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J. B. Chapman, *Editor*

THE LETTER OF TRUTH IN THE SPIRIT OF ERROR

By THE EDITOR

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

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

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

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

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

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EXPOSITIONAL

THE PROPHET AMOS, THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

THE DAYS IN WHICH THE PREACHER LIVED

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

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

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

POLITICAL CONDITIONS

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

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

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

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

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

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

CIVIL CONDITIONS

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

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

"You are building you houses of dressed stone,

But you shall not live in them" (5:11).

"Summons the enemy to smite

The great house into splinters,

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

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

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

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

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

With no uncertain sound he foretells:

"Then I'll strike the winter-house

And the summer-house too,

And away goes the ivory,

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

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

"Those who are sitting there

In Samaria

In the corner of the couch,

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

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

SOCIAL CONDITIONS

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

"They lie on ivory couches

And lounge clownish on their divans:

Aye, they devour the lambs from the fold,

And the calves from the stables."

"They jingle on the harp,

They invent song-snatches, like David.

They drink wine out of the big bowl,

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

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

"Making measures small, and prices high;

Lying, with deceiving balances,
So as to sell the simple folk for money,

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

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

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

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

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

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

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

MORAL AND SPIRITUAL CONDITIONS

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

immorality. Describing the condition, Geike re-
lates:

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

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

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

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

PRACTICAL APPLICATION

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

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

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

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

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

TEMPTING MEN TO CHRIST

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

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

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

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

HINTS TO FISHERMEN

By C. E. CORNELL

Heaven Will Be a Surprise

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

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

How to Use Your Bible

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

When in sorrow
Read John 14.

When men fail you
Read Psalm 27.

When you have sinned
Read Psalm 51.

When you worry
Read Matthew 6:19-34.

Before church service
Read Psalm 84.

When you are in danger
Read Psalm 91.

When you have the blues
Read Psalm 34.

When God seems far away

Read Psalm 139.

When you are discouraged

Read Isaiah 40.

If you want to be fruitful

Read John 15.

When doubts come upon you

Try John 7:17.

When you are lonely or fearful

Read Psalm 23.

When you forget your blessings

Read Psalm 103.

For Jesus' idea of a Christian

Read Matthew 5.

For James' idea of religion

Read James 1:19-27.

When your faith needs stirring

Read Hebrews 11.

When you feel down and out

Read Romans 8:31-39.

When you want courage for your task

Read Joshua 1.

When you want rest and peace

Read Matthew 11:25-30.

For Paul's secret of happiness

Read Col. 3:12-17.

When leaving home for labor or travel

Read Psalm 121.

When you go on an ocean voyage

Read Psalm 107:23-31.

When you grow bitter or critical

Read 1 Corinthians 13.

If your prayers grow narrow or selfish

Read Psalm 67.

If thinking of investments and returns

Read Mark 10:17-31.

For Jesus' idea of prayer

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

For a great invitation and a great opportunity

Read Isaiah 55.

To Be Alive

"To be alive in such an age!

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

The Decalogue

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

"Thou shalt have no other gods before me.

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

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

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet."

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

The Sermon on the Mount

(Matt. 5:9-12)

I. INTRODUCTION

The Beatitudes.

Nine benedictions.

Four refer to our receptivities.

Two refer to our positive experience.

Three refer to our activities.

II. PEACEMAKERS

1. Meaning.

2. Christ the great Peacemaker.

3. The family.

God of Peace.

Prince of Peace.

Sons of Peace.

III. "PERSECUTED FOR RIGHTEOUSNESS' SAKE"

1. Peacemakers will not always enjoy peace from me.

2. Peace must not be secured by compromising with sin. Cowardice.

IV. REVILE, PERSECUTE

1. Meaning attack on character. Martyrdom of reputation.

V. "REJOICE"

1. "Leap for joy"—Luke.

2. Christianity a joyous religion.

3. No other religion in the world like it.

VI. WOES PRONOUNCED

Luke 6:24-26.

Trust

I'll trust Thee for today,

I'll trust Thee for tomorrow;

I know not what the future hath

Of pleasure or of sorrow,

One thing I know, and on this rest,

That Thou wilt give me what is best.

—Anon.

Christians the Light

(Matt. 5:13-16)

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

I. SENSE

1. Light reveals. Hence *truth, light*.

2. Christ is God revealed, hence the *true light*.

3. Souls saved *only* by knowing and *becoming like God*.

4. Christ reveals *Himself to*, and *through* His people.

5. *Hence, they are light and salt. Preserve and save*.

6. They know only the *true God*. Have the same Spirit.

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

II. TO REVEAL GOD AND TRUE RELIGION THEIR ONLY MISSION

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

III. ALL CHRISTIANS ARE RELIGIOUS TEACHERS

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

IV. EACH HAS HIS CALLING, WHICH IS HIS DEPARTMENT

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

V. INCONSISTENT PROFESSORS ARE FALSE LIGHTS—SPIRITUAL WRECKERS

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

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

VI. REMEMBER

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

Where is Hell Located?

(Isa. 14:9)

Hell from beneath (Isa. 14:9).

Deeper than hell (Job. 11:8).

Let them go *down* quick into hell (Psa. 55:15).

Her guests are in the depths of hell (Prov. 9:18).

That he may depart from hell beneath (Prov. 15:24).

When I cast him *down* to hell (Ezek. 31:16).

Brought *down* to hell (Matt. 11:23).

Cast the angels *down* to hell (2 Pet. 2:4).

Where is hell located?

Suppose we knew!

The Warmth of Human Interest

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

Some Bird

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

—*Record of Christian Work.*

Listen

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

—WILLIAM WOOD.

Real Values of Life

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

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

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

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

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

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

I cried, "What seek ye all—what wondrous thing—
That ye have souls neither to laugh nor sing,

Nor hearts to love, nor time to think or dream?"
They said, "We do not know: we serve the king."

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

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

I cried, "Your king is mad! Why, if he knew
The difference between the false and true,

Between life's kernel and its worthless chaff,
Would he not find some nobler use for you?"

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

Resumed the weary race they had begun.

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

—ELSA BARKER.

The Chemical Value of Man

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

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

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

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

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

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

The One "Essential Industry"

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

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

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

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

Disobedience

(Deut. 28:58, 59)

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

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

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

HOMILETICAL

SPIRITUALISM EXPOSED

By ROY L. HOLLENBACK

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

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

In England Spiritualism has made great headway since the war.

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

- I. *Efforts to communicate with the souls of the departed do meet with responses.*

The sources of these responses are:

1. Superstitious imagination of person inquiring.
2. Purported deception on the part of "medium."

After the "fee" has been paid, what do they care about deceiving their patrons by talking through a tin horn behind the curtains in the darkness?
3. Satanic or demon impersonation.
 - a. One of the words used in the Bible means literally: "devil-prayer."
 - b. Satan has two designs in this impersonation—

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

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

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

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

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

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

2. That the spirits which do respond are not the spirits of our loved ones.

a. They come from a dark place, and we all trust that our loved ones are in a place of light!

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

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

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

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

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

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

They were demon-disturbed.

Eskimo sorcerers who were converted testified that their art was not a mere imposture but that they were acted upon by a power which they could not control. But after their conversion they said that they had neither the will nor the power to do what they formerly could do.

This shows that such power attends only devil-possession, and that it has no connection with the Spirit of God.

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

FOOLS ARE DESTROYED

By J. W. BOST

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

I. WHO ARE FOOLS?

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

II. HOW DO WE WALK WITH THEM?

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

III. WHAT WILL BE THE CONSEQUENCES?

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

GIVING

By C. E. CORNELL

TEXT: Prov. 3:9-10.

I. UNDER THE OLD TESTAMENT ECONOMY—TITHING

Gen. 14:18-22.

Lev. 27:30-34.

2 Chron. 31:5-10.

Mal. 3:8-12.

II. UNDER THE NEW TESTAMENT ECONOMY

Language of Jesus (Matt. 5:42).

Language of the apostle:

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

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

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

III. OUR RELATION TO THE POOR

Deut. 15:7.

Psa. 41:1.

Prov. 14:21.

Prov. 19:17.

Prov. 28:27.

Prov. 29:7.

Jesus—"Go sell what thou hast," etc.

Rom. 15:26.

Gal. 2:10.

Eph. 4:28.

IV. "HONOUR THE LORD," etc.

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

V. THE GIVING OF OURSELVES

1. This includes our money.

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

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

THE CONTRARY WINDS

By W. B. WALKER

TEXT: Mark 6:48.

I. THE CONTRARY WINDS WILL COME

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

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

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

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

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

a. The cold criticisms of this world.

b. Our own mistakes and blunders.

c. Financial depression.

d. Misunderstandings from friends.

e. The death of loved ones.

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

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

a. His voice is the voice of power.

b. His voice is the voice of sympathy.

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

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

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

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

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

2. Soon all troubles will be past.

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

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

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

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

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

THE BLACK STORM

By J. W. BOST

TEXT: Rev. 14:1-13.

INTRODUCTORY: The signs of the times.

I. WHO ARE THESE 144,000?**II. WHAT ARE THE CHIEF MARKS OR CHARACTERISTICS OF THESE 144,000?****III. WHAT IS THEIR REWARD?**

1. Justified and blameless.

IV. WHAT NOW OF THE ANGEL'S MESSAGES?

1. Message the preaching of the everlasting gospel.

2. Announcing the hour of judgment.

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

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

TWO REMARKABLE PRAYERS OF JESUS

By C. E. CORNELL

(Luke 23:24; John 17:17)

I. THE CIRCUMSTANCES

1. The class of persons.

2. Their need—Jesus knew.

3. He did not pray, etc.

II. ALTOGETHER ANOTHER CLASS

1. Who they were.

2. Why sanctified.

3. Possibilities.

4. "By faith."

III. THE TWO PRAYERS FIT ALL CLASSES

1. One will hardly pray for what he does not need.
2. A wrong prayer may bring a right answer.
3. The Holy Spirit will indite.

GOD'S PARTNERS

By A. M. HILLS

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

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

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

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

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

God might work alone. He often does.

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

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

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

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

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

The Gospel, the motives.

The Holy Spirit.

The Call, the field of work and the wages.

II. NOTICE WHAT THE WORK INCLUDES

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

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

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

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

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

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

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

1. Humility.

2. Love to God.

3. Love to men.

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

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

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

REMARKS

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

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

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

APPROVING OURSELVES

By T. M. ANDERSON

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

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

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

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

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

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

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Service of Love

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

A Rain-or-Shine Christian

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

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

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

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

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

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

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

Evangelism

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

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

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

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

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

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

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

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

THE MESSAGE OF SALVATION

By J. W. BOST

TEXT: Isaiah 55:6, 7.

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

PRACTICAL

PASTOR AND PRAYER

By NELLE V. JONES

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

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

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

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

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

Now every pastor is an ambassador of God.

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

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

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

PART I. REVIVAL PREACHING

By REV. JAMES CAUGHEY

Compiled by DR. H. O. WILEY

I. PIERCING PREACHING THE WANT OF THE CHURCH

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

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

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

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

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

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

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

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

"He ran away,
And lived to fight another day."

(Continued in next issue)

ADVERTISING THE CHURCH

By BYRON H. MAYBURY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appearances are not everything, but they are

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

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

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

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

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

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

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

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

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

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

BRADFORD, PA.

SURPRISES IN HEAVEN

By W. G. SCHURMAN

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

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

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

THE FATHER'S LOVE

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

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

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

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

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

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

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

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

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

*"For the love of God is greater than the measure
of man's mind;
And the heart of the Eternal is most infinitely
kind:
If our love were but more simple, we would take
Him at His word
And our lives would be all sunshine
In the sweetness of our Lord."*

THINK THIS OVER

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

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

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

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

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

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

EARNESTNESS

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

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

PERSONALITY

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

PREACHING TO THE DYING

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

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

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

A LESSON ON FAITH

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

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

Again let me repeat

If our faith were but more simple
We would take Him at His word.

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

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

What the Writers Have to Offer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As I See It

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

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

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

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

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

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

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

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

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

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

NEW YORK CITY

FACTS AND FIGURES

By E. J. FLEMING

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

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

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

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

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

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

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

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

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