vicinity of the sepulchre; but their eyes were gladdened by the sight of the risen Lord on the morning of the first day of the week.

(3) The opponents of Sunday as the day of Christian rest and worship deny that the term Lord's Day properly applies to the first day of the week, and say that St. John, in Revelation

1:10 meant (a) the Sabbath; confirmation of this is thought to be found in Isaiah 58:13, and other passages, where the Lord calls the Sabbath "my holy day." Or (b) that he meant the day of judgment, which is called "the day of the Lord," in 1 Corinthians 5:5, 2 Thessalonians 2:2, 2 Peter 3:10, and other references which might be given.

In reply to these objections a distinguished author says: "(a) If John meant the Sabbath, he would doubtless have called it by its usual name. The early fathers used the term 'Lord's Day' for the first day of the week, copying, no doubt, from the apostle. They also were careful to distinguish between the Sabbath and the Lord's Day; and we should not expect that their teacher, the apostle, would use a term of confusion, as he did if by Lord's Day he meant the Sabbath. . . . (b) John evidently speaks of a literal day; Peter and Paul, quite as evidently, of a great event, occupying more than a common day. The latter speak of a day in the unknown future; while John speaks of one in the known past. . . . Moreover the phraseology of John is, *Kuriache Hamera*; while that of the other apostles is, *Hamera Kurion*, or the like; the adjective form, *Kuriache*, being used in the former instance, and never in the latter in Scripture, pertaining to day, except in this case; which distinction the fathers also carefully observe" (*Sabbath and Sunday*, by WM. DELLOSS LOVE, D. D.).

The generally accepted teaching concerning the Sabbath and Sunday is that after His resurrection our Lord changed the Sabbath from Saturday to Sunday, in commemoration of the resurrection; this is based, in part, at least, upon the following scripture: "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:2, 3). The following scripture is also sometimes adduced: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

During the forty days from the resurrection to the ascension it is supposed that Jesus instructed the apostles concerning the change of the day, and that they continued the observance of Sun-

day according to His direction. Or, that after Pentecost the Holy Ghost taught the apostles what to do with reference to the Sabbath and Sunday, and that they followed His leading. While it may not be positively denied that such teaching emanated from Jesus and the Holy Ghost, yet the fact that a change of day was thus made is incapable of affirmation from the record. "It is very early in the morning, the first day of the week. The sun has risen. The Sun of Righteousness has risen also.* The first day of the week has become 'The Lord's Day.' With these words, you will remember, I closed my first lecture. Perhaps you may be inclined to suppose that I meant to imply by them that at the moment to which they refer, or almost immediately afterward, the Lord's Day began to be observed as an ordinance of the Christian Church, and to presume that our blessed Lord, either by the very fact of His rising from the dead on the first day of the week, or by instructions given to His apostles during 'the great forty days,' sanctified and set apart that day for His own service forever. Now I meant nothing of the sort. I cannot see, on the one hand, how an act or a fact can establish an ordinance not necessarily connected with it, unless it is declared by the agent (as in the case of the Sabbath), that it is intended to give sanction to it. On the other hand, I find no scriptural authority for asserting that though Christ did, during the interval alluded to, speak to His disciples of 'the things pertaining to the kingdom of God,' this subject was amongst those upon which he held high converse" (*Sunday: Its Origin, History, and Present Obligation*, by REV. JAMES AUGUSTUS HESSEY, D. C. L.).

It should not, therefore, be thought that there are scripture texts which support the theory of a change of the Sabbath from Saturday to Sunday, for none will be found. The various appearances of Jesus to His disciples on the first day of the week do not indicate the appointment by Him of a sacred day, nor the immediate adoption of Sunday as a commemorative day by the apostles.

These facts remain of record: (1) That the day of the resurrection, as marked by the appearances of Jesus to His followers, was the first day of the week, or Sunday; and that the day of Pentecost, fifty days later, was also on Sunday. (2) That the Sabbath continued to be kept by the Jews on the seventh day, as before. (3) That assemblies of Christians on the first day of the week for worship were held during the apostolic period, and no doubt with apostolic sanction,

Paul met with the disciples at Troas on the first day of the week, and preached unto them, also, no doubt, participating in the Lord's Supper (Acts 20:7); and the commands he gave to the churches in Corinth and Galatia, concerning the raising of benevolent funds (1 Cor. 16:1-3), show that the individual offerings were gathered together on the first day of the week.

The attitude of the apostle Paul toward the Sabbath—meaning thereby the Sabbath of the law, and as kept by the Jews—was one of toleration as he went into the synagogue on the Sabbath, not to worship as a Jew, but to preach

the gospel to them, as he also went to the Areopagus at Athens, a center of idolatrous worship, to preach the same gospel to the heathen. But when he found Christians keeping the Sabbath and other Jewish ordinances as a matter of religious duty and as a ground for salvation, he boldly declared that the Jewish ritual (including the Sabbath) had no place in the plan of salvation by grace through faith (Rom. 14:5, 6, Gal. 4:9, 10, Col. 2:16). Thus the Lord's Day, as a day of Christian observance, had become when John wrote the Revelation, a firmly established Christian institution.

DEVOTIONAL

SOME GREAT PREACHERS I HAVE KNOWN

By A. M. HILLS

No. 12—Rev. J. Wilbur Chapman

IN the encyclopedia I found the following facts about the subject of this sketch. He was born in Richmond, Indiana, June, 1859, and died Christmas, 1918. He took part of his college course in Oberlin, but graduated from Forest University in 1879. He took his theological course at Lane Seminary, Cincinnati, Ohio. He was granted the degree of D. D. by Wooster University, Ohio, the date not given. Later in life he was given the degree of LL. D. by Heidelberg University, Otterbein, Ohio, the date not given. He held pastorates in Indiana, Ohio, New York, Albany, Philadelphia and Fourth Presbyterian Church, New York City.

He became intimate with Dwight L. Moody, and seemed to have developed a genius for soul-winning which was recognized by his Presbyterian denomination, and which led to his being ultimately drawn away from pastoral into evangelistic work. He was elected Corresponding Secretary of the General Assembly's Committee on Evangelistic Work, also Director of Winona Assembly and Summer School. He labored in many large cities of the United States, Canada, Hawaii, Fiji Islands, Australia, Tasmania, New Zealand, the Philippines, China, Korea, Japan, Ceylon, England, Scotland, Ireland and Wales.

We greatly regret that the biography of this good man was not in our public library, having been drawn out. It would have greatly aided in making this sketch more lifelike, and vastly more interesting. But when one writes such an article, he must use the material that comes to hand.

In the course of his busy life he found time to write a few books. "And Peter," "Kadesh-Barnea," "Receive Ye the Holy Ghost," "The Lost Crown," "The Surrendered Life," "Spiritual Life in the Sunday School," Chapman's "Revival Sermons," 1911, "Present Day Evangelism," 1912.

We must remember that just about the close of his life he was made moderator of the general assembly, an honor well deserved, and a worthy recognition of his service to his church and the cause of Christianity in his day.

I think it was about November, 1893, in Springfield, Mo., that we first met Wilbur Chapman. According to dates, he was at that time about thirty-four years and five months old. He had just resigned the pastorate of Bethany church in Philadelphia, when Wanamaker had his great Sabbath school of 3,000 pupils, to enter evangelistic work. We heard him tell this story: "The first Sabbath morning I preached in the great church in Philadelphia a faded out old man, with long, white beard met me at the foot of the pulpit stairs, and looked into my face, and said, 'You are pretty young to be pastor of this great church. We have always had older pastors. But you preach the gospel, and I have covenanted to

help you all I can.'" Said Rev. Chapman, "I said to myself, 'Here is a crank.'" But the old man went on. 'I and two others have covenanted together to pray for you.' I thought, 'That is not so bad, if he is going to pray for me.' But the three became ten, and the ten became fifty, and the fifty became two hundred who met in one room of the church to pray for me before every sermon. In another room eighteen elders knelt around me in prayer so close that I could reach out and put my hands upon them. I went into my pulpit to preach every Sunday, feeling that I was clothed with Spirit-power in answer to the prayers of two hundred and eighteen men! Anybody could preach under those circumstances. The sermon would preach itself!" Then said Chapman pathetically, "I don't see how the average man, under the average circumstances, can preach at all!"

He told us how, in the beginning of that pastorate, he preached to his people to seek the anointing of the Holy Spirit for service. One humble and very ignorant man rose and left the service. "I was a little surprised, and at the close I walked softly about the church to see if I could find him. The door of one classroom was a little ajar, and I heard a low voice. I softly pushed the door open, and there was the man on his face before God in prayer. I stood and listened. He prayed, 'O God, if there is anything in me that hinders Thee from using me, take it all out of me. Give me a clean heart, and fill me with the Holy Spirit.' After a time he rose to his feet and stood before me, the first he knew I was there. He said, 'Pastor, God has come into my heart and filled me with the Holy Spirit for service!' To my personal knowledge," said Dr. Chapman, "since that time, in three years, that humble man has led one hundred men to Christ. And others were baptized with the Spirit, and wrought with power. In three years we received over eleven hundred into that church, and six hundred of them were men!"

These illustrations give a hint of Dr. Chapman's power and reliance upon the genuine gospel and the Holy Spirit for success. Such pastors quite naturally get carried out of the pastoral work into evangelism by influences and providences which they cannot resist. It may, or may not be their choice, but it is God's will for them: for they can achieve, as a brother once wrote me, traveling about in the wider field, more than any man in a fixed pastorate can ever accomplish.

It involves great sacrifices and great temptations which those who have not been in this work will never know. It means to exchange your sacred home for a trunk and a suitcase; to surrender the protection of affectionate loved ones for the cruel assaults of cunning and designing strangers! It means to trade the comparative privacy of one community for the trumpet blare, and newspaper description, and contradiction and criticism of un pitying and merciless and tiresome publicity. It means journeys oft, and ceaseless vigils, an unending nervous strain, and a wasting draft on the sensibilities and emotions, preaching twelve to fifteen times a week, attended by the travail pangs of intercessory prayer. Only the strongest can endure it long. Many go down spiritually and physically. But blessed are the tried and faithful souls who walk with God and preach this great gospel, and endure unto the end. They "turn many to righteousness and will shine as the stars forever and ever."

It was thirty-six years and one month ago that this young man of whom we are writing stepped before an audience in a large theater packed to the limit, in Springfield, Mo. It was a union meeting of all the Protestant churches in the city but one. The united choirs of the city made a vast chorus which was ably led by Peter Bilhorn of Chicago, whom Dr. Chapman regarded as the best evangelistic leader in this country. All were ready to receive the young evangelist with receptive minds and hearts.

He stood before them, beautiful as an Apollo, with lithe and sinewy frame, about six feet tall, a spiritual face with florid cheeks, in the bloom of perfect health. His presence was imposing, his figure commanding, his manners trained to perfection, his speech cultured and refined, and his voice modulated to be a perfect instrument to convey the thoughts and emotions of his soul. I listened to him for fifteen or seventeen days, twice a day, and never found anything to criticize in manners or voice or diction or speech-oratory! Though trained for preaching in Calvinistic schools, he took the Calvinistic measles in a very light form, and the result was almost invisible and undiscernible. In truth, he had a great message, and preached a great gospel with a heart all wrapped up in the great work of saving souls. The only unfavorable comment on the substance of his doctrines that I heard was made by his own Calvinistic Presbyterians of the old school sort. Sinners and backsliders certainly heard a great

gospel which was well calculated to bring them in penitence to Jesus' feet.

He was an excellent model in his sermonic method for soul-winning. His illustrations were drawn largely from the experiences of human beings—how sinners found God, or how they rejected Him, and the consequences of it. He manifestly had no sympathy with the homiletical teachers and critics who sneer at "stories" in preaching. Such men were never soul winners themselves, and do not know how the work is done. The successful fishers of men, from Jesus to Moody and Chapman, used the despised "stories" that come from life and move men to decision.

Dr. Chapman's book, "Present Day Evangelism," is before me. In it he says, "The ineffectiveness of some pastors is due to the lack of training in the theological seminary: for with all that the seminaries have accomplished, and their mission has been truly wonderful and greatly owned of God, there is scarcely a theological seminary in the land today but is defective in the matter of training evangelists, or the assisting of theological students in the development and exercise of evangelistic gifts. Until recently there has been a real sag in the evangelistic spirit of the Church. She has exercised little or no care in the training of evangelists. While here and there throughout our country there are institutions, like the Bible Institute in Chicago, which have had actually to contend for existence, still it is true that the Church has done practically nothing for the evangelist. He has gone forth frequently untrained, at times unwisely, to exercise his ministry; but he has been almost entirely without oversight, and too often without sympathy, when sympathy was really deserved. In frequent instances he has been obliged with real distress to himself to maintain his position.

"There would be fewer unskilled men in the field today as evangelists, and far less of those who bring the office into disrepute, did only the Church exercise her authority in training, in oversight, and even in discipline.

"Then, too, evangelistic meetings in the past have frequently been considered *an end* rather than a *means* to an end. This is almost a fatal error. Admirable as such meetings are in themselves, their chief value lies in the fact that they arouse dormant energies, deepen convictions, and provoke to enthusiastic service. If they fail at these points, they yield a poor return for the in-

vestment of money, time and effort. Yet, after all, what is needed in our country today is not so much a successful evangelistic meeting here or there, but a general awakening. Indeed it is revivals alone which advance the kingdom of God. Evangelistic meetings save us from disastrous declensions.

"In a conference of Christian workers not long ago, an aged minister said, 'I revere the memories of the great evangelists, and yet, as I recall the crowds attending their meetings, the music of the great choirs, and the high pitch of enthusiasm aroused, I must admit I think of them all with a feeling akin to horror.'

"I confess," said Dr. Chapman, "I heard that aged minister's criticism with a feeling *beyond horror!* Who can estimate the value of the meetings conducted by Mr. Moody in the Hippodrome in New York, the Grand Depot in Philadelphia, or in the city of Baltimore, when in all of these places he preached the precious gospel for weeks, and lived himself the most wonderful exemplification of the doctrines he taught? Who can tell what the condition of the Church or her ministers might have been if his voice had not been heard, if his glorious ministry had not been exercised?

"The days of great meetings are not over. Of this we are confident. What greater blessing could come to a community than that all the forces of the Church should enter upon an aggressive campaign against the devil. In many cases this is essential, and to be indifferent to the fact is to imperil the best interests of the kingdom of God.

"Yet it will never be possible to accomplish the evangelistic work of the Church depending upon the services of the evangelist alone. Beyond all question, emphasis must also be placed

"FIRST—*On Pastoral Evangelism.* More and more God seems to be teaching us that the man who has been called to preach and placed in charge of a church is in every part of his service to be a *winner of souls*. [Sixty thousand barren pastors and churches in the United States in 1927 was a reproach to Protestantism and an insult to Christ and the Holy Spirit.]

"SECOND—*Upon Personal Evangelism.* Since it is true that the majority of the members of the church have never won a soul for Christ, the emphasis placed here is most timely. The indifference of the Church to the winning of souls is positively shocking. One trembles when he thinks

of the judgment seat of Christ, and the great multitude of His professed followers who will stand in His presence empty-handed.

"Two business men regularly made their way into the city of Boston from Lowell, one a Christian, and the other not. For almost twenty years they had occupied the same seat in the train. In the providence of God they were both dying the same day, and the man who was not a Christian said, 'Is it not strange that my friend knew I was not a Christian, and in twenty years of acquaintance, having discussed innumerable subjects, he never spoke to me about Christ?'

"Parents must be interested in their children's conversion. I overheard a Christian worker pleading with a boy to come to Christ. His mother was a leader in the church and his father an officer in the church. Every attempt was useless, and when pressed to give a reason for his indifference, the boy said, 'Neither my father nor my mother have ever asked me to come to Christ, and I cannot come.'

"This is a work in which business men can be engaged—personal work among their employees. A distinguished New York pastor tells of preaching a sermon one day in which he said to his people, 'Every one in this church is either a *channel* or a *barrier* for spiritual power in his relation toward God.' One prominent business man returned from the sermon to his home, entered his library and determined to find out which he was, and he learned that he was a *barrier*. Before he left the room he determined that from that time on he would be a *channel*.

"The next day he began to speak to his employees. The first was a Catholic and he urged him to be a true Catholic. Then came his private secretary, and he asked him if he had kept his promises and been a good employee. Thinking that perhaps he was about to be discharged, the secretary asked what fault he had to find with him. He answered, 'It is not that, but I am a Christian and I am bound for heaven, and I should not like to go without asking you to go with me.'

"About forty years ago I heard an evangelist say he once saw the Bible of the princely merchant, John Wanamaker, of Philadelphia. On the fly leaf was written and signed these words: 'By the grace of God I will endeavor to lead at least one young man to Christ every day this year.' He had several colossal stores and millions of

dollars worth of goods, and he had thousands of clerks, yet he took time daily to win souls."

Dr. Chapman laid continual stress on the importance of prayer in revival work. "With reference to the prayer life and the Holy Spirit, to ignore Him is to hinder prayer. To hinder prayer is to be a stranger to the true spirit of evangelism. He is the teacher in the school of prayer. He is the guide into the deep things of God. He is the revealer of hidden mysteries.

"Prayer had a very prominent place in the early Church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelism. Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth, the Church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecutions came, the Christians met to pray. One of the two reasons for choosing deacons was that the leaders of the Church might give themselves to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the apostolic age was largely due to the constant employment of the hidden and omnipotent force of prayer.

"The Spirit of God guided and empowered the workers and thus governed and energized the entire missionary enterprise of the Church. He designated and separated the workers and sent them forth unto their work. He clothed them with irresistible power. He opened and closed doors. He led them in times of perplexity. In His might they carried the gospel message throughout the length and breadth of the vast empire of Rome, all in answer to prayer.

"Everything vital to the success of the world's evangelization hinges on prayer. Are thousands of missionaries and tens of thousands of native workers needed? 'Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.' Is money needed? Prayer alone will influence God's people to give with purity of motive and self-sacrifice. Prayer alone will overcome the gigantic difficulties which confront the workers in every mission field. Robert E. Speer says the evangelization of the world depends upon the revival of prayer. Deeper than the need of men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing world-wide prayer.

"And then the scope of evangelistic preaching must be wider and deeper. It is not enough to get men converted. They must be edified and trained in the ethics of Christ. More must be said about the *duties*, and principles of the Christian life. There is nothing that will restore to the Church the confidence and respect of the masses more than a robust preaching of the moralities of the Christian life as Jesus preached it. This wicked world is waiting for the manifestation of the Spirit of Jesus Christ, in the home life, in church activities, in social life, and in the business world, and will be satisfied with nothing less. Converts need to be taught to 'Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God' (Col. 1:10)."

AFTER THE EVANGELISTIC SERMON

After the sermon of the evangelist is preached, comes success or failure. He has much to do with the result. The Methodists and others use the altar for seekers. Moody used the inquiry room, and he personally directed the worker to the seeker. In the Chapman meetings which I witnessed, and for ought I know, as long as he lived, he used the card method. In the center of three rows of seats extending from aisle to aisle, was a worker, with cards reading something as follows:

"I have an honest desire henceforth to live a Christian life. I am willing to follow any light God may give me. I ask the people of God to pray for me.

Name.....
 Residence.....
 Church or pastor preferred.....

While a prayer was being offered or the choir was singing softly, or an exhortation was being made, the worker obtained as many signatures as he could. These cards were handed in to the official secretary of the meeting, assorted and sent the next day to the pastor chosen or preferred by the signer.

Now here was the failure of Dr. Chapman's work, if at all. The devil is always present at every revival to note every mistake of preacher or manager or altar worker, and use it to keep as many as possible from making definite decisions and exercising personal saving faith in Christ. Note that the crowds attending the meetings never lessened, and the enthusiasm never waned. But the eye-opener came when we tried to gather the harvest. It was found that many convicted

people never came to any definite decision. Also many people signed cards to get rid of the solicitation of the workers; giving a wrong residence, or naming a street and number where there was no house, only a vacant lot! So in all meetings thereafter they could turn off the worker, by saying, "I have already signed a card." Manifestly in any revival, no human worker for subtlety and skill and wisdom can match the devil himself. He has superhuman ability, is older and has been longer at his satanic business! He can easily out-wit any mere man. All the more important is it for all our revival plans and methods to be formed by the guidance of the Holy Spirit in answer to humble prayer.

I observed at the beginning that all the Protestant churches in the city of Springfield, Mo., united in the Chapman revival but *one*. That was a Methodist church. Its pastor, at a preliminary ministers' meeting to make final arrangements for the *union revival*, said to us, "Beloved brethren, do not understand me as opposing you, or having any but the kindest feelings toward your meeting, and prayerful sympathy for your success. But I learn that he uses the card method, and has no altar or inquiry room for seekers. The work is very likely to be superficial. I want thorough work done in a revival. While you are in your great union meeting, I will be holding meetings in my suburban church, in the old-fashioned Methodist way, having souls at the altar praying through to God."

Well, we had our great enthusiastic meetings in the largest audience room in the city packed to the limit. This God-fearing Methodist minister had his humble meeting that never got mentioned in the press. But the harvest! That minister had it—more than two hundred converts admitted into his church—more additions than any three of the big churches in the heart of the city who had labored in the great union revival! The lesson is plain.

Years afterward I was leading a blessed revival in Wisconsin. A committee was sent to inspect the work and were delighted and went back to their city and reported, and engaged me for a union meeting. Then, at a public meeting, a prominent M. E. minister said, "We Methodists are dragged into union revival efforts to make them go. In the last one under Dr. Chapman we went and labored, but got very little out of it." The Methodists withdrew, and the union meeting fell through.

LESSON NUMBER TWO

In the Springfield meetings Dr. Chapman preached an afternoon sermon on Christians and worldly amusements. I do not think he meant it so but the daily paper came out with a blazing headline letters an inch long: "CHRISTIANS CAN DANCE."

Dear Dr. Chapman was a Presbyterian and doubtless preached the view of his church on the subject of holiness. He talked about Christians having "*a deeper life.*" He did not say how much deeper! He did not tell us what sanctification was, nor how to get it. There were no sanctifications!

EXPOSITIONAL

STUDIES IN THE SERMON ON THE MOUNT

By OLIVE M. WINCHESTER

New Interpretation of the Law of Love

(Matt. 5:43-48)

ONE by one Jesus had considered the current standards of righteousness of that day. He had shown their deficiency and had set up new ideals. He had analyzed grosser forms of evil, and had shown that they go deeper than the outward expression, rooting themselves in the heart of man, bringing guilt where there is no outward expression. He had passed from the grosser forms to more subtle lines of evil, had touched upon the current conception of oaths, and then repudiated the spirit of revenge common in that day and age, a spirit which was exonerated by scribal authority. In all cases Jesus had dealt primarily with heart conditions, and now in the closing section of the first chapter of the sermon He comes to the most fundamental truth of all, the climactic teaching of the whole series.

As in other cases the real teaching of the Old Testament had been obscured by scribal accretions. The original passage, found in Lev. 19:18 reads, "Thou shalt not take vengeance or bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am Jehovah." Because the injunction specified that vengeance, or a grudge, should not be borne against any of the *children of Israel* the inference was made that as far as one's enemies were concerned, it was lawful to hate them. The narrow exclusive spirit of the Jews contributed to such an attitude. He regarded his nation, and his nation alone, as the recipient of divine favors from which the heathen were excluded. Moreover,

through bitter strife and contention in bloody wars with the nations around about the spirit of enmity had been intensified until no feeling of human ties and bonds remained. Thereupon the passing from race hatred to class hatred was an easy transition. The common people were despised and hated by the Pharisees. "This multitude that know not the law are accursed," said they. Then the Pharisee and the Sadducee were embroiled against one another, so also the scribe and the priest. From class hatred the spirit of enmity continued with the development of personal animosities, the more so with the justification of revenge that existed. Thus through a process of development, and no doubt in justification of their own attitude, it would seem that the scribal accretion had been made to the biblical command to love, and we have as stated in our text, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy."

Contrasting with the general trend which fostered enmity and hatred came the injunction of Jesus, "But I say unto you, love your enemies and pray for them that persecute you." The emphasis expressed in the declaration, "I say unto you," should be noted. This emphasis has been present in all of the new interpretations, but it may be the most fitting to note it here in connection with the climactic injunction. The Greek does not use the personal pronoun unless it is emphatic. Here we find it. Moreover to add intensity to the emphasis, it is placed first. How different from the teaching of the scribes who endlessly quoted authority! Who never reached conclusions save by wearying, intricate deductions. No wonder the people exclaimed, "What new teaching is this, for he spake as one having authority and not as the scribes and Pharisees."

The first exhortation is, "Love your enemies." The word for love is significant. The Greek has two words to express this emotion, one indicating a love which is human and another a love which has within it a divine element. It is the latter word which is used here. To love one's enemies is not natural. To exercise such love one must have the love of God in his heart. Moreover the injunction is placed in the present tense which would signify, "Make it a practice to love your enemies."

Co-ordinate with the command to love one's enemies, is the exhortation, "Pray for them that persecute you." Over and over again we have hints of the stormy background of the New Testament, of the persecuting forces, and this injunction would indicate that already the disciples were feeling the active assaults of opposition. In the face of such enmity they were to pray, pray for the instigators, pray, not once and again, but pray continually for them.

In connection with the exhortations we have reasons subjoined. The first is that in doing thus, there will be found in them a likeness unto God. "That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." In this way and in this way only, could they in truth be children of their heavenly Father. For He makes no discrimination in the administrations of His general blessings. As Bruce observes, "In this word of Jesus we find distinct recognition of the fact that in human life there is a large sphere (sun and rain, how much these cover!) in which men are treated by Providence irrespectively of character: by no means a matter of course to a Jewish teacher, the tendency being to insist on exact correspondence between lot and character under a purely retributive conception of God's relation to man. Thus a new conception of God was introduced and a new requisite to be sons of God."

The second reason or motive for the keeping of the injunction, "Love your enemies," is that if the Christian disciple does not surpass in the exercise of virtues the ordinary individual, he has no distinguishing marks. "For if ye love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others: do not even the Gentiles the same?" "Christ would awaken in His disciples the ambition to excel," says Bruce "He does not wish them to be

moral mediocrities, men of average morality, but to be morally superior, uncommon." Even the despised publican, a social outcast because of his affiliation with the Roman government and the fact that his office was connected with extortion and greed, had kindly relations with those of his own class. Yea, moreover, the Gentiles, the heathen, would greet in a friendly way their own. Wherein could the Christian disciple claim any reward if he did no more?

Concluding these injunctions, and including all the foregoing requisites of inward righteousness comes the final exhortation, "Ye shall therefore be perfect, as your heavenly Father is perfect." The connecting conjunction here should be noted first of all. The word in Greek comes from the participle of the verb, "to be," and accordingly the implication is, "Since these things are so, ye shall therefore be perfect." Then the fact that the personal pronoun is used indicates emphasis, so a more interpretative reading of the passage might be, "Since these things are so, as for you, that is, in contrast with the publicans and Gentiles, you shall be perfect."

This command has been one of the most staggering in the New Testament. Mortal man to be perfect! Yet it was not a new command. It came from the Old Testament. "Thou shalt be perfect with Jehovah thy God" was an injunction given in Deut. 18:13. In this connection the ideal required of Israel is set in contrast to the practices of the heathen nations. So here in Matthew one thought contained in the idea of perfection is a contrasting ideal which supersedes the current ideals. But this is by no manner of means all. The adjective "perfect," that is the word used here, indicates "one who has attained the end or goal." Thayer in his New Testament Lexicon in applying it to mind and character states that it describes, "One who has reached the proper height of virtue and integrity." This, however, does not give us a concrete conception. The question arises as to what the proper height of virtue and integrity may be. We feel that this is defined by the context. The central theme is love. Love as commanded in the Old Testament, and love as commanded in the New Testament, love as commanded by Jesus and as manifested by the heavenly Father, and love as contrasted with that of the publicans and Gentiles. The essence of being perfect would lie in love, that would be "the bond of perfectness." This is made the more explicit by the closing phrase in the command:

"As your heavenly Father is perfect." At once there arises in the mind the significance of the word "as" here. In the original the word may be causal and this phrase would be the reason assigned, but more generally it is used to denote comparison and thus may express similarity or equality. Here the similarity or equality could not be in degree but might be in kind. This would carry us back to v. 45. As Bruce says, "God is what His sons aspire to be; He never sinks below the ideal; impartial, benignant, gracious love, even to the unworthy; for that, not all conceivable attributes, is what is in view. As, not in degree,—that were a discouraging demand, but in kind. The kind very necessary to be emphasized in view of current ideas and practice, in which holiness was disassociated from love. The law, "Ye shall be holy, for I am holy" (Lev. 11:44) was taken negatively and worked out in separation from the reputedly sinful. Jesus gave it positive contents, and worked it out in gracious love."

In the longing desire of his heart Charles Wesley prayed:

*"Give me a new, a perfect heart,
From doubt and fear, and sorrow free;
The mind which was in Christ impart,
And let my spirit cleave to Thee.*

*"O take this heart of stone away!
(Thy rule it doth not, cannot own;)
In me no longer let it stay:
O take away this heart of stone!*

*"The hatred of my carnal mind
Out of my flesh at once remove;
Give me a tender heart, resigned,
And pure, and fill'd with faith and love.*

*"Now let me gain perfection's height!
Now let me into nothing fall!
Be less than nothing in my sight,
And feel that Christ is all in all!"*

This passage is a little more replete with sermonic material than the foregoing. The Christian attitude toward his enemies could be a theme based on vs. 44, 45 and the higher plane of the Christian life, vs. 46, 47. Finally the ideal set before a Christian could be a theme for v. 48.

HINTS TO FISHERMEN

By C. E. CORNELL

Wilbur Fisk's Resolutions

Wilbur Fisk, D. D., was the first president of the Wesleyan University in the United States. He was born at Battleborough, in the state of Vermont, on the 31st day of August, 1792. He was clearly converted, and subsequently sanctified wholly by a second definite work of grace. He became a preacher of power as well as an educator of wide influence.

The following paper, dated June 30, 1819, when Mr. Fisk was 27 years of age, will show the secret of his strength and success. They are worthy of earnest consideration by the young men of today.

Resolutions Entered into for the Better Improvement of My Time

1. I am resolved, so far as I can effect it, to retire at nine and rise at five.
2. I will appropriate one hour to my morning devotions.
3. I will allow one hour for breakfast, family

devotion, and incidental circumstances as may demand my attention.

4. I will write each day two hours.
5. I will spend two hours in some regular scientific or literary study, which I shall adopt from time to time.
6. I will spend one hour in miscellaneous reading.
7. One hour for my devotions at noon.
8. One hour for dinner.
9. One hour (each day) in preparing my discourses for the Sabbath.
10. The remainder of the day will be generally devoted to visiting.
11. Whenever I am constrained, from any cause, to break in upon my regular course. I will endeavor, as much as possible, to prevent any loss of time by returning to it as soon as may be, and then will attend to those branches that my judgment dictates will be the most improper to neglect; at all times remembering not

to curtail my devotions and my preparation for the Sabbath.

12. When, in the course of my various employments, a passage of Scripture opens to my mind, or a striking thought occurs to me, I will take the first opportunity to commit it to writing.

13. In my devotions it shall be my particular business to pray for a deepening of the grace in my heart, and for the revival of the work (of God) in the town where I labor. My usefulness can be secured only by the blessing of God. Therefore, I must particularly pray for the divine assistance in all my labors.

14. I must not dine out on the Sabbath.

Suggested Subjects and Texts

An Assured Harvest.

In due season we shall reap, if we faint not (Gal. 6:9).

One of God's "Blesseds."

Blessed are the dead who die in the Lord (Rev. 14:13).

A Momentous Transaction.

Thy sins are forgiven (Luke 7:48).

Preserved in Love.

The Lord preserveth all them that love Him (Psa. 145:20).

A Triumphant Acclaim.

Glory to God in the highest, and on earth peace, and good-will toward men (Luke 2:14).

Soul Preservation.

The Lord shall preserve thee from all evil; He shall preserve thy soul (Psa. 121:7).

Profit and Loss.

What is a man profited, if he shall gain the whole world, and lose his own soul (Matt. 16:26)?

Divine Attestation.

He that believeth on the Son of God, hath the witness in himself (1 John 5:10).

Unwashed Rags.

We are all as an unclean thing, and all our righteousnesses are as filthy rags (Isa. 64:6).

Sowing and Reaping.

They that sow in tears shall reap in joy (Psa. 126:5).

An Invitation to Backsliders.

Return, ye backsliding children, and I will heal your backslidings (Jer. 3:22).

An Unlimited Provision.

Delight thyself also in the Lord, and he shall give thee the desires of thy heart (Psa. 37:4).

God's Race Track.

So run, that ye may obtain (1 Cor. 9:24).

Worldly Nonconformity.

Abstain from all appearance of evil (1 Thess. 5:22).

A Crop of Joy.

They that sow in tears shall reap in joy (Psa. 126:5).

The Church Needs Men

The wise pastor will become acquainted with the men of his congregation, and will constantly strive to add more men. In a town or small city, make it a point to become acquainted with the men of the business world. Know them personally, and where consistent, invite them to the church. Get acquainted with the rich as well as the poor. Do not be a bore, but be a winner.

The wise preacher will utilize his men. Men can serve as stewards, trustees, local preachers, heads of important committees, clerks, treasurers, teachers of men's Bible classes, ushers and in other church activities. Use your men, do not abuse them.

Where the church is of any considerable size, there can be two sets of ushers, one for the morning and one for the evening. Let the men usher and the woman shake hands at the door.

A men's Bible class in the Sabbath school furnishes a bulwark of strength. These men can very often be used to promote the school and also the church. Set them to work adding new members to the Bible class. If the class is large enough, have an evening for men and discuss matters of vital interest to men. This all requires tact, and persistence. It will require hard work as well, but never give up.

A congregation made up of half men is a sturdy congregation. It is most delightful to have a lot of men interested in the work of the church. The preacher must go after men and *get them*. The church needs them, and they need the church. God needs them also. May this hint drop into the soul of some preacher, and lead him to larger effort in behalf of men.

"Neither"

(1 Cor. 10)

Neither be ye idolaters.

Neither commit fornication.

Neither let us tempt Christ.

Neither murmur.

Worry and fret are Siamese twins. They are monstrosities and of no aid to Christian living or otherwise. They blur today and obscure tomorrow. They furnish the groundwork for extreme unhappiness. They anticipate that which never comes. Most of our calamities are those that never come, anyway. Worry and fret constantly harass love and faith. They cause the individual to put on "smoky" glasses. They are imaginative, speculative, somber, crushing, they both anticipate serious trouble. They have slain their tens of thousands.

Worry and fret spoil tomorrow as well as today. Both are over-anxious, and both are usually in a hurry. They start *somewhere* and get nowhere. They fairly "burn up the road" and miss the flowers by the way. They cause faint-heartedness, lack of courage and hinder persistency of spirit. They crush the soul and paralyze the will. They have no respect for youth or old age. They are humanity's peril. Many thousands are mortally afflicted. Many of these fill premature graves.

The only positive cure for these unfortunate habits is the salvation of Jesus Christ. He can calm the soul, make quiet the disturbed life, and cause the individual to *rest in the Lord*. "There is a *rest* that remaineth for the people of God." Try the "rest" cure.

The Fixity of Sin

We know an old man, now nearly seventy-eight, who has spent a sinful life over the course of the years. He has constantly moved downward until his character is now fixed, and there seems to be no way to change it. He is old, feeble and recently suffered a paralytic stroke that has put his right side out of commission. But in this awful condition, he must still have his pipe, and he utters but few sentences without blasphemy. His mind is fearfully warped, with no intelligent conception of religion or much that relates to it. He knows nothing about the Bible, repentance, sin, hell or heaven. He did say recently in my hearing, "If I am to go on like this, I'd rather die and go to hell." He seems to rather unwittingly know his awful destination.

How to reach this man of years, this man with fixed habits, this man of sinful life, this man almost in the grave, is a serious and diffi-

cult question? He is positively averse to want to talk about religion, and has his own little, warped, self-conceived opinion, is unteachable, and positively impervious to reason or truth. To look upon his sad condition is pitiable in the extreme. His character is fixed, he is joined to his idols, let him alone, this seems to be the only thing to do.

So men move to permanency of character for good or evil. There are no doubt, many in this awful fix; they have virtually crossed the dead line and are as much damned as though they were already in eternity.

Christians Should Sit Up and Take Notice

The following from *The Dearborn Independent* is serious and startling: "Never since Christianity was first struggling with the pagan faith of Rome has it been so challenged as by bolshevism. Never before in the history of the world has a great government controlling one-sixth of the land surface of the earth proudly proclaimed itself atheistic. Today Russia is actively attempting to stamp out religion. It is not only a negative but a positive attack. The bolsheviks would not only banish God from the heavens, but usher in communism on the earth.

"Children are made the focal point in the attack. Many have deserted the religious services. Strict orders have been given that the 86,000 teachers in Russia who are noncommunists shall refrain from supporting religion in the schools. They fear even to answer questions honestly. The bolsheviks teach that all ideas of God are superstitious myths. They declare that religion is the 'opiate' of the people. The Communist Party in Article 13 of its program requires of all its members anti-religious work. The weekly magazine, *Without God*, has a circulation of 200,000. Another periodical, *The Atheist in the Factory*, circulates largely among the laboring masses. In many of the local magazines there is a 'without God' corner. In April, 1925, was founded the Union of Atheists, a missionary organization which has for its purpose the weaning of Christians from their faith. In 1926 its membership exceeded 114,000. The most effective work is carried on in the villages where there is an 'economical' approach. Active propaganda is carried on to convince the illiterate peasants that Christ never lived, that Christianity has been holding them in 'bondage.'

"In the great clash between what the bolsheviks claim is scientific truth versus 'blind' belief, they are so confident of the victory as to affirm, 'There is no living God, religion is self-delusion; the truth will finally emerge in the fires of communistic criticism.' Persecution is rife, yet it is possible that bolsheviks in fighting religion have done the Church a greater service in a decade than the czar's autocracy did in subsidizing it for ten centuries. Under persecution hypocrisy is laid bare. Sincere, devoted followers of the Christ are born."

Subjects and Texts from the Thirteenth Chapter of First Corinthians

Eloquence Not Enough (1 Cor. 13:1).
 The Peril of Lacking Love (1 Cor. 13:2).
 Superior Ability, yet Nothing (1 Cor. 13:2).
 The Inestimable Value of Love (1 Cor. 13:3).

Love Suffereth Long—How Long? (1 Cor. 13:4).
 The Deceitfulness of Envy (1 Cor. 13:4).
 The Universal Sin of Pride (1 Cor. 13:4).
 The Circumspection of Love (1 Cor. 13:5).
 Bearing Burdens without Fretfulness (1 Cor. 13:7).
 The Indestructibility of Love (1 Cor. 13:8).
 The Inestimable Graces (1 Cor. 13:13).
 Love the Greatest Thing in the Word (1 Cor. 13:13).

Suggestive Civic Topics

Clean Man in a Clean City.
 Enforcement of Law and Order.
 Every Man in America an American.
 The Bible in the Public Schools.
 Honest Public Officials.
 What Can a Men's Brotherhood Do?
 Civic Righteousness.

HOMILETICAL

THE GREATEST PAULINE PRAYER

By C. E. CORNELL

TEXT: Eph. 3:14-21.

I. INTRODUCTION

Only the spiritual can understand. The book of Ephesians rests upon a threefold foundation.

1. The will of the Father as the origin of the Church.
2. The atonement of the Son as the ground of our adoption.
3. Life in the Holy Spirit as the scope and end of the gospel.

The prayer in the third chapter presupposes repentance, justification, regeneration, and entire sanctification.

II. EXEGETICAL

Verse 14—"This cause"—"knees bowed," "whole family."

Verse 16—"Grant *you*,"—"strengthened with might,"

Vessel too small and weak must be strengthened to hold all that God desires to pour into it.

A king gives like a king, a God works like a God.

"Inner man," inner life, the life that God sees.

Verse 17—"Christ may dwell," the aorist tense is used, meaning that He may take up His *lasting abode*.

Illustration: Ignatius when on trial was asked by the Emperor, "What is the meaning of your name?" — Theopolis — (God-bearer) —he promptly replied, "He who has Christ in his breast."

Instructive to note, "Christ dwells"—only in the vital center.

Not in the tongue—which would only produce a mouth religion.

—Not in the hands—which would make a lifeless routine of works. But in the the "heart" which rules the tongue and the hands.

—Not in the brain alone.

Verse 17—"Rooted," "grounded."

Rooted like a tree, grounded like a building.

Established.

Verse 18—"Comprehend," "apprehend." May fully catch, take in, fully seize, comprehend this wonderful mystery of God. An invigorated mind, to do this.

"All saints," "breadth," "length," "depth," "height." The figure of a building—maybe the great temple of Diana.

Length, 425.

Breadth, 220.

Supported by 127 pillars, 600 ft. high.

More like the temple at Jerusalem.

Verse 19—"Filled with all the *fulness* of God." Of all the great sayings this is the greatest.

"There is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the improvability of the human soul, so that there can be no bounds set to the saving influence which God will dispense to the heart of every believer."

Verse 20—"Exceeding abundantly"—super-abundantly above the greatest abundance.

Verse 21—"In the church."

Illustration: Adam Clarke on "breadth," "Length" and height."

"But what can the apostle mean by the *breadth, length, depth and height*, of the *love of God*? Imagination can scarce frame any answer to this question. It takes in the *eternity* of God. God is LOVE; and in that an infinity of breadth, length, depth, height, are lost in this *immensity*. It comprehends all that is *above*, all that is *below*, all that is *past*, and all that is to *come*. In reference to human beings, the love of God, in its BREADTH, is a girdle that encompasses the globe; its LENGTH reaches from the *eternal* purpose of the mission of Christ, to the eternity of blessedness which is to be spent in His ineffable glories; its DEPTH reaches to the *lowest fallen* of the sons of Adam, and to the deepest depravity of the human heart; its HEIGHT to infinite dignities of the throne of Christ. *He* that overcometh will I give to sit down with me upon my throne, as I have overcome and sat down with the Father on His throne! Thus we see that the Father, the Son and all the true believers in Him, are to be seated on the same throne! This is the *height* of the love of God, and the height to which that love raises the souls that believe in Christ Jesus."

SANCTIFICATION IS CONDITIONED UPON CONSECRATION

By H. H. TROMBURG

TEXT: Rom. 12:1, 2. That ye present . . . that ye may prove.

INTRODUCTION: There is a common thirst in justified believers for holiness.

EXAMPLE: a. Rich young ruler. b. God is yet far more concerned; chosen before the world was, to be holy and without blame in love.

I. CAUSES FOR SANCTIFICATION

- a. God's Love; sets powers in action.
- b. Meriting Cause; the blood of Jesus.
- c. Active Cause: the Holy Spirit.
- d. Appropriating Cause: faith, which is conditioned upon *Consecration*.

II. A MEETING GROUND, FOR GOD AND MAN

- a. In justification; armistice, surrender, cease rebellion. Then faith the promise sees.
- b. Consecration is deeper; it has in it the element of co-operation, based upon a common interest. It is prompted by love. But in justification, surrender is prompted by a sense of guilt.

III. GIVE OVER BODY, LIVING SACRIFICE, HOLY

He gave His all. He expects your all.

THE TONGUE

By C. E. CORNELL

James' Arraignment of the Tongue (Jas. 3:5-9).

The Tongue is a *little member*.

The Tongue is a *fire*.

The Tongue is a *world of iniquity*.

The Tongue *defileth the whole body*.

The Tongue *setteth on fire the course of nature*.

The Tongue is *set on fire of hell*.

The Tongue is an *unruly evil*.

The Tongue is *full of deadly poison*.

The Tongue *can no man tame*.

Only the grace of the Lord Jesus Christ can tame the tongue.

GOD'S CALL TO HOLINESS

By J. W. BOST

TEXT: "For God hath not called us unto uncleanliness, but unto holiness" (1 Thess. 4:7).

I. THE CALL TO HOLINESS (1 Thess. 4:7; Lev. 20:24).

His People called Holy (Isa. 62:12).

II. GOD COMMANDS TO BE HOLY (Lev. 11:44; Ex. 19:5-6; Lev. 20:26; 1 Peter 1:15, 16).

III. GOD SEPARATING HIS PEOPLE FROM OTHER PEOPLE (Lev. 20:24; Ex. 33:16; Deut. 7:6; 14:2; 26:18, 19; 1 Kings 8:52; 1 Peter 2:5-9; Rom. 12:1, 2).

- IV. THE FINAL END OF ALL WHO OBEY GOD'S CALL (Ex. 19:5; Isa. 61:6, Heb. 3:6; Eph. 2:21; Rev. 20:6).
- V. THE DESTRUCTION OF THOSE WHO DISOBEY (1 Cor. 3:17).

A BIBLE READING ON THE HOLY SPIRIT

By P. WISEMAN

Pneumatology is the doctrine of the Holy Spirit in relation to His person and deity. The personality of the Holy Spirit is seen in the personal pronoun, His personal acts, and His personal qualities.

PERSONAL PRONOUN

"A *person* is that which, when speaking, says I, when spoken to is called *thou*: and when spoken of, is called *his* or *him*" (Farr), and when "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth Him" (John 14:16, 17). "He shall testify of me" (John 15:26. See also John 16:7:14).

The Greek word is Paraclete, "one called to the side" as a helper.

PERSONAL ACTS

He searcheth: The Spirit *searcheth* all things, yea, the deep things of God" (1 Cor. 2:10).

He speaks and appoints. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2. See Acts 21:11).

He intercedes: "The Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

He testifies: "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me" (John 15:26).

He guides: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). "He will guide you into all truth" (John 16:13).

He teaches: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

He communes: "The grace of our Lord Jesus Christ, and the love of God, and the commun-

ion of the Holy Ghost, be with you all. Amen." (2 Cor. 13:14).

He works miracles: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:39). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38).

He sends forth: "They, being sent forth by the Holy Ghost" (Acts 13:4).

He convinces: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

He effects a change in the soul through grace: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

He inspires: "But holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

PERSONAL QUALITIES

His wisdom: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

His goodness: "Teach me to do thy will: for thou art my God: thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

His love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

His will: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

His knowledge: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which

the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:10-13). "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (1 Cor. 12:8).

His grief: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

He may be lied unto: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

He may be blasphemed: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

THE DEITY OF THE BLESSED SPIRIT MAY BE
PROVED FROM HIS ATTRIBUTES, HIS PLACE IN
THE TRINITY, AND HIS NAMES
HIS ATTRIBUTES

He is called Lord: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

He is eternal: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

He is omnipresent: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psa. 139:7).

He is omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He Is Omnipotent: "Now there are diversities of gifts, but the same Spirit. And there are diversities of operation, but it is the same God which worketh all in all" (See 1 Cor. 12:4-11).

EQUAL IN THE TRINITY WITH THE FATHER
AND THE SON

The apostolic commission: "Go ye therefore and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost" (three) (Matt. 28:19).

The apostolic benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

The administration of the church: "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:4-6).

The Being whom we worship: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou has not lied unto men, but unto God . . . ye have agreed together to tempt the Spirit of the Lord" (Acts 5:3, 4, 9).

The Person by whom we have access unto the Father through Christ (Eph. 2:18).

The administrator in the God-head: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2).

One of the great Three: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

HIS NAMES

The Spirit: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psa. 104:30. See John 3:6-8; 1 Cor. 2:10).

The Spirit of God: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

The Spirit of Jehovah: "And the spirit of the Lord shall rest upon him" (Isa. 11:2).

The Holy Spirit, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

The Spirit of Burning and Spirit of Judgment: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4).

The Spirit of Holiness: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Spirit of Promise: "And being assembled together with them, commanded them that they

should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

The Spirit of Truth: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

The Spirit of Life: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The Spirit of Grace and Supplication: (Heb. 12:10).

The Spirit of Liberty: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

The Spirit of Glory: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14).

The Spirit of Unity: "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

The Spirit of Knowledge, Wisdom, of Fear, of Counsel: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

SERMON SEED

By T. M. ANDERSON

"We must all appear before the judgment seat of Christ" (2 Cor. 5:10).

1. *The judgment cannot be escaped by any.*

We must all appear at judgment. There shall be no exceptions; God is no respecter of persons, both saint and sinner shall be there. But the saint will not be there with the same outlook as the sinner. One faces life, while the other is sentenced to death.

2. *The purpose of the judgment.*

"That every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In the body refers to the life we have lived in this world. Here we have made destiny and fixed our place in heaven or hell.

a. The righteous shall surely be rewarded for his deeds. He shall be paid in full for all suffered for righteousness' sake. God shall not forget to give justice to His saints.

b. The sinner shall surely be rewarded for his deeds. He shall answer for his life of sin. Every word, thought and deed shall be rewarded. The evil which was so pleasant will in that day be revealed in all its horror. The habits of the body shall be shown in judgment. All relations of business and of a social nature shall be revealed in that day. "According to that he hath done," he shall be judged. No man need think he can sin all his life and then escape in the end the punishment due him. Every wave of his unholy influence shall appear to greet his horrified soul in that day.

3. *Our attitude toward the judgment.*

"We labour, that whether present or absent, we may be accepted of him" (v. 9). Let every saint make this his slogan. If we die before that day, or be alive to greet the Judge, let us labor to be accepted. Strive to keep a life at judgment day level. Live before all as those who shall meet a just God.

4. *To be accepted of him in that day we must help others.*

"Knowing therefore the terror of the Lord, we persuade men" (v. 11). The very terror of that day should move us to help save every sinner by constant persuasion and warnings.

That should cause us to be peacemakers, and do all we can to persuade factions in the church to be at peace. In everything we can find something to persuade men not to do, because of the terror of the Lord.

5. *We are to walk by faith in view of that day.*

"We walk by faith, and not by sight" (v. 7). If men could see the judgment of God they would evidently live differently; but that day is seen by faith, and not by sight of eye. To lose faith is to lose sight of that day. If we believe that day shall try every man's works, then let us live by that belief in the judgment. Noah and his family were the only ones who saw the judgment of the Lord, and moved by fear they prepared a way to pass it. By faith we must prepare to meet it. Thus we walk by faith.

6. *We must possess the earnest of the Spirit if we would meet that day without fear (see verse 5).*

Paul looked upon that day with all it should involve with perfect calmness because he had been assured by the earnest of the Spirit that he should be clothed upon with immortality. It holds no terror for those who have the earnest of the Spirit of life in Christ.

SOME PREACHED SERMONS ON HOLINESS

By BASIL W. MILLER

The Highway of Holiness

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness* (Isa. 35:8).

INTRODUCTION: Great texts in the Bible: For the sinner, "Though your sins be as scarlet . . . they shall be as white as snow" (Isa. 1:18). For all the race of mankind, "God so loved the world . . ." (Jno. 3:16). For the dying saint, "I go to prepare a place for you . . . and I will come again." For the unsanctified, "And a highway shall be there, and a way." This text stands among the greatest of the Word. For every soul who walks in *The Way*, as Jesus declared He was. This is:

I. A HUMAN WAY

It is not a way for angels, nor those of Adamic perfection, but a way wherein human beings, tried and tested as we are can walk. It is a way for the clerk, the man of the shop, or the farm, the school or the place of business. Ezekiel and Elijah, Abraham and John, in their trials and battles, trod this holy way. We can be made holy in this life, and can live holy here; for this is a *human way*. Holiness not a way after death, nor for dying, but a way for living.

II. A WAY FOR THOSE MADE FREE

The old Latin and the German text of Martin Luther bring out the fact that those made free shall walk there, where our version says *the redeemed shall walk there* (35:10). Yes, the free are found thereon. Holiness is a way of freedom. The chains of sins are broken, habits once binding are now destroyed, and the soul is free. It is freedom from carnality. The only free ones in this life are the sanctified. God is the Author of this divine freedom. To be redeemed means to be made free from the curse, the bondage of sin. This holiness does.

III. A WAY THAT ADDS WINGS TO THE SOUL

But there is a glory side. To the soul down in the valleys of despair, holiness brings divine wings to soar above the fogs of doubt and discouragement. Holiness blesses the soul. It brings divine joy, holy consolation. It elates and fills the soul with the riches of God. It completely satisfies. The soul needs wings to rise above life's ills, and temptations and battles—to rise to the sunlit heights of grace. This holiness brings.

CONCLUSION: Are you walking on this highway of holiness? Have you found holiness sufficient for your human, ordinary life? Has holiness made you free from sin and its bondage? Has holiness added the wings of the Spirit to your soul so you can soar into divine heights?

The Throne Way of Holiness

TEXT: *And a highway shall be there, and a way, and it shall be called The way of holiness* (Isa. 35:8).

INTRODUCTION: Picture royal roads, roads of triumphant entry into cities of the past, Rome and Greece, the road through which Christ entered in triumph into Jerusalem. Roads of the desert, and wilderness, garden roads and mountain roads in all their grandeur and sublimity. But this *Throne Way* far surpasses in wonder and sublimity any road of the centuries. It is the highway of the universe leading from the mires of sin to the throne of heaven. It is:

I. A HOLY WAY

It is called "the way of holiness." None ever trod it except those who are holy. God is holy; Christ is holy; the Spirit to indwell us is holy; and to please God, to be acceptable to Christ, and to be the temple of the Holy Spirit, we too must be holy. We are to be holy in mind, holy in ambitions, holy in thoughts, holy in desires, holy in appetites, holy in conversation and holy in our entire life.

II. CHRIST'S WAY

The ransomed of the Lord shall be found thereon, for Christ, our Ransom and our Redeemer, has trod the way before. If for no other reason than this, that Christ was holy, we should be holy. Wherever one finds Jesus, He says, "None of you accuseth me of sin." His life was holy in every detail. His ambitions were holy in that he aimed to do the will of the Father. Let us then walk in Christ's holy way. If we would have fellowship with Him, it will be found only on the *Throne Way of Holiness*.

III. A TRIUMPHANT WAY

"*They shall come with singing*" for they have triumphed over every sin, and over every foe. The holy man is a conqueror. He has defeated sin. He has mastered his own life. He has brought every thought into subjection to Jesus Christ. He sings for he is holy; he rejoices for he has triumphed over sin.

IV. THE WAY TO HEAVEN

No other way leads to the heavenly city but this holy way. Angels have trod it. Seraphim glow on it with their glory. Patriarchs and prophets trekked from earth to heaven thereon. The redeemed of all time go up to the Holy City on this highway of holiness. It is the redeemed way to the City of Redemption. It is a caroling way to the throne of God.

CONCLUSION: Life's grandest way is this Throne Way of Holiness. The saints have trod it. It is stained with the blood of the Redeemer. It is crowned with glory, and its prospect—leading to the City of God—is the grandest of the ages. My friend, are you on the highway?

PITTSBURGH, PA.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Broken Cisterns

The mother of Hume, the philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she followed him into the mazes of skepticism. Years passed, and she drew near the gates of death. From her dying bed she wrote to him the following: "My dear son, my health has failed me. I am in deep decline. I cannot live long. I am left without hope or consolation, and my mind is sinking into a state of despair. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour." Hume was deeply distressed at his mother's letter. His philosophy was a "broken cistern" in which was no water of comfort.—*Doran's Minister's Manual*.

Harden not Your Hearts

Are you familiar with the story of a Scotsman who played a role in the development of the State of California? His name was James W. Marshall. He had knocked about the world, seeking a living, and came to California, and found employment in a sawmill in the Sacramento Valley. There in the year 1848, while watching the mill-race, he saw something shining in the sand and reached down and picked up several nuggets. He and his employer used the sulphuric acid test and convinced themselves that it was gold. The news of the discovery flew over the land, and in 1849 occurred the rush to the gold fields. For several years many millions in gold were mined in that valley, and fortunes made. Marshall worked with the rest, and occa-

sionally struck rich finds, but he never held onto his wealth for long. After some years he was discovered in poverty, and a small grant was made to him by several successive sessions of the legislature. But one day in the eighties a party entered what appeared a deserted cabin not far from the spot where the gold had first been seen, and found his dead body. A monument—a big bronze effigy—was put up to his memory—the memory of one who discovered that which made many wealthy and himself died in abject penury. And such men are in every congregation, familiar from childhood with the spiritual treasures of the gospel, accustomed to seeing others in possession of them, sometimes seeming to own themselves, but living and dying Christless.—DR. HENRY SLOANE COFFIN.

Spiritual Deafness

There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances. Now it was just such an unreceptive state of soul and of feeling in the people which we are told led Jesus to speak to them in parables.—PROFESSOR W. H. THOMSON.

Far-seeing Faith

There is a vision in faith which can see far beyond the most distant horizon, and is able to attain its objective however long a period of time may be required. It is very much like the new 12-inch disappearing guns which were recently tried out at Sandy Hook. A newspaper correspondent went to witness some of the tests of these tremendous rifles. "Standing with the commanding officer on a half-moon circle of cement,

30 feet thick, his gaze swept the Atlantic. Just behind him, sunk down, was a vast piece of machinery known as a 12-inch disappearing gun. You know the kind. It rises majestically on steel grass-hopper legs, belches out a cloud of black smoke as big as a Kansas cyclone, and then settles back into its cement nest. Cost, \$120,000.

"The coast artillery officer was giving him a lesson in big gun arithmetic. He gave some figures and concluded, 'The answer in feet tells you how far your target is below the horizon.'

"'Below the horizon!'

"'Why, yes. Our new guns carry so far that we must fire at them over the curve of the earth.'

"'But is that curve big enough for a battleship to hide behind?' asked the correspondent.

"'Well, our guns will throw a one-ton shell 25 miles. A target at 25 miles would be 16 feet below the horizon. A battleship's crow's nest is 135 above the surface. Why, these battleships can't see each other's masts at a distance of 14 miles. And yet, in a naval engagement, they must hit each other at that distance, shooting over the shoulder of the earth. That's one reason why airplanes are indispensable in the navy.'"

What a tremendous force for destruction and death in such a gun! But for vision and for power of execution, faith in God will exceed it far and away. "He endured as seeing him who is invisible."

Storm the Fort

A Baptist missionary came home from India just at the time when the old gospel hymn, "Hold the Fort," was at the height of its popularity. Everywhere he heard it sung. The more he heard it the more he disliked it, until at last he went into one of the missionary gatherings of his denomination and protested against the use of the hymn. "Hold the fort?" he cried indignantly. "Hold the fort?" why, that is the devil's business. Our business, as Christians, is to storm the fort.—*Doran's Ministers Manual*.

Ye Shall Receive Power

I stood some time ago beside Niagara Falls, and looking down by the bank of the river I saw a great house which I was told was the power house. In that house was a great dynamo, and from these went wires to Buffalo and New York. They light Toronto by Niagara Falls, heat it by the Falls, cook their dinners by the Falls, run

their tramcars by the Falls and at a sanatorium near Toronto the patients get their electric baths by the Falls. And in New York state there is one gruesome place where the Falls also are at work. They electrocute their criminals by the power that comes from Niagara Falls.

When I went to the Falls again I saw the philosophy of it all. Lake Ontario is 169 feet below Lake Erie, and if you were to lift up Ontario to the level of Erie, you would have no Falls and no power.

"Tarry at Jerusalem until ye be endued with power from on high." That is what we need—to get down, to get under, to humble ourselves before God, that the power from on high may come upon us. It is something to have power from behind, such as a church with prestige and a history; something to have power from before, such as the thrill and hope of coming achievement; something to have power round about us, such as organization and culture and wealth; but, somehow, the power behind and in front and round about us is all power on the level. What we need is the power from on high, the power borne along from the great dynamo of God.

Along those lines comes the power which gives light to the benighted. Along those lines comes the power that gives warmth, and sympathy and companionship. Along those lines comes the power for locomotion—the power to go about doing good. Along those lines comes pulsing health, quickening us spiritually, a tonic, a refreshment. And along those lines comes also death. For, I remember, as I turn from that gruesome place where the power of Niagara Falls is used to rid the state of its criminals, that the power from on high can execute my sinful self; my selfishness, my carnality, everything that is displeasing to God can be put in the chair of judgment and the power can be turned on and they are gone, and I am free from the body of this death.—DR. A. C. DIXON.

Complete Surrender

Just out of reach of my window stretches a wire which carries a heavy current of electricity for light and power. If I could lean far enough out to touch it, death would be swift as the lightning's stroke. Yet the doves light on it and take no harm. The secret is that, when they touch the full powered wire, they touch nothing

else, and so are safe. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of my house and the current would turn my body into a channel for escape. So would God have us seek our safety in complete surrender to His power and love. It is when we reach one hand to Him, while we yet keep fast hold of some forbidden thing with the other that we are in danger.—*Christian Endeavor World*.

The Atrophy of a Soul

One of the most puzzling, as well as saddest, problems to many earnest Christians is the spectacle of men living without God in the world and apparently content so to live. Persons to whom God is the reality of all realities, who cultivate a sense of His presence and delight to commune with Him in private and public devotions, finding relief in every exigency of life in casting their burdens on the Lord, cannot understand the practically pagan lives which so many of their fellow-men are living.

But after all, this progressive paralysis of a man's nature on its Godward side is not so great a mystery. It takes place under a law with whose workings we are familiar. The law is that the disuse of any faculty of the soul or function of the body is followed by its gradual decay. Muscles that are not brought into exercise shrivel. An arm that does not work will presently be unable to do so. A man who would refuse to leave his chair or bed would find after a while that his limbs had lost their power. The human eye, if shut up to perpetual darkness, would fare no better than the eye of the mole. So with our mental faculties. There is no way to preserve their alertness except by keeping them in exercise. The poor thinking which has become chronic with so many of us is the penalty on our refusal to do good and hard thinking in the past. The very capacity for logical processes is dwindling and its vanishing point is almost in sight. The difference between people in the matter of memory is not by any means only one of original endowment; it is largely due to difference in self-training. If we fail to cultivate this faculty, it will constantly become more impotent and unreliable. Nothing disappears more quickly than unused knowledge. And in this same way it is a great mistake for anyone to suppose that opportunity of salvation

will be as good and hopeful after years of neglect of God as it is today. God's mercy will be no less, indeed, and His grace will be as potent where it can find entrance and room for work. But it is just the capacity on the human side to receive Him that becomes impaired, and at last atrophied. Drummond's words carry a penetrating admonition, "The soul in its highest sense is the vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls; which can be expanded with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's Spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side, and cumbrous nature like a rotted branch." In this view of the matter a new and solemn meaning attaches to the question, whose significance has perhaps been dulled to us by frequent repetition, "How shall we escape if we neglect so great salvation?"—*The Lutheran Observer*.

OMNIPRESENCE

We climb the steep and thorny hill of life
 'Mid toil and care,
 But, striving upward in the face of strife,
 We meet Christ there.

We watch with awe and dread the storm clouds
 rise
 In headlong pace,
 Then the glowing rainbow of the skies,
 We see His face.

We cannot pierce the nightly veil of gloom,
 Nor understand,
 Until the morning with its roseate bloom
 Reveals His hand.

The knowledge of His nearness thrills the soul.
 Makes life worth while,
 Until at last we reach the heavenly goal,
 Led by His smile.

"His works declare Him"; e'en the humblest
 flower
 Assurance gives
 That our loving, gracious, ever-mindful,
 Redeemer lives.

—NETTIE RAMSEY.

PRACTICAL

A PREACHER'S CONFESSION

I suppose that every preacher finds a good deal of fault with himself. It seems that I have had more occasion to do so than the most of my brethren, and while I regret the failures, and am trying to do better, I think it good to confess up a little. Perhaps others may be benefited by my mistakes.

Perhaps my most frequent and foremost fault is that I have tried to preach before I was ready. I was not prepared. So far as being full of the subject is concerned, I have been bubbling over with it, and still unprepared. I have been anxious to get at it, then dead in earnest, full of faith for the service, blessed in my heart, but not prepared. How shall I describe my condition? The times when I have failed the way I mean just now were when I had seemingly everything a preacher should have in order to succeed except the sermon subject in hand. They were the times when I tried to preach because a good thing had burst upon me with such force that my soul leaped out to meet it, and it blessed me so much that I tried to tell it before I thought how, before I knew how, before I was prepared. I shot the gun before the ball was rammed down in place and I had taken careful aim, consequently I used a lot of powder, aimed at nowhere in particular, and hit nothing, or something I didn't mean to.

I suppose that each man is different in his thinking, but I don't know that many of us can carry along at the same time a great number of studies unrelated to each other. For myself I am mostly a one track thinker. I get impressed with one thing and have to leave the rest till I graduate from that course. And while I am in that course nothing else much is admitted. I think it would be correct to say that I frequently fail in preaching because I try to teach the course while I am taking it. When I put the whole course to "stew" awhile until I give it and myself an opportunity to mature, I do better.

Perhaps the failures are not so great as though I had waited until I was sure of just what to say and then tried to say it without enthusiasm and earnestness. Preaching without unction is an uphill job. Still I think that if a good truth is in a man's soul, and is a part of him, some day it will spring up again and can be delivered better than when the man is first receiving it into his soul and thinking. I can safely say that my best efforts at preaching have been born again truths.

One danger of unprepared preaching is the dwindle at the last end when the climax is reached. Failure of the appeal is serious. Enthusiasm alone does not always get seekers. A boy who sees a poster of the navy describing travel in foreign lands may get full of enthusiasm, but he had better think up a good appeal if he expects his father to let him join the navy. If he goes home with nothing but enthusiasm he will fail, but he may succeed if he takes time to think what to say and how to say it.

Surely I have found that the subject of a sermon, and the enthusiasm it brings is one thing, but preparation of the subject into sermon shape is quite another.

Signed, ONE WHO TRIES.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

The Religious Situation as Reflected in the Magazines

Fictionizing the Bible. A recent issue of the *Homiletic Review* carries an article on the above subject. It is a popular discussion of the modern attempt to "bring Jesus down to date." One writer refers to the tendency as that of "playing hob with holy things," which in reality is true. One has but to glance through a list of the more modern lives of Jesus, such as that of Papini,

Bruce Barton, or Ludwig to realize that he is not reading about the sublime, ennobled Jesus of the Gospels, but about a fictionized hero, such as Jupiter or Mars of early mythology. But the trend is far worse when it comes to some of the popular novels based upon the lives of the great men of the Bible, such as David, or others. *The Giant Killer*, by Davis, paints David as a man who was strong for the women, unscrupulous, and a daring monarch. Throughout such works as these one finds "the cave-man stuff" popularized in terms of Hollywood. For this type of writing we have but to say that it degrades the noble characters of Holy Writ to the low level of some movie star, and in reality does play, as the writer said, "hob with holy things." One can find more exalted ideals of humanity portrayed in an hour's reading of the story of some biblical character *from the Bible direct*, than he could by the reading of a hundred books of such modern slush.

A Fifteen Million Dollar Church Corporation. Old Trinity church, the famous Episcopal sanctuary of Wall Street, New York, is a tremendous business corporation. Its holdings in real estate are valued at more than \$15,000,000, besides it carries a cash holding of over a million dollars. It is interesting to note that during the formation of the first congregation in 1696 the Governor of New York allowed members of the congregation to seize all dead and drifting whales on the Atlantic Coast. The whales were fried and the proceeds were used for the building fund. Through the years this church has existed in the heart of the wealthiest section of the world, Wall Street, and has gradually become a tremendous figure in the financial world, as reported by *The Wall Street Journal*.

Russia's Atheistic University. The world has recently been greatly shocked by the announcement of the establishing of an anti-religious university in Leningrad, Russia. It is named after a famous Russian atheist, Stepanoff Skvortsoff. Three hundred students matriculated at the opening, forty-seven of them women. The school is dedicated to the proposition that there is no God, no hell, no hereafter, no future retribution. Eagerly young men and women are still coming to its doors for training. The movement, it is reported through the *Literary Digest*, is rapidly spreading to other sections of Russia, and similar

universities are being founded. The Western Christian Advocate, a Methodist publication, denounces the movement with much vigor. Russia as a government has declared itself opposed to all forms of religious bondage, as she says, and all types of organized Christian activities. She avows that she possesses absolute intellectual freedom. Yes, she does, but at what a staggering price! To reach that place she murdered after her revolution began over ten million of her finest citizens of her schools and churches. God will not long prosper a nation thus dedicated to the destruction of His Word and to the tearing down of churches founded upon His name. Russia beware, behind the shadows standeth God!

Atheists Bared from Testifying at Court. In the recent trial at Charlotte, North Carolina, a witness was not permitted to testify in behalf of her husband, who was charged with murder. Judge Barnhill, presiding, said that the statutes of the state did not permit one to qualify as a witness who did not believe in divine punishment after death. The young woman stated that she did not believe in the existence of a supreme Being who would punish man in the future. It was a small matter, but from it considerable storm has arisen over the country. This is especially true among the modernists. A reporter from Akron, Ohio, went to Carolina and questioned the woman who was not allowed to testify, then came back to her home city and questioned the leading ministers of the churches. She reached the conclusion and published it in the city newspaper of which she was a reporter that the leading preachers of that city would not have been allowed to testify, because they too held the same beliefs concerning future punishment that the woman did. The tragedy of the matter was that only one minister of that city of approximately a half million population dared answer the scathing charge of the reporter. Not only is this the case in Akron, but sixty per cent of the ministers recently graduated from seminaries of the older denominations could not testify, for modernism has wrecked their faith in future retribution. It is a high day when the churches of the land will thus bow their knees to Baal. American churches must awake to the mighty need of a Spirit-sent revival, else they are doomed. No wonder that the leading magazines are asking the question, Does the church need a coroner? They charge 60,000 American churches with being dead, and

ready for burial. True there must be something radically wrong when 10,000 churches of three leading denominations did not report a single convert last year. An old darky washwoman with God in her heart could have won more to the Master than these 10,000 preachers, 10,000 Sunday school superintendents, 10,000 young people's leaders, at least 70,000 teachers, and a half million or more church members! My God, isn't it tragical, that the Church of Christ has lost her power. No wonder such movements as the Church of the Nazarene have been ordained by God for the drama of the twentieth century.

Methods of Church Work

Spring Round-Ups, or Rally Days for the Church. It is time now to begin to plan for our spring round-up, or rally days in the church school, and the other activities of the church. Winter has been hard, and other excuses have been made, and the attendance is on the slump. Spring is the best time to boost the attendance and interest. Dr. Raffety, Professor of Religious Education at Redlands University, Redlands, California, in a recent article gives some practical admonitions for us preachers. His article is entitled "Onward and Upward on Rally Day." Briefly it is this: Set a time for the onward movement, then:

1. Set up objectives and line up the church.
2. Stir up the school's officials and tie up the teachers and workers for the drive.
3. "Git up and git;" don't sit down and sit.
4. Go up the highways and byways of your district and find the strangers and those who do not attend church and compel them to come to rally day (you may have to bring them).
5. Check up the old pupils and call up the new prospects.
6. Put up programs worth while for the children.
7. Pep up the workers with a persistent and pervading purpose.
8. Clean up the building and stock up on equipment.
9. Fetch up the finances and pay up the bills.
10. Wake up the community and tag up the town.
11. Look up and pray up for divine guidance.
12. Let up and "shet" up never, until victory comes.

I think in this "peppy" manner he has certainly stated the matter well. Point three is good for us fellows who are prone to "sit." "Git up and git" brings in more new people than any other means. Herein we all fall short. One of Scotland's great preachers said, "A home going minister makes a church going people." We preachers should plan our work sufficiently far in advance to be ready when the opportune time comes. If we wait until spring is on us, or fall comes, and then start our plans, the opportunity has passed by before we get into action. The winter is the time to plan the spring and summer campaigns in the activities and organizations of the church. I once visited a fellow minister in the westland who was continually saying, "Now, when I get my plans going." One of the brethren told me for one year he had been talking about getting his "plans going." Plan your program and then act on the plan.

Getting Young People into Church. Dr. Beaven, of the Rochester Theological Seminary, answers the question for a young minister as to how to get the young people into the church. Boiled down the answer could be something like this (my own thought worked into it):

1. Proceed on the basis that the young people can be won.
2. Try to get opportunities where you can speak to young people's gatherings, the high school, clubs, etc. This will make many friends for your work.
3. Show an interest in the activities of the young people in your community. Be interested in them and in their lives and they will be interested in you.
4. In your services have special young people's nights and programs. This can well be worked in connection with the revivals, when all the young people will be invited to attend the meeting, and when the evangelist will preach to the young folks. Then it is not amiss to devote a Sunday night to the young people, with a special program and sermon for and by them.
5. Use all your church young people to make contacts with outside young people as much as possible. Each one will have from one to a score of young friends who do not attend your church, which will form valuable contacts for you.
6. Give the young people an opportunity to express their opinions as to the work of the

church. Too often our churches are "run for and by" the older people, who entirely lack the viewpoint of the young folks.

7. Give the young people something to do in the church. A working young person is an active person, and a contented one. One of our largest churches makes it a policy to elect a certain percentage of its board members from among the young people. Make it your policy. Put the young people to work to hold them, and to gain others.

That Desk of Yours. Among us preachers, our desk should be our castle.

1. *We neglect it*, in the first place. The preacher who is never at his desk, fails as a preacher, as an organizer, and as a "planner." At your desk your sermons will be given shape. Then there are detail matters such as church records, attendance records, mailing lists to be kept up to date. Haphazard desk work means a haphazard membership record, mailing list, and details unattended to.

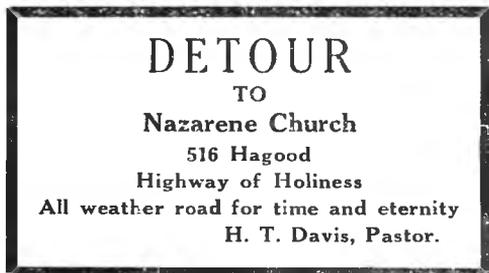
2. *What it should contain.* It should be large enough to hold books, and more books for reference and reading, etc., a typewriter, space for filing material, sermons, etc., room for card filing systems, for membership, mailing list, Sunday school scholars, etc. And of course every preacher keeps a complete record of all the membership of the church organizations, a well selected mailing list, segregated into two or three groups, (1) members, (2) Sunday school scholars, (3) prospective members, (4) close friends, (5) finally all who have attended your church at any time, or prospective attendants. This gives a ready mailing list to whom you can send your publicity directly. It is far better than scattering your publicity broadside into the "dark." It will prove a blessing to your church if you will make it a custom to send letters, cards, revival publicity to your selected list continually. This will keep them in touch with your church and let them know you still think of them. They may not come to services very often, but persistence will win in the end.

3. *Then we should use it.* The church is not organized, and plans are not executed "with our feet dangling from a cloud." The business executive is found at his desk *working*, laying plans for his business. So also should the preacher be found here working for the interests of the kingdom. Then your sermons will not take shape riding on the street car, or driving to the hos-

pital. They will have to be designed as an architect would make his blue prints for a building, and then built into solid material. Your desk will be the place to do this. This is the working side—the perspiration. God gives the inspiration on our knees, meditating, reading. Then it is up to us to finish the work. In my files at present there are about fifty unpreached sermons, outlined and ready for use when the inspiration strikes. Many times my special day sermons, such as Thanksgiving, Easter, Christmas, Decoration, Independence day, Labor day, Armistice day, are outlined months, even a year, in advance, and in my files at my desk. My *desk habits* of work made this possible.

That Telephone Brigade. Our publicity program in the average church is sadly neglected. We should use all available means of reaching the public with our news, advertising literature, etc. One most excellent method has been neglected, and that is the telephone. Some churches have so organized their people that within an hour any important announcement can be given to the entire congregation and friends. The plan works something like this: (1) Appoint some commander to have charge of the work. This should be someone who is interested and active in the work of the church and the best member one has. The surest method to kill this type of work is to put someone in who is not dependable. (2) Secure all the names of your people with telephones, or those who can use the phones of neighbors. (3) Find out how many of your members or friends will be willing to use their phones for the church. This is important. (4) Give from 5 to 10 names and phone numbers to this group to whom they are responsible to phone the announcement or the invitation. Say one has 100 different phone calls to be made, then ten persons phoning only ten different people would carry the announcement to approximately 500 people. (5) Finally let the commander work with those under him in special revivals, or at any time when announcements are to be made. At a certain time the commander can phone the announcement to the 10 or 20 under him, and these in turn can phone the news to their names, or the phone numbers on their list. This can be worked out with such precision that a thousand or two people can be invited to church in an hour or so. It is worth trying even in your small church, brother minister.

Roadside Sign Publicity. A most unusual application of the roadside sign plan has been worked out by a pastor at Moberly, Mo., Rev. H. T. Davis. Into his town a state highway leads. At a strategic bend in the road he has placed a sign four and a half by twenty-two feet—large enough to attract attention. On this in four colors he has painted the following sign:



Underneath the sign is room for a large sign which shall carry seasonal advertisements, such as revivals, special rally day exercises, or even special sermons. These roadside signs are being used by a number of our men to good advantage. But this to our knowledge is the largest of them all. Denver used to have signs carrying the name and address of the church, and "Welcome" on it, which were placed upon all the highways leading into the city. Our message is worth hearing, and we must get the news to the people if we would reach them.

Direct Mailing Publicity. Big business is finding that there are two most advantageous types of publicity these days. The first is the newspapers. They reach more people at a cheaper person-rate than any other type. This can be applied to our churches thus: What money we have to spend in advertising 75 per cent of it should be spent in the newspapers. Then if we buy space for our ads, the papers will give us write-ups worth many times more than the ads cost. The second method is that of *direct mailing*. This means in terms of the church that we have a mailing list, well selected, and one that is known by the pastor or the people, and that our publicity be mailed directly to these. In this way two thousand cards mailed out directly reach the class of people whom you desire to reach. It is better than handing out three times that number of cards, and far better than putting old-fashioned posters in a few windows which will be taken

down in the first half day after they are put up. To follow this plan successfully you must: (1) Carefully select, or build up your mailing list from members, Sunday school scholars, friends, and those who have been in attendance, and friends of your members and friends (2) you must keep mailing literature to these people to get and keep them interested. Cards of invitation can be mailed, cards of announcement of special services and revivals, letters concerning the activities of the church, etc. All of these will make you friends and will reach the class in which you are interested.

The Best Preacher Books

Advertising Books. Every pastor should have in his library books on church advertising, etc. If we cannot buy many, we can at least buy one or two of the best. I would place on the top of this list *Church Publicity*, by Reisner. The same author has written *Workable Plans for Wide Awake Churches*. What Reisner does not say about church publicity is barely worth knowing anyway. Then a briefer book, though a very helpful one, is *Handbook of Church Advertising*, by Case. Both of these authors give samples of "how" to do the work, and methods used by successful pastors and evangelists.

Books on Methods. Many times a little book on various methods of church work will save the pastor untold labor and even revolutionize his labor. We should also own works on methods, which will tell us how the other minister draws his crowds and builds his church. One most interesting book is written by a leading Methodist minister. It is *Capturing Crowds*, by Roy L. Smith. I cannot O. K. all the plans and programs which Dr. Smith has used. But nevertheless the book opens a new field of approach to the methods of reaching the outside with our gospel, and tells us how to do that which we ourselves have often tried to do but failed. Then again, Dr. Beaven, to whom we have referred elsewhere in this article, has written a most helpful book entitled *Putting the Church on a Full Time Basis*. Herein he tells us some of the methods by which he has builded his large and successful church in Rochester. The book is well worth your reading. (Our Publishing House will furnish either of them.)

Bible Study Books. How do you like Bible readings? Have you ever longed for a good Bible

reading for a prayermeeting service, and couldn't find one which suited anywhere? If not, you are possibly the only preacher who has never been in this place. What brings this to mind is the fact that this morning I mailed to the Publishing House a manuscript of a book entitled *Bible Readings for Christian Workers*. I have tried to fill in this a need for such a book. I have found the following books most helpful on this line: Marsh, *Five Hundred Bible Readings*, and *One Thousand Bible Readings*, Frost, *Outline Bible Studies*, *The New Topical Text Book* (Revell), Wedell, *Your Study Bible*, and D. L. Moody's *Notes From My Bible*. These works are literally diamond mines for the preacher. If you will read the Bible with a pencil and note book at hand in the course of a few years you will have a book of Bible readings of your own. Mine grew that way. For years I have made a practice of reading the Bible extensively in seven languages, including the original Greek and Hebrew, and briefly in two others, the Italian and the Syriac. Unusual meanings, new thoughts were always found and jotted down. Try Ephesians this way for a series of expository sermons, and you will be amazed at its richness.

Random Shots

Reed's Articles in the Young People's Journal for January have hit a high water mark for the programs. I have just gone through them and it certainly is refreshing to strike such high class material, written in such a scholarly yet simple manner, on these pages. I think our men make a fatal mistake when they *write down* to our people, rather than writing the material that will stand the test among any class of people. We are living in a reading age, and our young people are not illiterate. The former and present editorials of the Herald of Holiness were of such a caliber that it has put it in a class of holiness magazines all by itself. All I can say is, Reed, give us some more of the same sane, intelligent yet practical work.

Brother Schurman of Chicago has certainly answered a very vexing question for the holiness movement, that is, as to the length of time a pastor should stay in a place. He has stayed for these same ten years at Chicago First church, and every year grows stronger, not only in Chicago, but over the entire denomination. He has written his name deeply into our movement, *because he stayed*. And the honors which he shall reap

among us in the future—and who doubts but they shall be the highest we can offer to any?—will come *because he stayed*. Then brother minister, let us learn the same lesson.

That Nazarene Theological Seminary which we must have has not yet materialized. We have lost some of our brightest young men because we have been unable to offer advanced work in theology for them. We Nazarenes should have one outstanding seminary, which will be empowered to give graduate training and graduate degrees, to the young men who will be our teachers tomorrow. Scores of our finest young men have gone from us and have never come back, because they had the thirst for training, and since we had no school for them, they went to the other universities and seminaries, and we have lost them. We all seek that training. Dr. Wiley some years ago pastored our church at Berkeley, California, and attended the Pacific School of Religion, Dr. Henricks went to the University of Southern California, and we could name others by the dozens who have done the same thing—they sought higher training than our church was able to offer, and that rightly so. They came back—but others left us and our work, all because we had no Nazarene seminary of unquestioned merit and standing. We will have to build one, centrally located, where we can give our young men the best training offered in the land. Our troubles in the future will come through our schools, unless we train our own men. A man trained in the average university or seminary of America goes through a paganized grist mill. They do everything to shake his faith which can be done. And unless thoroughly grounded in doctrine and experience he is liable to teach *something* which he was taught. I know whereof I write, for I have attended some half dozen seminaries and universities wherein this is true. The answer to the problem of keeping our schools spiritual in the future is to build a Nazarene Theological Seminary wherein we shall train our own preachers, and teachers.

PITTSBURGH, PA.

261 POPES

According to the Catholic Encyclopedia, Pius XI, the present pope, is the 261st. It is admitted, however, that there is a difference of opinion among authorities as to the exact number. Catholics regard St. Peter as the first pope.

FACTS AND FIGURES

By E. J. FLEMING

A congregation that was made up of the wives of Methodist preachers was recently asked, "How many of you were reared in churches with more than 800 members?" Not one arose. "How many came from churches of from 300 to 800 members?" Two arose. "How many came from churches with 300 or less members?" The whole company stood. Does not this reveal something of the importance of the rural church?—*The Watchman Examiner*.

The New York Times reports that a survey was made in 831 rural homes in Cullman County, Alabama, and that in 234 homes out of the 831 the Bible was the only book to be found.

Men and women from the Salvation Army preach the gospel of Jesus Christ in 67 different tongues and in 83 different countries.

Robert G. Ingersoll, principally known as an opponent to the Bible, declared 50 years ago that in another 50 years there would not be 50 believers in the Bible left in the city of Denver. Today that great city is filled with thousands of believers in God's Holy Book and churches of all denominations.

In the United States the Roman Catholics are supporting 106 weekly religious periodicals that reach several million people.

The Watchman Examiner tells us that by a careful survey in a Middle West district it was found that of those who go to church, 5 per cent were middle aged or old, 32 per cent were young people, and only 14 per cent were children.

Mrs. Lelia Maylor Morris, composer of "The Fight is On," "Nearer, Still Nearer," and other hymns, recently died at Auburn, New York. For the last 16 years she had been blind.

At the seventh annual meeting of the National Christian Council held on the campus of Hangchow Christian College there were representatives of 23 church bodies with 317,000 church members. One of the important proposals was the undertaking of an evangelistic pro-

gram to double the number of Christians in China within the next five years.

At the general conference of the Methodist Episcopal church it was recommended that \$1,800 and a house be the salary of all conference men, and where churches were not able to meet such amount, the district superintendent should endeavor to make adjustment of the field.

The fifty-fifth annual convention of the National Women's Christian Temperance Union was recently held in Indianapolis, Indiana, with more than three thousand delegates, officials and members in attendance.

The Woman's Foreign Missionary Society of the Methodist Episcopal church in planning to celebrate its sixtieth anniversary has made a call for 60 women who would give \$1,000 each to the anniversary. Already 82 women have responded to the call.

The Disciples of Christ in a recent convention at Seattle, Wash., inaugurated a campaign to secure \$8,000,000 for its pension fund for aged ministers.

For the first time in its 141 years of existence, the Presbyterian church in the United States of America, has passed the 2,000,000 membership mark, according to Dr. L. S. Mudge, stated clerk of the general assembly. The past denominational year shows an increase of 1,629 members.

An average of 25,000 Bibles and 25,000,000 pieces of other literature intended for the betterment of mankind, is distributed every year by the W. C. T. U.

The Presbyterian church (north) has 38 churches with a membership of more than 2,000 each.

The material possessions of the Methodist Episcopal church amount to \$736,000,000, an increase of \$200,000,000 in eight years. Of this vast sum one-third of the amount represents property and endowments of educational institutions, and churches and parsonages make up the other two-thirds.

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THE LOST ESTATE

By Dr. J. G. Morrison

In this very attractive new book the author has endeavored to present in narrative form the Estate which man originally possessed as he came from the hand of God; what part of that Estate was lost in the Fall; what may be regained in this life through the atonement of Christ; and what shall finally be restored in the eternal Paradise of God. It is a book on holiness, emphasizing its essentials, man's needs, man's provision in Christ, man's possession through faith. The practical phase of the subject is especially emphasized, for the author has gathered information from his wide experience as pastor, editor, evangelist and executive in various sections of the country. It is written in an attractive style and both young and old will find interesting and helpful reading in this book.

Price, One Dollar

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